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Commission on Jewish Continuity. Los Angeles, Calif.,  
1988-1990.

For more information on this collection, please see the finding aid on the  
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7/12  
Church notes?  
Dead,  
F.I.I. - I think  
one of us should go.  
not a  
special trip had



JAN 17 1989

**JEWISH FEDERATION COUNCIL**  
OF GREATER LOS ANGELES

6505 WILSHIRE BOULEVARD • SUITE 907 • LOS ANGELES, CA 90048 • 213-852-1234

**STEVEN HUBERMAN, PH.D.**  
EXECUTIVE DIRECTOR  
FOR COMMUNITY SERVICES

January 12, 1988

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Loren Basch  
*Executive Director for Community Services*  
Steven Huberman, Ph.D.

Arthur J. Naparstek, President  
Premier Industrial Foundation  
4500 Euclid Ave.  
Cleveland, Ohio 44103

Dear Dr. Naparstek,

I am writing to you at the suggestion of Wayne Feinstein.

In Los Angeles we have established a Commission on the Jewish Future, chaired by Barbi Weinberg. The enclosed speech, which was presented by our President, George Caplan, at the recent CJF General Assembly, summarizes our mandate.

We would be anxious for you and Mort Mandel to come to Los Angeles to discuss the work of the Commission on Jewish Education in North America and to learn more about our own work which we are carrying forward in Los Angeles. \*

I am also enclosing several recent publications which I thought you might find of interest.

If I can be of help with the work of your Commission, I would be happy to participate.

Have a wonderful New Year.

Cordially,

Steven Huberman

SH: sws  
Enc.

*Mrs. Lawrence Jay Weinberg*  
*#09 Drury Lane*  
*Beverly Hills, California 90210*

Friday, February 3rd, 1989

Dear Hank,

Thank you so much for your lovely note of January 25th. I certainly understand how difficult it must be getting back into the routine of "normal" existence... It's got to be so very difficult to think of going to a party without your life partner...who shared everything with you for so many years!

I am writing to you now to make sure that you have my home address...They did forward your note to me from the Federation office - but I thought it would be better for you to have my home address, and phone number, handy because I would like you to be able to reach me directly and immediately if you ever want to be in touch in case you decide to stop by in Los Angeles. The address is on the letterhead above - and my phone number is (213) 550-0142.

Fondly,

*Law*

## IMPORTANT MESSAGE

FOR MLM  
DATE 6/2 TIME 11:08 XX A.M.  
XX P.M.

### WHILE YOU WERE AWAY

M Barbie Weinberg

OF \_\_\_\_\_

PHONE NO. 213/550-0137

TELEPHONED	<input checked="" type="checkbox"/>	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	RETURNED YOUR CALL	<input type="checkbox"/>

RUSH

MESSAGE Wanted to know if it would be  
possible for you to plan a trip to  
LA to speak to the Leadership of  
the Federation on Oct. 2 or Oct. 5.

SIGNED BF

mc

TO: Morton L. Mandel  
NAME  
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker  
NAME  
DEPARTMENT/PLANT LOCATION

DATE: 10/25/89  
REPLYING TO  
YOUR MEMO OF: \_\_\_\_\_

SUBJECT:

*ARK*

I had a very good talk with Barbi Weinberg on the telephone. She is very sorry not to be able to come to our Commission meeting on October 23rd. She just came back yesterday from seven days in Washington and she has a bad cold which was very noticeable from her voice. She readily accepted my invitation on your behalf to attend the February 14th meeting.

Meantime, I told her that we would send her the materials which we developed for the October 23rd meeting and the minutes of that meeting when they are ready. I'll ask Ginny to put together a packet for her and get it out right away.

Barbie thinks you could be very helpful to them in Los Angeles by meeting with the leaders there who are interested in Jewish education and who can do something about it. I explained your very tight schedule and did not hold out much hope that you would be able to work in a meeting in Los Angeles. However, I told her that I would talk to you about it.

*10/25*

*4 Wh M*

*This was dictated on 10/20*

INTER-OFFICE CORRESPONDENCE

**FOR YOUR  
INFORMATION**

*Good Man Dot*



**JEWISH FEDERATION COUNCIL**  
OF GREATER LOS ANGELES

**DR. STEVEN HUBERMAN**  
EXECUTIVE DIRECTOR FOR COMMUNITY SERVICES

(213) 852-7725

## Planning for the Future

Ten years ago, when Dr. Steven Huberman of North Philadelphia and Boston first inspected the state of Jewish life in Los Angeles, he smiled and concluded that here lived a new breed he called Jello Jews: Such Jews have a commitment that is soft, pliable, sweet, and they are molded by the most recent influence on them.

In this huge, sprawling region, Huberman, a community planner who is the Federation's Executive Director of Community Services, found that there are more Jello Jews (35 percent) than Conservative, Reform and Orthodox Jews put together (15 percent). The remaining 50 percent, he determined, do nothing Jewish.

At the outset of the 90's, Huberman said, little has changed: the Jello Jews still dominate. Reaching them, and the half of the community that doesn't affiliate, is still the major challenge before the community. Huberman's main task is to create programs which will show "unconnected" Jews just what they are missing by ignoring their rich religious and cultural heritage.

For the past year, community activist Barbie Weinberg has chaired the Commission on the Jewish Future in Los Angeles, sponsored by the L.A. Jewish Federation Council, a broad-based group which is studying techniques to bring Jews back. The commission is working with a team of social scientists, locally and nationally, comparing what has worked in other cities; the social scientists will present their recommendations to Mrs. Weinberg's group later this year.

Huberman called it the most important project of the 90's.

The commission is charged with trying to increase participation in communal life by finding cures for the following needs of the community:

- Supplying childcare in a community where 50 percent of mothers with children under 6 hold full-time jobs;
- Raising \$20 million during this decade to be divided between scholarships and teacher salaries and benefits, and
- Reaching Jewish youth through "alternative experiences," such as camping or trips to Israel.

The challenge of widening Jewish identity in Los Angeles is far more demanding than in Eastern cities that are imprisoned by organizational rivalries and great institutional histories, said Huberman.

"With all the Jews who came here to escape their roots, Los Angeles is a cutting-edge community that is an ideal place to introduce planned social change," he added. "A rootless community has a good and a bad side. The bad is that such people don't have a value system. The good is that these people are willing to try out new and different ideas. They've come to the right place." —

Leo Noonan



Dr. Steven Huberman

Photo by Bill Aron

15-21 Tevet 5750

January 12-18, 1990

file - LA

Nov. 21, 1989

TO: Seymour Fox

FROM: Ginny Levi

1. HLZ asked me to report on his conversation with Steve Huberman, who was cordial and happy to know that we're considering his request. HLZ offered the following dates for an MLM visit: June 18 or 19, or July 8, 9, or 10.

Huberman was receptive and will work on that visit, but doesn't want to wait that long to consult on what their local commission is doing and to discuss the substance of our Commission. They would still like you to go in Feb.

Huberman proposes to meet with you all day on Mon., Feb. 12 (and possibly for some time on Sun., the 11th). You could catch a "red eye" to New York around midnight.

An alternative might be for you to go to LA for a meeting on the 9th, followed by your handling the HLZ assignment to meet with AR's JCC group. [This is our suggestion, not Huberman's.]

\* [ HLZ says that Huberman mentioned in passing that he and his president (Kaplan) might fly to Cleveland for a meeting at some point. If this could be arranged, it would seem ideal. We would gather a few key people in Cleveland for a preliminary meeting, to be followed up by MLM's summer visit to LA. [If this would work, HLZ would keep his date with JCC directors and would be glad to meet with Huberman briefly in LA on Sun., Feb. 11 to work out details.]

These seem to be the possible options. Please call me Mon. (11/27) with your reactions. I will talk with HLZ in New York later in the day to relay your thoughts and decide on next steps.

2. I spoke with Eli Evans' secretary, who says they are having meetings on Dec. 7 and 8, so those are not possible dates for a meeting with you. Eli already has three meetings on the 29th, none of which could be changed. She left 11/30 at 3:30 on the book.
3. I spoke with Corson, directly. He has meetings in NY on 11/28 and will be staying over. I realize you just wanted me to get an idea of his availability, but he wanted to set up a meeting for breakfast on the 29th at 9:00 a.m. He suggests that you meet him at the Mark Hotel, located at the NE corner of 77th and Madison, and you can go across the street to eat. His phone number there is 212-744-4300 and at the NY office is 212-439-4200. He never let me get in the question about Dec. 7 and 8. I did manage to say that I'd let him know if the breakfast arrangement won't work. Please let me know.

BARBI WEINBERG  
409 DRURY LANE  
BEVERLY HILLS, CA

90210

0142

213-550-~~0137~~

left message  
w.e.b. on 10/19

COMMISSION  
ON JEWISH EDUCATION  
IN NORTH AMERICA

4500 Euclid Avenue  
Cleveland, Ohio 44103  
216/391-8300

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Jonathan Woocher  
Henry L. Zucker

Director

Arthur J. Naparstek

Staff

Virginia E. Levi  
Joseph Bernier

October 3, 1989

Mrs. Lawrence Weinberg  
Jewish Federation Council  
of Greater Los Angeles  
6505 Wilshire Blvd.  
Los Angeles, CA 90048

Dear Barbi:

I'm sorry it has not been feasible to arrange a meeting with you and the L.A. leadership to discuss the work of the Commission on Jewish Education in North America and the L.A. Jewish education plans. I've had a thought that might be of interest to you.

We invite you to attend the next meeting of the Commission which will be held from 10:00 a.m. to 4:00 p.m. on Monday, October 23, 1989 at the UJA/Federation of Jewish Philanthropies of New York, 30 East 59th Street, New York City. Background materials for the meeting will be available in about a week and will be sent to you if you can attend the meeting. If you do attend, perhaps you and a few of us could also meet privately while you are in New York.

I hope you will be able to attend and look forward to hearing from you. Best wishes to you and to Larry and your family in the New Year.

Sincerely,



Morton L. Mandel  
Chairman

8. I will develop a list of people for MLM to call based on interview reports, responses to the meeting notice, and recommendations of senior policy advisors. This list will include Gottschalk.
9. HLZ reported that a meeting between MLM and Bronfman has been scheduled for 4:00 p.m. on October 23, following the Commission meeting. No earlier meeting date could be arranged. I notified AH of this fact.
- \* 10. HLZ agreed to follow up to MG's memo of 9/15/89 to MLM regarding the possibility of inviting Barbi Weinberg and Bennett Aaron to the October Commission meeting.

213 550 ~~0157~~ 0142 = Call on Wed  
out ~~Wed~~ on Tues



HL2

L.A. file

TO: Morton L. Mandel  
NAME  
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker  
NAME  
DEPARTMENT/PLANT LOCATION

DATE: 10/25/89  
 REPLYING TO  
 YOUR MEMO OF: \_\_\_\_\_

*HLZ*

SUBJECT:

INTER-OFFICE CORRESPONDENCE

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10/25

*YMH M*

*This was dictated on 10/20*



OCT 30 1989

October 26, 1989

Ms. Annette Hochstein  
c/o Virginia Levi  
Premier Industrial Co.  
4500 Euclid Avenue  
Cleveland, OH 44103

Dear Annette:

I am pleased to enclose the two copies of the Jewish Education Journal which you requested. The articles make reference to various programs operated by the Los Angeles Bureau of Jewish Education, and we shall be glad to provide you with supplementary materials relating to these activities if you are interested.

As far as the L.A. Teachers Survey analysis is concerned, we are proceeding as planned.

Sincerely,

Dr. Emil Jacoby

EJ:mg

cc: Dr. Seymour Fox  
Dr. Steve Huberman

213-852-1234  
818-990-8640

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Sidney Eisenshtat

**Executive Director**  
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David Striks



**Jewish Federation Council  
of Greater Los Angeles,**

**Beneficiary of  
United Jewish Fund**

Affiliated with Jewish Education  
Service of North America

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

file L.A.  
HLZ

INT-0

February 5, 1990

Dear Steve:

Many thanks for sending me the reprint of the January article in "The Jewish Journal of Greater Los Angeles". I found it very interesting, and it helped me understand better what you are up to!

I look forward to seeing you soon, and send my best personal regards.

Sincerely,

MORTON L. MANDEL

Dr. Steven Huberman  
Executive Director for Community  
Services  
Jewish Federation Council of Greater  
Los Angeles  
6505 Wilshire Boulevard  
Los Angeles, CA 90048



File I. Aron

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RHEA HIRSCH SCHOOL OF EDUCATION

3077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90007-3796  
(213) 749-3424

March 12, 1990

Mr. Mark Gurvis  
Commission on Jewish Education in North America  
4500 Euclid Avenue  
Cleveland, OH 44103

Dear Mark,

Enclosed is the latest (and most correct) version of "Findings of the Los Angeles Teacher Census," complete with properly formatted tables. As I mentioned to you on the phone, I'm just beginning to digest the findings, and to grasp their implications. I would be very interested in receiving the comments of the senior policy advisors.

The following are some of the people to whom my professionalism paper should be sent:

Richard Siegel, Director  
National Foundation  
for Jewish Culture  
122 East 42nd Street  
New York, NY 10017

Mr. Ted Kanner  
8306 Wilshire Boulevard  
Beverly Hills, CA 90211

Dr. Elliot Spack, Director  
CAJE  
261 West 35th Street  
New York, NY 10001

Dr. Susan Shevitz  
11 Chesley Road  
Newton, MA 02159

Sylvia and Moshe Ettenberg  
924 West End Avenue  
New York, NY 10025

Dr. Jonathan Sarna  
HUC-JIR  
3101 Clifton Avenue  
Cincinnati, OH 45220

Dr. Steven Huberman  
Jewish Federation Council  
6505 Wilshire Boulevard  
Los Angeles, CA 90048

Dr. Chaim Botwinick  
Board of Jewish Education  
5800 Park Heights Avenue  
Baltimore, MD 21215

Mr. Gerald Bubis  
1514 S. Doheny Drive  
Los Angeles, CA 90035

Mr. Mark Gurvis  
Page two  
March 12, 1990

Thank you for your offer to send these out. I look forward to hearing from you.

B'shalom,

*Isa*

Isa Aron

IA/fj

Enclosures



✓ Los Angeles  
*Mrs. Lawrence Jay Weinberg*

Friday, April 20th, 1990

Dear Mort,

After you left one of our Task Force chairman came up to me and said, "Barbi, you're doing a great job!"...I said, "You know that it's you, chairing the Task Force, who are doing the great job...not I!" His reply was, "You got Mort to come out here didn't you!?!"

All of us here who care deeply, as you do, appreciate so much that: in addition to all you do in and for Cleveland...and in addition to chairing the National Commission, you were willing to come out to give our Los Angeles efforts a boost. We are very, very grateful to you!

Everyone was very much impressed...After you left for the airport people didn't leave...They stood around for another hour talking...very much stimulated by your presentation! You were marvelous to subject yourself to such an intensive series of meetings...and your presentations were simply great!

I know that it was an imposition...a fatiguing trip...and I know you why you did it...not as a favor, but because you care so deeply...and because you want what we're attempting to succeed. But, forgive me...I can't help but say "Thank you!"

Warmly...Sincerely!

*Barbi*



VFL ✓  
MG ✓  
+ file

MAY 10 1990

HLZ  
Los Angeles

JEWISH FEDERATION COUNCIL  
OF GREATER LOS ANGELES

6505 WILSHIRE BOULEVARD, LOS ANGELES, CA 90048 • (213) 852-1234  
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*for Campaign*

*and Development*

Loren Bosch

*Executive Director*

*for Community Services*

Steven Huberman, Ph.D.

April 25, 1990

STEVEN HUBERMAN, PH.D.  
EXECUTIVE DIRECTOR  
FOR COMMUNITY SERVICES

Mort Mandel  
Premier Industrial Corp.  
4415 Euclid Ave.  
Cleveland, Ohio 44103

Dear Mort,

Thank you so much for being with us in Los Angeles on April 18 and 19. You are truly an inspiring leader.

I spoke to scores of people who were at the meetings with you and they all marvelled at the depth of your commitment. You are clearly one of those unique individuals who, through personal example, makes a difference. You focused on personnel and Jewish education in such a way that made a deep impact.

I hope we will continue to explore programmatic and financial linkages between our Los Angeles commission and your national commission. I believe there are a number of prominent families in our community who might be willing to support local efforts carried out in cooperation with the North American Commission.

Frieda and I regard the opportunity to be with you as a special honor and privilege.

I look forward to seeing you in the very near future. I hope I can continue to be helpful to the work of the North American Commission.

Warmest personal regards.

Cordially,

Steven Huberman

SH:sws

## Educating Us

Morton Mandel was in town recently giving us the latest word on Jewish education in his role as chair of the North American Commission on Jewish Education. We are more familiar with Mandel as the former president of the Council on Jewish Federations and also of the Jewish Welfare Board. This time he came to meet with the Federation's Commission on the Jewish Future in Los Angeles and his topic, of course, was Jewish education which, he said, is what we have to work with to ensure that there is a Jewish future.

He said that there are two ways to improve the quality of Jewish education in this country, first by capturing the hearts and minds of the Jewish leadership so that the necessary funds will be forthcoming, and second by rebuilding the profession of



*Morton Mandel*

Jewish education. Speaking to an audience of Jews, many of whom are deeply involved in the educational structure, he said that most of the 30,000 people involved professionally in Jewish education are not adequate to the task. He warned them that it would take millions of dollars to improve the present situation.

Mandel was hardly sanguine about the possibility of raising all of the necessary money, but he did say that the Jewish community operates best in times of crisis and that a campaign for private funds to jumpstart such a program is being conducted now. The long-term prospects depend upon Federations for their success since any program for Jewish education will have to turn to the largest of the community organizations both for leadership and funding. He received considerable applause for his thoughts, which concluded with the remark that anyone who is involved in Jewish education today is part of a very worthy effort and needs more encouragement, both material and otherwise, to make a success of things. ■



*File Los Angeles H12 ✓  
ME ✓  
VFL ✓*

**JEWISH FEDERATION COUNCIL**  
OF GREATER LOS ANGELES

6505 WILSHIRE BOULEVARD, LOS ANGELES, CA 90048 • (213) 852-1234  
TTY 852-7741 • FAX 655-4458

STEVEN HUBERMAN, PH.D.  
EXECUTIVE DIRECTOR  
FOR COMMUNITY SERVICES

May 21, 1990

Mort Mandel  
Premier Industrial Corp.  
4415 Euclid Ave.  
Cleveland, Ohio 44103

Barbi Weinberg  
409 Drury Lane  
Beverly Hills, CA 90210

Re: Los Angeles Trip

Dear Mort and Barbi,

I thought you would be interested in reading the attached article that appeared in our Jewish Journal. It is a good explanation of the rationale for Mort's trip to our community.

Warmest personal regards.

Cordially,

*Steve*  
Steven Huberman

SH:sws  
Enc.

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George T. Caplan  
Executive  
Vice President  
Wayne L. Feinstein  
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Loren Basch  
Executive Director  
for Community Services  
Steven Huberman, Ph.D.



FINDINGS OF THE LOS ANGELES BJE TEACHER CENSUS

Isa Aron, Ph.D. and Bruce Phillips Ph.D.  
Hebrew Union College - Jewish Institute of Religion  
3077 University Avenue  
Los Angeles, CA 90007

## FINDINGS OF THE LOS ANGELES BJE TEACHER CENSUS

The Los Angeles BJE Teacher Census consisted of a 22 page questionnaire, administered to all teachers of Judaica in day and supplementary schools in the Greater Los Angeles area, and to general studies teachers in the non-Orthodox day schools as well. The survey was administered between November, 1987 and June, 1988. In most of the schools the survey was administered by a BJE staff member at a teachers' meeting, at which the principal was not present. When arranging a teachers' meeting was not feasible, the surveys were either distributed by the principal and returned to him or her in sealed envelopes, or mailed directly to teachers together with a stamped return envelope. In all, 798 usable questionnaires were collected, which constituted a response rate of 77%. The results discussed in this report concern only teachers of Judaica, which number 649 [1].

The survey yielded a wealth of information on teachers' demographic characteristics, self-perceptions, work situation, and levels of satisfaction, some of which has yet to be mined. This report focuses on some of the major findings of the study.

### OVERALL FINDINGS

#### PLACE OF BIRTH

As can be seen from Table 1, 62% of teachers were born in the United States or Canada. An additional 25% were born in Israel, while 13% were born in another foreign country. Among the

countries listed by teachers were Poland, Russia, South Africa, Iran, and a number of Latin American countries as well. The questionnaire asked foreign-born teachers to indicate the date of their arrival in the U.S., but this data has not yet been analyzed.

#### GENDER, MARITAL STATUS, AND AGE (Tables 2,3 and 4)

About three quarters (77%) of the teachers are female. The large majority are married (63%), followed by those who have never been married (27%). Relatively few teachers are divorced (6%), separated (2%), or widowed (2%).

Over half of the teachers (56%) are between the ages of 25 and 39. An additional 28% are over 40, while 16% are under 25. Table 4 gives a more refined breakdown of these data.

#### TYPE OF SCHOOLS IN WHICH TEACHERS TEACH

One third of the teachers (33%) teach in day schools, while two thirds (66%) teach in supplementary schools. Table 5 gives a breakdown of the schools in which teachers teach, by denomination. It reveals that the Reform supplementary schools have by far the largest percentage of teachers (38%), followed by the Conservative supplementary schools, which have 27%. In the day schools, the largest number are found in Orthodox schools (which have 14% of the total sample), followed by Conservative schools (8%), Community schools (6%), and the one Reform day school (5%). In addition, Los Angeles has three small Orthodox supplementary schools, whose teachers account for only 1% of the

sample.

Table 6 compares the percentage of day vs. supplementary school teachers in Los Angeles, Miami, Philadelphia and Pittsburgh, based on comparable teacher surveys conducted in these cities. Only Miami has a larger proportion of day school teachers (37%) than Los Angeles (33%). In Pittsburgh a quarter (25%) of the teachers are in day schools, while Philadelphia has by far the smallest percentage (11%) of teachers in day schools.

As we shall see in the next section, the large majority of teachers in Jewish schools work only part-time. It is not surprising, therefore, to find teachers teaching in more than one school. In Los Angeles, nearly one teacher in five (17% of the sample) teaches in more than one school. This percentage comports with data gleaned from a number of other American cities in which surveys of Jewish teachers have been conducted. As can be seen in Table 7, between 10-20% of Jewish teachers these cities teach in more than one setting.

#### TOTAL NUMBER OF HOURS PER WEEK SPENT TEACHING (in one or more settings)

Over half of the Los Angeles teachers (54%) teach under 10 hours, and nearly a third (31%) teach four hours or less. At the other end of the spectrum, only a quarter (23%) teach more than a total of 20 hours. Table 8 contains a more detailed breakdown of these frequencies.

#### OTHER OCCUPATIONS, AND SELF-PERCEPTION

With most Jewish teachers teaching relatively few hours, it

is not surprising to find that the majority of teachers (71%) have other occupations. 20% report working full-time in a job other than Jewish teaching; 25% work part-time; 10% are full-time students; 16% indicate that they are homemakers; only the remaining 29% indicated that "Jewish education is my full-time occupation."

Even though Jewish teaching is largely a part-time occupation, a surprisingly high percentage of teachers see Jewish teaching as their career. Respondents were asked how they saw their teaching. Most (39%) saw it as a career, followed by a slightly smaller group (36%) who saw teaching as a way of earning supplementary income. A significant minority (25%) saw Jewish teaching as neither a career nor a way of earning supplementary income, but as something they do for the satisfaction.

Table 9 is a crosstabulation of teachers' self-perception with the number of hours taught. It indicates that a large majority (88%) of the teachers who teach 21 or more hours see teaching their career, while relatively few (8%) of those teaching 1-3 hours respond similarly. In addition, two fifths (21%) of those teaching 4-9 hours and over half (56%) of those teaching 10-20 hours also see teaching as their career.

In Table 10, teachers' self-perception is correlated with other occupations. As might be expected, three quarters (77%) of those who state that they work full-time in Jewish education see teaching as their career. On the other hand, a quarter (24%) of those who have other part-time employment and even a small segment (8%) of those who have other full-time employment also

see Jewish teaching as their career. Thus, some teachers who teach relatively few hours and/or hold other jobs still perceive Jewish teaching as their career.

#### QUALIFICATIONS

Quality of teaching cannot, of course, be assessed by a survey instrument. However, one possible measure of qualifications is the number of Judaica, Hebrew and/or education courses taken at the college level. In response to questions about their college-level education (Table 11), teachers were almost evenly divided between those with strong and weak college preparation for teaching. The largest segment of teachers has taken over 7 courses in Judaica (40%) and in education (47%); on the other hand, another significant segment has taken no college level courses at all in Judaica (30%) or in education (29%)[2].

#### INCOME AND BENEFITS

The total annual income from Jewish teaching was calculated by combining the annual income in every teaching position held (Table 12). In absolute dollars, teachers do not earn much from Jewish teaching. Only 14% of the teachers earn \$20,000 or more, while 41% earn under \$3,000.

To a certain extent the low salaries are related to the number of hours worked (Table 13). For example: 90% of those teaching under 4 hours earn under \$3,000; 59% of those teaching over 20 hours earn \$20,000 or more.

Another way of looking at teachers' salaries is by computing

the annual hourly wage --dividing the total income by the number of hours taught per week (Table 14) [3]. There is considerable variation in the hourly wage. For example, one fifth of the teachers (20%) earn under \$300 for each annual hour of instruction, while almost the same number (22%) earn over \$1,000 per hour.

Workers who work less than full-time rarely receive benefits and Jewish teachers are no exception. Only a fifth of the teachers in our sample (20%) receive health benefits; even fewer receive disability (13%), pension (11%) or sabbatical leave (8%). A larger percentage of teachers, though still under half, receive such benefits as: subsidies for continuing education (25%), money for conferences (33%), free synagogue membership (27%), free or reduced tuition for their children (32%), or free high holiday tickets (43%).

Given that many of the teachers are married and/or working at other jobs, the same income may have a different significance to teachers in different economic brackets. Thus, the survey asked teachers: "How important to your household is the income you receive from Jewish teaching?" The responses to this question fall into nearly equal thirds: For a third of the teachers (34%) their salary is a main source of their household income; for a third (34%) it is an important source of additional income; and for a third (32%) the income earned through teaching is unimportant.

A more detailed picture of the importance teachers attach to their teaching income emerges when the importance of income is

cross-tabulated with self-perception (Table 15), other occupation (Table 16), and the total number of hours taught (Table 17). Income is most important for the "career" teachers. Half (54%) of these teachers consider the money they earn through teaching to be a main source of income in their household; in contrast, relatively few (17%) consider it an unimportant source of additional income. Likewise, teaching is a main sources of income for nearly two thirds (62%) of those who are "full-time in Jewish education," and an unimportant source of income for only 14%. The association between the importance of income and the number of hours taught is even stronger. More than two out of three (70%) of those who teach over 20 hours consider their salaries from teaching a main source of income. Conversely, over half (55%) of those working 1-3 hours consider the money earned in teaching unimportant in their overall family income.

#### RELIGIOUS OBSERVANCE AND AFFILIATION

Table 18 presents the frequencies of response to the question ("Do you think of yourself as Orthodox, Conservative, Reform, etc."). The largest segment of teachers (41%) identify with the Conservative movement, followed by the Reform (23%) and the Orthodox (17%) movements. An additional 17% fell into a range of categories from Reconstructionist to "Just Jewish."

Table 19 contains frequencies for a number of ritual observances and indicator of communal affiliation. Although the survey instrument contained a large number of questions in this area, only observances that might be considered normative for all

denominations appear in these tables. While the level of observance and affiliation among teachers is much higher than it would be among the population at large, it is by no means uniformly high. While nearly all (94%) attend synagogue on the High Holidays, and over 3/4 light Shabbat candles (78%), have been to Israel (79%), and contribute to Jewish charities (76%), only 62% belong to a synagogue, and only half (50%) contribute to Federation or the U.J.A. Fewer than half attend synagogue at least twice a month on Shabbat (45%) or belong to any Jewish organizations other than a synagogue (40%).

#### LEVEL OF SATISFACTION AND LIKELIHOOD OF REMAINING IN JEWISH EDUCATION

When asked how satisfied they were with their work (Table 20), three out of four teachers (75%) indicated satisfaction, and only a small percentage (6%) indicated dissatisfaction. Similarly, nearly half (46%) state that they are very likely to remain in the field, and an additional third (35%) see remaining in the field as "somewhat likely" (see Table 21).

#### ANALYSIS OF FINDINGS BY TYPE OF SCHOOL

The preliminary findings of the census reveal no single underlying pattern. Teachers of Judaica in Jewish schools vary greatly. Some teach many hours, earn a relatively high salary, and see themselves as career teachers. Others teach just a few hours, earn little income, and see themselves as teaching for the satisfaction alone. But this categorization, as we have seen,

covers at most half of the teachers; There are teachers who teach relatively few hours who earn relatively high salaries, and teachers who teach many hours, but earn salaries that seem inexplicably low. In between the extremes are many teachers who teach a moderate number of hours and whose salaries cover the full range of the spectrum.

In terms of qualifications, as well, the situation seems puzzling. A significant minority of teachers appears quite qualified, at least in terms of their college-level Judaica and education courses; a group that is only slightly smaller, however, appears entirely unqualified.

What accounts for these differences? Can we find, within the population of Jewish teachers, subgroups whose involvement in Jewish education (in terms of both number of hours and self-perception) makes them distinct from the others? Do the teachers who earn a higher income have something in common? What of the teachers with higher (or lower) qualifications?

The remainder of this report seeks to address these questions. It is comprised of two sections. In this section the teacher characteristics discussed above are crosstabulated by the settings in which teachers teach, in attempt to see what differences can be accounted for by setting alone.

#### PLACE OF BIRTH, GENDER, AGE AND MARITAL STATUS, BY TYPE OF SCHOOL

Tables 22 through 25 crosstabulate type of school with four basic demographic variables. The findings which emerge when the data are displayed this way will not surprise anyone familiar

with Jewish education. The Conservative and Community day schools, which spend the most hours on conversational Hebrew and thus require teachers with strong Hebraic backgrounds, tend to have a higher proportion of Israeli and foreign-born teachers (62% and 71% respectively). In the Reform day school, Orthodox day schools and Conservative supplementary schools 40 - 45% of the teachers are Israeli or foreign-born. The Reform supplementary schools, in contrast, have only 27% Israeli and foreign-born teachers. [4]

While female teachers predominate in every school, the Orthodox day schools have the highest proportion of male teachers (40%), followed by the non-Orthodox supplementary schools (roughly 20%). The non-Orthodox day schools have the smallest percentages (11-13%) of male teachers.

In addition to having a smaller proportion of Israeli teachers, Reform supplementary schools stand out from the others in terms of their teachers age and marital status. Teachers in these schools are more likely to be younger and single. The only other clear pattern emerging from the data is the higher percentage of marriage and absence of divorce among Orthodox teachers.

#### NUMBER OF HOURS TAUGHT, OTHER OCCUPATIONS AND SELF-PERCEPTION, BY TYPE OF SCHOOL

Not surprisingly, day schools offer teachers more hours of instruction than supplementary schools, as can be seen in Table 26. In this respect, however, the Conservative day schools differ markedly from the other day schools. Only 16% of their teachers

(as opposed to 62-74% of teachers in the other schools) teach more than 16 hours per week. Teachers in Reform, Orthodox and Community day schools teach an average of 22 - 24 hours a week (23.7 for Reform, 22.4 for Orthodox, and 24.3 for Community), while teachers in Conservative day schools average only 15 hours per week.

Table 27 presents the breakdown of teachers teaching in more than one school. The percentage of teachers teaching in more than one school is highest in the Conservative (52%) and Community (50%) day schools and lowest (12%) in the Orthodox day schools.

Community day school teachers are most likely (77%) to be full-time in Jewish education (Table 28). Only half of Conservative (52%) and Reform (53%) day school teachers consider themselves to be full-time in Jewish education.

The percentage of teachers who view Jewish teaching as a career varies greatly by school type. Teachers in Reform supplementary schools are the least likely (18%) to see teaching as a career; Conservative supplementary school teachers are twice as likely (35%) to see Jewish teaching as a career (Table 29). In contrast, Orthodox and Community day schools have the highest percentage of career teachers (80 and 84% respectively), with the Conservative day (67%) and Reform day (58%) schools lagging behind. These percentages can be explained differently in each case: The Reform day school teaches Judaica in English, using general studies teachers whom it trains specially for this purpose; it would stand to reason, therefore, that a good percentage of these teachers would not see Jewish teaching as

their career. In the case of the Conservative day schools, it is probably the limited number of hours (relative to other day schools), which prevents them from having more teachers who perceive Jewish teaching as a career.

#### INCOME AND BENEFITS, BY TYPE OF SCHOOL

Teachers in Community and Reform day schools earn the most from Jewish teaching (Table 30); roughly half of the teachers in these schools earn \$20,000 or more. Despite the fact that the Orthodox schools have among the highest percentage of both self-identified career teachers and teachers who are "full-time in Jewish education," only 36% of these teachers earn over \$20,000. Part of this gap may be explained by the fact that Community day school teachers are more likely to teach in more than one school, and that Reform day school teachers are more likely to be general studies teachers and, therefore, teaching more hours.

When one crosstabulates the annual hourly wage by type of school (Table 31), however, the differences between different types of schools do not appear to be very large. This is surprising, given that one would expect to find a significantly higher annual hourly wage in day schools, which, presumably, are more selective. Though the day schools tend to have more teachers earning higher hourly wages and fewer teachers earning lower hourly wages, the difference between types of schools is never more than 20%.

Benefits should also be considered as part of the salary

package. Table 32 lists the percentages of teachers receiving health, disability and pension benefits in each type of school. Given the fact that teachers in community and Reform day schools teach the most hours, it is not surprising that they are most likely to have benefits. Roughly two thirds of the teachers in these schools receive health benefits and a third receive disability benefits. Despite the fact that teachers in Orthodox schools teach, on the average, the same number of hours as teachers in community and Reform schools, they are only half as likely (33%) to receive health benefits.

#### QUALIFICATIONS, BY TYPE OF SCHOOL

One might expect day schools to have teachers who are considerably more qualified than their supplementary school counterparts. In terms of college-level Judaica this expectation is only partly borne out by the data, as can be seen in Tables 33. The differences between day and supplementary schools seem relatively small. Both types of schools have a significant minority of teachers who are, on paper, highly qualified, and a significant minority of teachers who seem, on paper, unqualified. The Reform day school teachers are the least qualified, a fact which has already been explained by that school's policy of having general studies teachers teaching Judaica. More surprisingly, the pattern of the Orthodox day schools is very close to that of the Reform supplementary schools; both have the smallest percentage of teachers who have had more than 7 Judaica courses, and the largest percentage of teachers who have taken no

college-level Judaica. We are at a loss as to how to explain this finding, without a closer look at the teachers in each group

In terms of college-level education courses as well, the differences between day and supplementary schools are not as large as might be expected, as can be seen in Table 34. In this table, teachers who received training in Israeli teachers' seminaries are listed separately in the far-right column. While the day schools have the highest percentages of teachers with the most formal training in education (ranging from 72% in the Community day schools to 48% in the Orthodox day schools), the supplementary school teachers have nearly as high a percentage; two fifths of Reform (40%) and Conservative (43%) supplementary schools are also among the most qualified in education.

The crosstabulation of setting with qualifications in terms of Hebrew follows a pattern similar to the previous two tables. This table is not reproduced in this report, however, because it may be misleading. Teachers who have lived in Israel for an extended period of time, for example, probably have greater Hebrew proficiency than those who have taken college-level courses only; likewise, years spent in day school should be considered as equivalent to some number of Hebrew courses. Without entering into a more detailed analysis of the data, a mere crosstabulation would be insufficient.

Segmenting the teachers by setting enables us to produce another measure of qualifications -- years of experience a particular setting (Tables 35 and 36). Well over half of the teachers have 4 or more years of experience in the appropriate

setting, with the exception of the community day schools, in which nearly half (46%) teachers have over 4 years of experience in day schools. From these tables it appears that no more than a tenth of the teachers are entirely new to teaching in their setting. Conventional wisdom among researchers in secular education is that the greatest improvements in teaching skill are made during the first five years of teaching. By this standard teachers in Jewish schools would be considered as relatively experienced.

#### RELIGIOUS IDENTIFICATION, BY TYPE OF SCHOOL

With the exception of teachers in Reform schools, Jewish teachers tend to teach within their own movements (Table 37). Nearly 90% of the teachers in Orthodox day schools are themselves Orthodox; two thirds of the teachers in Conservative schools (both day and supplementary) and nearly two thirds of the teachers in Community day schools identify themselves as Conservative; in contrast, under half of the teachers in Reform schools identify with that movement.

#### LEVEL OF SATISFACTION AND INTENTION TO REMAIN IN JEWISH EDUCATION, BY TEACHER TYPE

Contrary to what might have been expected, there is no significant difference between the levels of satisfaction in different settings (Table 38). The two settings in which teachers expressed the most satisfaction are the least similar to each other: Reform supplementary schools and the Orthodox day schools. The difference among all schools with regard to teacher

satisfaction is not great; the overall level of satisfaction is quite high.

With the exception of Reform day and supplementary schools, teachers are all equally likely to remain in Jewish education five years hence, as can be seen in Table 39. Nearly all the teachers in Community day schools (97%), Conservative day schools (95%), and Orthodox day schools (92%), indicate that they are at least somewhat likely to remain in Jewish education five years hence. In contrast, roughly three quarters of teachers in Conservative supplementary schools (81%), Reform supplementary schools (76%), and Reform day schools (70%) responded in similar fashion.

#### CURRICULAR ASSISTANCE, GUIDANCE FROM PRINCIPAL, AND INPUT INTO SCHOOL POLICY, BY SCHOOL TYPE

Segmenting the teachers according to setting allows us to find out whether or not teachers are treated differently in different types of schools. Table 40 crosstabulates the type of school with the type of curricular assistance given. In general, fewer day school than supplementary school teachers are given explicit guidance in the form of lesson plans; but the percentage of teachers receiving such guidance is very low in all schools. Given the availability of the Melton Curriculum, which comes with lesson plans, one might expect Conservative supplementary schools to score significantly higher in this area; this turns out not to be the case.

As can be seen from Table 41, there are no large differences among types of schools in terms of the guidance teachers receive

terms of setting schools policy. Given that the line between "a lot" of input and "some" input is probably subjective, there do not seem to be significant differences between types of schools in this respect.

#### EXPLAINING VARIATION AMONG THE TEACHERS THROUGH THE USE OF MULTIPLE REGRESSION

In the previous section we saw that differentiating teachers according to the setting in which they teach accounts for some, but not all of the great variation in the teaching population. The difference in settings accounts for much of the difference in the total number of hours taught and, therefore, in income; it also accounts, somewhat, for different levels of satisfaction with teaching. It does not, however, account sufficiently for differences among teachers in terms of their qualifications; while day schools (with the exception of the Reform day school) are more likely than supplementary schools to have more teachers with 7+ Judaica courses and fewer teachers with none, these differences are not as great as one might expect.

This section reports on the use of the statistical technique of multiple regression in an effort to locate those independent variables which account for the most variance among teachers in the following dependent variables: total number of hours taught, total income earned from Jewish teaching, benefits, qualifications, and intention to stay in the field of Jewish education. A range of independent variables was considered: age,

gender, marital status, place of birth, denominational identification as a child, current denominational identification, other occupations, self perception (career, supplemental income or avocation -- see p. for an explanation), and setting.

The result of a multiple regression is a score, known as multiple R-square, which indicates the percentage of the total variance accounted for by a specific number of independent variables taken together. If, for example, a multiple R-square = 1, all the variance is accounted for by the specified variables. In the social sciences, a multiple R-square of .500, accounting for 50% of the variance, is considered to be quite good.

#### ACCOUNTING FOR VARIATIONS IN TOTAL INCOME

<u>Variable</u>	<u>Multiple R-square</u>
Self perception (career)	.2990
Full-time in Jewish teaching	.4062
Teaching in an Orthodox school	.4384
Self perception (avocation)	.4462
Full-time student	.45047

Nearly 30% of the variation among teachers in terms of income can be accounted for by a single variable, the teachers' self-perception of his or her work as a career. The other variables, in descending order of explanatory power, are lack of other occupations, teaching in an Orthodox setting, self perception of teaching as an avocation (this has a negative effect on income, but in terms of R-square it becomes a positive factor), and being in a full-time student (which also has an

inverse relationship with income).

As noted in the first section, the annual hourly wage varies greatly, and does not readily appear to be related to any other factors. The multiple regression analysis of the annual hourly wage confirms this sense. In all, only 5% of the variation can be accounted for, by the following four independent variables:

<u>Variable</u>	<u>Multiple R-square</u>
Self perception (avocation)	.01694
Full-time in Jewish teaching	.02740
American-born	.05034
Teaching in an Orthodox school	.05034

Related to income is the issue of benefits. It has already been noted that teachers in Jewish schools receive few benefits. A multiple regression analysis of the two most common (and most important) benefits, health insurance and disability, yielded three factors, which, between them, explained 19% of the variance:

<u>Variable</u>	<u>Multiple R-square</u>
Israeli born	.15230
Full-time in Jewish teaching	.18316
Marital status	.18942

#### ACCOUNTING FOR VARIATION IN TOTAL NUMBER OF HOURS AND SCHOOLS

<u>Variable</u>	<u>Multiple R-square</u>
Full-time in Jewish teaching	.33610
Teaching in an Orthodox school	.42937
Self-perception (career)	.47765

Employed full-time elsewhere	.48578
Full-time student	.48991

A third of the variation in total hours taught can be accounted for by the teachers' indication that Jewish teaching is his or her full-time occupation. Also contributing to the variance, in descending order, are: teaching in an Orthodox school, perception of one's teaching as a career, full-time employment elsewhere and being a full-time student (the last two are inversely related).

The two most significant variables in the regression equation yield a fourfold typology:

- 1) teachers who consider themselves full-time in Jewish teaching and teach in Orthodox schools (N=57). The mean number of hours of instruction for this group of teachers is 28.5.
- 2) teachers who consider themselves full-time and teach in non-Orthodox schools (N=111). The mean number of hours of instruction for this group is 18.7.
- 3) teachers who are not full-time (they either work elsewhere, are students or housewives) who teach in Orthodox schools (N=44). The mean for this group is 15.6 hours per week.
- 4) teachers who are not full-time and do not teach in Orthodox schools (N=357). The mean for this group is 7.1 hours of teaching per week.

The overall mean for the entire population (N=569) is 12.2 hours.

Which types of teachers are more likely to teach in more

than one school? None of the variables account for a good deal of the variance; the three with the most explanatory power are the importance of income, being born in Israel, and teaching in an Orthodox setting (inversely which is inversely related to this variable. Taken together, these variables account for only 9% of the variance.

<u>Variable</u>	<u>Multiple R-square</u>
Importance of income	.05378
Israeli-born	.07745
Teaching in an Orthodox school	.09056

#### ACCOUNTING FOR VARIATION IN QUALIFICATIONS

Unlike differences in income and number of hours taught, differences in terms of qualifications are not easy to explain. With regard to number of college-level Judaica courses, only two variables came out as significant in the multiple regression analysis. The variable with the highest R-square is self perception (career)(R-square = .0775); adding in the second variable, identifying as Orthodox (currently), yielded an R-square of .09491.

Differences in terms of college-level Hebrew courses were related to only two variables, which are really two parts of the same variable, self perception as a teacher. The R-square for seeing teaching as a career is .06579; adding in the variable of seeing teaching as an avocation (inversely related to college-level Hebrew) brings the R-square to .07297.

Five variables are associated with the number of

college-level education courses, though these also account for only 11% of the variance among teachers. They are as follows:

<u>Variable</u>	<u>Multiple R-square</u>
Age	.07533
Self perception (career)	.09349
Full-time student	.09827
Self perception (avocation)	.10329
Self perception (teach to supplement income)	.11086

ACCOUNTING FOR VARIATION IN TEACHERS' INTENTION TO STAY IN  
JEWISH EDUCATION FIVE YEARS HENCE

<u>Variable</u>	<u>Multiple R-square</u>
Self-perception (career)	.09706
Marital Status	.11501
Full-time in Jewish teaching	.12153

As indicated earlier, a large percentage of the teachers responded that they are either likely or very likely to remain in Jewish education during the next five years. As the above table indicates, the teachers' self perception (of teaching as a career), being married, and lack of other occupations are the best predictors of teachers' likelihood to see themselves as remaining in the field. However, these variables account for only 12% of the variance.

## CONCLUSION AND SUMMARY

The complex picture which emerges from the Los Angeles teacher census cannot be easily summarized. It reinforces and strengthens certain impressions prevalent in the field, while challenging others. For example, the survey corroborate the general sense that teachers of Judaica are predominantly female, teach relatively few hours, and are paid very low salaries. On the other hand, readers of this report may be surprised by the teachers' own expression of a high level of satisfaction with their work and the expectation of many that they will remain in the field.

With regard to some of the most important policy-related issues the results of the census are inconclusive. Granted that qualifications on paper are not a reliable sense of how good or bad a teacher is in the classroom, the results regarding even qualifications on paper are cloudy: teachers in the same settings are split between those with many college-level courses, and those with few or even none. Moreover, no other factor has been found which can account for the large differences among teachers in terms of qualifications.

In general, the differences between teachers in terms of income and hours of instruction are best explained by variables which are rather circular: teachers work more hours and earn more in teaching when they perceive teaching as a career, do not hold any other jobs or perceive themselves as housewives. The multiple regression did not find any other demographic variables to be

significant in explaining the great differences among teachers.

Perhaps the most important findings of the multiple regression analysis are negative ones: standard demographic variables such as age, gender, and place of birth do not account for the differences among teachers in any statistically significant way. Further analysis will be needed to segment the population of teachers even further, in an effort to find factors that account for differences in qualifications, hours taught, and income.



## FOOTNOTES

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1) In the Reform day school some Judaica is taught in English by general studies teachers who are trained for this purpose; thus, this cadre of teachers is included among the 649.

2) The frequencies in terms of college-level Hebrew may be misleading, as discussed below, in the section which crosstabulates qualifications with setting.

3) This is a common way of computing teacher salaries in Jewish schools.

4) Because teachers in Orthodox supplementary schools comprise only 1% of our sample, they are listed in the tables but not included in the discussion.

Table 1  
PLACE OF BIRTH

U.S. and Canada	62%
Israel	25%
Other	<u>13%</u>
TOTAL	100%

N=638

Table 2  
GENDER

Male	23%
Female	<u>77%</u>
TOTAL	100%

N=641

Table 3  
MARITAL STATUS

Never Married	27%
Married	63%
Separated	2%
Divorced	6%
Widowed	<u>2%</u>
TOTAL	100%

N=629

Table 4  
AGE

17-24	16%
25-29	19%
30-34	19%
35-39	18%
40+	<u>28%</u>
TOTAL	100%

N=601

Table 5  
TYPE OF SCHOOL\*

Reform Day School	5%
Reform Supplementary School	38%
Conservative Day School	8%
Conservative Supplementary School	27%
Orthodox Day School	14%
Orthodox Supplementary School	1%
Community Day School	6%
TOTAL	99%**

\*By teacher slot (N=691; data missing for 27 slots)

\*\*Totals of 99% or 101% are due to rounding.

Table 6  
PERCENTAGE OF TEACHERS TEACHING IN DAY VS. SUPPLEMENTARY SCHOOLS  
IN SELECTED CITIES

	<u>Day School</u>	<u>Supplementary School</u>
Los Angeles	33	67
Miami	37	63
Philadelphia	11	89
Pittsburgh	25	75

Table 7  
PERCENTAGE OF TEACHERS WHO TEACH IN MORE THAN ONE SCHOOL

Los Angeles Day And Supplementary Schools	17%
Miami Day Schools	11%
Miami Supplementary Schools	17%
Philadelphia Day Schools	18%
Philadelphia Synagogue Supplementary	28%
Philadelphia Communal Supplementary	20%

Sources for Tables 6 & 7:

Miami: Sheskin, Ira. The Miami Jewish Educator Study (Miami  
Central Agency for Jewish Education), 1988

Federation of Jewish Agencies of Greater Philadelphia, 1989

United Jewish Federation of Greater Pittsburgh, 1986

Table 8  
TOTAL HOURS OF TEACHING PER WEEK  
(% IN EACH CATEGORY)

1-4	31%
5-9	23%
10-14	16%
15-19	7%
20-24	7%
25-29	3%
30-34	5%
35-39	5%
40+	3%

TOTAL 100%

N=586

Table 9  
HOW LOS ANGELES TEACHERS SEE TEACHING,  
BY NUMBER OF HOURS TAUGHT (% IN EACH CATEGORY)

	"A Career" (40%)	"A Way of Earning Supplementary Income" (35%)	"Something I Do for the Satisfaction" (25%)	TOTAL
1-3 Hours (25%)	8	47	45	100%
4-9 Hours (30%)	21	47	32	100%
10-20 Hours (26%)	56	34	10	101%*
21+ Hours (19%)	88	4	8	100%

N=575

\*Totals of 99% or 101% are due to rounding.

Table 10  
HOW LOS ANGELES TEACHERS SEE TEACHING  
BY OTHER OCCUPATIONS (% IN EACH CATEGORY)

	"As a Career" (39%)	"As a Way of Earning Supplementary Income" (36%)	"Something I do for the Satisfaction" (25%)	<u>TOTAL</u>
Full-time in Jewish Ed. (29%)	77	13	10	100%
Homemaker (16%)	40	32	27	100%
Full-time Student (11%)	18	65	17	100%
Other Part-Time Employment (24%)	24	44	32	100%
Other Full-time Employment (20%)	8	50	52	100%

N=617

TABLE 11  
NUMBER OF COLLEGE-LEVEL COURSES (% IN EACH CATEGORY) TAKEN IN  
JUDAICA, HEBREW AND EDUCATION

	<u>Judaica</u>	<u>Hebrew</u>	<u>Education</u>
None	30	43	29
1-3	17	17	14
3-7	13	14	11
Over 7	40	26	47
TOTAL	100%	100%	100%

N=638

Table 12  
TOTAL INCOME FROM JEWISH TEACHING  
(% IN EACH CATEGORY)

Under \$1,000	15%
\$1,000-2,999	26%
\$3,000-9,999	28%
\$10,000-14,999	12%
\$15,000-19,999	5%
\$20,000+	14%
TOTAL	100%

N=587

Table 13  
TOTAL INCOME FROM JEWISH TEACHING, BY TOTAL NUMBER OF HOURS  
TAUGHT\* (% IN EACH CATEGORY)

	Under \$1,000 (15%)	\$1,000- 2,999 (26%)	\$3,000- 9,999 (27%)	\$10,000- 14,999 (12%)	\$15,000- 19,999 (6%)	\$20,000+ (14%)	TOTAL
1-3 Hours (24%)	42	48	6	4	—	—	100%
4-9 Hours (30%)	12	34	49	1	2	2	101%**
10-20 Hours (27%)	4	11	37	34	7	7	100%
21+ Hours (19%)	—	8	7	10	16	59	100%

(N=574)

\* Cumulative income and hours, for those who teach in more than one school

\*\* Totals of 99% or 101% are due to rounding.

Table 14  
SALARY PER ANNUAL WEEKLY HOUR (% IN EACH CATEGORY)\*

Under \$300	20%
\$300-570	19%
\$571-694	21%
\$695-999	18%
\$1,000-1,350	<u>22%</u>
TOTAL	100%

\* By teacher slot (N=652)

Table 15  
IMPORTANCE OF INCOME BY SELF PERCEPTION AS A TEACHER  
(% IN EACH CATEGORY)

	the main source of income (16%)	one main source of income (18%)	important additional income (34%)	unimportant additional income (32%)	TOTAL
Teaching is...					
My career (39%)	29	25	29	17	100%
Something I do to earn supple- mentary income (36%)	6	18	45	31	100%
Something I do for the satisfaction (25%)	-	9	23	67	99%*

N=623

\* Totals of 99% or 101% are due to rounding

TABLE 16  
IMPORTANCE OF INCOME BY OTHER OCCUPATIONS (% IN EACH CATEGORY)

	the main source of income (16%)	one main source of income (18%)	important additional income (34%)	unimportant additional income (32%)	TOTAL
Full-time in Jewish Ed. (29%)	35	27	24	14	100%
Homemaker (17%)	5	13	39	44	101%*
Full-time Student (10%)	14	17	39	30	100%
Other Part-time Employment (24%)	13	26	31	30	100%
Other Full-time Employment (20%)	3	4	42	51	100%

N=618

\*Totals of 99% or 101% are due to rounding.

Table 17  
IMPORTANCE OF INCOME BY NUMBER OF HOURS TAUGHT  
(% IN EACH CATEGORY)

	the main source of income (16%)	one main source of income (18%)	important additional income (34%)	unimportant additional income (32%)	TOTAL
1-3	4	6	35	55	100%
4-9	8	15	36	42	101%*
10-20	18	26	39	18	101%*
21+	44	26	22	8	100%

N=571

\*Totals of 99% or 101% are due to rounding.

Table 18  
RELIGIOUS IDEOLOGY  
(RESPONSE TO: "DO YOU THINK OF YOURSELF AS...")

Orthodox	17%
Conservative	41%
Reform	23%
Reconstructionist	3%
Secular	4%
"Just Jewish"	4%
Other	8%
TOTAL	100%

N=617

TABLE 19  
PERCENTAGE OF TEACHERS ENGAGED IN JEWISH ACTIVITIES

"light candles on Friday evening"	78%
"attend synagogue on High Holidays"	94%
"attend synagogue at least twice a month on Shabbat"	45%
"attend synagogue on holidays such as Sukkot, Passover, or Shavuot"	72%
"currently a member of a synagogue"	62%
"belong to any Jewish organizations, other than a synagogue"	40%
"ever been to Israel"	79%
"lived in Israel for three months or longer"	57%
"contributed to any Jewish charities or causes last year"	76%
"contributed to Federation, the United Jewish Appeal, or the United Jewish Fund last year"	50%

N=638

Table 20  
DEGREE OF SATISFACTION WITH TEACHING

"Satisfactions far outweigh dissatisfactions"	27%
"More satisfactions than dissatisfactions"	48%
"As many satisfactions as dissatisfactions"	19%
"More dissatisfactions than satisfactions"	5%
"Dissatisfactions far outweigh satisfactions"	<u>1%</u>
TOTAL	100%

N=623

Table 21  
LIKELIHOOD OF REMAINING IN JEWISH EDUCATION FIVE YEARS HENCE

Very likely	46%
Somewhat likely	35%
Not likely	17%
Not at all likely	<u>3%</u>
TOTAL	101%*

N=607

\*Totals of 99% or 101% are due to rounding.

Table 22  
PLACE OF BIRTH, BY TYPE OF SCHOOL\*  
(% IN EACH CATEGORY)

	USA or Canada (60%)	Israel (27%)	Other (13%)	TOTAL
Reform Day (5%)	56	39	6	101%**
Reform Supplementary (38%)	73	18	9	100%
Conservative Day (8%)	38	46	16	100%
Conservative Supplementary (27%)	59	26	14	99%**
Orthodox Day (14%)	57	25	18	100%
Orthodox Supplementary (2%)	40	50	10	100%
Community Day (6%)	29	42	29	100%

\* By teacher slot (N=682)

\*\* Totals of 99% or 101% are due to rounding.

Table 23  
GENDER, BY TYPE OF SCHOOL\* (% IN EACH CATEGORY)

	Male (23%)	Female (77%)	TOTAL
Reform Day (5%)	11	89	100%
Reform Supplementary (38%)	22	78	100%
Conservative Day (8%)	13	87	100%
Conservative Supplementary (27%)	21	79	100%
Orthodox Day (14%)	41	59	100%
Orthodox Supplementary (2%)	40	60	100%
Community Day (6%)	13	87	100%

\* By teacher slot (N=688)

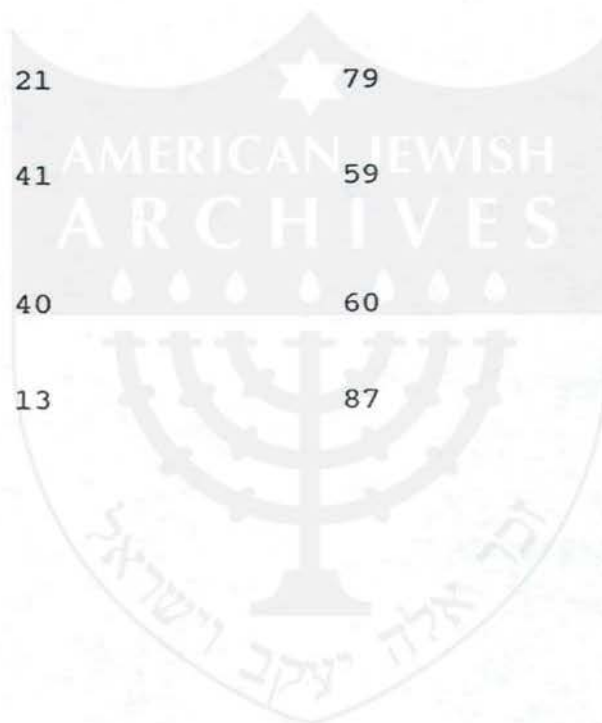


Table 24  
AGE, BY TYPE OF SCHOOL\* (% IN EACH CATEGORY)

	17-24 (14%)	25-29 (19%)	30-34 (20%)	35-39 (19%)	40+ (28%)	TOTAL
Reform Day (5%)	6	3	15	49	27	100%
Reform Supplementary (38%)	22	26	15	14	22	99%**
Conservative Day (8%)	2	13	26	19	40	100%
Conservative Supplementary (27%)	13	16	20	17	34	100%
Orthodox Day (15%)	8	10	34	24	24	100%
Orthodox Supplementary (2%)	11	44	11	—	33	99%**
Community Day (6%)	—	21	24	18	38	101%**

\* By teacher slot (N=650)

\*\* Totals of 99% or 101% are due to rounding.

Table 25  
MARITAL STATUS, BY TYPE OF SCHOOL\* (% IN EACH CATEGORY)

	Never Married (27%)	Divorced (7%)	Separated (1%)	Widowed (2%)	Married (63%)	TOTAL
Reform Day (5%)	3	26	--	--	71	100%
Reform Supplementary (38%)	42	7	(.4)	1	49	99%**
Conservative Day (8%)	14	4	2	2	79	100%
Conservative Supplementary (27%)	25	7	3	3	63	100%
Orthodox Day (14%)	5	--	1	3	91	100%
Orthodox Supplementary (2%)	56	11	--	--	33	100%
Community Day (6%)	14	9	--	6	71	100%

\* By teacher slot (N=655)

\*\* Totals of 99% or 101% are due to rounding.

Table 26  
HOURS TAUGHT\* (% IN EACH CATEGORY) BY SCHOOL TYPE

	1-3 (27%)	4-6 (29%)	7-15 (24%)	16+ (20%)	TOTAL
Reform Day (5%)	6	11	8	74	99%**
Reform Supplementary (38%)	50	33	16	1	100%
Conservative Day (8%)	5	12	64	19	100%
Conservative Supplementary (27%)	23	46	29	2	100%
Orthodox Day (14%)	1	5	20	74	100%
Orthodox Supplementary (2%)	10	70	20	—	100%
Community Day (6%)	11	8	19	62	100%

\*By slot (N=672)

\*\*Totals of 99% or 101% are due to rounding.

Table 27  
NUMBER OF SCHOOLS TAUGHT IN, BY TYPE OF SCHOOL\*  
(% IN EACH CATEGORY)

	One School (69%)	Two or More Schools (31%)	TOTAL
Reform Day (5%)	75	25	100%
Reform Supplementary (38%)	73	27	100%
Conservative Day (8%)	48	52	100%
Conservative Supplementary (27%)	65	35	100%
Orthodox Day (14%)	88	12	100%
Orthodox Supplementary (2%)	40	60	100%
Community Day (6%)	50	50	100%

\* By teacher slot (N=691)

Table 28  
OTHER EMPLOYMENT, BY TYPE OF SCHOOL\*  
(% IN EACH CATEGORY)

	Full- time in Jewish Ed. (18%)	Home- maker (24%)	Full- time Student (9%)	Other part- time work (17%)	Other full- time work (32%)	TOTAL
Reform Day (5%)	53	14	3	22	8	100%
Reform Supplementary (38%)	11	13	16	28	32	100%
Conservative Day (8%)	52	23	—	23	2	100%
Conservative Supplementary (27%)	27	18	9	31	15	100%
Orthodox Day (14%)	60	25	1	10	3	99%**
Orthodox Supplementary (2%)	40	20	—	20	20	100%
Community Day (6%)	77	9	3	9	3	101%**

\* By teacher slot (N=680)

\*\* Totals of 99% or 101% are due to rounding.

Table 29  
HOW TEACHERS SEE JEWISH TEACHING, BY TYPE OF SCHOOL\*  
(% IN EACH CATEGORY)

	"As a Career" (42%)	"As a way of Earning Supplementary Income" (33%)	"As Something I do because it gives me Satisfaction" (22%)	No Answer (3%)	TOTAL
Reform Day (5%)	58	25	17	—	100%
Reform Supplementary (38%)	18	45	34	2	99%**
Conservative Day (8%)	67	21	5	7	100%
Conservative Supplementary (27%)	35	40	22	3	100%
Orthodox Day (14%)	80	10	6	4	100%
Orthodox Supplementary (2%)	60	10	20	10	100%
Community Day (6%)	84	13	3	—	100%

\* By teacher slot (N=691)

\*\* Totals of 99% or 101% are due to rounding.

Table 30

## TOTAL INCOME FROM JEWISH TEACHING, BY TYPE OF SCHOOL\* (% IN EACH CATEGORY)

	Under \$1,000 (13%)	\$1,000- 2,999 (25%)	\$3,000- 9,999 (29%)	\$10,000- 14,999 (12%)	\$15,000- 19,999 (5%)	\$20,000+ (16%)	TOTAL
Reform Day (5%)	—	15	9	18	9	49	100%
Reform Supplementary (38%)	21	40	31	4	1	3	100%
Conservative Day (8%)	9	9	9	36	10	28	101%**
Conservative Supplementary (27%)	15	24	40	10	5	6	100%
Orthodox Day (14%)	2	2	24	24	12	36	100%
Orthodox Supplementary (2%)	—	20	50	10	—	20	100%
Community Day (6%)	—	8	8	14	14	56	100%

\* By teacher slot (N=675)

\*\* Totals of 99% or 101% are due to rounding.

Table 31  
SALARY PER ANNUAL WEEKLY HOUR\* (% IN EACH CATEGORY)  
BY SCHOOL TYPE

	Under \$300 (20%)	\$300- 570 (19%)	\$571- 694 (21%)	\$695 999 (18%)	\$1,000- 1,350 (22%)	TOTAL
Reform Day (5%)	13	25	9	38	16	101%**
Reform Supplementary (38%)	28	18	23	8	23	100%
Conservative Day (8%)	16	16	11	33	25	101%**
Conservative Supplementary (27%)	20	21	24	9	26	100%
Orthodox Day (14%)	8	16	18	45	14	101%**
Orthodox Supplementary (2%)	—	40	20	10	30	100%
Community Day (6%)	6	11	37	34	11	99%**

\*By teacher slot (N=652)

\*\*Totals of 99% or 101% are due to rounding.

TABLE 32  
Percentage of Teachers\* Receiving Health, Pension and Disability  
Benefits, by Type of School

	<u>Health</u>	<u>Pension</u>	<u>Disability</u>
Reform Day (5%)	58	17	33
Reform Supplementary (38%)	6	5	5
Conservative Day (8%)	33	17	24
Conservative Supplementary (27%)	13	10	13
Orthodox Day (14%)	31	11	11
Orthodox Supplementary (2%)	50	40	11
Community Day (6%)	66	39	32

\*By teacher slot (N=718)

Table 33  
NUMBER OF COLLEGE-LEVEL JUDAICA COURSES TAKEN,  
BY SCHOOL TYPE\* (% IN EACH CATEGORY)

	None (42%)	1-3 (17%)	4-7 (14%)	Over 7 (27%)	TOTAL
Reform Day (5%)	64	17	8	11	100%
Reform Supplementary (38%)	47	16	16	21	100%
Conservative Day (8%)	31	12	9	48	100%
Conservative Supplementary (27%)	37	21	14	28	100%
Orthodox Day (14%)	41	18	17	23	99%**



Table 34  
NUMBER OF COLLEGE LEVEL EDUCATION COURSES  
TAKEN BY TYPE OF SCHOOL\* (% IN EACH CATEGORY)

	None	1-3	3-7	7+	Israeli Teacher Seminary	TOTAL
Reform Day (5%)	25	11	3	58	3	100%
Reform Supplementary (38%)	32	16	12	37	3	100%
Conservative Day (8%)	17	14	17	48	3	99%**
Conservative Supplementary (27%)	29	15	12	37	6	99%**
Orthodox Day (14%)	27	12	12	27	21	99%**
Orthodox Supplementary (2%)	10	10	30	30	20	100%
Community Day (6%)	16	8	5	61	11	101%**

(N=691)

\* By teacher slot

\*\* Totals of 99% and 101% are due to rounding.

Table 35  
YEARS OF EXPERIENCE\* IN SUPPLEMENTARY SCHOOL  
(% IN EACH CATEGORY), BY TYPE OF SCHOOL

	<u>None</u>	<u>1-3</u>	<u>4-9</u>	<u>10+</u>	<u>TOTAL</u>
<b><u>SUPPLEMENTARY</u></b>					
Reform (38%)	7	35	34	25	101%**
Conservative (27%)	4	25	37	34	100%
Orthodox (2%)	20	20	40	20	100%
<b><u>DAY SCHOOLS</u></b>					
Reform (5%)	34	23	14	29	100%
Conservative (8%)	7	18	25	51	101%**
Orthodox (14%)	63	25	11	1	100%
Community (6%)	11	30	30	30	101%**

\*By teacher slot (N=679)

\*\*Totals of 99% or 101% are due to rounding.

Table 36  
YEARS OF EXPERIENCE\* IN DAY SCHOOL  
(% IN EACH CATEGORY), BY TYPE OF SCHOOL

	None	1-3	4-9	10+	TOTAL
<b><u>DAY SCHOOLS</u></b>					
Reform (5%)	6	31	37	26	100%
Conservative (8%)	3	21	43	33	100%
Orthodox (14%)	9	16	39	36	100%
Community (6%)	11	43	22	24	100%
<b><u>SUPPLEMENTARY</u></b>					
Reform (38%)	75	14	8	3	100%
Conservative (27%)	58	15	17	11	101%**
Orthodox (2%)	70	10	10	10	100%

\*By teacher slot (N=679)

\*\*Totals of 99% or 101% are due to rounding.

Table 37  
RELIGIOUS IDEOLOGY, BY TYPE OF SCHOOL\* (% IN EACH CATEGORY)

	Orthodox (17%)	Conservative (41%)	Reform (23%)	Recon- structionist (3%)	Secular (4%)	"Just Jewish" (4%)	Other (8%)	TOTAL
Reform Day (5%)	—	22	44	—	6	11	17	100%
Reform Supplementary (38%)	3	30	46	3	4	5	8	99%**
Conservative Day (8%)	10	66	7	—	7	—	10	100%
Conservative Supplementary (27%)	7	67	6	3	4	4	9	100%
Orthodox Day (14%)	87	5	—	—	—	2	6	100%
Orthodox Supplementary (2%)	40	30	—	10	10	10	—	100%
Community Day (6%)	8	63	11	5	3	—	10	100%

\* By teacher slot (N=691)

\*\* Totals of 99% or 101% are due to rounding.

Table 38  
SATISFACTION WITH JEWISH TEACHING\* (% IN EACH CATEGORY),  
BY SCHOOL TYPE

	Satis. far outweigh diss. (25%)	More satis. than diss. (47%)	As many satis. as diss. (20%)	More diss. than satis. (6%)	Diss. far outweigh satis. (2%)	TOTAL
Reform Day (5%)	17	49	34	—	—	100%
Reform Supplementary (38%)	28	49	16	6	2	101%**
Conservative Day (8%)	23	47	25	4	2	101%**
Conservative Supplementary (27%)	25	44	23	7	2	101%**
Orthodox Day (14%)	28	48	15	7	1	99%**
Orthodox Supplementary (2%)	10	60	30	—	—	100%
Community Day (6%)	25	44	22	6	3	100%

\*By teacher slot (N=664)\*\*

Totals of 99% or 101% are due to rounding.

Table 39  
 LIKELIHOOD OF REMAINING IN JEWISH EDUCATION\* FIVE YEARS HENCE  
 (% IN EACH CATEGORY) BY SCHOOL TYPE

	Very likely (46%)	Somewhat likely (35%)	Not likely (17%)	Not at all likely (3%)	TOTAL
Reform Day (5%)	38	32	21	9	100%
Reform Supplementary (38%)	37	39	21	4	101%**
Conservative Day (8%)	51	44	6	—	101%**
Conservative Supplementary (27%)	47	34	17	2	100%
Orthodox Day (14%)	63	29	8	—	100%
Orthodox Supplementary (2%)	56	33	11	—	100%
Community Day (6%)	68	29	3	—	100%

\*By teacher slot (N=654)

\*\*Totals of 99% or 101% are due to rounding.

Table 40  
CURRICULAR ASSISTANCE TEACHERS\* RECEIVE (% IN EACH CATEGORY)  
BY TYPE OF SCHOOL

	Lesson Plans (13%)	Curriculum but no Lesson Plans (41%)	Textbook Only (19%)	Guidance from Principal Only (14%)	None of the Above (13%)	<u>TOTAL</u>
Reform Day (5%)	11	44	17	11	17	100%
Reform Supplementary (38%)	15	43	19	14	8	99%**
Conservative Day (8%)	9	42	21	8	21	101%**
Conservative Supplementary (27%)	16	37	22	12	13	100%
Orthodox Day (14%)(	2	46	15	19	17	99%**
Orthodox Supplementary (2%)	12	38	—	38	12	100%
Community Day Day (6%)	6	61	12	9	12	100%

\*By teacher slot (N=648)

\*\*Totals of 99% or 101% are due to rounding.

Table 41  
GUIDANCE FROM PRINCIPALS\* (% IN EACH CATEGORY),  
BY TYPE OF SCHOOL

	Do Not Receive Guidance (27%)	Receive Guidance and find it VERY helpful (37%)	Receive Guidance and find it SOMEWHAT helpful (34%)	Receive Guidance and find it NOT helpful (2%)	TOTAL
Reform Day (5%)	28	42	31	—	101%**
Reform Supplementary (38%)	20	41	37	3	101%**
Conservative Day (8%)	33	39	28	—	100%
Conservative Supplementary (27%)	35	30	32	3	100%
Orthodox Day (14%)	33	28	38	1	100%
Orthodox Supplementary (2%)	25	50	25	—	100%
Community Day (6%)	21	56	21	3	101%**

\*By teacher slot (N=655)

\*\*Totals of 99% or 101% are due to rounding.

Table 42  
EXTENT OF TEACHERS' INPUT INTO SCHOOL POLICY  
(% IN EACH CATEGORY)\*, BY SCHOOL TYPE

	"A lot of input" (13%)	"Some input" (40%)	"Little or no input" (45%)	No answer (2%)	TOTAL
Reform Day (5%)	14	36	50	—	100%
Reform Supplementary (38%)	10	39	50	1	100%
Conservative Day (8%)	17	36	43	3	99%**
Conservative Supplementary (27%)	14	37	47	2	100%
Orthodox Day (14%)	10	52	34	4	100%
Orthodox Supplementary (2%)	20	50	20	10	100%
Community Day (6%)	21	34	34	11	100%

\*By teacher slot (N=691)

\*\*Totals of 99% or 101% are due to rounding.

Table 43  
NUMBER OF COLLEGE-LEVEL JUDAICA COURSES (% IN EACH CATEGORY)\*  
BY SELF PERCEPTION AS A TEACHER

	None (20%)	1-3 (28%)	3-7 (12%)	7+ (40%)	TOTAL
TEACHING IS...					
my career (48%)	10	24	13	53	100%
a way of earning supplemental income (32%)	29	31	14	26	100%
something I do for the satisfaction (20%)	27	33	11	29	100%

N=643

Table 44  
NUMBER OF COLLEGE-LEVEL HEBREW COURSES (% IN EACH CATEGORY)\*  
BY SELF PERCEPTION AS A TEACHER

	None (28%)	1-3 (32%)	3-7 (14%)	7+ (26%)	TOTAL
TEACHING IS...					
my career (48%)	15	33	16	36	100%
a way of earning supplemental income (32%)	36	31	15	18	100%
something I do for the satisfaction (20%)	47	30	8	15	100%

N=643

Table 45  
NUMBER OF COLLEGE-LEVEL EDUCATION COURSES (% IN EACH CATEGORY)\*  
BY SELF PERCEPTION AS A TEACHER

	None (29%)	1-3 (14%)	3-7 (11%)	7+ (39%)	Israeli Teacher Training Institute (7%)	TOTAL
TEACHING IS...						
my career (48%)	22	11	15	41	11	100%
a way of earning supplemental income (32%)	33	19	8	36	4	100%
something I do for the satisfaction (20%)	41	11	8	36	4	100%

N=643

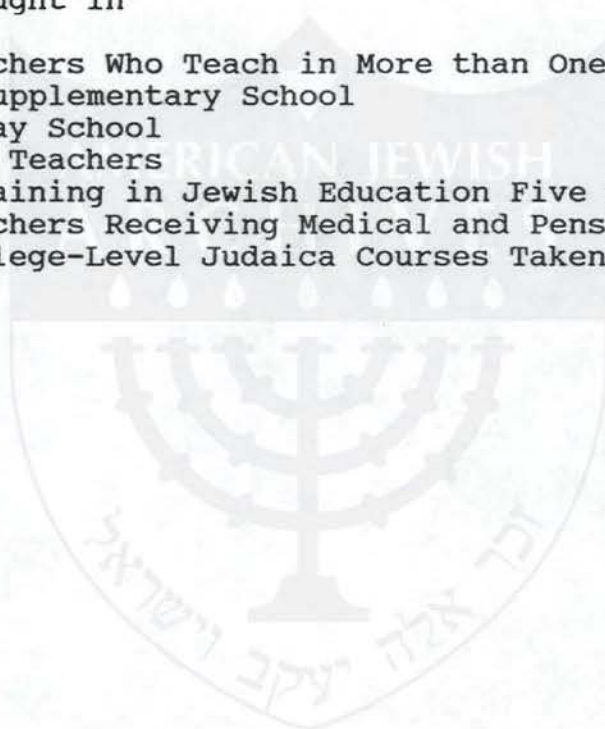


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Section 4: Comparisons Between Judaica Teachers in Los Angeles, Miami,  
Philadelphia and Pittsburgh

- 4A: Number of Teachers
- 4B: Type of School Taught In
- 4C: Place of Birth
- 4D: Percentage of Teachers Who Teach in More than One School
- 4E: Hours Taught in Supplementary School
- 4F: Hours Taught in Day School
- 4G: Percentage of New Teachers
- 4H: Likelihood of Remaining in Jewish Education Five Years Hence
- 4I: Percentage of Teachers Receiving Medical and Pension Benefits
- 4J: Percentage of College-Level Judaica Courses Taken



Comparisons Between Judaica Teachers  
in Los Angeles, Miami, Philadelphia and Pittsburgh

Table 4A  
NUMBER OF TEACHERS

LOS ANGELES	649	(78%)
MIAMI	272	(approx. 80%)
PHILADELPHIA	347	(approx. 54%)
PITTSBURGH	240	(approx. 90%)

Table 4B  
TYPE OF SCHOOL TAUGHT IN (% IN EACH CATEGORY)

	<u>Day School</u>	<u>Supplementary School</u>
LOS ANGELES	33	66
MIAMI	37	63
PHILADELPHIA	11 (actual) 13 (survey sample)	89 87
PITTSBURGH	25	75

Table 4C  
PLACE OF BIRTH (% IN EACH CATEGORY)

	Native Born (U.S. or Canada)	Other	TOTAL
LOS ANGELES DAY SCHOOL	47	53	100%
LOS ANGELES SUPPLEMENTARY SCHOOL	67	33	100%
MIAMI DAY SCHOOL	61	39	100%
MIAMI SUPPLEMENTARY SCHOOL	79	21	100%

PHILADELPHIA

(Place of birth not reported directly, but from other questions, it is possible to infer the following:

32% of day school teachers were educated in Israel.

8% of synagogue supplementary school teachers are "from Israel."

15% of community supplementary school teachers are "from Israel.")

Table 4D  
PERCENTAGE OF TEACHERS WHO TEACH IN MORE THAN ONE SCHOOL

LOS ANGELES DAY AND SUPPLEMENTARY SCHOOLS	17%
MIAMI DAY SCHOOLS	11%
MIAMI SUPPLEMENTARY SCHOOLS	17%
PHILADELPHIA DAY SCHOOLS	18%
PHILADELPHIA SYNAGOGUE SUPPLEMENTARY	28%
PHILADELPHIA COMMUNAL SUPPLEMENTARY	20%

Table 4E  
HOURS TAUGHT (% IN EACH CATEGORY), IN SUPPLEMENTARY SCHOOL

	Los Angeles	Miami	Pittsburgh
1-4	38.8	56.3	67
5-9	30.6	32.3	23
10-14	20.2	3.6	8
15-19	3.3	—	—
20-24	2.7	1.8	2
25-29	1.1	—	—
30-34	.9	.6	—
35-39	1.3	—	—
40+	1.1	5.4	—
TOTAL	100%	100%	100%

Table 4F  
HOURS TAUGHT (% IN EACH CATEGORY), IN DAY SCHOOL

	Los Angeles	Miami	Pittsburgh
1-4	2.7	1	3
5-9	6.6	6.5	23
10-14	11.5	6.5	5
15-19	17.3	10.9	—
20-24	16.8	16.3	52
25-29	7.5	5.4	—
30-34	15.0	7.6	42
35-39	13.3	15.2	—
40+	9.3	30.4	7
TOTAL	100%	100%	100%

Table 4G  
% OF NEW TEACHERS

CLEVELAND	22%
LOS ANGELES DAY SCHOOL	8%
LOS ANGELES SUPPLEMENTARY SCHOOL	6%
MIAMI DAY SCHOOL	10%
MIAMI SUPPLEMENTARY SCHOOL	6%
PHILADELPHIA DAY SCHOOL	20%
PHILADELPHIA SUPPLEMENTARY SCHOOL	19%

Table 4H  
LIKELIHOOD OF REMAINING IN JEWISH EDUCATION FIVE YEARS HENCE  
( % IN EACH CATEGORY)

	<u>Very likely</u>	<u>Somewhat likely</u>
LOS ANGELES DAY SCHOOL	57	33
LOS ANGELES SUPPLEMENTARY SCHOOL	41	37
	<u>Definitely</u>	<u>Probably</u>
MIAMI DAY SCHOOL	41	53
MIAMI SUPPLEMENTARY SCHOOL	34	47
	<u>Very likely</u>	<u>Somewhat likely</u>
PHILADELPHIA DAY SCHOOL	72	18
PHILADELPHIA SUPPLEMENTARY SCHOOL	56	28

Table 4I  
PERCENTAGE OF TEACHERS RECEIVING MEDICAL AND PENSION BENEFITS

	<u>Medical</u>	<u>Pension</u>
LOS ANGELES DAY SCHOOL	42	18
LOS ANGELES SUPPLEMENTARY SCHOOL	10	8
MIAMI DAY SCHOOL	60	60
MIAMI SUPPLEMENTARY SCHOOL	13	14
PHILADELPHIA DAY SCHOOL	42	20
PHILADELPHIA SUPPLEMENTARY SCHOOL	n/a	n/a

Table 4J  
PERCENTAGE OF COLLEGE LEVEL JUDAICA COURSES TAKEN

	None	1-3	3-7	7+	TOTAL
LOS ANGELES DAY SCHOOL	26	8	11	55	100%
LOS ANGELES SUPPLEMENTARY SCHOOL	30	20	14	36	100%

	None	1-4	5-9	Major or degree from Jewish College	TOTAL
MIAMI DAY SCHOOL	11	16	4	69	100%
MIAMI SUPPLEMENTARY SCHOOL	45	17	11	27	100%

	Holds Jewish Educational License	Holds degree in Jewish Studies
PHILADELPHIA DAY SCHOOL	57%	73%
PHILADELPHIA SUPPLEMENTARY SCHOOL	33%	34%

Los Angeles Jewish Teacher Census  
Dr. Isa Aron and Dr. Bruce Phillips  
HUC - JIR  
3077 University Ave.  
Los Angeles, CA 90007

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- 1B: Gender
- 1C: Age
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- 1E: Marital Status
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- 1G: Type of School
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- 1I: How Teachers See Jewish Teaching
- 1J: Total Hours of Teaching per Week
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- 1L: Salary per Annual Weekly Hour
- 1M: Degree of Satisfaction with Teaching
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- 2A: Hours Taught
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- 3H: Grade Levels Taught
- 3I: Combined Income from Jewish Teaching
- 3J: Salary Per Annual Hour
- 3K: Percentage of Teaching Slots which Carry Medical,

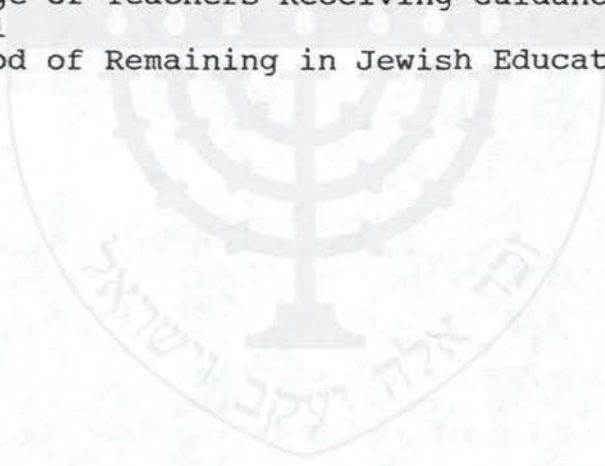
- Pension and Disability Benefits
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  - 3X: How Appealing is the Opportunity to Teach about Judaism
  - 3Y: How Appealing is the Recognition You Get as a Jewish Teacher
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  - 3AA: How Appealing are the Attitudes of Students to Jewish Studies
  - 3BB: How Appealing is the Opportunity to Make a Contribution to the Jewish Community
  - 3CC: Curricular Assistance Teachers Receive
  - 3DD: Percentage of Teachers Receiving Guidance from Principal
  - 3EE: Likelihood of Remaining in Jewish Education Five Years Hence
- 

Table 1A  
PLACE OF BIRTH

U.S. and Canada	62%
Israel	25%
Other	13%
TOTAL	100%

N=638 (11 missing cases)

Table 1B  
GENDER

Male	23%
Female	77%
TOTAL	100%

N=641 (8 missing cases)

Table 1C  
AGE

17-24	16%
25-29	19%
30-34	19%
35-39	18%
40+	28%
TOTAL	100%

N=601 (48 missing cases)

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Table 1D  
OTHER OCCUPATIONS

Other Full-Time Work	20%
Other Part-Time Work	25%
Full-Time Student	10%
Homemaker	16%
"Jewish Education is my Full-Time Occupation"	29%
TOTAL	100%

N=636

Table 1E  
MARITAL STATUS

Never Married	27%
Married	63%
Separated	2%
Divorced	6%
Widowed	2%
TOTAL	100%

N=629

Table 1F  
PERCENTAGE OF TEACHERS WHO TEACH IN MORE THAN ONE SCHOOL

One School Only	83%
Two or More Schools	17%
TOTAL	100%

N=608

Table 1G  
TYPE OF SCHOOL\*

Reform Day School	5%
Reform Supplementary School	38%
Conservative Day School	8%
Conservative Supplementary School	27%
Orthodox Day School	14%
Orthodox Supplementary School	1%
Community Day School	6%
TOTAL	99%**

\*by teacher slot (N=691; data missing for 27 slots)

\*\*Totals of 99% or 101% are due to rounding.

Table 1H  
NUMBER OF COLLEGE-LEVEL COURSES (% IN EACH CATEGORY) TAKEN IN  
JUDAICA, HEBREW AND EDUCATION

	Judaica	Hebrew	Education
0	30	43	29
1-3	17	17	14
3-7	13	14	11
Over 7	40	26	47
TOTAL	100%	100%	101%*

N=649

\*Totals of 99% or 101% are due to rounding.

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Table 1I  
HOW TEACHERS SEE JEWISH TEACHING  
(% IN EACH CATEGORY)

"My Career"	39%
"A Way of Earning Supplementary Income"	36%
"Something I Do Because it Gives me Satisfaction"	25%
	<hr/>
TOTAL	100%
N=629	

Table 1J  
TOTAL HOURS OF TEACHING PER WEEK  
(% IN EACH CATEGORY)

1-4	31%
5-9	23%
10-14	16%
15-19	7%
20-24	7%
25-29	3%
30-34	5%
35-39	5%
40+	3%
	<hr/>
TOTAL	100%
N=586	

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Table 1K  
TOTAL INCOME FROM JEWISH TEACHING  
(% IN EACH CATEGORY)

\$500-999	15%
\$1,000-2,999	26%
\$3,000-9,999	28%
\$10,000-14,999	12%
\$15,000-19,999	5%
\$20,000+	14%
TOTAL	100%

N=587

Table 1L  
SALARY PER ANNUAL WEEKLY HOUR (% IN EACH CATEGORY)\*

\$12-299	20%
\$300-570	19%
\$571-694	21%
\$695-999	18%
\$1,000-1,350	22%
TOTAL	100%

\* by teacher slot (N=651)

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Table 1M  
DEGREE OF SATISFACTION WITH TEACHING

"Satisfactions far outweigh dissatisfactions"	27%
"More satisfactions than dissatisfactions"	48%
"As many satisfactions as dissatisfactions"	19%
"More dissatisfactions than satisfactions"	5%
"Dissatisfactions far outweigh satisfactions"	1%
TOTAL	<u>100%</u>

N=623

Table 1N  
LIKLIHOOD OF REMAINING IN JEWISH EDUCATION FIVE YEARS HENCE

Very likely	46%
Somewhat likely	35%
Not likely	17%
Not at all likely	3%
TOTAL	<u>101%*</u>

N=607

\*Totals of 99% or 101% are due to rounding.

Table 2A  
HOURS TAUGHT\* (% IN EACH CATEGORY) BY SCHOOL TYPE

	1-3	4-6	7-15	16+	TOTAL
REFORM DAY SCHOOL	6	11	8	74	99%**
REFORM SUPPLEMENTARY SCHOOL	50	33	16	1	100%
CONSERVATIVE DAY SCHOOL	5	12	64	19	100%
CONSERVATIVE SUPPLEMENTARY SCHOOL	23	46	29	2	100%
ORTHODOX DAY SCHOOL	1	5	20	74	100%
ORTHODOX SUPPLEMENTARY SCHOOL	10	70	20	—	100%
COMMUNITY DAY SCHOOL	11	8	19	62	100%

\*per slot (N=672)

\*\*Totals of 99% or 101% are due to rounding.

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Table 2B  
SALARY PER ANNUAL WEEKLY HOUR\* (% IN EACH CATEGORY)  
BY SCHOOL TYPE

	\$12- 299	\$300- 569	\$570- 694	\$695 999	\$1,000- 1,350	TOTAL
REFORM DAY SCHOOL	13	25	9	38	16	101%**
REFORM SUPPLEMENTARY SCHOOL	28	18	23	8	23	100%
CONSERVATIVE DAY SCHOOL	16	16	11	33	25	101%**
CONSERVATIVE SUPPLEMENTARY SCHOOL	20	21	24	9	26	100%
ORTHODOX DAY SCHOOL	8	16	18	45	14	101%**
ORTHODOX SUPPLEMENTARY SCHOOL	—	40	20	10	30	100%
COMMUNITY DAY SCHOOL	6	11	37	34	11	99%**

\*per teacher slot

\*\*Totals of 99% or 101% are due to rounding.

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Table 2C  
YEARS OF EXPERIENCE\* IN SUPPLEMENTARY SCHOOL  
(% IN EACH CATEGORY), BY TYPE OF SCHOOL

	None	1-3	4-9	10+	TOTAL
REFORM SUPPLEMENTARY SCHOOL	7	35	34	25	101%**
CONSERVATIVE SUPPLEMENTARY SCHOOL	4	25	37	34	100%
ORTHODOX SUPPLEMENTARY SCHOOL	20	20	40	20	100%
REFORM DAY SCHOOL	34	23	14	29	100%
CONSERVATIVE DAY SCHOOL	7	18	25	51	101%**
ORTHODOX DAY SCHOOL	63	25	11	1	100%
COMMUNITY DAY SCHOOL	11	30	30	30	101%**

\*per slot (N=679)

\*\*Totals of 99% or 101% are due to rounding.

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Table 2D  
YEARS OF EXPERIENCE\* IN DAY SCHOOL  
(% IN EACH CATEGORY), BY TYPE OF SCHOOL

	None	1-3	4-9	10+	TOTAL
REFORM DAY SCHOOL	6	31	37	26	100%
CONSERVATIVE DAY SCHOOL	3	21	43	33	100%
ORTHODOX DAY SCHOOL	9	16	39	36	100%
COMMUNITY DAY SCHOOL	11	43	22	24	100%
REFORM SUPPLEMENTARY SCHOOL	75	14	8	3	100%
CONSERVATIVE SUPPLEMENTARY SCHOOL	58	15	17	11	101%**
ORTHODOX SUPPLEMENTARY SCHOOL	70	10	10	10	100%

\*per slot (N=679)

\*\*Totals of 99% or 101% are due to rounding.

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Table 2E  
CURRICULAR ASSISTANCE TEACHERS\* RECEIVE  
(% IN EACH CATEGORY) BY TYPE OF SCHOOL

	Lesson Plans	Curriculum but no Lesson Plans	Textbook Only	Guidance from Principal Only	None of the Above	TOTAL
REFORM DAY SCHOOL	11	44	17	11	17	100%
REFORM SUPPLEMENTARY SCHOOL	15	43	19	14	8	99%**
CONSERVATIVE DAY SCHOOL	9	42	21	8	21	101%**
CONSERVATIVE SUPPLEMENTARY SCHOOL	16	37	22	12	13	100%
ORTHODOX DAY SCHOOL	2	46	15	19	17	99%**
ORTHODOX SUPPLEMENTARY SCHOOL	12	38	—	38	12	100%
COMMUNITY DAY SCHOOL	6	61	12	9	12	100%

\*per slot (N=648)

\*\*Totals of 99% or 101% are due to rounding.

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Table 2F  
GUIDANCE FROM PRINCIPALS\* (% IN EACH CATEGORY),  
BY TYPE OF SCHOOL

	Do Not Receive Guidance	Receive Guidance and find it:			TOTAL
		very helpful	somewhat helpful	not helpful	
REFORM DAY SCHOOL	28	42	31	—	101%**
REFORM SUPPLEMENTARY SCHOOL	20	41	37	3	101%**
CONSERVATIVE DAY SCHOOL	33	39	28	—	100%
CONSERVATIVE SUPPLEMENTARY SCHOOL	35	30	32	3	100%
ORTHODOX DAY SCHOOL	33	28	38	1	100%
ORTHODOX SUPPLEMENTARY SCHOOL	25	50	25	—	100%
COMMUNITY DAY SCHOOL	21	56	21	3	101%**

\*by teacher slot (N=655)

\*\*Totals of 99% or 101% are due to rounding.

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Table 2G  
EXTENT OF TEACHERS' INPUT INTO SCHOOL POLICY  
(% IN EACH CATEGORY)\*, BY SCHOOL TYPE

	"A lot of input"	"Some input"	"Little or no input"	No answer	TOTAL
REFORM DAY SCHOOL	14	36	50	—	100%
REFORM SUPPLEMENTARY SCHOOL	10	39	50	1	100%
CONSERVATIVE DAY SCHOOL	17	36	43	3	99%**
CONSERVATIVE SUPPLEMENTARY SCHOOL	14	37	47	2	100%
ORTHODOX DAY SCHOOL	10	52	34	4	100%
ORTHODOX SUPPLEMENTARY SCHOOL	20	50	20	10	100%
COMMUNITY DAY SCHOOL	21	34	34	11	100%

\*by teacher slot (N=691)

\*\*Totals of 99% or 101% are due to rounding.

Table 2H  
SATISFACTION WITH JEWISH TEACHING\* (% IN EACH CATEGORY),  
BY SCHOOL TYPE

	Satis. far outweigh diss.	More satis. than diss.	As many satis. as diss.	More diss. than satis.	Diss. far outweigh satis.	TOTAL
REFORM DAY SCHOOL	17	49	34	—	—	100%
REFORM SUPPLEMENTARY SCHOOL	28	49	16	6	2	101%**
CONSERVATIVE DAY SCHOOL	23	47	25	4	2	101%**
CONSERVATIVE SUPPLEMENTARY SCHOOL	25	44	23	7	2	101%**
ORTHODOX DAY SCHOOL	28	48	15	7	1	99%**
ORTHODOX SUPPLEMENTARY SCHOOL	10	60	30	—	—	100%
COMMUNITY DAY SCHOOL	25	44	22	6	3	100%

\*per slot (N=664)

\*\*Totals of 99% or 101% are due to rounding.

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Table 2I  
 LIKELIHOOD OF REMAINING IN JEWISH EDUCATION\* FIVE YEARS HENCE  
 (% IN EACH CATEGORY) BY SCHOOL TYPE

	Very likely	Somewhat likely	Not likely	Not at all likely	TOTAL
REFORM DAY SCHOOL	38	32	21	9	100%
REFORM SUPPLEMENTARY SCHOOL	37	39	21	4	101%**
CONSERVATIVE DAY SCHOOL	51	44	6	—	101%**
CONSERVATIVE SUPPLEMENTARY SCHOOL	47	34	17	2	100%
ORTHODOX DAY SCHOOL	63	29	8	—	100%
ORTHODOX SUPPLEMENTARY SCHOOL	56	33	11	—	100%
COMMUNITY DAY SCHOOL	68	29	3	—	100%

\*per teacher slot (N=654)

\*\*Totals of 99% or 101% are due to rounding.

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Table 3A  
DEFINITION OF TYPES OF TEACHERS  
AND PERCENTAGES OF TEACHERS\* IN EACH TYPE

ORTHODOX	Teachers in Orthodox settings.	17%
(All remaining teachers are in Non-Orthodox settings.)		
CAREER, U.S. BORN	American-born teachers, for whom teaching is either their only occupation or their career.	12%
CAREER, FOREIGN BORN	Foreign-born teachers, for whom teaching is either their only occupation or their career.	17%
SUPPLEMENTARY INCOME	Teachers who see teaching as a way of earning supplementary income. This group includes both American and foreign-born teachers, who work elsewhere, either part-time or full-time, or as home-makers.	24%
AVOCATIONAL	Teachers who see teaching not as a career, nor as a way of earning supplementary income, but as "something I do because of the satisfaction it gives me." This group includes both American and foreign-born teachers, who work elsewhere, either part-time or full-time, or as home-makers.	20%
STUDENTS W/FUTURE IN JEWISH EDUCATION	Full-time high school, college or graduate students who indicate that it is "very likely" they will still be involved in Jewish education five years hence.	3%
STUDENTS W/OUT FUTURE IN JEWISH EDUCATION	Full-time high school, college or graduate students who indicate that it is "somewhat likely" or "not likely" that they will be involved in Jewish education five years hence.	7%
TOTAL		100%

\*N=622

27 teachers did not answer one or more of the relevant questions and, therefore, could not be assigned to a type.

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Table 3B:  
AGE (% BY CATEGORY) BY TEACHER TYPE

	17-24	25-29	30-34	35-39	40+	TOTAL
ORTHODOX	9	13	30	23	25	100%
CAREER U.S. BORN	12	30	15	25	18	100%
CAREER FOR. BORN	—	4	14	27	55	100%
SUPPL. INCOME	18	21	21	17	24	101%*
AVOCATIONAL	16	18	18	15	33	100%
STUDENT W/ FUTURE IN JEWISH ED	20	60	15	—	5	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	68	17	5	5	5	100%

N=583

\*Totals of 99% or 101% are due to rounding.

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TABLE 3C:  
GENDER (%), BY TEACHER TYPE

	Male	Female	TOTAL
ORTHODOX	41	59	100%
CAREER U.S. BORN	33	67	100%
CAREER FOR. BORN	5	95	100%
SUPPL. INCOME	16	84	100%
AVOCATIONAL	22	78	100%
STUDENT W/ FUTURE IN JEWISH ED.	35	65	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	26	74	100%

N=618

\*Totals of 99% or 101% are due to rounding.

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Table 3D:  
PLACE OF BIRTH (%) BY TEACHER TYPE

	U.S. or Canada	Israel	Other	TOTAL
ORTHODOX	56	25	18	99%*
CAREER U.S. BORN	100	—	—	100%
CAREER FOR. BORN	—	66	34	100%
SUPPL. INCOME	76	17	7	100%
AVOCATIONAL	80	12	7	99%*
STUDENT W/ FUTURE IN JEWISH ED.	90	10	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	69	20	11	100%

N=619

\*Totals of 99% or 101% are due to rounding.

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Table 3E:  
PERCENTAGE OF TEACHERS TEACHING IN MORE THAN ONE SCHOOL,  
BY TEACHER TYPE

	One School Only	Two Schools or More	TOTAL
ORTHODOX	88	12	100%
CAREER U.S. BORN	79	21	100%
CAREER FOR. BORN	70	30	100%
SUPPL. INCOME	86	14	100%
AVOCATIONAL	90	10	100%
STUDENT W/ FUTURE IN JEWISH ED.	90	10	100%
STUDENT W/O FUTURE IN JEWISH ED.	92	8	100%

N=586

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Table 3F:  
TOTAL NUMBER OF HOURS TAUGHT (PERCENTAGE IN EACH CATEGORY)  
BY TEACHER TYPE

	1-3 hours	4-9 hours	10-20 hours	21+ hours	TOTAL
ORTHODOX	—	9	47	45	101%*
CAREER U.S. BORN	12	34	22	32	100%
CAREER FOR. BORN	5	14	45	36	100%
SUPPL. INCOME	34	42	23	1	100%
AVOCATIONAL	53	37	7	3	100%
STUDENT W/ FUTURE IN JEWISH ED.	37	53	11	—	101%*
STUDENT W/OUT FUTURE IN JEWISH ED.	42	42	13	3	100%

N=569

\*Totals of 99% or 101% are due to rounding.

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Table 3G:  
PERCENTAGE OF TEACHER TYPES IN DIFFERENT SETTINGS

	Orthodox	Career U.S. Born	Career Foreign Born	Suppl. Income	Avoc- ational	Student with Future..	Student without Future..	TOTAL
REFORM DAY SCHOOL	—	39	39	14	6	—	3	101%*
REFORM SUPPLEMENTARY SCHOOL	(.4)	7	13	33	31	5	11	100%
CONSERVATIVE DAY SCHOOL	—	26	50	20	4	—	—	100%
CONSERVATIVE SUPPLEMENTARY SCHOOL	3	17	20	31	19	4	6	100%
ORTHODOX DAY SCHOOL	100	—	—	—	—	—	—	100%
ORTHODOX SUPPLEMENTARY SCHOOL	100	—	—	—	—	—	—	100%
COMMUNITY DAY SCHOOL	9	26	54	9	—	—	3	101%*

N=664 (There are 54 missing cases, for a total of 718 teaching slots.)

\*Totals of 99% or 101% are due to rounding.

Table 3H:

GRADE LEVELS TAUGHT\* (% FOR EACH CATEGORY), BY TEACHER TYPE

	Pre-K and K Only	1-6 Only	7-12 Only	K-6	1-12	K-12	TOTAL
ORTHODOX	4	46	33	1	15	2	101%**
CAREER U.S. BORN	1	46	27	6	17	3	100%
CAREER FOR. BORN	5	67	13	4	10	1	100%
SUPPL. INCOME	1	54	26	4	13	3	101%**
AVOCATIONAL	3	53	22	3	16	2	99%*
STUDENT W/ FUTURE IN JEWISH ED.	—	43	19	—	33	5	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	5	55	15	3	13	10	101%**

N=672

\*This calculation is by teacher slot.

\*\*Totals of 99% or 101% are due to rounding.

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Table 3I:

## COMBINED INCOME FROM JEWISH TEACHING (% IN EACH CATEGORY) BY TEACHER TYPE

	\$500- 999	\$1000- 2999	\$3000- 9999	\$10,000- 14,999	\$15,000- 18,999	\$19,000+	TOTAL
ORTHODOX	2	3	28	21	11	35	100%
CAREER U.S. BORN	7	10	32	15	10	27	101%*
CAREER FOR. BORN	7	12	28	24	9	20	100%
SUPPL. INCOME	15	41	37	7	—	1	101%*
AVOCATIONAL	40	38	18	4	—	1	101%*
STUDENT W/ FUTURE IN JEWISH ED.	5	58	32	5	—	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	26	50	16	—	3	5	100%

N=569

\*Totals of 99% or 101% are due to rounding.

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Table 3J:  
SALARY PER ANNUAL HOUR\* (% FOR EACH CATEGORY),  
BY TEACHER TYPE

	\$12- 299	\$300- 570	\$571- 694	\$695- 999	\$1000- 1350	TOTAL
ORTHODOX	8	19	20	38	15	100%
CAREER U.S. BORN	5	20	21	23	31	100%
CAREER FOR. BORN	18	15	18	27	23	101%**
SUPPL. INCOME	18	17	29	11	25	100%
AVOCATIONAL	41	24	14	3	17	99%**
STUDENT W/ FUTURE IN JEWISH ED.	10	29	33	5	24	101%**
STUDENT W/O FUTURE IN JEWISH ED.	29	20	15	10	27	101%**

\*by slot (N=651)

\*\*Totals of 99% or 101% are due to rounding.

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Table 3K

PERCENTAGE OF TEACHING SLOTS\* WHICH CARRY MEDICAL, PENSION AND  
DISABILITY BENEFITS, BY TEACHER TYPE

	Medical	Pension	Disability
ORTHODOX	32	13	11
CAREER U.S. BORN	22	6	18
CAREER FOR. BORN	38	27	28
SUPPL. INCOME	11	7	7
AVOCATIONAL	5	2	7
STUDENT W/ FUTURE IN JEWISH ED.	—	—	—
STUDENT W/OUT FUTURE IN JEWISH ED.	5	2	—

\*N=691

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Table 3L:  
PERCENTAGE OF TEACHING SLOTS\* WHICH CARRY OTHER BENEFITS, BY TEACHER TYPE

	ORTHODOX	CAREER U.S. BORN	CAREER FOR.BORN	SUPPL. INCOME	AVOCATIONAL	STUDENT WITH FUTURE..	STUDENT WITHOUT FUTURE..
Free or reduced tuition for children	22	12	30	22	12	2	1
Day care for children	17	6	34	32	4	6	—
Free or reduced membership in synagogue or JCC	5	12	33	30	16	3	1
Synagogue membership privileges	4	16	24	27	19	5	5
Money to attend conferences	16	17	19	22	17	5	5
Full or partial subsidy for continuing ed.	14	14	29	23	15	3	3

\*N=690

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Table 3M:

NUMBER OF COLLEGE-LEVEL JUDAICA COURSES TAKEN  
(% IN EACH CATEGORY), BY TEACHER TYPE

	None	1-3	3-7	Over 7	TOTAL
ORTHODOX	19	10	14	58	101%*
CAREER U.S. BORN	16	11	14	59	100%
CAREER FOR. BORN	32	5	7	56	100%
SUPPL. INCOME	38	24	15	23	100%
AVOCATIONAL	32	30	12	27	101%
STUDENT W/ FUTURE IN JEWISH ED.	—	10	30	60	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	36	33	13	18	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3N:

NUMBER OF COLLEGE-LEVEL HEBREW COURSES TAKEN (% IN EACH CATEGORY)  
BY TEACHER TYPE

	None	1-3	3-7	Over 7	TOTAL
ORTHODOX	40	18	16	25	99%*
CAREER U.S. BORN	26	19	19	36	100%
CAREER FOR. BORN	42	5	5	49	101%*
SUPPL. INCOME	45	21	15	20	101%*
AVOCATIONAL	53	20	12	15	100%
STUDENT W/ FUTURE IN JEWISH ED.	10	25	35	30	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	53	22	18	7	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 30:

NUMBER OF COLLEGE-LEVEL EDUCATION COURSES TAKEN (% IN EACH CATEGORY), BY TEACHER TYPE

	None	1-3	3-7	Over 7	TOTAL
ORTHODOX	25	13	13	50	101%*
CAREER U.S. BORN	14	14	19	53	100%
CAREER FOR. BORN	21	6	7	66	100%
SUPPL. INCOME	26	20	11	43	100%
AVOCATIONAL	40	11	8	41	100%
STUDENT W/ FUTURE IN JEWISH ED.	15	15	35	35	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	53	29	—	18	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3P  
OTHER EMPLOYMENT (% IN EACH CATEGORY),  
BY TEACHER TYPE

	Other full- time work	Other part- time work	Full- time student	Home- maker	"Jewish education is my full- time occupation"	TOTAL
ORTHODOX	5	12	1	25	57	100%
CAREER U.S. BORN	7	29	—	14	51	101%*
CAREER FOR. BORN	3	5	—	12	81	101%*
SUPPL. INCOME	40	42	—	18	—	100%
AVOCATIONAL	42	38	—	21	—	101%*
STUDENT W/ FUTURE IN JEWISH ED.	—	—	100	—	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	—	—	100	—	—	100%

N=619

\*Totals of 99% or 101% are due to rounding.

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Table 3Q  
IMPORTANCE OF INCOME EARNED BY JEWISH TEACHING  
(% IN EACH CATEGORY)  
BY TEACHER TYPE

	Main source of income	One of the main sources ...	An important addition ...	An un- important addition ...	No answer	TOTAL
ORTHODOX	39	23	27	9	2	100%
CAREER U.S. BORN	38	16	24	14	7	99%*
CAREER FOR. BORN	15	27	37	20	1	100%
SUPPL. INCOME	3	19	47	27	5	101%*
AVOCATIONAL	—	7	17	72	4	100%
STUDENT W/ FUTURE IN JEWISH ED.	20	10	50	15	5	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	11	20	31	31	7	100%

N=622

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Table 3R  
JEWISH OBSERVANCE  
(% ANSWERING "YES" IN EACH CATEGORY)  
BY TEACHER TYPE

	"Light candles on Friday evening"	"Attend synagogue at least twice a month on Shabbat"	"Attend synagogue on holidays such as Sukkot, Passover, or Shabbat"
ORTHODOX	99	68	91
CAREER U.S. BORN	78	59	73
CAREER FOR. BORN	86	37	75
SUPPL. INCOME	74	37	63
AVOCATIONAL	69	39	67
STUDENT W/ FUTURE IN JEWISH ED.	85	55	85
STUDENT W/OUT FUTURE IN JEWISH ED.	56	29	60

N=622

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Table 3S  
DEGREE OF COMMUNAL AFFILIATION  
(% ANSWERING "YES" IN EACH CATEGORY)  
BY TEACHER TYPE

	"Belong to Jewish organization other than a synagogue"	"Contribute to any Jewish charities last year"
ORTHODOX	41	89
CAREER U.S. BORN	51	85
CAREER FOR. BORN	32	75
SUPPL. INCOME	37	72
AVOCATIONAL	44	78
STUDENT W/ FUTURE IN JEWISH ED.	55	85
STUDENT W/OUT FUTURE IN JEWISH ED.	40	56

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Table 3T  
HOW APPEALING IS THE RATE OF PAY (% IN EACH CATEGORY), BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	No answer	TOTAL
ORTHODOX	4	20	29	22	15	10	100%
CAREER U.S. BORN	8	26	26	21	18	1	100%
CAREER FOR. BORN	3	32	20	26	15	5	101%*
SUPPL. INCOME	12	47	23	13	4	1	100%
AVOCATIONAL	9	39	36	7	7	3	101%*
STUDENT W/ FUTURE IN JEWISH ED.	20	30	30	10	—	10	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	13	60	18	7	2	—	100%

N=622

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Table 3U  
HOW APPEALING IS THE BENEFITS "PACKAGE" (% IN EACH CATEGORY), BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	Not applicable	No answer	TOTAL
ORTHODOX	3	6	13	13	35	22	8	100%
CAREER U.S. BORN	1	11	12	12	33	27	3	99%*
CAREER FOR. BORN	1	12	9	13	38	22	5	100%
SUPPL. INCOME	1	8	10	6	17	56	2	100%
AVOCATIONAL	—	8	19	6	16	49	3	101%*
STUDENT W/ FUTURE IN JEWISH ED.	—	—	5	10	20	60	5	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	2	9	16	4	9	58	2	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3V  
HOW APPEALING IS THE PART-TIME NATURE OF EMPLOYMENT (% IN EACH CATEGORY)  
BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	Not applicable	No answer	TOTAL
ORTHODOX	21	17	11	9	3	24	15	100%
CAREER U.S. BORN	14	33	14	10	7	22	1	101%*
CAREER FOR. BORN	14	27	17	11	15	10	7	101%*
SUPPL. INCOME	33	45	13	3	3	3	—	100%
AVOCATIONAL	30	47	13	3	3	3	2	101%*
STUDENT W/ FUTURE IN JEWISH ED.	25	40	15	5	5	10	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	27	47	13	4	4	2	2	99%*

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3W  
HOW APPEALING IS THE OPPORTUNITY TO WORK WITH CHILDREN (% IN EACH CATEGORY)  
BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	No answer	TOTAL
ORTHODOX	57	33	2	1	—	8	101%*
CAREER U.S. BORN	67	32	1	—	—	—	100%
CAREER FOR. BORN	71	25	1	—	—	3	100%
SUPPL. INCOME	57	40	1	1	—	1	100%
AVOCATIONAL	72	24	1	1	1	2	101%*
STUDENT W/ FUTURE IN JEWISH ED.	80	15	5	—	—	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	56	31	9	2	—	2	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3X  
HOW APPEALING IS THE OPPORTUNITY TO TEACH ABOUT JUDAISM (% IN EACH CATEGORY)  
BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	No answer	TOTAL
ORTHODOX	74	19	—	—	1	6	100%
CAREER U.S. BORN	82	10	3	—	—	6	101%*
CAREER FOR. BORN	69	28	—	—	—	3	100%
SUPPL. INCOME	64	31	3	1	1	1	101%*
AVOCATIONAL	72	21	3	—	1	4	101%*
STUDENT W/ FUTURE IN JEWISH ED.	95	5	—	—	—	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	53	31	13	2	—	—	99%*

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3Y  
HOW APPEALING IS THE RECOGNITION YOU GET AS A JEWISH TEACHER  
(% IN EACH CATEGORY), BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	No answer	TOTAL
ORTHODOX	14	34	24	13	5	11	101%*
CAREER U.S. BORN	22	26	29	8	8	7	100%
CAREER FOR. BORN	23	27	26	15	6	4	101%*
SUPPL. INCOME	11	37	31	12	5	5	101%
AVOCATIONAL	26	26	30	7	3	8	100%
STUDENT W/ FUTURE IN JEWISH ED.	10	40	35	10	5	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	7	47	33	4	7	2	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3Z  
HOW APPEALING ARE THE OPPORTUNITIES FOR CAREER ADVANCEMENT  
(% IN EACH CATEGORY), BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	Not applicable	No answer	TOTAL
ORTHODOX	6	11	33	18	11	16	4	99%*
CAREER U.S. BORN	10	20	23	23	14	10	1	101%*
CAREER FOR. BORN	7	16	28	27	14	6	3	101%*
SUPPL. INCOME	1	19	41	9	7	21	2	100%
AVOCATIONAL	3	6	43	13	4	28	3	100%
STUDENT W/ FUTURE IN JEWISH ED.	25	25	25	15	—	10	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	2	16	47	4	11	20	—	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3AA  
HOW APPEALING ARE THE ATTITUDES OF STUDENTS TO JEWISH STUDIES  
(% IN EACH CATEGORY), BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	No answer	TOTAL
ORTHODOX	20	39	16	12	3	10	100%
CAREER U.S. BORN	14	22	22	23	10	10	101%*
CAREER FOR. BORN	11	53	10	17	4	6	101%*
SUPPL. INCOME	5	35	28	19	9	3	99%*
AVOCATIONAL	10	37	24	19	7	3	100%
STUDENT W/ FUTURE IN JEWISH ED.	—	30	20	45	5	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	2	24	22	38	13	—	99%*

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3BB  
HOW APPEALING IS THE OPPORTUNITY TO MAKE A CONTRIBUTION TO THE JEWISH COMMUNITY  
(% IN EACH CATEGORY), BY TEACHER TYPE

	Very appealing	Appealing	Neither appealing nor unappealing	Unappealing	Very unappealing	No answer	TOTAL
ORTHODOX	48	36	4	1	1	11	101%*
CAREER U.S. BORN	69	22	7	1	—	1	100%
CAREER FOR. BORN	51	44	2	2	—	2	101%*
SUPPL. INCOME	44	48	5	—	1	2	100%
AVOCATIONAL	65	28	4	—	2	2	101%*
STUDENT W/ FUTURE IN JEWISH ED.	65	35	—	—	—	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	38	42	16	2	2	—	100%

N=622

\*Totals of 99% or 101% are due to rounding.

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Table 3CC

CURRICULAR ASSISTANCE TEACHERS RECEIVE\*  
(% IN EACH CATEGORY), BY TEACHER TYPE

	Lesson Plans	Curriculum but no Lesson Plans	Textbook Only	Guidance from Principal Only	None of the Above	No Answer	TOTAL
ORTHODOX	3	40	13	19	15	11	101%**
CAREER U.S. BORN	12	28	20	21	15	4	100%
CAREER* FOR. BORN	12	46	17	10	12	4	101%**
SUPPL. INCOME	16	40	16	10	10	9	101%**
AVOCATIONAL	12	44	22	9	10	4	101%**
STUDENT W/ FUTURE IN JEWISH ED.	5	43	19	29	5	—	101%**
STUDENT W/OUT FUTURE IN JEWISH ED.	12	34	22	7	15	10	100%

\*by slot (N=690)

\*\*Totals of 99% or 101% are due to rounding.

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Table 3DD  
PERCENTAGE OF TEACHERS\* RECEIVING GUIDANCE FROM PRINCIPAL,  
BY TEACHER TYPE

	Do not Receive Guidance	Receive Guidance and find it:			TOTAL
		very helpful	somewhat helpful	not helpful	
ORTHODOX	31	30	38	1	100%
CAREER U.S. BORN	19	48	31	2	100%
CAREER FOR. BORN	34	39	25	2	100%
SUPPL. INCOME	28	37	32	3	100%
AVOCATIONAL	27	39	32	2	100%
STUDENT W/ FUTURE IN JEWISH ED.	14	38	48	—	100%
STUDENT W/O FUTURE IN JEWISH ED.	28	28	43	2	101%**

\*by slot (N=653)

\*\*Totals of 99% or 101% are due to rounding.

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Table 3EE:  
 LIKELIHOOD OF REMAINING IN JEWISH EDUCATION FIVE YEARS HENCE  
 (% IN EACH CATEGORY), BY TEACHER TYPE

	Very likely	Somewhat likely	Not likely	Not at all likely	No answer	TOTAL
ORTHODOX	61	26	7	—	7	101%*
CAREER U.S. BORN	55	23	14	3	6	101%*
CAREER FOR. BORN	57	29	4	1	9	100%
SUPPL. INCOME	28	45	19	3	5	100%
AVOCATIONAL	32	34	20	7	7	100%
STUDENT W/ FUTURE IN JEWISH ED.	100	—	—	—	—	100%
STUDENT W/OUT FUTURE IN JEWISH ED.	—	49	44	2	4	99%*

N=622

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SOME GENERALIZATIONS WHICH CAN BE MADE FROM THE LOS ANGELES  
TEACHERS' CENSUS  
(and comparisons with surveys in other communities)

1) Place of Birth

Over 1/3 of Judaica teachers (38%) are foreign born (Table 1A). The percentage of foreign-born teachers is considerably higher in day schools (53%) than in supplementary schools (33%).

This is roughly one and a half times as many as the percentage of foreign-born teachers in Miami and Philadelphia (Table 4C). This difference can probably be explained by the large Israeli emigree community in L.A.

2) Other Occupations

Only 29% of teachers report that Jewish teaching is their full-time occupation (Table 1D). An additional:

20% work full time elsewhere

25% work part time elsewhere

10% are full-time students

16% identify themselves as homemakers

No comparable data is available from other communities.

3) Percentage Teaching in Day School vs. Supplementary School

The percentage of day school teachers is higher than one might expect (Table 4B):

33% in L.A.

37% in Miami

42% in San Diego

25% in Pittsburgh

with one exception:

11% in Philadelphia

4) Qualifications

A significant segment of the teaching population (40% in L.A., roughly 50% in Miami, and over 1/3 in Philadelphia) is highly qualified, in terms of college-level Judaica courses taken (Table 4J).

But a segment which is only slightly smaller (1/3 in L.A., and close to 40% in Miami) is probably very unqualified, having taken no Judaica courses on the college level at all.

Day school teachers are, as a group, considerably more qualified

than supplementary school teachers, but even in the day school there are teachers (26% in L.A., 11% in Miami) who have no college-level Judaica.

#### 5) Percentage of Career Teachers

39% of teachers in L.A. see teaching as a career (Table 1I)  
36% see teaching as a way of earning supplementary income.

The following breakdown shows how many career teachers are found in different types of schools (gleaned from Table 3G):

- 75-80% in day schools
- 40% in Conservative supplementary schools
- 20% in Reform supplementary schools

#### 6) Hours of Teaching

Half of all L.A. teachers teach under 10 hours (Table 1J). Of this group, 60% teach under 4 hours.

On the other hand, nearly 1/4 of teachers teach over 20 hours a week, and over half of these teach over 30 hours.

Tables 4E and 4F contain a breakdown by categories of the number of hours teachers teach in both day and supplementary schools in L.A., Miami, and Pittsburgh. Two generalizations which stand out:

- \* In supplementary schools L.A. has fewer teachers teaching under 10 hours per week (69%) than Miami (89%) and Pittsburgh (88%)
- \* In day schools L.A. has fewer teachers teaching over 30 hours per week (30%) than Miami (53%) or Pittsburgh.

#### 8) Teaching in More than One School

Between 17% and 20% of teachers in L.A., Philadelphia and Miami teach in more than one school, with the exception of day school teachers in Miami (11%) and supplementary school teachers in Philadelphia (28%) (Table 4D).

#### 9) Income from Teaching

In Los Angeles:

only 14% of teachers earn over \$20,000 from Jewish teaching  
and 15% make under \$1,000

The full range of salaries can be found in Table 1K

In Miami:

23% of teachers make over \$20,000  
no percentage is given for under \$1,000

In Philadelphia:

62% of day school teachers make over \$20,000, while  
9% make under \$1,000

Remember, however, that day school teachers make up only 13% of the survey sample. The Philadelphia study does not give income ranges for supplementary school teachers.

Given the wide variation in the number of hours that teachers are employed, it would make more sense to speak of income from teaching as an annual wage per weekly hour; this, in fact, is the basis for most Bureau scales. However, only the L.A. study has analyzed the data this way (Tables 1L and 3J).

The range in L.A. is from \$120 - \$1,350. In San Diego the range is \$270 - 800. The Pittsburgh study gives the average, which is \$483.

#### 10) Turnover Rate

The turnover rate might be assessed in two different ways:

##### A: Percentage of New Teachers (reported in Table 4G)

L.A. and Miami report the percentage of teachers new to teaching in either the day or supplementary setting. In all cases it is 10% or lower.

Philadelphia and Cleveland report the percentage of teachers who are new to a particular school, which is 20% in Philadelphia and 22% in Cleveland.

One might expect the percentages in L.A. and Miami to be higher, if the question had been put in terms of being new to the particular school, but I personally see the first way as being a better measure.

##### B: Likelihood of Remaining in the Field Five Years Hence (reported in table 4H)

One must approach this data with some amount of skepticism, since people can change a great deal in five years. That said, there are big differences between the three communities, with Miami having the highest percentage of those very likely to stay (94% for day school and 81% for supplementary school), Philadelphia next (72% for day school and 56% for supplementary school), and L.A. last (57% in day school and 41% in supplementary school)

#### 11) Differentiation between Types of Teachers

Given the large variations in the number of hours taught, income, and other factors as well, Bruce Phillips and I tried, in our analysis, to segment the teacher population, into a number of discreet groups. After trying various characteristics, including age, gender, place of birth, setting, perception, and other occupations, we settled on a combination of a few of these as defining groups which were most different from one another. We settled on seven categories, which are defined in table 3A.

Note that one group, the students who intend to remain in Jewish education five years hence, is quite small, consisting of only 20 students, or 3% of the sample. We segmented out this group because they are different from the other full-time students in a number of significant ways. The fact that this group is so small, relative to the entire sample, lay to rest one of our concerns regarding the difference between L.A. and other communities, namely the presence of U.J. and HUC. Since some of the students in this group of 20 are still in college, it is clear the graduate training institutions contribute a very small number of teachers to the pool.

#### 12) Career Teachers who are Foreign Born

This groups (which divides roughly as 2/3 Israeli born and 1/3 other) stands out as being different in a number of ways:

- they have a significantly higher percentage (55% compared to 18-33%) of teachers aged 40 or older (Table 3B)
- they are 95% female, a much higher proportion than other groups, which range between 59-84% (Table 3C)
- they are much more likely to teach in 2 or more schools (the other groups range from 8-21%)
- they have the highest percentage receiving benefits of all types but one (conference allowance) (Tables 3K and 3L)
- they have a much lower percentage holding other jobs, either full-time (3%) or part-time (5%) (in contrast, 17% of Orthodox teachers and 36% of career teachers born in the U.S. work elsewhere) (Table 3P)
- with the exception of the students who don't intend to stay in Jewish education, they have the lowest rate of synagogue attendance on Shabbat (Table 3R) and membership in Jewish organizations (Table 3S)

#### 13) Career and Orthodox Teachers Compared to Others

- career and Orthodox teachers are nearly twice as likely to be the most qualified in Judaica, and only half as likely to be unqualified (Table 3m)
- teachers who do not see teaching as a career are more likely to find the rate of pay appealing (Table 3T); interestingly,

- however, at least 1/4 of all groups, and as many as 65% of some find the rate of pay appealing.
- career and Orthodox teachers are twice as likely to be planning to remain in the field (Table 3EE)

14) Areas in which the Groups Should be Treated Differently, but are not

Common sense would dictate that these different groups might require different treatment, in terms of curriculum and other guidance. This turns out not to be the case. As Tables 3CC and 3DD show, roughly half of teachers in each group are not given a curriculum; the one exception is career teachers born in the U.S. (40% don't receive a curriculum)

10-15% of teachers in all groups do not even receive a textbook or curricular guidance from the principal. In a separate question, 20-30% in all categories do not receive any guidance from their principals.



✓ TEACHER SALARIES:

School:	SALARY -- PER HOUR			
	Maximum	Minimum	Trimmed Av.	Substitute
Ahavath Achim	\$45	\$20.05	\$37.04	\$32-\$35/session
(Full Time)				
(Part Time)	\$28.33	\$18.76	\$20.06	
Beth Shalom	\$26	\$15	\$15.18	\$30/session
Bnai Torah	\$38.88	\$17.77	\$27.04	\$18-\$25/Session
Etz Chaim	\$34	\$20	\$23	\$15/Session
Kehillat Chaim	\$15	\$11.50	\$12.43	--
Kol Emeth	\$35	\$35	\$35	--
Midrasha	\$25	\$19.60	\$21.25	\$15/1st hr/\$10 ea add hr
Shearith Israel	\$33.56	\$18.95	\$21.25	\$25/Session
The Temple	\$25	\$9	\$17.35	\$10/hr.
Temple Emanu-El	\$38.66	\$12	\$19.74	\$35/Session
Temple Sinai	\$26.66	\$22	\$24.47	\$24.67/hr.

3. ONE DAY SCHOOLS

TUITION:	TUITION CHARGES	
	1st child	Other Children
School:		
Ahavath Achim	\$155	less \$15
Beth Shalom	\$160	\$160
Bnai Torah	\$150	\$150
Etz Chaim	\$150	\$150
Kehillat Chaim	\$110	\$110
Kol Emeth	\$110	\$110
Shearith Israel	\$50/K; \$100/1st grade	same
The Temple	\$95	\$95
Temple Emanu-El	\$150	\$150
Temple Sinai	\$140	same

✓ TEACHER SALARIES:

School:	LENGTH OF SESSION	SALARY PER HOUR			
		Max.	Min.	Trimmed Av.	Substitute.
Ahavath Achim	2 1/2 hrs	\$18	\$12	\$15.53	\$32-\$35/sess.
Beth Shalom	2 1/2 hrs	\$26	\$15	\$15.18	\$30/session
Bnai Torah	2 hrs.	\$38.88	\$17.77	\$27.04	\$18-\$25/sess.
Etz Chaim	2 hrs	\$22	\$9	\$14.75	\$15/sess.
Kehillat Chaim	2	\$15	\$11.50	\$12.43	--
Kol Emeth	2	\$15.50	\$11.00	\$13.80	\$12.50/hr.
Shearith Israel	2 1/2 hrs	\$33.56	\$18.95	\$21.25	\$25/sess.
The Temple	2 1/2 hrs	\$25	\$9	\$17.35	\$10/hr.
Temple Emanu-El	2 1/2 hrs	\$38.66	\$12	\$19.74	\$35/sess.
Temple Sinai	2 3/4 hrs	\$16.73	\$14.55	\$15.29	\$14.55/hr.

ATLANTA BUREAU OF JEWISH EDUCATION  
Survey of Tuition Charges & Teacher Salaries in Atlanta Jewish Schools  
1988-89

1. DAY SCHOOLS

<u>TUITION:</u>	<u>TUITION CHARGES</u>	
<u>School:</u>	1st Child	Other Children
Epstein School	K. & Pre-1st 3500	
	Grade 1 & 2 3650	less \$250
	Grade 3 3850	less \$250
	Grade 4 3950	less \$250
	Grade 5 4100	less \$250
	Grades 6-7 4200	less \$250
Hebrew Academy	Pre.K&K./Full Dy \$3250	less \$100
	Grades 1-3 3875	less \$300
	Grades 4-5 3975	less \$300
	Grades 6-8 4050	less \$300
Torah Day School	Grades 1-3 \$3450	less \$150
	Grades 4-5 \$3650	less \$150
	Grade 6 \$3850	less \$150
Yeshiva H.S.	Grade 8 \$4850	
	Grades 9-12 \$5250	less \$300

✓ TEACHERS SALARIES: ANNUAL(Actual)-JUDAIC TEACHERS(adj. to full time equivalent)

<u>School:</u>	Maximum	Minimum	Trimmed Av.	Substitute
Epstein Sch.(Jud.)	\$28,662	\$20,063	\$24,949	\$54/day; \$27/hf-day
Epstein Sch.(Gen.)	\$31,737	\$18,813	\$25,215	\$54/day; \$27/hf-day
Hebrew Academy	\$41,321	\$18,139	\$24,744	\$48/day
Torah Day School	\$34,500	\$25,000	\$25,389	\$50/day; \$25/hf-day
Yeshiva H.S.	\$39,500	\$14,500	\$27,135	\$12/hour

2. AFTERNOON SCHOOLS

<u>TUITION:</u>	.	<u>TUITION CHARGES</u>		.
<u>School:</u>	# OF Days	1st child	Other Child.	
Ahavath Achim	3(inc Sun)	\$255-330	less \$15	
Beth Shalom	3(inc Sun)	\$350	\$350	
Bnai Torah	2 or 3(inc Sun)	\$295/2 dys-\$350/3 dys	\$300/3 dys	
Etz Chaim	3(inc Sun)	\$310	\$310	
Kehillat Chaim	1	\$140	\$140	
Kol Emeth	1	\$125	\$115	
Midrasha	2	\$260(full)\$65/yrly hr.	20%	
Shearith Israel	2 or 3(inc Sun)	\$185/2dy;\$265/3 dys	\$215	
The Temple	1	\$190	\$190	
Temple Emanu-El	1	\$200	\$200	
Temple Sinai	1	\$150	\$150	

4. SUPPLEMENTARY HIGH SCHOOLS

## TUITION:

School:	# Of Days	TUITION CHARGES	
		1st Child	Other Child.
Machon (A.A.)	1	\$155	\$140
Midrasha (Comm. H.S.)	1-2	\$260(full);\$65 yrly. hr.	less 20%
Temple Sinai Conf. Academy	1	\$140	\$140

## ✓ TEACHERS SALARIES:

School:	Maximum	Minimum	Trimmed Aver.	Substitute
Machon (A.A.)	\$17.50	\$17.50	\$17.50	\$17.50
Midrasha (Comm. H.S.)	\$25.00	\$19.60	\$21.25	\$15/1st hr. \$10/addn'l hr.
Temple Sinai Conf. Academy	\$26.66	\$21.33	\$32.81	\$24.00

March, 1989



## Salary

Respondents were asked to rate their perceptions of salary at their school on a scale of 1 to 10, with 1 identified as "poor" and 10 as "excellent." Salary was rated 5.6 in the day schools, 6.9 in the synagogue schools, and 4.5 in the ECE programs (Table 7-13). (Figure 41)

See Tables 4-11 and 4-12 for information on household income and Tables 6-31 and 6-32 for information on salaries.

For day schools, Judaic day school teachers (6.1) report a higher level of salary satisfaction than secular teachers (5.3). This is consistent with the higher levels of salary paid to Judaic day school teachers. Poor ratings (1-3) are provided by 18% of Judaic day school teachers and by 22% of secular teachers.



Ratings are significantly higher in the synagogue schools, with an average rating of 7.3 by Reform synagogue school teachers and 6.3 by Conservative teachers. Notice that only 5% of Reform synagogue school teachers gave a poor (1-3) rating, while 17% of Conservative teachers did so. This is consistent with the findings that Reform synagogue school teachers earn higher salaries than the Conservative counterparts.

Salary is viewed most negatively in the ECE programs, where the average rating is 4.5. Notice that 20% of ECE teachers and 28% of ECE aides rated salary at a level of "poor."

Within synagogue schools, salary would appear to be rated about the same in South Dade (7) as in North Dade (6.9) (Table 7-14). 51% of South Dade synagogue school teachers provided excellent rating (8-10), as did 44% of North Dade synagogue school teachers.

For ECE teachers, salary is perceived most positively in North Dade (4.9), compared with South Dade (4.5) and the Beaches (4.4). 26% in South Dade, in contrast to 17% in North Dade, only 10% on the Beaches, indicated a "10" rating.

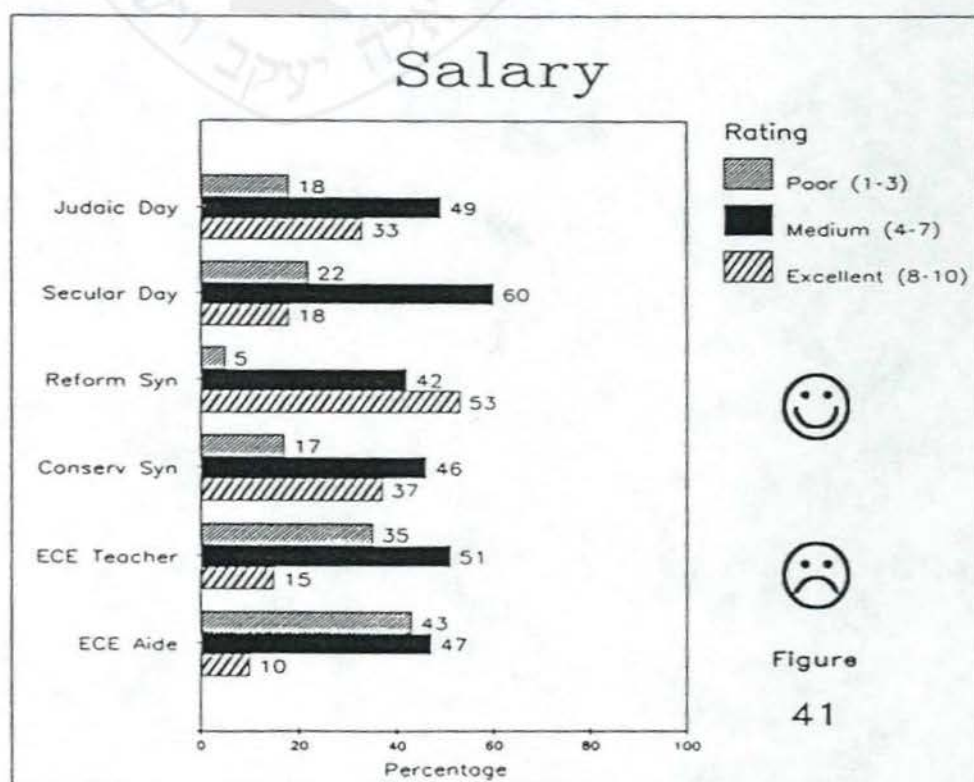


Table 7-13  
Salary by Teacher Type

	Day Schools			Synagogue Schools			ECE Programs		
	Judaic	Secular	Total	Reform	Conserv	Total	Teachers	Aides	Total
1 (Poor)	7.1%	7.2%	7.2%	2.9%	6.2%	4.2%	19.7%	28.1%	22.8%
2	4.0	7.2	6.0	1.9	3.1	2.4	8.9	3.3	6.8
3	7.1	7.9	7.6	.0	7.7	3.0	5.9	11.6	8.0
4	4.0	9.2	7.2	3.9	4.6	4.2	10.8	8.3	9.9
5	14.1	21.7	18.7	9.7	12.3	10.7	15.8	16.5	16.0
6	14.1	13.2	13.5	7.8	10.8	8.9	11.8	9.9	11.1
7	16.2	15.8	15.9	20.4	18.5	19.6	12.3	12.4	12.3
8	18.2	12.5	14.7	24.3	15.4	20.8	7.9	4.1	6.5
9	11.1	3.3	6.4	15.5	13.8	14.9	4.4	5.0	4.6
10 (Excellent)	4.0	2.0	2.8	13.6	7.7	11.3	2.5	.8	1.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
<i>Summary</i>									
Poor (1-3)	18.2%	22.4%	20.7%	4.9%	16.9%	9.5%	34.5%	43.0%	37.7%
Medium(4-7)	48.5	59.9	55.4	41.7	46.2	43.5	50.7	47.1	49.4
Excellent(8-10)	33.3	17.8	23.9	53.4	36.9	47.0	14.8	9.9	13.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Average	6.1	5.3	5.6	7.3	6.3	6.9	4.6	4.2	4.5

Table 7-14  
Salary by Region

	Synagogue Schools		ECE Teachers		Beach
	North	South	North	South	
1 (Poor)	2.1%	3.8%	16.9%	26.3%	9.8%
2	4.2	1.0	5.6	8.4	14.6
3	4.2	2.9	8.5	2.1	9.8
4	4.2	3.8	8.5	10.5	17.1
5	12.5	10.5	16.9	12.6	22.0
6	6.3	8.6	12.7	13.7	4.9
7	22.9	18.1	12.7	11.6	14.6
8	18.8	21.9	9.9	6.3	4.9
9	12.5	18.1	5.6	6.3	.0
10 (Excellent)	12.5	11.4	2.8	2.1	2.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%
<i>Summary</i>					
Poor (1-3)	10.4%	7.6%	31.0%	36.8%	34.1%
Medium(4-7)	45.8	41.0	50.7	48.4	58.5
Excellent(8-10)	43.8	51.4	18.3	14.7	7.3
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Average	6.9	7.1	4.9	4.5	4.4

J.E.A. ANNUAL EDUCATION SURVEY - 1989  
(ORANGE COUNTY)

HOURLY STAFF SALARIES														
TEMPLE	JUDAICA			HEBREW			AIDES			AGE OF AIDES		SECRETARY		
	MIN	MAX	AVG	MIN	MAX	AVG	MIN	MAX	AVG	MIN	MAX	HOURS/WK	RATE /HR	VOLUNTEERS
A	\$5.00	\$20.00	\$16.00	\$17.00	\$20.00	\$18.50	\$5.00	\$5.00	\$5.00	13	-	-	-	-
B	\$10.00	\$19.00	\$14.50	\$15.00	\$21.00	\$18.00	\$3.00	\$5.00	\$4.00	13	-	-	-	-
C	\$7.50	\$21.00	\$14.00	\$18.00	\$24.00	\$21.00	\$1.75	\$3.50	\$2.50	14	-	5	\$6.56	17
D	\$14.00	\$22.50	\$18.25	\$14.00	\$21.00	\$16.50	\$5.00	\$7.50	\$6.25	16	18	20-30	\$13200/YR	-
E	\$13.00	\$19.00	\$17.00	\$14.00	\$19.00	\$17.25	-	-	-	14	-	-	-	-
F	\$14.00	\$17.00	\$15.50	\$16.00	\$22.50	\$19.25	\$18 PER SEMESTER			-	-	15	\$7.50	4
G	\$11.00	\$17.00	\$14.00	\$12.00	\$20.00	\$16.00	\$2.00	\$5.00	\$3.50	13	17	25	\$8.00	-
H	\$15.00	\$15.00	\$15.00	\$24.50	\$24.50	\$24.50	\$2.50	\$3.75	\$3.12	13	17	15	\$8.00	1
I	\$15.00	\$20.00	\$18.00	\$15.00	\$20.00	\$18.00	\$2.50	\$2.50	\$2.50	-	-	-	-	-
J	\$10.00	\$15.00	\$12.50	\$19.00	\$30.00	\$28.50	\$2.00	\$3.00	\$2.50	14	17	40	\$7.00	-
	-	-	-	\$20.00	\$25.00	\$22.50	\$3.00	\$8.00	PER SESS.	14	17	14	-	1
	\$10.40	\$20.00	\$14.22	\$16.66	\$20.00	\$18.77	\$2.40	\$6.00	\$3.30	15	18	7	9.89	9