

Is There a “Right” Way to Light? Assessment Samples

Sample Exit Ticket Questions

Note to Teachers: Exit tickets serve two main purposes:

- a. To allow the students to process what they’ve learned and reflect on what they do/don’t know
 - b. To give the teacher information about what the students did/did not comprehend and/or master in a timely fashion so that they can, if necessary, review, clarify, and/or tweak in the next lesson.
- *Shabbat 21b*
 1. What is the debate between “*mehadrin*” and “*mehadrin min hamehadrin*” about?
 2. What is the debate between Hillel and Shammai about?
 3. Why is it significant that there were some rabbis who agreed with and practiced according to Beit Shammai and some according to Beit Hillel?
 4. Which of the two opinions, practices, and reasons makes more sense to you and why?
 - *Eruvin 13b*
 1. Generally, we don’t decide *halakha* based on a *bat kol* (Divine voice). Why do you think that a Divine voice had to intervene in the debate between Beit Shammai and Beit Hillel?
 2. What does the Gemara teach us about the interplay between interpersonal skills and Torah scholarship?
 3. Why else do you think we practice according to Beit Hillel?
 4. What can we learn from this Gemara about the concepts of “right” and “wrong” when it comes to *halakha*?
 - *Mishnah Avot 5:17*
 1. What makes a *makhloket* one that is *l’sheim Shamayim*?
 2. How would you describe a *makhloket l’sheim Shamayim* in practical terms?
 3. How does a *makhloket l’sheim Shamayim* benefit the community as a whole?
 4. What was so problematic about Korah and his allies?
 - *Yevamot 14b*
 1. Does the information in this Gemara surprise you? Why or why not?
 2. What are the values that emerge from this Gemara?
 3. Why did Beit Shammai and Beit Hillel continue to marry one another?
 4. How does the Gemara support the paradigm of *makhloket l’sheim Shamayim*?

Here are some **SAMPLE** exit ticket questions for multiple sources. These can also be used as **summative** and **essay** questions.

1. Explain the connection between lighting the Chanukah menorah and the concept of *makhloket l’sheim Shamayim*.

2. Most of the debates between Hillel and Shammai go according to Hillel. A few, however, go according to Shammai. Why do you think both of these aspects are the way they are?
3. Why are multiple viewpoints and *makhloket* important?
4. When is *makhloket* destructive rather than constructive?

Some Other Options for Summative Assessments:

1. Ask students to choose 2 or 3 of the driving questions and address them in essay form. Students will need parameters/rubrics for what to include in their answers.
2. Have students argue two sides of an issue—it can be halakhic or non-halakhic—according to the rules of debate. Let them reflect on the process—how they felt about it, what they thought—either in a written journal response or in a recorded response.
3. Have students design—through drawing, using computer graphics, or a physical medium (such as clay)—a Chanukah menorah that represents BOTH Beit Hillel's process of lighting and the concept of "lovingkindness."