

Rabbinical School Rubric

by Admin huc

Assessment

Overview & Instructions

The overarching skills of the Rabbinical School program identified by the National Assessment Committee (in consultation with the stateside faculty) are as follows:

1. Written Communication
2. Performative Skills (English and Hebrew)
3. Critical Thinking
4. Hebrew
5. Textual Interpretation
6. Skills & Habits for Independent Study
7. Jewish Knowledge & Integration of Knowledge
8. Teaching
9. Leadership
10. Pastoral Care & Counseling
11. Personal/Religious Growth & Development

There are only two time-bound levels of learning in the rubric: Novice (corresponding with the Year-in-Israel) and Achieved/Ordination (the level to which we hope all students achieve at the point of ordination). The rubric includes two middle levels of learning to account for different levels of growth, and an "Aspirational" level for those students who display a truly exceptional grasp of a program-level skill.

Please rate the same artifact for every student in your course. (Note: for LA or NY faculty teaching Rabbinical School courses that have students from other programs, please use the Rabbinical School rubric to assess those students). Artifacts can include, but are not limited to:

- Research projects
- Final papers
- Presentations
- Group discussions
- Oral presentations

For further assistance or questions, do not hesitate to reach out to Bobby Covitz at rcovitz@huc.edu.

Standards

- OH-HUC-RABB-SKILLS.1** Written Communication
OH-HUC-RABB-SKILLS.10 Personal/Religious Growth & Development
OH-HUC-RABB-SKILLS.11 Skills & Habits for Independent Study
OH-HUC-RABB-SKILLS.12 Jewish Knowledge & Integration of Knowledge
OH-HUC-RABB-SKILLS.2 Performative Skills - English
OH-HUC-RABB-SKILLS.3 Performative Skills - Hebrew
OH-HUC-RABB-SKILLS.4 Critical Thinking
OH-HUC-RABB-SKILLS.5 Hebrew
OH-HUC-RABB-SKILLS.6 Textual Interpretation
OH-HUC-RABB-SKILLS.7 Teaching
OH-HUC-RABB-SKILLS.8 Pastoral Counseling
OH-HUC-RABB-SKILLS.9 Leadership

Rubric

	Novice (1.000 pt)	Intermediate (2.000 pts)	Advanced (3.000 pts)	Achieved/Ordin (4.000 pts)	Aspirational (5.000 pts)
Written Communication (1.000, 8%) OH-HUC-RABB-SKILLS.1	Has difficulty developing a coherent thesis. Tends to summarize more than analyze. Exhibits many shortcomings in style, syntax, and diction.	Can formulate a thesis, but fails to offer coherent arguments to support it. Exhibits some shortcomings in style, syntax, and diction.	Can formulate a thesis and offers coherent arguments to support it. Exhibits rare shortcomings in style, syntax, and diction.	Can formulate a thesis and offers compelling and sophisticated arguments to support it. Style and syntax are excellent; vocabulary is rich and varied.	Writes in a manner that is not only compelling, sophisticated, and stylistically sound, but also demonstrates originality and elegance.
Performative Skills: English (1.000, 8%) OH-HUC-RABB-SKILLS.2	Does not communicate effectively due to significant shortcomings in more than one of the following areas: too much reliance on the written page; speaking in "rabbi voice" (or what s/he thinks a rabbi should sound like); apparent tentativeness; stumbling over words; incoherence;	Communicates some points effectively, but the totality of his or her presentation falls short due to shortcomings in more than one of the following areas: too much reliance on the written page; speaking in "rabbi voice"; apparent tentativeness; stumbling over words;	Communicates effectively, but struggles at times to speak extemporaneously due to occasional shortcomings (e.g. too much reliance on the written page, slight tentativeness, issues with proper word selection, etc.).	Communicates in an effective and engaging manner. Able to still communicate clearly and coherently when speaking extemporaneously.	Communicates in a manner that is not only effective and engaging, but also moving, inspiring, and/or elegant.

	gesticulation; or inappropriateness.	incoherence; gesticulation; or inappropriateness.			
Performative Skills: Hebrew - all historical levels (Note: professor need not be acquainted with students' reading comprehension in all genres to assess the more advanced levels) (1.000, 8%) OH-HUC-RABB-SKILLS.3	Can read vocalized texts (siddur Hebrew, vocalized biblical or modern texts) out loud with hesitancy and stumbling. Reads word by word rather than conveying syntactic connections within the sentences or verses. Misvocalizes out loud.	Can read commonly used siddur Hebrew, biblical or other vocalized texts out loud with moderate fluency (some remaining stumbling and hesitation, some lack of correct syntactic connections). Still has difficulty reading unvocalized Hebrew with preparation (some misvocalizations and hesitancy).	Can read out loud commonly used siddur Hebrew (weekday, Shabbat) or other classical or biblical texts with few to no errors. Can read a passage of simple unvocalized Hebrew with preparation with some errors.	Can lead the Hebrew portions of services with fluency, artistry, spontaneity, in a way that conveys understanding of what is being said.	Can read out loud biblical, rabbinic, medieval, or modern Hebrew texts, conveying through verbal inflection an understanding of their meaning.
Critical Thinking (1.000, 8%) OH-HUC-RABB-SKILLS.4	Student is generally an unsophisticated thinker. S/he struggles to identify the main idea in a complex argument, to evaluate arguments critically, and/or to articulate ideas and opinions that go beyond the simplistic and obvious.	Student is a more sophisticated thinker, but still struggles to evaluate arguments critically, to articulate complicated ideas or opinions, and/or to demonstrate an awareness of the assumptions informing a position.	Student's thinking is even more sophisticated. S/he can more often than not evaluate arguments critically, articulate complicated ideas or opinions, and/or demonstrate an awareness of the assumptions informing a position.	Student is a sophisticated thinker. S/he can evaluate arguments critically, articulate complicated ideas or opinions, and/or demonstrate an awareness of the assumptions informing a position.	Exhibits the modes of thought and behaviors listed in the "Achieved" level routinely and as a matter of course. Student is a sophisticated, original, and inspiring thinker.
Hebrew - all historical levels (Note: professor need not be acquainted with students' reading comprehension in all genres to assess the more advanced levels)	Has a rudimentary knowledge of non-exceptional Hebrew verbs (shleimim) and can derive meaning from simple sentence-length Hebrew statements, written or oral,	Has studied the Hebrew verb system, including most of the exceptional forms, and can identify these forms in context if not conjugate fluently. Student can understand non-complex texts that	Can parse and conjugate Hebrew verbs in all tenses and all forms. Can understand fully and with ease non-complex short texts that convey basic information. Can understand classical and rabbinic texts	Can accurately understand and translate conventional narrative, descriptive, or legal texts (rabbinic, classical, or modern), making use of dictionaries and lexicons as needed.	Can understand fully and with ease Hebrew and Aramaic texts of many genres. Demonstrates an emerging sense of the aesthetic properties of the language. Can read lengthy Hebrew and

<p>(1.000, 8%) OH-HUC-RABB-SKILLS.5</p>	<p>one sentence at a time.</p>	<p>convey basic information about familiar topics, although some misunderstandings may occur.</p>	<p>with linguistic aids' albeit with some gaps in understanding due to limited vocabulary or knowledge of syntax.</p>	<p>Comprehension derives not just from context or subject-matter knowledge but from knowledge of the language itself. Can derive meaning from statements or texts that are more conceptually or structurally complex.</p>	<p>Aramaic texts of a professional, academic or literary nature. Can recognize allusions to classical Hebrew or rabbinic sources in a modern text and interpret their significance.</p>
<p>Textual Interpretation (1.000, 8%) OH-HUC-RABB-SKILLS.6</p>	<p>Unable to interpret a classical or modern text with any measure of sophistication.</p>	<p>Able to interpret a classical or modern text, but only in a limited way; e.g., s/he can articulate the meaning of a text in only one historical context or hermeneutic (e.g., historical-critical scholarship, medieval commentary, contemporary Judaism).</p>	<p>Able to creatively interpret a classical or modern text with an increasing measure of sophistication. S/he can articulate the meaning of a text in more than one context or hermeneutic.</p>	<p>Able to interpret a classical or modern text in a sophisticated manner, articulating various possible meanings in various contexts or hermeneutics.</p>	<p>Able to interpret a text with a level of sophistication, and apply the meanings of texts to the key issues of Jewish life in an inspiring manner.</p>
<p>Teaching (1.000, 8%) OH-HUC-RABB-SKILLS.7</p>	<p>Creates random learning experiences not grounded in "big ideas" or objectives. Assumes that everything will go well without thinking about the experiences. Identifies and uses only one or two teaching techniques (e.g. defaults to discussions and role-playing only).</p>	<p>Creates competent lesson plans. Usually writes core concepts or behavioral objectives, but sometimes fails to do so. Utilizes Bloom's taxonomy, but doesn't always get the levels right. Uses a number of models of teaching. Activities and core concepts or objectives are not always aligned. Creates a rough plan of classroom management,</p>	<p>Writes engaging lesson plans with well-stated rationales, core concepts and enduring understandings. Uses a range of models of teaching; activities always aligned with conceptual framing. Demonstrates the confidence and good judgment to deviate from the lesson plan in response to student needs. Uses multiple models for creating a</p>	<p>Demonstrates familiarity with different learning styles, the theory of multiple intelligences, and the concept of differentiated instruction. Applies a range of teaching models and modes of instruction to one's own teaching and the design of Jewish educational settings. Can teach in a variety of educational settings, both</p>	<p>Demonstrates the skills of a master teacher, with rich content knowledge and the ability to translate it into a wide variety of contexts and settings, and for a wide range of learners. Shows versatility and elegance in planning lessons and shaping learning experiences. Has the ability to motivate and inspire learners to pursue lifelong Jewish learning.</p>

		with appropriate follow-through. Displays rudimentary ideas about experiential dimensions of informal settings.	positive classroom learning environment.	formal and informal, structuring appropriate learning environments and linking teaching to enduring understandings.	
Pastoral Care & Counseling (1.000, 8%) OH-HUC-RABB-SKILLS.8	Able to listen and respond to others' needs with respect and concern. Understands that effective listening skills are key to being a caring helper. Recognizes Jewish theology, liturgy, calendar, etc. as unique tools of pastoral care. Understands and can identify ways that course material relates to personal and professional life of a rabbi.	Begins to differentiate rabbinic roles as pastoral counselor, teacher and spiritual leader. Has begun to explore the impact of life cycle and developmental issues on individuals, families and communities. Has begun to develop self-reflection skills. Has a theoretical understanding of empathy and active listening skills. Demonstrates effective listening. Can creatively relate theology and Jewish ideas to pastoral contexts. Demonstrates an understanding of the tools for effective pastoral assessment.	Understands the difference between pastoral care, chaplaincy, counseling and psychotherapy. Demonstrates an understanding of systems theory. Demonstrates an understanding of the counseling and spiritual needs of his/her counselees. Can identify own strengths and weaknesses to foster continued learning in the field. Demonstrates an understanding of and can identify opportunities to utilize pastoral authority.	Can apply knowledge of human development, family systems, and a variety of counseling approaches. Can maintain appropriate boundaries by identifying challenges to rabbinic and personal integrity. Can reflect on one's own pastoral care work. Effectively and appropriately uses pastoral authority.	Can extrapolate pastoral care strategies from experience. Can develop skills autonomously. Can integrate theology into pastoral care using Jewish texts and ideas. Can both self-supervise and seek the guidance of other practitioners. Has integrated pastoral authority into one's rabbinic identity.
Leadership (1.000, 8%) OH-HUC-RABB-SKILLS.9	Demonstrates an understanding of leadership that is limited to prior experience with leaders one has known or	Demonstrates an emerging understanding that leadership is nuanced and complex. Can use traditional Jewish sources	Knows that there are seemingly infinite variables involved in being a leader. Has the confidence to	Demonstrates an awareness that rabbinic leadership requires working in partnership with others (lay and	Combines passion with reason and logic; is assertive and bold without didactic and bombastic

	<p>with whom one has worked. Not grounded in multiple perspectives on leadership. More focus on leaders than leadership as a body of behaviors. Demonstrates limited understanding of conditions that require different leadership responses and styles. Does not yet connect his/her leadership with personal self-awareness.</p>	<p>about the nature of leadership and what makes a good leader to form a personal definition of leadership. Is able to see where a personal concept of rabbinic leadership converges/diverges from contemporary practitioners. Displays some reticence about being a leader short of the model of a charismatic leader.</p>	<p>begin to test out a personal leadership style that matches strengths in clinical settings. Is able to receive feedback about that leadership. Sees that leaders apply their leadership in a myriad of ways. Actively searching for what are the "best" ways of leadership. Begins to understand the history and contours of one's own leadership persona.</p>	<p>professional). Can articulate a vision of rabbinic and personal leadership, relating to the community in matters of Jewish practice, belief, meaning and purpose for Jewish communal and personal living. Can identify circumstances within the rabbinate and institution which require basic aspects of leadership such as: rabbinic authority, organizational leadership, power (soft/hard/smart), and influence/motivation.</p>	<p>sermonizing. Seeks to educate by leading a community and applying personal vision. Able to articulate a creative but realistically achievable ideology for Jewish institutions that is grounded in empirical and scholarly sources and imagination.</p>
<p>Personal/Religious Growth & Development (1.000, 8%) OH-HUC-RABB-SKILLS.10</p>	<p>Conventional, received: Jewish and religious stances, beliefs, practices heavily influenced by family upbringing, high school and/or summer camp experiences.</p>	<p>Exploring: Experimenting with a variety of Jewish and religious stances, beliefs and practices, often as a result of, and in interaction with, expanding exposure, stances of others, and textual study.</p>	<p>Can offer a rationale for belief and practice beyond mere personal preference. Can draw upon some classical texts and modern Jewish thought in support of one's beliefs and in shaping personal attitudes and ethics on the issues of the day.</p>	<p>Can articulate a well thought-through, integrated personal religious stance, including questions of Jewish practice, belief, morals and commitment to the Jewish people and the State of Israel. Can draw upon traditional and modern Jewish religious thought and texts in doing this. Exhibits his/her core Jewish commitments in his/her personal</p>	<p>Is a symbolic exemplar for Jewish ethical and moral conduct. Models a high level of piety by seamlessly integrating his/her personal and professional identity. The personal and professional voice is one and the same.</p>

				behavior and lifestyle.	
Skills & Habits for Independent Study (1.000, 8%) OH-HUC-RABB-SKILLS.11	Not a self-directed learner. Reads only what is asked to read (and then selectively). Has difficulty moving beyond “comfort zone” of areas of personal interest.	Can conduct limited research or do basic independent reading, but remains heavily reliant on teacher direction. Has not yet developed an agenda or found a personal passion for learning.	Can locate primary and secondary sources, and answers to content-based questions, using electronic and bibliographical resources and research tools. Has discovered personal areas of interest. Demonstrates a habit of study or a particular learning focus. Has begun to demonstrate a personal voice.	Can independently study and understand the range of Jewish and other texts with aids, applying a variety of interpretive methods.	Exhibits the practice of regular systematic learning of classical Jewish and other sources and an ongoing commitment to sustaining education after ordination.
Jewish Knowledge & Integration of Knowledge (1.000, 8%) OH-HUC-RABB-SKILLS.12	Relies on superficial, critically unexplored “sound bytes” instead of having a contextualized, layered, and nuanced understanding. Knowledge and information is more “siloed” than integrated.	Can make simple connections between a limited selection of texts and an emerging understanding of broader biblical and rabbinic worldviews. Can draw on these texts to address some main themes and topics in Jewish life. Able to articulate some basic connections among different bodies of literature and areas of thought.	More proficient at “connecting the dots,” perceiving and articulating connections between “trees” (individual texts, topics) and “forest” (larger structures of knowledge).	Demonstrates, through written and oral communication, knowledge and understanding of classical and modern Jewish religious thought—its contexts and history; Jewish history; Jewish literature (including history, contexts, and meanings). Can compare, contrast, and integrate across bodies of literature and areas of thought.	Does everything enumerated in the “Achieved” level with greater fluency, ease, and depth. Draws more subtle and nuanced connections across bodies of literature and areas of thought. Applies these insights creatively to classical and modern Jewish life thought.