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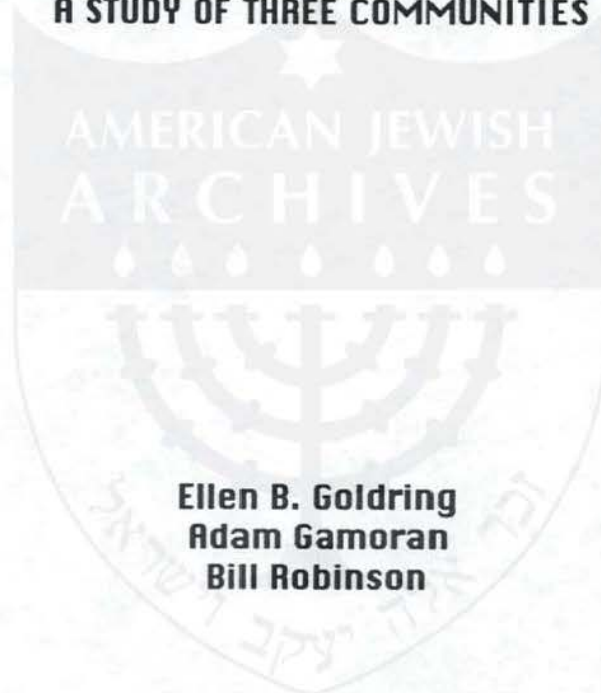




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**Council for Initiatives in Jewish Education
Discussion Paper No. 1**

**EDUCATIONAL LEADERS IN JEWISH SCHOOLS:
A STUDY OF THREE COMMUNITIES**



August, 1995

EDUCATIONAL LEADERS IN JEWISH SCHOOLS

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EDUCATIONAL LEADERS IN JEWISH SCHOOLS

1. Introduction and Purpose

Leadership in today's schools is complex and challenging, encompassing numerous roles. Educational leaders inspire vision, supervise and evaluate teachers, implement curriculum and instructional strategies, and monitor student development and achievement. They create the conditions whereby those working in their schools may accomplish goals with a strong sense of personal efficacy. They motivate, coordinate, and legitimize the work of their teachers and other staff. Leaders also serve as the link between the school and the community including parents, lay leaders, rabbis, and other educators.

The current report presents information about educational leaders in day schools, supplementary schools, and pre-schools in three Jewish communities in North America: Baltimore, Atlanta, and Milwaukee. The purpose of this report is to stimulate discussion and planning for the professional growth and development of educational leaders in Jewish schools. The report considers four main questions:

- (1) What are the training experiences and professional growth opportunities for educational leaders?

This section describes the background, training, and professional growth experiences of the educational leaders. The data presented identify components needed to develop comprehensive pre-service and in-service programs.

- (2) How are educational leaders recruited to Jewish education and what are their career tracks?

This second section describes the career paths and recruitment modes of educational leaders into Jewish schools. A clearer understanding of the career paths of educational leaders further illuminates the types of professional development experiences they may need in light of past professional endeavors and future career goals. In addition, a description of how educational leaders are recruited into Jewish education addresses questions about how institutions can increase their qualified pool of applicants to leadership positions.

- (3) What are the work conditions and sentiments of the educational leaders?

The third section of this report explicates the work conditions of educational leaders in terms of salaries, benefits, and support networks. If we are to build a professional cadre of educational leaders in Jewish schools, and enforce high standards for both pre-service and in-service preparation, it is crucial to examine remuneration issues.

- (4) What is the nature of interaction between educational leaders and rabbis, teachers, parents, and lay leaders?

The last section of this report highlights the relationships between the educational leaders and others who play important roles in Jewish education. The extent to which educational leaders feel supported by and linked to community resources has implications for the types of professional development activities that local communities can implement and sustain.

2. The Educational Leaders and Their Schools

Most of the educational leaders (77%) who responded to the survey are principals or directors of their schools. The remaining 23% hold administrative or supervisory positions below the top leadership positions in their school. Thirty-six percent of the educational leaders work in day schools, 43% in supplementary schools, and 21% in pre-schools.

Types of Schools

Thirty-one percent of the educational leaders work in Orthodox schools. Twenty-two percent work in schools affiliated with the Conservative Movement and the same percentage are with schools connected to the Reform Movement. Eleven percent of the respondents are leaders in schools that are designated as community schools, while 7% indicated that their schools are traditional, and 4% reported their schools are located within Jewish Community Centers. The remaining 4% stated that their schools are independent or have no affiliation.

The educational leaders work in schools with a wide range of student enrollments: pre-schools varied from 8 to 250 students, supplementary schools range in size from 42 to approximately 1000 students, and the day schools have student enrollments from 54 to about 1075 students.

Nature of Employment

Almost 83% of the educational leaders are employed in a single Jewish educational setting (either a day, supplementary, or pre-

school). Sixteen percent are employed in two settings, and only 1% in more than two settings. (These figures did not differ much across settings.) Of the 17% who work in more than one Jewish educational setting, two-thirds do so in order to earn a suitable wage. Of this same 17%, the large majority (70%) work only 6 hours or less per week in their second setting.

Seventy-eight percent of the educational leaders indicated that they are employed full-time as Jewish educators. Ninety-six percent of day school educational leaders reported being employed full-time, as did 81% of pre-school educational leaders. In contrast, only 61% of educational leaders working in a supplementary setting work full-time in Jewish education. Of the supplementary school leaders who work part-time, half would rather be working full-time in Jewish education, while the other half prefer their part-time status.

Of those leaders who work in only one setting, 78% are full-time, while 22% are not. (Full-time is defined according to the leaders' self-reports.) The large majority of those who work in more than one setting, 77%, also work full-time in Jewish education.

Demographics

Two-thirds of the educational leaders surveyed are women, including all the pre-school directors, 61% of supplementary school leaders, and 52% of day school administrators. Ninety-five percent of the educational leaders are married, and their median age is 44. The educational leaders are predominantly American-born (88%). Only 7% were born in Israel, and 5% in other countries.

The educational leaders identify with a variety of religious

denominations. Thirty-three percent are Orthodox, and 12% call themselves traditional. Twenty-eight percent identify with the Conservative movement, 26% see themselves as Reform, and the remaining 1% is Reconstructionist. Almost all (97%) belong to a synagogue.

Methods

A survey of educational leaders was conducted in Atlanta, Baltimore, and Milwaukee, the three Lead Communities of the CIJE. During the Fall and Spring of 1993, the survey was administered to all directors of day schools, supplementary schools, and pre-schools, as well as other administrators in these schools below the rank of director, such as vice-principals, directors of Judaic studies, and department heads. A total of 100 surveys were administered, and 77 persons responded. Survey forms were delivered by mail or in person, and the forms were either picked up at the school or returned by mail to the local research administrator.

Although the survey sample is broadly inclusive and highly representative of educational leaders in the three communities, the numbers are small, particularly when respondents are divided by setting (day school, supplementary school, and pre-school). Moreover, the overall response rate of 77% varied by setting: 90% in day schools, 85% in supplementary schools, and 53% in pre-schools. Inferential statistics (e.g., t-values) are not presented because the respondents constitute almost the whole population, but readers should not give great weight to small differences in percentages. Because of the small number of respondents, data from all three communities are combined for all analyses, and data are divided by setting (or in other ways) only when that was essential for understanding the responses.

As additional support for the survey analyses, we include data from in-depth interviews with 58 educational directors from the three communities. The interviews, which concerned educators' backgrounds, training, work conditions, and professional opportunities, were designed and conducted by Roberta Louis Goodman, Claire Rottenberg, and Julie Tammivaara. All quotations in this report come from those interviews.

3. Professional Preparation

This section describes the formal training backgrounds and the professional development activities of the educational leaders in the three communities. What type of early Jewish education did the leaders receive? What are their post-secondary backgrounds in Jewish content? What kinds of professional development activities do they undertake?

Educational leadership poses new and different challenges for educators. These new challenges and job responsibilities require knowledge, skill, and understanding as well as opportunities for reflection and conceptualization in areas such as leadership, planning, decision-making, supervision, change and understanding the larger organizational and social context in which education takes place. However, without a strong knowledge base in Judaica subject matter these skills will be groundless. Educational leaders must be able to articulate goals for Jewish education rooted in Jewish content and inspire a compelling vision to steer their schools.

Pre-Collegiate Jewish Educational Backgrounds

How were the educational leaders socialized towards Jewish education as children? Table 1 indicates that the large majority of educational leaders had formal Jewish schooling before the age of 13; only 8% of all educational leaders had no Jewish schooling before the age of 13. However, 19% of pre-school educational leaders did not receive any Jewish education before the age of 13. In all settings, more leaders went to supplementary schools than day schools or schools in Israel before age 13.

Table 1. Pre-Collegiate Jewish Educational Backgrounds of the Educational Leaders

BEFORE AGE 13				
SETTING	None	1 Day per Week Only	2 Days or More Days per Week	Day School, School in Israel, or Cheder
Day School	11%	7%	46%	36%
Supplementary School	--	25%	47%	28%
Pre-school	19%	31%	25%	25%
TOTAL	8%	20%	42%	30%
AFTER AGE 13				
SETTING	None	1 Day per Week Only	2 Days or More Days per Week	Day School, School in Israel, Yeshiva, or Jewish College
Day School	18%	14%	29%	39%
Supplementary School	19%	28%	22%	31%
Pre-school	33%	27%	13%	27%
TOTAL	21%	23%	23%	33%

Note: Rows may not sum to 100% due to rounding.

After the age of 13, 21% of the educational leaders had no formal Jewish schooling. As many as 33% of the pre-school educational leaders had no Jewish pre-collegiate schooling after bar-mitzvah age. There is also a small group of day and supplementary school leaders, 18%, who did not have any Jewish education after age 13. Among those who did receive Jewish schooling post bar-mitzvah, most attended at least 2 days per week. But a notable minority of pre-school and supplementary educational leaders attended Sunday school only.

Although a few educational leaders received no formal Jewish education as children, this percentage is much below the national average as reported by Dr. Barry Kosmin and colleagues in the "Highlights of the CJF 1990 National Jewish Population Survey". He reported that 22% of males and 38% of females who identify as Jews received no Jewish education as children; the analogous figures for the educational leaders are just 4% for males and 10% for females when childhood education both before and after age 13 are considered.

Informal education is an important aspect of Jewish socialization experiences. Sixty-seven percent of the educational leaders reported that they attended Jewish summer camp as children, with an average attendance of four summers. Day school leaders attended 5 summers on average, supplementary 3, and pre-school leaders went to Jewish summer camp approximately for 4 summers. Moreover, 86% of the leaders have been to Israel, and 43% of those who have been to Israel have lived there for 3 months or more.

Leaders in all settings were equally likely to indicate they have visited Israel, but pre-school leaders were the least likely to have lived in Israel. Only 23% of pre-school educational leaders have lived in Israel for more than three months as compared to 46% of day and 50% of supplementary school educational leaders.

Collegiate Background and Training

According to one point of view, the highest standards for educational leaders in Jewish schools would include credentials in three areas: general education and pedagogy, subject matter specialty, and administration. This is the model followed in public education. Leaders must have strong subject matter knowledge in a content area. In the case of Jewish education, content areas include Jewish studies, Hebrew, or related fields. In addition, all leaders should have strong backgrounds in pedagogy and education, including a teaching license. Third, educational leaders should have training in administration and supervision. Thus, one definition of professional training for educational leadership positions includes preparation in three distinct areas: 1) general education and pedagogy, 2) Judaic subject matter, and 3) educational administration.

For example, in the State of Georgia, educational leaders must be professionally certified to serve as educational leaders. Professional certificates are obtained by meeting three initial requirements: a Masters degree in Administration and Supervision, three years acceptable experience (i.e., teaching), and a teaching certificate. These requirements are valid for up to five years.

Other states require a masters degree in a content area and then additional graduate coursework in administration and supervision. This is the model followed by the Jewish Theological Seminary and Hebrew Union College-NY, both of which offer principal certification programs.

Training in education. The educational leaders in the three communities are highly educated. Table 2 shows that 97% of all of the leaders have college degrees, and 70% have graduate degrees. Day school educational leaders are the most likely to hold graduate degrees, followed by supplementary school leaders. Almost two-thirds of the leaders (65%) hold university degrees in education. In addition, 61% of all leaders have previous experience in general education settings.

Pre-school educational leaders are less likely to have college degrees than leaders in other settings. Eighty-seven percent of pre-school leaders hold a college degree and only 13% have graduate degrees. Pre-school educational leaders are also more likely to have training from teachers' institutes (mainly one- or two-year programs in Israel or the U.S.) than are educational leaders in other settings.

Training in Judaica. Solid grounding in Jewish content knowledge is essential for leadership in Jewish schools. Most educational leaders are not formally trained in Jewish studies or Jewish education. We define formal training in Jewish studies as either holding a degree in a Jewish subject matter from a college, graduate school, or rabbinic seminary, or having certification in

Jewish education. Only 37% of all leaders are certified in Jewish education, and only 36% hold post-secondary degrees in Jewish studies (see Table 3). Although supplementary and day school leaders are the most likely to hold certification and/or degrees in Jewish education, only forty-four percent of day and 48% of supplementary school leaders are certified in Jewish education, and similar numbers hold degrees in Jewish studies. No pre-school educational leaders hold degrees in Jewish studies, and only 12% are certified in Jewish education. A total of 49% of all educational leaders are trained in Jewish studies.

Training in administration. The knowledge base in the field of educational administration should be mastered by those in leadership positions. Educational leaders in Jewish schools have very little formal preparation in the areas of educational administration or supervision (see Table 4). We define formal preparation in administration as either being certified in school administration or holding a degree with a major in administration or supervision. These preparation programs cover such topics as leadership, decision-making, organizational theory, planning, and finance. We have not counted a Masters in Jewish Education as formal preparation in administration, although we consider these Jewish education degrees as training in Judaic content matter and in education. Advanced degrees in Jewish education often include a number of courses in school administration and supervision, and some even have an internship program, but the emphases and intensity are not equivalent to a complete degree with a major in administration or

supervision.

As presented in Table 4, only 25% of all the leaders are certified as school administrators, and only 11% hold degrees in educational administration. Day school educational leaders are the most likely to have formal preparation in educational administration. Forty-one percent of day school leaders, compared to only 19% of supplementary and pre-school educational leaders are trained in educational administration. In total, 27% are trained in educational administration. Of the rest, 35% received some graduate credits in administration without receiving a degree or certification, but we do not know how intensive their studies were.

Preparation for Educational Leadership Positions

To fully explore the background of educational leaders it is important to consider simultaneously training in 1) general education, 2) Judaic subject matter, and 3) educational administration. Looking first at those who are trained in both general education and Judaica, the results indicate that only 35% of the educational leaders have formal training in both education and Judaic studies (see Figure 1). Another 41% are trained in education only, with 14% trained only in Jewish studies. Eleven percent of the educational leaders are not trained: they lack both collegiate or professional degrees in education and Jewish studies.

Forty-eight percent of supplementary school leaders are trained in both education and Jewish studies as compared to 33% of the leaders in day school settings. More extensive formal training among supplementary leaders is most likely due to programs in Jewish

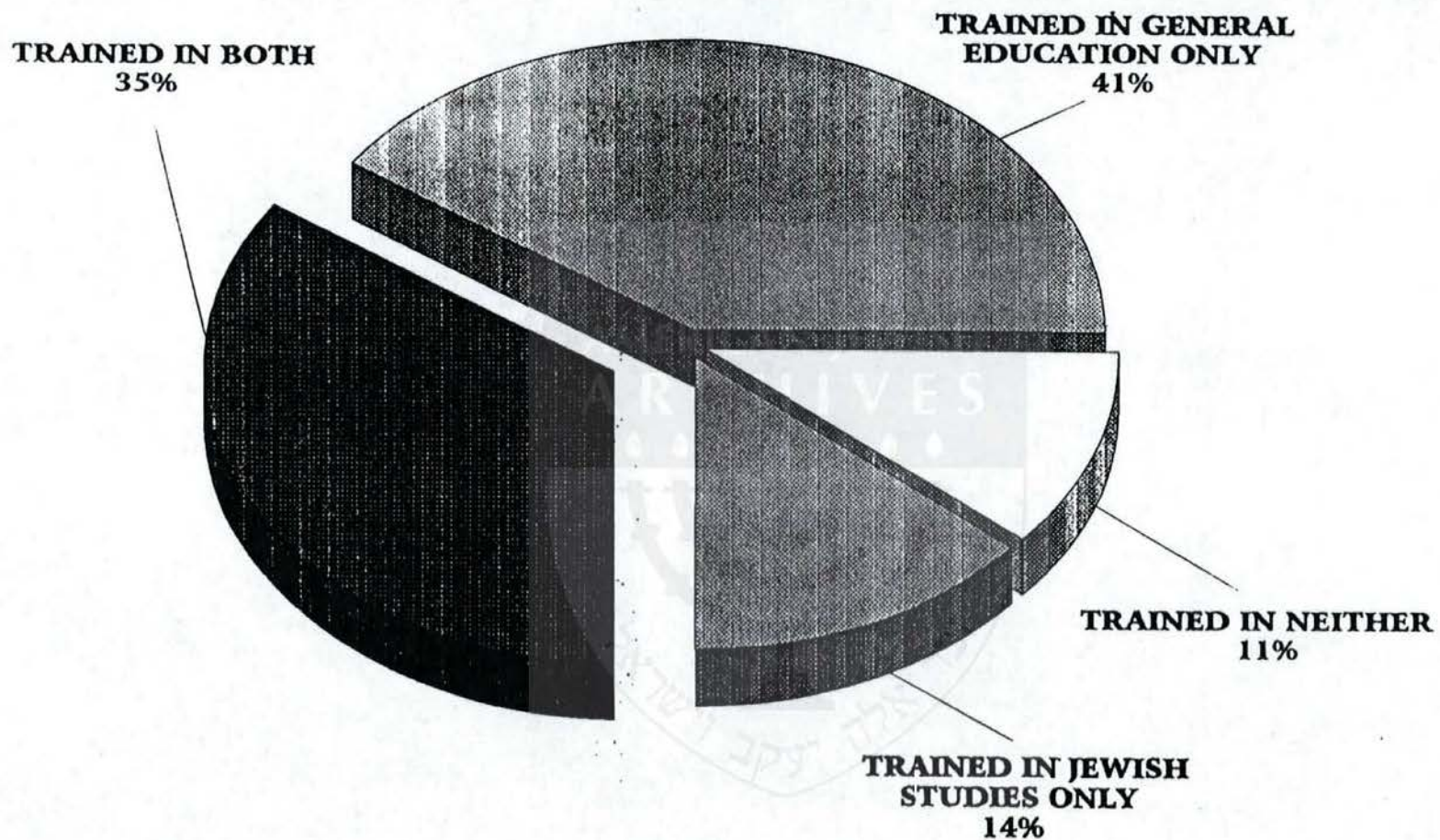


Figure 1: Extent of Professional Training in General Education and Jewish Studies

education offered by some of the institutions of higher learning affiliated with denominational movements.

The pre-school educational leaders have the least amount of training in education and Jewish content (see Table 5). A total of 25% of pre-school educational leaders have neither professional nor collegiate degrees in education or Jewish studies. Even in day schools, where we may expect high levels of formal preparation, only 33% of the educational leaders are trained in both education and Jewish studies.

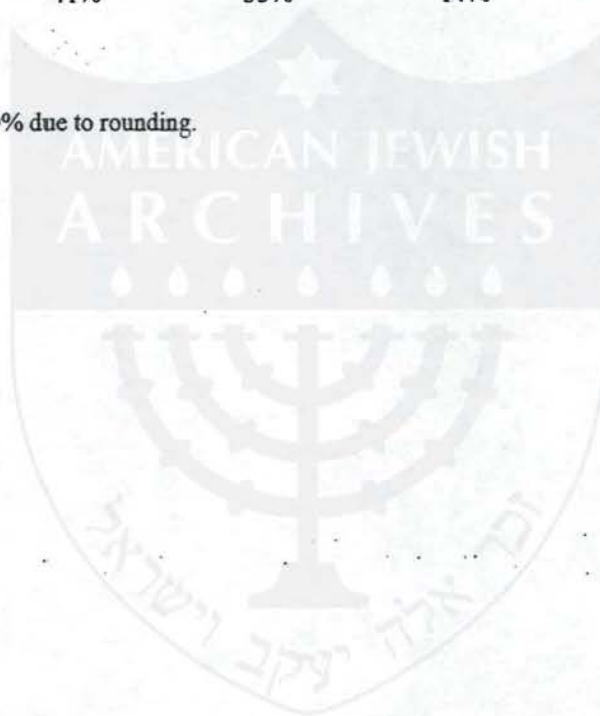
As explained earlier, training in educational administration is an important complement to formal preparation in education and Judaic content areas. Looking at those who are trained in all three components, the results indicate that only 16% of educational leaders are very well trained, that is, they hold professional or university degrees in education (pedagogy), Jewish studies and educational administration (see Figure 2). An additional 10% are trained in educational administration and either Jewish studies or education, but not all three. Thus, looking at the three components of leadership preparation, a total of 84% are missing one or more parts of their formal preparation for leadership positions.

A qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which must include formal preparation in pedagogy, Jewish content areas, and administration.

Table 5. Extent of Professional Training of Educational Leaders in General Education and Jewish Studies

SETTING	<i>Trained in General Education Only</i>	<i>Trained in Both</i>	<i>Trained in Jewish Studies Only</i>	<i>Trained in Neither</i>
Day School	41%	33%	19%	7%
Supplementary School	29%	48%	16%	6%
Pre-school	62%	12%	--	25%
TOTAL	41%	35%	14%	11%

Note: Rows may not sum to 100% due to rounding.



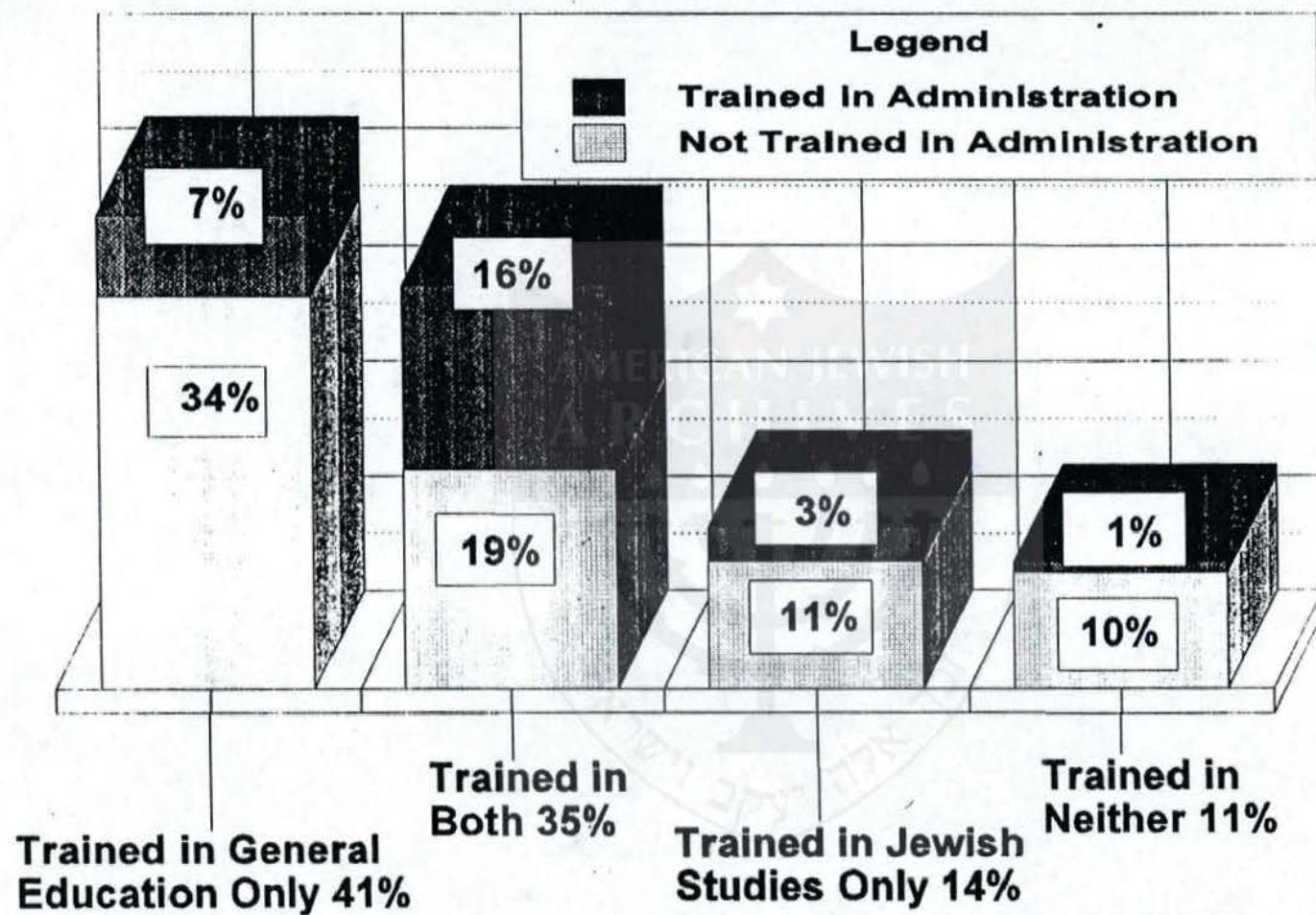


Figure 2: Extent of Professional Training in General Education, Jewish Studies, and Administration

Professional Growth

What sort of professional growth activities do the educational leaders undertake? Given that almost all consider Jewish education to be their career, we might expect substantial efforts in this area. In addition, one might think that limited background in Judaic content matter and shortages of formal training in administration would make ongoing study and professional development a high priority for educational leaders. In addition, we may consider whether educational leaders tend to desire professional development in areas in which they have less extensive backgrounds.

In public education, where standards of certification are already required to enter the field of educational leadership, many states also require educational leaders to participate in continuous professional development. For example, in the State of Georgia, a principal must upgrade the initial certification within five years by obtaining an Education Specialist credential in Administration and Supervision (which is equivalent to doctoral study without the dissertation). Leaders entering their positions with doctorate degrees already in hand must still upgrade their credentials within five years by pursuing an additional 30 quarter hours of graduate credit in the field of administration and supervision. In addition, other mechanisms are in place for certified educational leaders to upgrade their state certification such as participating in Self Development Units. To remain certified, educational leaders must participate in 10 Self Development Units (SDU) over a five-year period if they are not pursuing additional graduate level

coursework. One SDU is equivalent to 10 hours of workshops, so that administrators in Georgia must attend about 100 hours of workshops over a five-year period to remain certified.

The survey results show few signs of extensive professional development among the educational leaders in the three communities we surveyed. The educational leaders reported attending few in-service workshops: on average, they attended 5.1 over a two year period. As shown in Figure 3, supplementary and pre-school administrators attended more workshops than did the day school leaders. If we assume a workshop lasts 3 hours on average, 5 workshops over a two year period comes to approximately 37.5 hours of workshops over 5 years, far short of the 100 hours required by the State of Georgia.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or community center during the past year. Notably, three-quarters reported participating in some form of informal study, such as a study group or reading on their own.

Other opportunities for professional growth include participation in national conferences, and organizations. Some educational directors belong to national organizations and attend their annual meetings, such as Jewish Educators Assembly (Conservative), Torah U'Mesorah (Orthodox), and National Association of Temple Educators (Reform). Other educational leaders are members of general education professional organizations such as Association for Supervision and Curriculum Development (ASCD) and The National

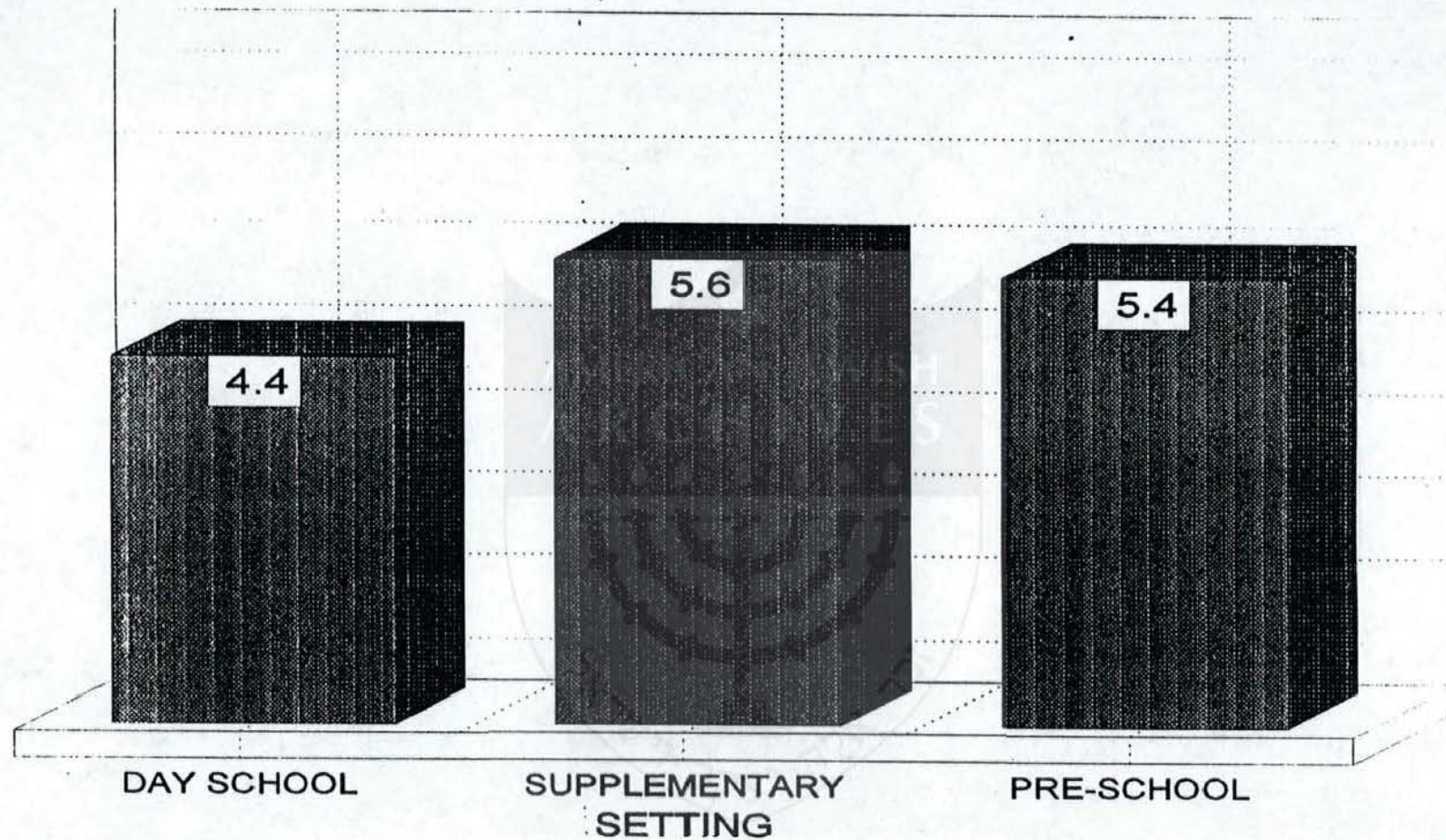


Figure 3: Average Number of Workshops
Taken Over a Two Year Period

Association for Education of Young Children (NAEYC). These national professional organizations provide the leaders with avenues of staying abreast of changes in the field of education through journals, newsletters, and curricula.

An additional type of professional growth is achieved through informal and formal networking with other educational leaders in the same community. Some leaders participate in their local principal's organization as a mechanism to share ideas, network, learn about resources, and brainstorm. However, even with these organizations, some educational leaders reported infrequent help and support from their colleagues within their communities. Supplementary school educational leaders indicated the highest level of collegial support and pre-school leaders reported the lowest. As one supplementary school director commented about the Synagogue Educational Directors Council,

"...there's a study period and a professional section to the meeting where we'll sit and discuss ideas. We wind up sharing ideas that have proven successful to ourselves in our particular schools. And so we learn a lot from each other."

Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate. Over two-thirds (68%) said that opportunities for their professional growth are adequate or very adequate, including 74% of day school administrators, 59% of supplementary school leaders, and 75% of pre-school directors.

Some educational leaders are less satisfied with their professional growth opportunities. They specifically expressed a

desire for an evaluation process that would help them grow as professionals and provide them with constructive feedback. For example, two pre-school education directors each stated that they would like a peer, someone in the field, to comment on their work. In describing this person and elaborating on their role, one director said, "They would be in many ways superiors to myself who have been in the field, who understand totally what our goals are and who can help us grow." Another educational director stated similar desires:

"I'd like to be able to tell people what I consider are strengths and weaknesses. I'd like to hear from them whether I'm growing in the areas that I consider myself weak in. And I'd like to hear what areas they consider that there should be growth."

Table 6 shows that respondents would like to improve their skills in a variety of areas, most notably in curriculum development (74%) and staff development (70%). Just 61% desire improved skills in school management, but this mainly reflects stronger desires among those without formal training in administration to improve in this area. Those who are not formally trained in administration were also more likely than others to desire improved leadership skills (see Table 6).

The educational leaders also wish to improve their knowledge in a variety of content areas. Table 7 indicates that Hebrew language (59%) is the most sought-after area. This is not surprising since overall, about 45% of respondents reported limited or no proficiency in spoken Hebrew, 39% have limited or no proficiency in written Hebrew, and 24% cannot read Hebrew! Table 7 shows that aside from

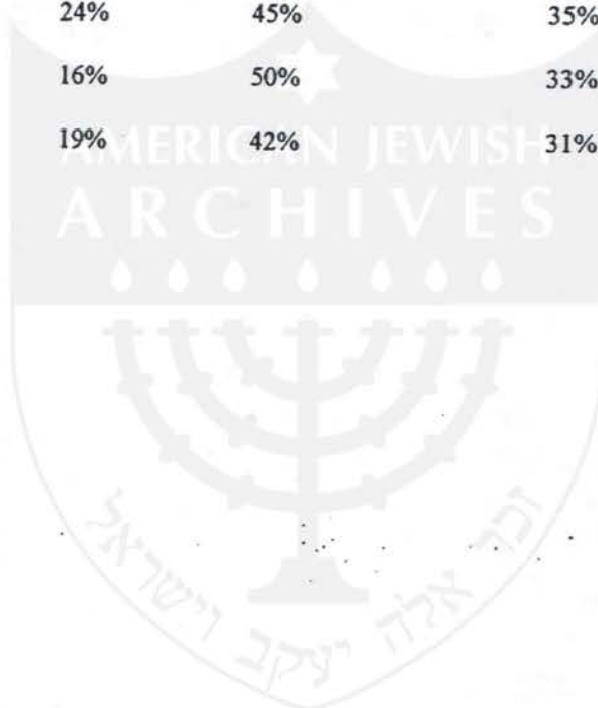
Table 6. Percentage of Educational Leaders Desiring to Improve Their Skills

AREA	Trained in Administration	Not Trained in Administration	TOTAL
Curriculum Development	75%	74%	74%
Staff Development	70%	70%	70%
School Management	35%	70%	61%
Working with Parents	30%	57%	50%
Strategic Planning	55%	48%	50%
Leadership	40%	52%	49%
Communication Skills	30%	44%	41%
Child/Adult Development	30%	43%	39%



Table 7. Percentage of Educational Leaders Desiring to Increase Their Knowledge

AREA	Trained in Jewish Studies	Not Trained in Jewish Studies	TOTAL
Hebrew Language	46%	71%	59%
Jewish History	32%	68%	51%
Bible	32%	68%	51%
Rabbinic Literature	62%	34%	48%
Synagogue Skills/Prayer	24%	45%	35%
Customs and Ceremonies	16%	50%	33%
Israel and Zionism	19%	42%	31%



the area of Rabbinic literature, those who lack formal training in Jewish studies express greater desire to improve their knowledge of Judaica.

Figure 4 illustrates differences by setting in the topics the leaders wish to study, among those leaders not trained in Jewish studies. For example, pre-school educational leaders are most interested in learning more about customs and ceremonies and Jewish history, while day and supplementary school administrators wish to increase their knowledge in Jewish History and Bible.

Implications

The educational leaders have solid backgrounds in general education, but very few are well trained overall. Most educational leaders have inadequate backgrounds in Judaic content areas. There is also a lack of preparation in the area of educational administration. Supplementary school educational leaders are better prepared than their counterparts in other settings while pre-school educational directors have the greatest need for further training. The pre-school educational leaders are notably weak in the area of Jewish studies.

Educational leaders do not participate in widespread pre-service training for leadership positions in Jewish education. These leaders are entering Jewish education as teachers, but unlike their counterparts in general education who return to school to obtain credentials in educational administration before becoming educational leaders, most educational leaders in Jewish schools are not pursuing this avenue.

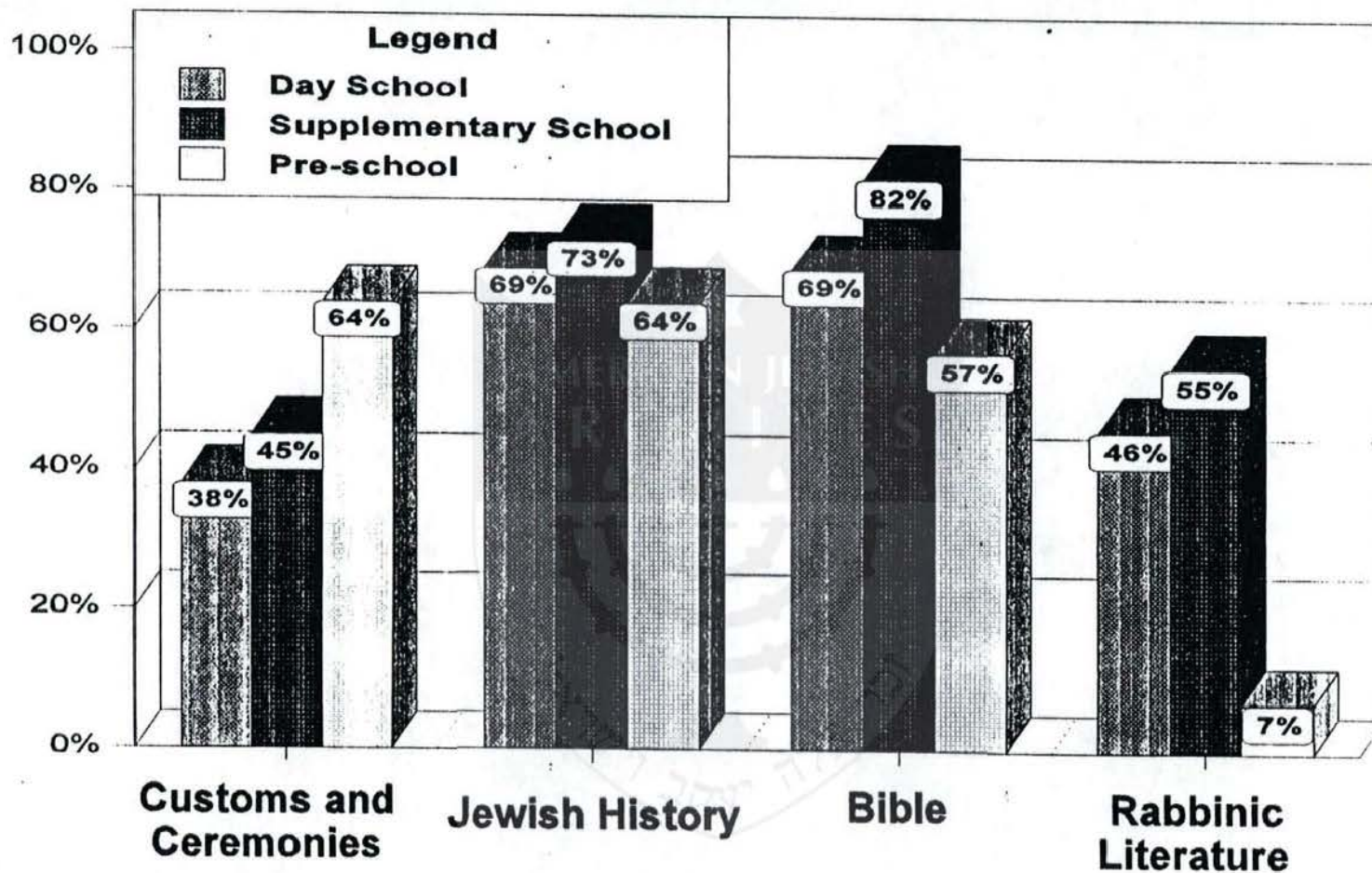


Figure 4: Percentage of Educational Leaders Not Trained in Jewish Studies who Desire Increased Knowledge

Despite the limited formal training of many educational leaders in Jewish schools, they do not participate in widespread professional growth activities, even though the majority of educational leaders work full-time, in one school, and are committed to a career in Jewish education. Their level of participation in workshops is far below standards required of most educational leaders in public schools. Many of the educational leaders reported that opportunities for professional development are adequate. Yet, they do not participate very frequently in activities in local universities, national organizations, and other programs offered both in and outside of their communities. Furthermore, although many reported that they receive financial support for professional growth activities, 31% of those who are offered financial support for professional development choose not to avail themselves of the money. This is primarily the case for educational leaders who work in Orthodox school settings.

These findings indicate that a great challenge awaits the field of Jewish education. This challenge includes increasing participation in pre-service and in-service programs in both Judaic content and educational administration. To accomplish this goal, it will be necessary to raise the awareness of educational leaders about the importance in participating in ongoing, systematic professional development activities.

The educational leaders did mention specific topics where they would like to improve their knowledge and skills, such as Hebrew and supervision. They would also like to be able to benefit from senior

colleagues who could observe them at work to help develop a shared professional community that could provide a framework for continued renewal and feedback.

It is clear that training and professional growth go beyond the obvious notion that principals should be knowledgeable in the content that their teachers are teaching. They must be leaders and role models for teachers and students alike articulating clear, compelling visions and goals for Jewish education grounded in strong Judaic content matter. Although the data were presented in regard to separate training components, it is important to point out that we are not advocating merely a bifurcated program of leadership development: skills that are general to all leaders (decision making, planning) and then separate courses in Judaica (text, Hebrew). These two need to be explicitly linked both in the minds of leaders and also in the training and development experiences we provide. Often, BJEs offer in-service workshops in one or the other as isolated events. Where do Judaic content and administration intersect? Often participants are left to make connections on their own. A challenge is to offer various kinds of training and professional growth experiences that can enhance this type of integration so that clearly articulated goals grounded in Jewish content can be implemented in schools.

4. Careers in Jewish Education: Recruitment and Experience

Why do educational leaders enter the field of Jewish education? What are their past professional experiences and future commitments

to the field? Most educational leaders do not enter the field of Jewish education specifically to pursue a career in leadership, administration, or supervision. As in public schools, educational leaders first enter the field of Jewish education as teachers. Therefore, the educational leaders have a wealth of experience in the field of Jewish education as teachers, but not as leaders. Consequently, as educators move from teaching to leadership positions, specific preparation programs, both pre-service and in-service, must be in place. Understanding the reasons that led the educational leaders into the field of education and exploring their career paths and prior work experiences are crucial for assessing the types of professional development activities that will assist them in their schools.

Entering Jewish Education

Educational leaders in the three communities enter the field of Jewish education for a variety of reasons, mostly related to teaching. Those factors which are intrinsic to the practice of Jewish education (e.g., working with children, teaching about Judaism) are more important than extrinsic factors (e.g., salary, career advancement). As Table 8 indicates, working with children (83%), teaching about Judaism (75%), and serving the Jewish community (62%), were rated as very important motivating factors by the highest percentage of educational leaders. As one educational director commented,

"I have a commitment. I entered Jewish education because I felt that I wanted to develop [the children's] souls. My number one priority is to develop their love for who they are

Table 8. Reasons Educational Leaders Enter Jewish Education

REASON	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Working with Children	83%	17%	- -	- -
Teaching about Judaism	75%	21%	3%	1%
Serving the Jewish Community	62%	32%	1%	4%
Learning More About Judaism	49%	37%	9%	5%
Working with Teachers	43%	42%	9%	6%
Full-time Nature of the Profession	25%	36%	20%	20%
Opportunities for Career Advancement	18%	34%	25%	24%
Status of the Profession	9%	25%	33%	33%
Level of Income	7%	35%	35%	24%

Note: Rows may not sum to 100% due to rounding.

Jewishly."

Another educational leader explained that he was attracted to,

"the idea of working, seeing children develop and grow. It's something special to be at a wedding of a child that you entered into kindergarten. It does have a special meaning to know you've played a role or to have students come to you years later, share with you that they remember your class, the role you played in their lives."

Those factors which are extrinsic to the actual process of teaching but nevertheless have strong intrinsic value, such as working with teachers (43%) and learning more about Judaism (49%), were considered by almost half of the educational leaders as very important motivating factors for entering Jewish education.

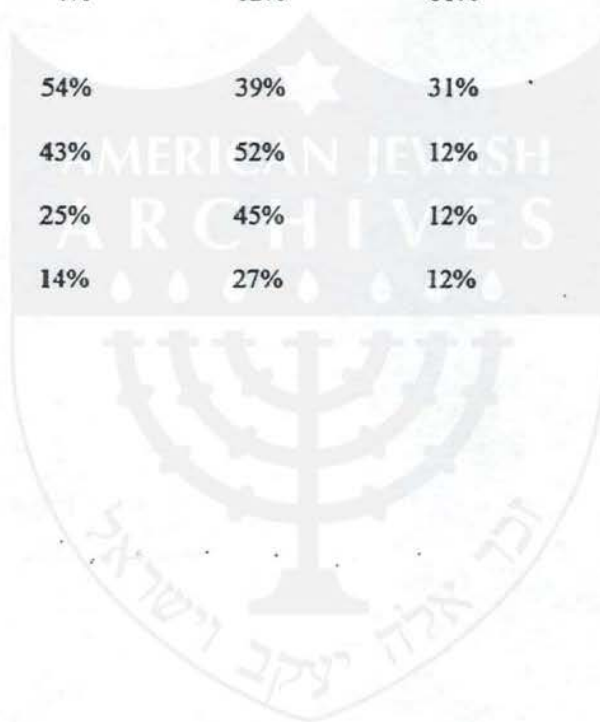
In contrast, extrinsic factors were rarely considered as important. Only 25% of the educational leaders said the full-time nature of the profession was a very important reason for entering the field. Similarly, opportunities for career advancement was rated as very important by 18%, while 49% of the educational leaders considered it to be unimportant. The level of income was considered by only 7% of educational leaders to be a very important reason for entering Jewish education and by 59% as unimportant. Finally, the status of the profession was rated as very important by only 9%, while 66% of the educational leaders considered it to be unimportant.

Types of Educational Experience

As Table 9 illustrates, the educational leaders of the three communities show considerable diversity of experience in their educational careers. All the respondents have previous experience

Table 9. Diversity of Experience of Educational Leaders

PRIOR EXPERIENCE	CURRENT SETTING			TOTAL
	Day School	Supplementary	Pre-School	
General Education	64%	55%	69%	61%
Day School Teacher	68%	30%	12%	40%
Supplementary School Teacher	61%	79%	31%	62%
Pre-School Teacher	4%	12%	81%	23%
Camps	54%	39%	31%	43%
Adult Education	43%	52%	12%	40%
Youth Groups	25%	45%	12%	31%
Jewish Community Center	14%	27%	12%	19%



in formal or informal education before assuming their current positions, and there is considerable movement among settings. Sixty-one percent of them have worked in general education. Eighty-seven percent have taught in a Jewish day, supplementary, and/or pre-school and more than half (52%) have worked in a Jewish camp or youth group. The large majority of educational leaders (83%) have had experience as teachers or administrators in a school setting (i.e.; day, supplementary, or pre-school) other than the one in which they are currently employed. However, there are important differences among educational leaders from the different settings.

Among day school educational leaders, 68% have taught in a day school prior to assuming their current administrative position. Sixty-one percent of day school educational leaders have taught in a supplementary setting, while only 4% have taught in a pre-school.

Among supplementary educational leaders, 79% have taught in a supplementary school before assuming their current position. Whereas almost two-thirds of day school leaders have taught in supplementary schools, only 30% of supplementary school leaders have taught in day schools. Few supplementary school leaders have taught in a pre-school.

Among pre-school educational leaders, 81% have taught in a pre-school prior to assuming their current position. Thirty-one percent of pre-school educational leaders have taught in supplementary settings. Only 12% have taught in day schools.

Compared to their colleagues currently working in day and supplementary settings, pre-school educational leaders have

relatively separate career paths. Among pre-school leaders, 44% have had experience as teachers or administrators only in a pre-school setting during their career in Jewish education, while this can be said of only 11% of day school leaders and 9% of supplementary school leaders. Moreover, while 61% of day school educational leaders have taught in a supplementary setting and 30% of supplementary school educational leaders have taught in a day school, only 4% and 12% (respectively) have taught in pre-schools.

Recent Recruitment

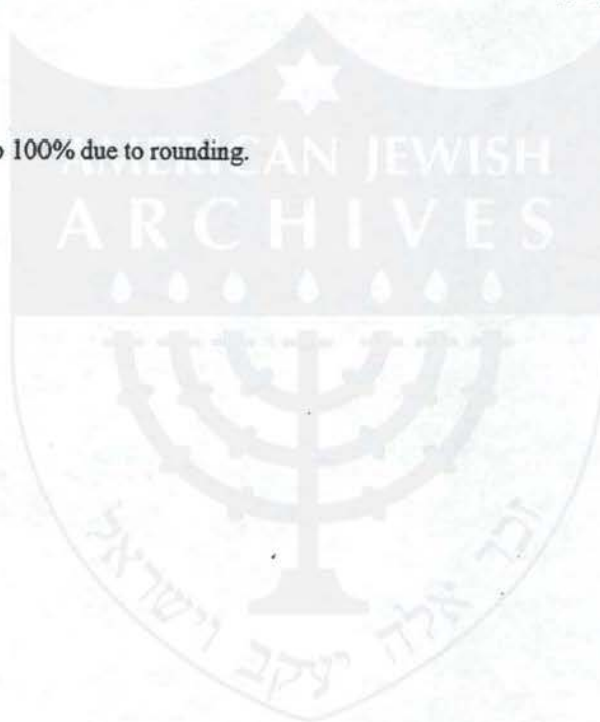
Most educators have moved from (at least) one city to another during their career in Jewish education. Thirty-six percent of educational leaders have spent all their years in Jewish education in the current community, including 56% of pre-school leaders, 36% of day school leaders, and 27% of supplementary school leaders. When asked if they had moved to the community in order to take their current position, 38% percent of day school and 28% of supplementary school educational leaders said yes. In contrast, none of the pre-school educational directors had moved to the community in order to take their current position. This may be the case because pre-schools are not recruiting outside their local communities. Furthermore, women are more likely than men to have always worked in their current community and over 90% of the women did not move to the community to take their current position.

As shown in Table 10, the majority of educational leaders (63%) found their current positions through recruitment efforts by individual schools. Nineteen percent of all educational leaders

Table 10. How Educational Leaders Found Their Current Positions

MEANS	Day School	Supplementary	Pre-School	TOTAL
Recruitment Efforts by Schools	52%	68%	69%	63%
Friend or Mentor	30%	13%	12%	19%
Recruitment Efforts by Institutions Other than Schools (i.e., central agencies, graduate schools, etc.)	17%	19%	--	14%
Other (e.g., being a parent of a child in the school)	--	--	19%	4%

Note: Columns may not sum to 100% due to rounding.



found their current job through personal contacts with a friend or mentor. Only 14% found it through recruitment efforts by other institutions beyond the school (i.e., central agency, graduate school placement, national professional association). Even among those who moved to a new community to take their current position, only 43% found their position through institutions other than the school. These recruitment patterns are similar across all denominational affiliations. The remaining 4% (all employed in pre-schools) found their positions through other means, such as by being a parent of a child in the school. None of the pre-school educational leaders found a position through recruitment efforts by institutions other than the school.

As with their initial decision to enter the field of Jewish education, the large majority of educational leaders did not value the extrinsic, material aspects of their job as very important factors in making their decisions to work in the school in which they are currently employed. As indicated in Table 11, opportunity for career advancement was considered a very important factor by only 27% of educational leaders. Also, the hours available for work (25%), salary (21%), and their spouse's work (14%) were rated by comparably few educational leaders as very important considerations in choosing their current place of employment. Instead, the religious affiliation of the school (62%) and the community in which the school was located (53%) were rated as very important considerations by the highest percentage of educational leaders.

Among educational leaders who work in schools affiliated with

Table 11. Reasons Educational Leaders Chose to Work in their Current Schools

REASON	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Religious Affiliation	62%	22%	12%	4%
Community	53%	35%	7%	5%
Reputation of the School	42%	36%	12%	9%
Rabbi or Supervisor	37%	29%	12%	22%
Opportunities for Career Advancement	27%	42%	21%	10%
Hours Available for Work	25%	27%	27%	21%
Salary	21%	44%	19%	16%
Spouse's Work	14%	13%	14%	59%

Note: Rows may not sum to 100% due to rounding.

a religious movement (i.e., Orthodox, Traditional, Conservative, Reform), almost all the educational leaders have a personal affiliation that is either the same or more observant than the affiliation of the school where they work. For instance, 81% of educational leaders who work in schools identified with the Conservative movement, personally identify themselves as Conservative. The remaining 19% identify themselves as traditional. Sixty-four percent of supplementary school educational leaders work in the synagogue to which they belong.

Only 36% of those working in day and in supplementary schools rate the reputation of the school as a very important reason for taking a particular position. In contrast, 62% of pre-school leaders said this was a very important consideration. The rabbi or supervisor was rated by 45% of supplementary school educational leaders as a very important consideration in choosing a school, by 31% of day school educational leaders, and by 29% of those that work in pre-schools.

Religious affiliation and geographic mobility may create career track constraints for educational leaders. The interviews suggest that some educational leaders, especially women, are constrained in their choices of positions because they are not geographically mobile. In addition, most educational leaders are committed to an institutional ideology or affiliation. Therefore, they cannot easily move from one institution to another.

Length of Experience in Jewish Education

In addition to the diversity of their careers, most of the

educational leaders of the three communities have worked in the field of Jewish education for a considerable length of time. As Table 12 indicates, 78% of the educational leaders have been working in Jewish education for more than 10 years. Thirty percent have been employed in Jewish education for over 20 years, while only 9% have 5 years experience or less. Thus, for example, one educational director began his career in Jewish education by tutoring Hebrew at the age of 14. From tutoring, he moved on to teaching in a congregational school while in college. A rabbi suggested that he pursue a seminary degree, which he did. Upon graduation he spent 14 years as educational director of various supplementary schools. Now he directs a day school.

While they have considerable tenure in the field of Jewish education, the educational leaders are comparatively new to their current communities. Forty-five percent of the educational leaders have worked in their current communities for over 10 years, while 30% have worked in their current communities for 5 years or less. Pre-school educational leaders have worked in their communities the longest, with only 6% having worked in the community for 5 years or less.

After moving to their current communities, the majority of educational leaders (54%) have remained in the same setting. Nevertheless, due in part to moves from one community to another, most of them (53%) have only worked in their current setting for 5 years or less. Thirty-two percent have worked for over 10 years and only 7% of the educational leaders have worked for over 20 years in

Table 12. Stability and Continuity of Teachers

TOTAL YEARS OF EXPERIENCE IN JEWISH EDUCATION

	Day School	Supplementary	Pre-School	TOTAL
1 year or less	--	--	--	--
2 to 5 years	4%	15%	6%	9%
6 to 10 years	7%	12%	25%	13%
11 to 20 years	57%	39%	50%	48%
More than 20 years	32%	33%	19%	30%

TOTAL YEARS OF EXPERIENCE IN THEIR CURRENT COMMUNITY

	Day School	Supplementary	Pre-School	TOTAL
1 year or less	4%	--	--	1%
2 to 5 years	32%	36%	6%	29%
6 to 10 years	11%	24%	50%	25%
11 to 20 years	39%	27%	25%	31%
More than 20 years	14%	12%	19%	14%

TOTAL YEARS OF EXPERIENCE IN THEIR PRESENT SETTING

	Day School	Supplementary	Pre-School	TOTAL
1 year or less	4%	9%	--	5%
2 to 5 years	39%	56%	44%	47%
6 to 10 years	14%	16%	19%	16%
11 to 20 years	36%	16%	25%	25%
More than 20 years	7%	3%	12%	7%

Note: Columns may not sum to 100% due to rounding.

their current setting. Day school educational leaders show the highest degree of stability in their current settings with 43% having worked in the same setting for 5 years or less and 43% having worked for over 10 years. Pre-school educational directors show a similar degree of stability with 44% having worked 5 years or less and 38% having worked for over 10 years in the same setting. Only within the supplementary setting has the majority of educational leaders (66%) worked in their current settings for 5 years or less. Only 19% of supplementary school educational leaders have worked in their current settings for over 10 years.

Future Plans

While most of the educational leaders have spent 5 years or less in their current setting, given their future plans their institutional tenure is likely to rise over time. As illustrated in Table 13, the large majority of educational leaders (78%) plan to remain as administrators or supervisors in the same school in which they are currently employed. A slightly higher percentage of day school educational leaders (86%) desire to remain in their current schools, as compared to supplementary (73%) and pre-school (75%) educational leaders. In total, only 6% plan to become educational leaders in a different school, none of the educational leaders want to work in any other type of Jewish educational institution (such as a central agency), and only one percent plans to leave the field of Jewish education. Nine percent of education leaders are unsure about their future plans. The remaining 5% plan to pursue avenues such as returning to teaching and retirement.

Table 13. Future Plans of the Educational Leaders

	Day School	Supplementary	Pre-School	TOTAL
Continue as an Administrator in the Same School	86%	73%	75%	78%
Administrative Position in a Different Jewish School	4%	9%	6%	6%
Work in an Educational Institution Other than a School (i.e., central agency)	--	--	--	--
Seek a Position Outside of Jewish Education	--	3%	--	1%
Other (e.g., retirement, go back to school)	4%	3%	12%	5%
Undecided	7%	12%	6%	9%

Note: Columns may not sum to 100% due to rounding.

Implications

The educational leaders in the three communities were attracted to Jewish education first and foremost as teachers. They are extremely committed to a continuous career in Jewish education as evidenced by their overall long tenure in the field of Jewish education, diversity of past experiences in both formal and informal Jewish education settings, and their future plans to remain in their current positions. Given their future plans, and the fact that 95% of the educational leaders consider Jewish education to be their career, professional growth and preparation programs for educational leaders will most likely make a beneficial contribution to their ongoing effectiveness as leaders.

Most of the educational leaders have extensive experience in the field of Jewish education but not as leaders. They have moved from one setting to another and from one community to another during their careers. These findings suggest four possible implications.

First, the educational leaders have been socialized into Jewish education over a long number of years. They have widespread experiences in teaching and learning. Without new professional growth, it may be difficult for leaders to revise impressions, ideas and orientations that they acquired as teachers to gain new skills and knowledge that are needed as leaders. Furthermore, since most educational leaders are in the system for longer than they are in their current positions, questions about the turnover of incumbents in these positions should be explored.

Second, most educational leaders are recruited into their

positions by local schools. The data suggest that some day and supplementary schools are doing national searches for educational leaders which may provide a larger pool of applicants for job openings. This may help schools to be more selective in their hiring practices. However, this is not the case for pre-schools. Pre-schools are recruiting from the local community. Perhaps because of lower salaries or lower status, there does not seem to be a national market for recruiting educational leaders for pre-schools when compared to day and supplementary schools.

Third, there is a mix of both novice and experienced educational leaders in all settings and across settings. In addition, many educational leaders have past experience in varied settings. In particular, day school and supplementary school educators often have experience in one another's settings. (In contrast, pre-school leaders have more separate career paths.) If high standards are put into place for both pre-service and in-service training, this mix may provide opportunities for professional development at the communal level. For example, educational leaders across settings can meet together because many have had past experience in other settings. Furthermore, with higher standards in place, peer mentoring can be developed whereby more experienced leaders mentor and coach novice leaders. A fourth point is that since educational experiences and factors that motivated the leaders to enter Jewish education are closely related to teaching (e.g., working with children), perhaps more emphasis is needed on training, internships, and professional development in

areas directly related to leadership. Professional development is extremely important for educational leaders, especially since most of the educational leaders desire to remain in their present positions and come to their positions with limited training and background.

5. Conditions and Sentiments about Work

What are the conditions of employment for the educational leaders? Do they receive adequate health and other benefits? How satisfied are they with salaries, benefits, and other conditions of work? These questions are important as they suggest implications for possible levers by which to enhance the willingness of educational leaders to engage and involve themselves in their work, including continual professional growth activities.

Earnings

As Table 14 indicates, despite the predominantly full-time nature of the work, one-third of the educational leaders earn less than \$30,000 per year. Another 37% earn between \$30,000 and \$59,999, and 30% earn \$60,000 or more per year.

Earnings among day school educational leaders are considerably higher than those for their colleagues in the other two settings. Among those employed in day schools, only 7% earn less than \$30,000 per year, while 58% earn \$60,000 or more per year. Forty-seven percent of supplementary school educational leaders earn less than \$30,000 per year, and only 20% earn \$60,000 or more. Among pre-school educational leaders, 50% earn less than \$30,000, and none of

Table 14. Educational Leaders' Earnings from Jewish Education

	Less than \$30,000	\$30,000 to \$59,000	\$60,000 or More
Day School	7%	35%	58%
Supplementary	47%	33%	20%
Pre-School	50%	50%	--
TOTAL	33%	37%	30%

Note: Rows may not sum to 100% due to rounding.



them reported earning \$60,000 or more per year.

When only those who work full-time are considered, earnings from day schools are still highest, although the contrasts are not quite as great. Only 4% of full-time day school leaders earn less than \$30,000, while 62% earn over \$60,000. In contrast, 20% of full-time supplementary leaders still earn less than \$30,000 and only 30% earn more than \$60,000. None of the full-time pre-school leaders reported earning over \$60,000 and 36% earn less than \$30,000.

For the majority of educational leaders, the salary they earn from Jewish education accounts for more than half their family income. For day school educational leaders, roughly 85% obtain half or more of their family income from their work in Jewish education. Among those who work in supplementary schools, about half have family incomes based mostly on their earnings from Jewish education. For pre-school educational leaders, roughly one-quarter earn the majority of their family income from their employment in Jewish education. (The pattern of findings is the same when only those who work full-time are considered.)

As shown in Table 15, only 9% of all educational leaders reported that they are very satisfied with their salaries. Fifty-five percent indicated being somewhat satisfied, while 36% percent reported being either somewhat or very dissatisfied. The day school educational leaders indicated the most satisfaction, with 14% being very satisfied and 54% being somewhat satisfied. Only 4% of day school educational leaders reported being very dissatisfied. Among

Table 15. Educational Leaders' Satisfaction with Their Salaries

	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Day School	14%	54%	29%	4%
Supplementary	3%	61%	15%	21%
Pre-School	12%	44%	25%	19%
TOTAL	9%	55%	22%	14%

Note: Rows may not sum to 100% due to rounding.



those working in supplementary schools, only 3% reported being very satisfied while 21% indicated that they are very dissatisfied. Pre-school educational leaders displayed the widest distribution with 12% being very satisfied and 19% being very dissatisfied. However, almost half (44%) of pre-school educational leaders indicated being either somewhat or very dissatisfied. It should be noted that although some educational leaders express dissatisfaction with their salary, this was not an important consideration to them when they entered the field of Jewish education.

Benefits

As Table 16 indicates, fringe benefits differ widely by setting. Many educational leaders do not receive substantial benefits packages if one takes into account the fact that most work full-time in their positions. Day school educational leaders seem to receive the most benefits. Seventy-nine percent of day school educational leaders are offered health benefits and 71% pensions, while only 18% have the benefit of synagogue privileges (such as High Holiday tickets). Only 48% of supplementary educational leaders are offered health benefits and 42% pensions, while 58% are offered synagogue privileges. Among supplementary leaders who work full-time, however, the figures for health and pension benefit availability (75% and 65%, respectively), are more comparable to those found in day schools. This contrasts with the situation in pre-schools, where although 81% work full-time, only 44% are offered health benefits, 38% pensions, and 25% synagogue privileges. Finally, 86% of day school, 76% of supplementary school, and 81% of

Table 16. Availability of Fringe Benefits for Educational Leaders: Percentage of Educational Leaders who are Offered Various Fringe Benefits

BENEFITS	Day School	Supplementary	Pre-School	TOTAL
Financial Support for Professional Development	86%	76%	81%	81%
Free Tuition for Child	89%	58%	88%	75%
Free or Reduced Membership	64%	79%	44%	66%
Health	79%	48%	44%	58%
Pension	71%	42%	38%	52%
Synagogue Privileges	18%	58%	25%	36%
Free Tuition for Adult	11%	24%	31%	21%
Day Care	7%	15%	31%	16%
Sabbatical Leave	7%	3%	--	4%

pre-school educational leaders are offered some financial support for professional development.

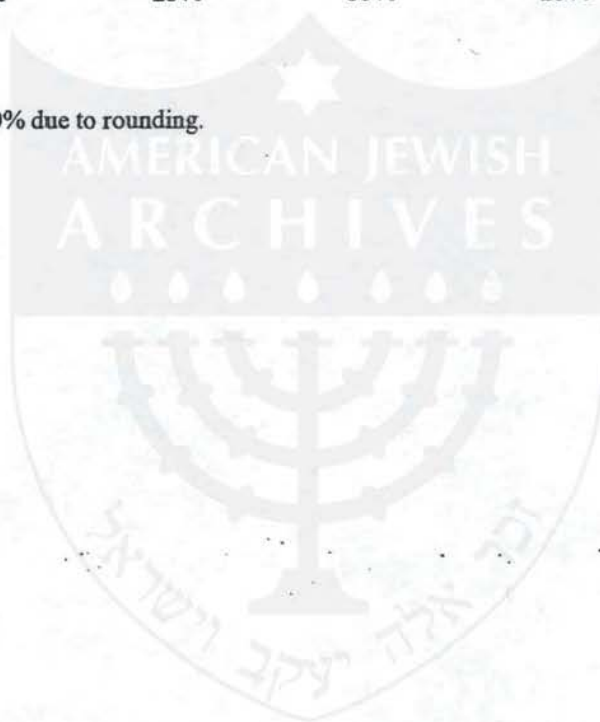
While benefits may be offered, not every educational leader chooses to accept each type of benefit. They may receive a better benefit package from their spouse's employment or the quality of the benefit may not make it worthwhile. For instance, 47% of the educational leaders who are offered health benefits elect not to receive them. Thirty-one percent of those who are offered financial support for professional development choose not to avail themselves of the money (mostly in Orthodox schools). Twenty-one percent of the educational leaders who are offered synagogue privileges do not accept the offer, and 15% of those who are offered pensions choose not to accept them.

As shown in Table 17, only 20% of the educational leaders reported being very satisfied with their benefits. Twenty-three percent indicated that they are somewhat satisfied. The majority of the educational leaders (57%) reported that they are either very or somewhat dissatisfied with their benefits. The numbers across settings range from 59% of supplementary school educational leaders who are dissatisfied to 54% of pre-school educational leaders. Among those employed in day schools, 57% indicated being either very or somewhat dissatisfied. The level of satisfaction with benefits expressed by the educational leaders is dependent primarily upon the availability of two types of benefits: synagogue privileges and pensions. That is, educational leaders would be more satisfied with their benefits package if they were offered synagogue privileges and

Table 17. Educational Leaders' Satisfaction with Their Benefits

	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Day School	25%	18%	32%	25%
Supplementary	19%	22%	40%	19%
Pre-School	13%	33%	27%	27%
TOTAL	20%	23%	35%	23%

Note: Rows may not sum to 100% due to rounding.



pensions. For those educational leaders working in a supplementary setting, health care and financial support for professional development are also important determinants of their level of satisfaction with their benefits packages.¹

Sentiments about Other Work Conditions

Compared to their expressed dissatisfaction with benefits and salary, the educational leaders indicated relative satisfaction with the other conditions of their work. Twenty-six percent of the educational leaders were dissatisfied with the resources available, while 25% were very satisfied. Though 36% percent expressed dissatisfaction with the physical setting and facilities, 25% indicated that they were very satisfied. When educational leaders were dissatisfied with resources it often pertained to issues facing them in relation to their staff. In interviews, several education directors spoke of wanting to provide benefits for staff such as pension or health care. Others spoke of not being able to find staff with sufficient Judaic and Hebrew knowledge who also had educational credentials. A few education directors commented about not having enough support staff, while others mentioned inadequate resources for professional development of teachers.

Some educational leaders feel they do not receive sufficient recognition and appreciation from the community. As one leader mentioned,

¹ Educational leaders were asked how satisfied they are with their overall benefits package. They also were asked to indicate which types of benefits are available to them. A regression analysis was done to ascertain whether the availability of various benefits account for differences in the leaders' reported levels of satisfaction.

"That's something I don't think educators get enough of, strokes. I think we get challenged a lot... They do not stroke the professionals... So recognition is an area that is very low. It's an area that needs to be worked on."

Educational leaders were not uniformly satisfied with the amount of time they spend on their various roles (see Table 18). Across all settings, the educational leaders were most satisfied with the amount of time they spend on parent and constituent relations. Eighty-eight percent reported being either satisfied or very satisfied in this area. The day and supplementary school educational leaders were the least satisfied with the amount of time they spend on training and staff development (only 50% and 41%, respectively). As one educational leader said, "I'm always on the run and always saying 'I'll catch you later.' Sometimes I feel like I don't give the teachers enough one on one..." Pre-school educational leaders were the least satisfied with the amount of time they spend on curriculum and program development (62%), and public relations and marketing (62%).

In general, educational leaders found the juggling that is necessary in an administrative role to be very difficult. They often have to take on roles for which they were neither prepared nor anticipated. One leader commented,

"Education, that's my field, but then you have to be a psychologist, psychiatrist, social worker, administrator, bookkeeper, computer expert. You have to know how to fix every kind of imaginable equipment because you can't get people out on time, deal with people, run budgets, run meetings. It's everything and anything beyond what principals must have done years ago."

Beyond the complexity of the role, complaints include that

Table 18. Educational Leaders' Satisfaction with Time Spent on Roles: Percentage who Indicated Being Satisfied or Very Satisfied

ROLES	Day School	Supplementary	Pre-School	TOTAL
Parent and Constituent Relations	88%	82%	100%	88%
Overall School Management	80%	76%	75%	77%
Recruiting Staff	80%	63%	73%	71%
Public Relations and Marketing	75%	72%	62%	71%
Fund Raising or Resource Development	77%	67%	67%	70%
Teacher and Staff Supervision	69%	53%	80%	64%
Curriculum and Program Development	62%	64%	62%	63%
Training and Staff Development	50%	41%	73%	51%

administrative tasks take too much time, taking time away from curriculum development and nurturing relationships with students. When asked what would enhance their overall effectiveness, more than 50% of the educational leaders indicated additional funding for programs. Almost half of the supplementary and pre-school leaders expressed a desire for additional support staff.

Other resources for that support educational leaders in their roles include local universities, central agencies, and the national movements. About 70% to 75% of educational leaders seldom or never receive support from a local university. Similarly, across all settings, half or more of the educational leaders seldom or never receive support from their national movements. In total, only 5% receive support frequently. In contrast, most (61%) of educational leaders receive frequent or occasional support from central agency personnel. Supplementary school educational leaders receive the most support and day school leaders the least.

Implications

Overall, educational leaders in Jewish schools are overwhelmingly employed full-time in one school. Most think their salaries are adequate but some do not; similarly benefits are seen as satisfactory by many but inadequate by others. Reported levels of benefits for pre-school educational leaders seem especially meager. Day school educational leaders receive more benefits and the highest salaries, compared to other settings; this holds whether all leaders or only those working full-time are considered.

Given the long tenure of educational leaders in the field of

Jewish education it is important to consider a system of incentives that can be in place to ensure the continual professional development and commitment of these professionals. For example, many of the educational leaders are not satisfied with their salaries and benefits packages, although they did not enter the field of Jewish education for these extrinsic rewards. One possible hypothesis is that as one progresses in a career, these extrinsic rewards may become more important.

The data suggest that salary and benefits may not be connected to background and professional growth. For example, there are similar levels of pre-service and in-service training among day school and supplementary school educational leaders, but there are disparities in salary and benefits, even when the comparison is restricted to full-time educational leaders. An important policy question to be explored is whether full-time supplementary school educational leaders should be compensated similarly to their day school counterparts.

At present the availability of other benefits, such as free tuition for adult education and sabbatical leave, may not be important determinants of the educational leaders' satisfaction because they do not expect to receive these benefits. However, as the standards to which Jewish educational leaders are held accountable begin to emulate the higher standards found in general education (especially in the areas of pre-service and in-service training), so may the benefits that one expects to receive. Therefore, increasing the availability of sabbatical leaves (while

not currently expected), may be an important means of compensating educational leaders for their increased efforts at professional development and a means of increasing the opportunities available for them to develop professionally.

Other conditions at work may increase the likelihood that educational leaders will contribute to the professional development of the occupation. In general education such opportunities as access to national conferences, joint planning for activities, and time for observing colleagues on the job have been shown to be important.

Many educational leaders indicated that they find it difficult to juggle the diverse demands of the job. Pre-service training and professional growth activities should emphasize the various roles and responsibilities of the educational leader so they have both realistic understandings and skills to fulfill these demands. Training programs that do not offer an internship/practicum experience often lead to incomplete expectations about leadership positions.

In addition, expectations of what it means to be fully engaged in a profession of Jewish education need to be clearly articulated if there is to be a linkage between salaries, benefits and professional growth. It may be necessary to explore whether accountability standards through evaluation and feedback need to be implemented so that communities are not investing in leaders that are unsuccessful or unwilling to engage in substantial professional growth.

6. Leading a School Community

To mobilize widespread support and involvement in education, educational leaders often try to build a sense of community around common values and goals. Hence, educational leaders not only lead the internal functioning of their schools, working with students, colleagues and staff, but must also assume a leadership role with rabbis, parents, and lay leaders.

Educational leaders often assume the role of entrepreneur for the school in the wider context. This role includes: coordinating the design of the school's mission and its relevant programs with the values and beliefs of the community and/or the synagogue; carrying this mission to the varied community constituencies; developing and nourishing external support; and mobilizing resources. Effective leaders see their work as extending beyond the boundaries of the school.

In this reality educational leaders often serve as mediators between the school's numerous constituencies. They must simultaneously manage multiple sets of relationships with rabbis, teachers, other principals, parents, lay leaders, and other community groups. This configuration of relationships is complex, and managing one set of relationships successfully may interfere with or hinder another set of relationships.

Furthermore, each of these role partners may have different, often conflicting, expectations of the educational leader. Leaders are dependent upon the interests of numerous role groups for their cooperation and support in order to meet goals. This section

describes educational leaders' perceptions of their relationships with rabbis and supervisors, teachers and colleagues, parents and lay leaders.

Rabbis and Supervisors

A central aspect of building a school community is the involvement of rabbis and other supervisory personnel. It is not surprising that educational leaders, across all settings, reported high regard for Jewish education from rabbis and supervisors (see Table 19). (For department heads, the supervisor is the educational director/principal). Ninety-one percent of all educational leaders reported that rabbis and/or their supervisors view Jewish education as very important.

Some of the educational leaders reported considerable involvement of rabbis and/or supervisors in educational programs. As depicted in Table 20, almost half of the educational leaders indicated there is a great deal of involvement in defining school goals, and participating in curriculum discussions. It should not be overlooked, however, that about 18% of the educational leaders reported no involvement from their rabbis and supervisors.

For about half the day school and supplementary school respondents, rabbis seem highly involved in their programs. In some schools the rabbis are dominant figures. As one leader commented,

"It was very important for me to work with other colleagues who shared my values and my approach. Here the fellowship and the support is [strong]. There is value in learning from your elders."

However, in both day and supplementary schools, about 15% of

Table 19. Perceived Regard for Jewish Education by School Constituencies

CONSTITUENCY	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Rabbis and Supervisors	91%	9%	--	--
Teachers	81%	19%	--	--
Lay Leaders	42%	55%	4%	--
Parents	31%	61%	6%	1%

Note: Rows may not sum to 100% due to rounding.



Table 20. Extent of Involvement of Rabbis or Supervisors:

AREA	Involved a Great Deal	Involved Somewhat	No Involvement
In Defining School Goals	49%	32%	19%
In Curriculum Discussions	45%	37%	18%
In Every Aspect of the Educational Program	32%	42%	26%

Note: Rows may not sum to 100% due to rounding.



the educational leaders reported that rabbis are not involved. Moreover, there is much less rabbinical involvement in pre-schools, even though the majority of the pre-schools in these communities are housed in supplementary and/or day schools. Thirty-three percent of educational leaders from pre-school settings indicated that there is no such involvement from rabbis or supervisors in defining school goals, and 44% reported there is no involvement in discussing the curriculum.

Educational leaders feel fairly well supported in their work by their rabbis and supervisors; fifty-eight percent are very satisfied and 31% are somewhat satisfied, while only 10% are dissatisfied with the level of support from rabbis (see Table 21). Once again, it is the pre-school educational leaders who reported somewhat less satisfaction with the support they receive from rabbis and supervisors. Only 44% of the pre-school educational leaders are highly satisfied with the level of support, compared to 64% of day school leaders and 61% of supplementary school leaders who are very satisfied.

In summary, some educational leaders seem to enjoy respect, support and involvement from the rabbis and supervisors in their communities and schools. There is a small group, about 10-20%, across all settings, who indicated that this level of support and involvement is not forthcoming. The pre-school educational leaders receive the least amount of support and involvement from rabbis and supervisors.

Table 21. Educational Leaders' Satisfaction with the Support They Receive from:

GROUP	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Rabbis or Supervisors	58%	31%	9%	1%
Fellow Educators	35%	48%	14%	3%
Lay Leaders	44%	40%	10%	5%

Note: Rows may not sum to 100% due to rounding.



Teachers and Colleagues

One of the most crucial aspects of the educational leaders' role is nurturing and developing school staff. As one would expect, teachers have a high regard for Jewish education. Overall, 81% of educational leaders reported that teachers regard Jewish education as very important, while the remaining 19% reported that teachers regard Jewish education as somewhat important (see Table 19).

Professional growth of teachers is often achieved by providing opportunities for staff involvement in decision-making and curriculum design. The educational leaders believe that teachers and staff should be involved in defining school goals, and should give advice before decisions are made regarding school policies (see Table 22). However, teachers are not as involved in actual practice as the leaders believe they should be. About 20% of the leaders across all settings reported that presently, the teachers and staff are not involved in defining school goals, and are not consulted before important decisions are made regarding educational issues.

The lowest level of actual teacher involvement seems to occur in supplementary schools. This is not surprising since most teachers in supplementary school work part-time. Thirty percent of supplementary school educational leaders reported that teachers are not consulted before critical decisions are made about educational issues, and 24% of supplementary school educational leaders stated that teachers are not involved in defining educational goals.

Interviews revealed that teachers and principals rarely interact about issues of pedagogy outside the classroom. Teachers

Table 22. Educational Leaders' Views and Perceptions on Teachers and Staff Involvement: Percentage who Agree with the Following Statements

	Day School	Supplementary	Pre-School	TOTAL
Teachers and staff should be involved in defining school goals.	100%	100%	100%	100%
Teachers and staff are involved in defining school goals.	82%	76%	94%	82%
Teachers and staff should be consulted before decisions are made on important issues.	96%	97%	100%	97%
Teachers and staff are consulted before decisions are made on important issues.	93%	70%	81%	81%



are generally hired for teaching time, and time when class is not in session is perceived as extra. Teachers' roles are not defined in a way that would incorporate involvement in school policy issues.

The ability to develop and nurture a school's staff is also related to supporting leaders in their schools and communities. Across all settings, 73% of the educational leaders are satisfied with feeling part of a community of educators, while 17% are dissatisfied with their professional community. Similarly, 78% are satisfied with the respect they are given as educators, while 22% are dissatisfied. As in previous cases, the preschool educational leaders seem to sense the greatest dissatisfaction with their professional communities. Twenty-five percent of pre-school leaders indicated that they are somewhat dissatisfied with feeling part of a community of educators, and 31% are somewhat dissatisfied with the respect they have as an educator. There is also a sizeable group of supplementary school educational leaders who are also somewhat dissatisfied, about 20% on average. The day school educational leaders are the most satisfied with their professional community, with only 11% indicating some level of dissatisfaction.

Lay Leader and Parent Involvement

Jewish education is built on the foundation of leadership and involvement from lay people. Most educational leaders reported on the survey forms that lay leaders and parents regard Jewish education as important. Day school educational leaders indicated that lay leaders and parents regard Jewish education as more important than do supplementary school and pre-school educational

leaders, although in general, all leaders believe that lay leaders and parents regard Jewish education as important. Fifteen percent of supplementary school leaders noted that parents do not view Jewish education as important.

However, the educational leaders are not as satisfied with support from lay leaders. Fifteen percent of the educational leaders are dissatisfied with the support they receive from lay leaders, while 40% are somewhat satisfied and 44% are very satisfied. The most dissatisfaction was expressed by leaders in the pre-schools and day schools, with an average of 18% in each setting indicating dissatisfaction with lay leader support. Twelve percent of supplementary leaders also reported dissatisfaction with lay leader support.

A substantial majority of educational leaders believe that lay leaders should be involved in defining educational goals and discussing curriculum and programs (see Table 23). About 20% of the educational leaders do not believe there should be this level of involvement from lay leaders. There is much less actual involvement of lay leaders in discussing educational programs than educational leaders believe there should be. Although 77% believe there should be lay leader involvement, only 59% reported that lay leaders are actually involved in discussing programs and curriculum.

There is an equal amount of actual and preferred lay leader involvement in defining school goals across all settings. There is virtually no actual lay leader involvement in pre-schools. Seventy-one percent of pre-school educational leaders strongly disagree with

Table 23. Educational Leaders' Views and Perceptions on Lay Leader Involvement: Percentage who Agree with the Following Statements

	Day School	Supplementary	Pre-School	TOTAL
Lay leaders should have the opportunity to participate in defining school goals, objectives and priorities.	75%	88%	73%	80%
Lay leaders generally do have the opportunity to participate in defining school goals, objectives and priorities.	79%	85%	80%	82%
Lay leaders should participate in discussions regarding curriculum and programs.	78%	81%	64%	77%
Lay leaders generally do participate in discussions regarding curriculum and programs.	68%	66%	29%	59%
Lay leaders should be involved actively in every aspect of the educational program.	18%	52%	36%	36%
Lay leaders generally are involved actively in every aspect of the educational program.	25%	33%	21%	28%

the statement, "lay leaders generally do participate in discussions regarding curriculum and programs".

Implications

Across all settings, educational leaders indicated that rabbis and teachers regard Jewish education as important, whereas there is less of a sense of this importance from lay leaders and parents (see Table 19). In addition, educational leaders are more satisfied with the sense of support from rabbis than they are from fellow educators and lay leaders (see Table 21). Overall, educational leaders favor more involvement of lay leaders and teachers. While rabbis seem involved in most schools, there is a substantial minority who reported no rabbinic involvement.

The interviews revealed that most educational directors participate in some community organizations. This participation presents opportunities for input into decisions that affect their schools. However, their access and support in community organizations is not widespread.

Some educational leaders, most commonly those in pre-schools, are more isolated from the wider community context. At the same time, pre-school directors, even those in congregational pre-schools, reported the least support from rabbis and lay leaders, and, as reported earlier, they have separate career paths which probably curtails the forming of relationships with leaders in other types of settings. Developing these relationships is a special challenge in pre-schools connected to JCCs. Note also that most pre-school leaders are not offered health and pension benefits, even

though a substantial majority (81%) work full-time. The isolation and lack of support for pre-school educational leaders is a likely barrier to enhancing their professional development opportunities.

Some educational leaders lamented that they lack status in the community. They are often not represented on Federation committees or other community wide programs, thus they are neither well connected nor visible. For instance, one educational leader mentioned that only two education directors, one of whom is a rabbi and the other a doctor, have been asked to teach in the Adult Academy, a community adult education program.

These findings support the conclusions articulated in A Time to Act. A major effort in community mobilization is necessary to support Jewish education. Outstanding lay leaders must be mobilized to become involved in Jewish education, both to inspire young people to enter the field as a career and to lend credibility and support to today's Jewish educators.

7. Conclusions: Learning and Leading

The role of educational leadership in school improvement efforts is paramount. This report describes professional backgrounds, careers, and sentiments of educational leaders in Jewish schools in three communities in North America. It is designed to stimulate discussion and provide a basis for planning for the professional development of a cadre of educational leaders in our Jewish schools.

Critical Findings

- 1) Many educational leaders are inadequately prepared in Jewish content. Only half of the leaders have post-secondary training in Judaic content, and only 35% of the educational leaders have training in both education and Jewish studies.
- 2) The educational leaders have little formal preparation in administration and supervision. Only 27% of all the leaders are trained in educational administration, while only 16% have preparation in education, Judaic content, and administration.
- 3) Although many educational leaders reported that opportunities for professional growth are adequate in their communities, they do not participate in widespread professional development activities. Most educational leaders indicated receiving little or no support from local universities and national movements.
- 4) The majority of educational leaders reported they have a career in Jewish education, and they work full-time in one school setting.
- 5) Educational leaders have long tenure in the field of Jewish education across various settings, but they have less seniority in leadership positions.
- 6) The large majority of educational leaders plan to stay in their current positions.
- 7) Educational leaders are not completely satisfied with their salary and benefits packages. Pre-school educational leaders are the least likely to have access to health and pension benefits.
- 8) Educational leaders would like to be more involved in communal decisions and to receive more support in their work. Pre-school educational leaders receive the least amount of support from rabbis and lay leaders.

These findings suggest a number of important implications for schools, local communities and the continental Jewish community as a whole.

School Level

Educational leaders would like the participation and support of teachers, rabbis, and lay leaders. The boards of schools,

congregations, and JCC's may want to consider a process whereby roles and relationships can be explored to ensure a high level of support and involvement from all partners in the educational process.

Educational leaders should be supported in their efforts to work with teachers and other staff to implement changes, mobilize resources, and develop programs. The teacher-leader relationship should not be bound by teacher contract hours. A culture that promotes ongoing collaboration and group problem solving should be encouraged. Training and professional growth activities should be supported at each school. Furthermore, professional development programs should be attended by teams of professionals from the same school.

Local Communal Level

Since most educational leaders work full-time and view Jewish education as their career, and many have limited professional preparation, it seems that higher levels of professional development can be expected. Furthermore, given their long tenure in the profession, ongoing professional growth is important.

Educational leaders have experience in various settings. Day school leaders have taught in supplementary schools and visa versa. The only exception seems to be pre-school leaders who have much less experience in other settings. Therefore, it seems that if high standards of pre-service training are in place, community-wide professional growth activities can be very beneficial. In addition, once educational leaders have adequate preparation for their

positions in Jewish education they should be a valuable resource in the community for teacher in-service as well.

Educational leaders need opportunities to interact with their colleagues across all settings for networking, support, and feedback. All educational leaders should be highly involved in developing individual and community-wide professional growth plans.

The educational leaders have expressed interest in increasing their knowledge and skills in both Jewish content areas and administration and supervision. All educational leaders need to increase their knowledge in Judaic subject matter. It is important to note the complete lack of formal training in Judaica among pre-school educational leaders.

Communities may want to consider the level of fringe benefits offered to educational leaders. This is perhaps most pressing in pre-schools where the large majority of educational directors work full-time but are not offered health or pension benefits. Communities may want to consider linking certain benefits, such as sabbaticals, and merit pay to participation in professional growth activities.

Educational leaders desire more involvement and status in the Jewish community. Although they feel that Jewish education is respected by others, they do not feel very empowered as participants in decision-making. Lay leadership should become more involved in Jewish education. Community institutions may want to consider ways of expanding the participation of educational leaders in these organizations.

The findings in this report also suggest implications for each school setting.

DAY SCHOOLS:

Over half of the educational leaders in day schools are not trained in Jewish content areas. They do not hold degrees or certificates in Jewish education, Jewish studies, or related subjects. This is a serious deficiency in the cadre of educational leaders in these schools. Day school educational leaders must begin to address this deficiency by attending summer programs, institutions of higher Jewish learning, and exploring other opportunities for raising the level of Judaic knowledge, such as distance learning.

Day school educational leaders also lack formal preparation in educational administration. They fall far below expected standards for public school leaders. This type of training is usually readily available in most communities through local colleges and universities.

Given these areas of needs, professional growth activities should be required of all day school leaders. Standards must be upheld in terms of both the quantity and quality of professional development experiences. The majority of day school leaders (74%) indicated that opportunities for their professional growth are adequate, but yet they do not participate in widespread professional activities. Local communities will need to heighten the awareness of their leaders to the importance of ongoing professional development.

Many day school educational leaders have a wealth of experience in their current settings as well as long tenure in the field of Jewish education. Similarly, a large majority of day school educational leaders desire to remain in their current schools. They are committed to the field of Jewish education. If their credentials are upgraded and they are successful participants of professional growth activities, they can serve as future mentor-leaders for other educational leaders in day schools. They can serve as the professional guides for less experienced educational leaders in their communities.

SUPPLEMENTARY SCHOOLS

The majority of educational leaders in supplementary school settings (66%) have worked in their current settings for 5 years or less, but they plan to remain in their current setting over the next few years. Consequently, there is a great need for professional growth and training for supplementary school educational leaders. They are relatively new to their jobs. They have very limited backgrounds in Judaic content and virtually no training in educational administration. They are most probably recently recruited into administration from teaching. However, unlike their roles as teachers in supplementary schools, many of the educational leaders are full-time. Therefore, it must be expected that they upgrade their professional knowledge and credentials.

In addition, it would be important to address the part-time nature of some of the educational leadership positions in supplementary schools. If supplementary school educational leaders

are full-time and are held to high standards of professional preparation, they could serve important roles in the school and the community.

An important aspect of changing the culture of the Jewish supplementary school should include the involvement of teachers in decision making and increasing the interactions of educational leaders with teachers about issues of pedagogy even though many teachers work part-time. Educational leaders should be encouraged to see themselves as staff developers in their schools, and as facilitators in building collaborative school cultures.

PRE-SCHOOLS

Pre-school educational leaders are severely lacking in Judaic subject matter. Only 12% of the pre-school leaders are trained in Jewish studies, and they have the lowest levels of Jewish education both before and after age 13 when compared to other educational leaders in Jewish schools. There is an urgent need to increase the Judaic content knowledge of pre-school educational directors.

In addition, pre-school educational leaders are overwhelming untrained in administration, and are relatively new to their settings. Forty-four percent have been working in pre-schools for less than six years. Pre-school educational directors have limited experience in other Jewish educational settings, and are relatively isolated from colleagues in the field of Jewish education in their communities. They experience limited involvement and support from lay leaders, rabbis, and other educational professionals. There is an urgent need to increase the professional development activities

of pre-school educational directors which address their isolation, limited background in Judaic content, and lack of formal preparation for leadership positions.

Pre-school educational directors are usually recruited locally, although they work in full-time positions. Compared to their counterparts in other full-time Jewish education settings, they receive relatively fewer benefits and lower salaries. However, they are committed to a continuous career in Jewish education and attend more in-service workshops than other educational leaders. Given this commitment to Jewish education and professional growth, each community should begin to design high quality professional support for educational leaders in pre-school settings.

National level

Educational leaders have very limited post-secondary training in Jewish content. Therefore, substantial thought and resources should be placed on developing comprehensive pre-service and in-service programs that can greatly improve the Jewish knowledge base of all educational leaders. In addition, most educational leaders do not have preparation for their leadership roles in the areas of administration and supervision. National institutions of higher learning must address this void and provide programs that join both Jewish content and the latest thinking about leadership development which meet high standards. For example, the Jewish Theological Seminary and Hebrew Union College-NY do offer a principal certification program. At JTS this program requires 15 credit hours in administration and supervision beyond the Masters

degree in Jewish Education.

As national institutions emerge to prepare and certify educational leaders, a wider network may be developed to advertise and recruit highly trained educational leaders for local institutions.

Learning and Leading

Recently, Roland Barth, founder of the Harvard Principal's Center said:

"School principals have an extraordinary opportunity to improve schools. A precondition for realizing this potential is for principals to put on the oxygen mask--to become learners. In doing so, they telegraph a vital message: Principals can become learners and thereby leaders in their schools. Effective leaders know themselves, know how they learn, know how they affect others, and know they can't do it alone".

The findings in this report suggest that many of our educational leaders in Jewish schools are not learning. It is urgent that local and national partnerships, and the educational leaders themselves, begin to act to strengthen the leading and learning of all educational leaders.



EDUCATIONAL LEADERS IN JEWISH SCHOOLS

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Paper presented at the Annual Meeting of the American Educational Research Association 1996, New York.

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EDUCATIONAL LEADERS IN JEWISH SCHOOLS

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Introduction

Following a barrage of national reports that called attention to failing American schools, the field of educational administration began to reassess itself, asking how to best prepare principals to lead our schools into the 21st century (Murphy, 1992). National organizations, such as the National Commission on Excellence in Educational Administration (NCEE) have responded to this challenge by engaging in a series of deliberations and reports.

The deliberations and reports have served as a catalyst for practitioners and professors in educational administration to reconceptualize leadership preparation programs. One example, is the recently proposed curriculum guidelines set forth by National Council for Accreditation of Teacher Education (NCATE) (National Council for Accreditation of Teacher Education, 1996). Others have developed new instructional strategies, such as problem-based learning, which link preparation programs to practice (Bridges & Hallinger, 1994).

Most of the activity surrounding improving leadership preparation for schools has occurred in the public school arena. However, many of our nation's children attend private schools.

These schools, ranging from elite independent schools to schools with a religious mission, are usually headed by headmasters or principals. These schools are often accredited by regional accreditation associations who have general guidelines about the level of preparation for principals. Thus, for example, the Southern Association of College and Schools indicates that the administrative head of the school should have a graduate degree and at least 15 semester hours in administration and /or supervision. Other private school associations, such as the Seventh-day Adventist schools, have similar requirements.

Leadership in all schools is complex and challenging, encompassing numerous roles. However, the context of leadership in Jewish schools, as well as in other religious schools, has some unique dimensions. The obvious distinction is that Jewish schools have cultural, religious and moral goals as well academic goals. Thus, the image of a school leader in a religious context may include spiritual, religious and moral responsibilities (Grace, 1995). These roles have been explored in Catholic school settings. For example, Bryk, Holland, and Lee(1993) have suggested that educational leadership in Catholic schools is viewed by incumbents as "a vocation to serve," rather than an individual career. Similarly, in a study of Catholic headteachers in England, Grace (1995) found that an ethic of 'serving others' was central to their leadership roles.

Terms such as 'spirit' and 'servant' are not new to the discourse on effective leadership (Depre, 1989). Recently,

writers in the field of leadership in the business world have been exploring spirituality and servant leadership (Spears, 1995; Bolman and Deal, 1995). Many businesses facing new pressures, are 'awakening' to a different type of leadership, leadership that "addresses real human values, including the quest for meaning, and congruence with one's innermost source of power" (Renesch, 1992, p. ix). These writers suggest that leaders in the 21st century must lead with a new sense of commitment and spirituality. These ideas are beginning to make their way into school settings as well (Sergiovanni, 1995). All of these writers, however, caution that they are not trying to bring religion into the workplace.

The purpose of this paper is to stimulate discussion about preparing leaders for Jewish educational institutions. What types of professional preparation programs can be developed for these roles? The first part of the paper will present the context of Jewish schooling as a framework for analyzing educational leadership in Jewish schools. The second part of the paper will examine two questions. The first set of questions is: Why do educational leaders enter the field of Jewish education? Is there a commitment to service and religion as found by Bryk and others (1993) in other types of religious schools? The second set of questions is: Given the unique context of Jewish schooling and the leaders' reasons for entering the field, what are the professional backgrounds and training experiences of educational leaders in Jewish schools?

This discussion is particularly timely for the Jewish community. Recently, reports of very high rates of intermarriage between Jews and non-Jews have highlighted the importance of Jewish education. Some contend that formal Jewish education can stem the tide of intermarriage (Schiff & Schneider, 1994).

"Extensive Jewish education is an indispensable tool for the formation of Jewish identity and its continued vitality" (p. 8). However, much like the reform movements in the public school arena, systems of Jewish education are receiving widespread criticism. Much of the criticism is focused around the shortage of adequately trained personnel. A national commission has recommended that one of the avenues to strengthen the Jewish community and its educating institutions is to build and develop a profession of Jewish education (Commission of Jewish Education in North America, 1990).

Context of Jewish Education

It is estimated that 80% of Jews in North America receive Jewish education sometime during their lifetime (Rossel & Lee, 1995). Formal Jewish education typically occurs in three types of settings or schools: day, supplementary and pre-schools. Jewish day schools are independent private schools. These schools are full-day programs. Most Jewish day schools are accredited by their state or regional accrediting bodies. These schools typically have two parallel curricula and consequently two sets of teachers, those who teach the academic subjects, and

those responsible for Judaic Studies (Hebrew, Bible, Prayer, Customs and Ceremonies). It is estimated that approximately 18% of Jewish children attending some type of Jewish school are enrolled in Jewish day schools (Jewish Education Service of North America, 1992, p. 5; Commission on Jewish Education in North America, 1990).

Supplementary or congregational schools, are part-time schools usually formally connected to synagogues. By far, the largest number of Jewish children receive their Jewish education in supplementary schools. Students come to supplementary schools after regular school, and/or Sunday mornings. Supplementary schools meet for a minimum of 2 hours a week to a maximum of 9 hours a week. The curriculum focuses only on Jewish Studies. These schools, despite their limited hours, are usually operated as traditional schools. The schools are headed by educational directors or principals who often report or work in concert with the Rabbi of the congregation. Teachers are usually part-time teachers, many of whom are referred to as "avocational" teachers (see Aron, Lee, and Rossel, 1995).

Jewish pre-schools include both full and part-time programs that work with pre-kindergarten children. They are usually associated with synagogues or Jewish community centers. Most pre-schools have a formal director or principal, typically called an Early Childhood Director. The staff of Jewish pre-schools do not follow the day school model with two sets of teachers. In contrast teachers in pre-schools are responsible for all aspects

of the curricula.

Most Jewish schools are not part of a larger, bureaucratic educational system as are public schools. Therefore, school leaders interact directly with lay boards of trustees in a decentralized, open 'market system'. Day school principals interact with a lay board of trustees, while supplementary school principals work with the religious school committee of the board of the synagogue. Similarly, pre-school directors interact with the boards of their institutions. Jewish schools are part of larger religious communities and institutions, which may include synagogues, community centers or religious movements. Thus, school leaders are connected to a broad intersection of communal institutions. It should be noted, however, that there are few external licensing demands placed on teachers and administrators in Jewish schools. One exception are some pre-schools which have licensing demands from external regulating bodies. Therefore individual schools are relatively free to hire personnel in an unregulated manner.

Most of the three types of schools are affiliated with one of three denominations: Orthodox, Conservative and Reform Judaism. In addition, some schools are community schools, bridging across all three denominations.

Across these complex settings of Jewish education, it is very difficult to generalize and to articulate the goals of Jewish education. In its simplest sense, one could state that "...Jewish education serves the function of making Jews Jewish..."

(Prell, 1995, p. 141). Others have stated the goals of Jewish education in terms of developing strong Jewish identity. In a broader sense, goals for Jewish education include acquiring the knowledge base and cultural, religious and historical understandings rooted in the Jewish religion. Therefore, teachers and leaders in Jewish schools have both cognitive and affective objectives which include serving as role models for Jewish children.

Methodology

A survey of educational leaders was conducted in three Jewish communities in the Southeastern, Midwestern, and Northern United States. The three communities were chosen because they are engaged in a project that is aimed at reforming Jewish education. The survey was administered to all directors of formal Jewish educational institutions, including day schools, supplementary schools, and pre-schools. Other supervisors and administrators in these schools, such as vice-principals and directors of Judaic Studies, were also included. A total of 100 surveys were administered, and 77 persons responded. Survey forms were delivered by mail or in person, and the forms were either picked up at the school or returned by mail to the local research administrator.

Although the survey sample is broadly inclusive and highly representative of educational leaders in the three communities, the numbers are small, particularly when respondents are divided by setting (day school, supplementary school, and pre-school).

Inferential statistics (e.g., t-values) are not presented because the respondents constitute almost the whole population. Readers should not give great weight to small differences in percentages because of the relatively small number of respondents. Data from all three communities are combined for all analyses, and data are divided by setting (or in other ways) only when that was essential for understanding the responses. As additional support for the survey analyses, data from in-depth interviews with 58 educational directors from the three communities are included. The interviews concerned educators' backgrounds, training, work conditions, and professional opportunities.¹

Findings

The findings are presented in three sections. First we report the general characteristics of the educational leaders. Next, we describe the reasons the leaders entered the field of Jewish education, and lastly, we discuss the professional background and training of the educational leaders.

Who are the Educational Leaders in Jewish Schools?

This section provides information about the general backgrounds of the educational leaders. Most of the educational leaders (77%) who responded to the survey are principals or directors of their schools (see Table 1). The remaining 33% hold administrative or supervisory positions below the top leadership

¹ Interviews were designed and conducted by Roberta Louis Goodman, Claire Rottenberg, and Julie Tammivaara. All quotations in this report come from those interviews (see Gamoran, et. al., 1996).

positions in their school. Thirty-six percent of the educational leaders work in day schools, 43% in supplementary schools, and 21% in pre-schools.

Thirty-one percent of the educational leaders work in Orthodox schools. Twenty-two percent work in schools affiliated with the Conservative Movement and the same percentage are with schools connected to the Reform Movement. Eleven percent of the respondents are leaders in schools that are designated as community schools, while 7% indicated that their schools are traditional, and 4% reported their schools are located within Jewish Community Centers. The remaining 4% stated that their schools are independent or have no affiliation.

The educational leaders work in schools with a wide range of student enrollment: pre-schools varied from 8 to 250 students; supplementary schools range in size from 42 to approximately 1000 students; and the day schools have student enrollments from 54 to about 1075 students.

Almost 82% of educational leaders are employed in only one, single Jewish educational setting (either a day, supplementary, or pre-school). Sixteen percent are employed in two settings, and only 1% in more than two settings. (These figures did not differ much across settings.) Of the 17% who work in more than one Jewish educational setting, two-thirds do so in order to earn a suitable wage. Of this same 17%, the large majority (70%) work only 6 hours or less per week in their second setting.

Seventy-eight percent of the educational leaders indicated

that they are employed full-time as Jewish educators. Ninety-six percent of day school educational leaders reported being employed full-time, as did 81% of pre-school educational leaders. In contrast, only 61% of educational leaders working in a supplementary setting work full-time in Jewish education. Of the supplementary school leaders who work part-time, half would rather be working full-time in Jewish education, while the other half prefer their part-time status.

Two-thirds of the educational leaders surveyed are women, including all the pre-school directors, 61% of supplementary school leaders, and 52% of day school administrators. Ninety-five percent of the educational leaders are married, and their median age is 44. The educational leaders are predominantly American-born (88%). Only 7% were born in Israel, and 5% in other countries.

(Table One Here)

Most of the educational leaders of the three communities have worked in the field of Jewish education for a considerable length of time (see Table 2). Seventy-eight percent of the educational leaders have been working in Jewish education for more than 10 years. Thirty percent have been employed in Jewish education for over 20 years, while only 9% have 5 years or less experience. Thus, for example, one educational director began his career in Jewish education by tutoring Hebrew at the age of 14. From tutoring, he moved on to teaching in a congregational school while in college. A rabbi suggested that he pursue a

seminary degree, which he did. Upon graduation he spent 14 years as educational director of various supplementary schools. Now he directs a day school.

The educational leaders in the three communities have less experience in positions of Jewish educational leadership than they have in Jewish education overall. Pre-school leaders have the least amount of experience in leadership positions, with only 12% having worked as an educational leaders for more than 10 years. Thirty-seven percent of supplementary leaders and 38% of day school leaders have more than 10 years of experience as leaders in Jewish schools.

(Table Two Here)

The large majority of educational leaders (78%) plan to remain as administrators or supervisors in the same school in which they are currently employed. In total, only 6% plan to become educational leaders in a different school. None of the educational leaders want to work in another type of Jewish educational institution (such as a central agency), and only one percent plans to leave the field of Jewish education. Nine percent of education leaders are unsure about their future plans. The remaining 5% plan to pursue avenues such as returning to teaching and retirement.

In summary, the educational leaders in Jewish schools have widespread experience in the field of Jewish education and plan to remain working in their current settings. Despite the part-time nature of many Jewish schools, many leaders work full-time.

Attraction to Jewish Education

This section describes why the educational leaders were attracted to the field of Jewish education. Were they driven by a sense of service, as others have found for leaders in religious education? Do they view their work as a calling?

Educational leaders in the three communities enter the field of Jewish education for a variety of reasons (see Figure One). A theme of service to the Jewish community and developing Jewish identity in children do seem to permeate the leaders' responses. As Figure 1 indicates, intrinsic issues, such as working with children (83%), teaching about Judaism (75%), and serving the Jewish community (62%), were rated as very important motivating factors by the highest percentage of educational leaders. As one educational director commented, "I have a commitment. I entered Jewish education because I felt that I wanted to develop [the children's] souls. My number one priority is to develop their love for who they are Jewishly." Another educational leader explained that he was attracted to "the idea of working, seeing children develop and grow. It's something special to be at a wedding of a child that you entered into kindergarten. It does have a special meaning to know you've played a role or to have students come to you years later, share with you that they remember your class, the role you played in their lives."

(Figure One Here)

Other factors that have strong intrinsic value, such as working with teachers (43%) and learning more about Judaism

(49%), were considered by almost half of the educational leaders as very important motivating factors for entering Jewish education.

In contrast, extrinsic factors were rarely considered as important. Only 25% of the educational leaders said the full-time nature of the profession was a very important reason for entering the field. Similarly, opportunities for career advancement was rated as very important by 18%, while 49% of the educational leaders considered it to be unimportant. The level of income was considered by only 7% of educational leaders to be a very important reason for entering Jewish education and by 59% as unimportant. Finally, the status of the profession was rated as very important by only 9%, while 66% of the educational leaders considered it to be unimportant.

The religious affiliation of the school (62%) was mentioned as the most important factor in making the decision to work in the school in which they are currently employed. Among educational leaders who work in schools affiliated with a religious movement (i.e., Orthodox, Traditional, Conservative, Reform), almost all the educational leaders have a personal affiliation that is either the same or more observant than the affiliation of the school where they work. For instance, 81% of educational leaders who work in schools identified with the Conservative movement, personally identify themselves as Conservative. The remaining 19% identify themselves as traditional. Sixty-four percent of supplementary school

educational leaders work in the synagogue to which they belong. Therefore, it seems that most educational leaders are committed to an institutional ideology or affiliation.

In summary, the educational leaders in the three communities were attracted to Jewish education first and foremost as a way to serve the Jewish community through teaching. They are extremely committed to their work in Jewish education as evidenced by their overall long tenure in the field of Jewish education, diversity of past experiences in both formal and informal Jewish education settings, and their future plans to remain in their current positions. Given their future plans, and the fact that 95% of the educational leaders consider Jewish education to be their career, it seems that these leaders want to work with Jewish children as a way of serving their religious community. These findings are consistent with the research on principals in Catholic schools that found that these principals, as compared to their public school counterparts, have a spiritual, communal attachment to their roles (Bryk et al, 1993).

Professional Preparation

The next question posed in this study pertained to the professional background and training of educational leaders in Jewish schools. Given the unique goals of Jewish educating institutions, what type of formal preparation do the educational leaders have? If a public school model of leadership preparation is followed, we could conclude that educational leaders in Jewish schools should have training and credentials in three areas:

general education and pedagogy, subject matter specialty (to obtain a teaching license in a field such as elementary education, math, etc.), and administration/leadership. All leaders should have strong backgrounds in pedagogy and education, including a teaching license. In the case of Jewish education, leaders must also have strong subject matter knowledge in a content area. Content areas would include Jewish studies, Hebrew, or related fields. (We will return to the importance of content knowledge in the discussion section). Third, educational leaders should have training in administration and supervision.

This section describes the formal training backgrounds and the professional development activities of the educational leaders in the three communities. What type of early Jewish education did the leaders receive? What are their backgrounds in Jewish content? What kinds of professional development activities do they undertake?

Collegiate Background and Training

Training in Education. The educational leaders in the three communities are highly educated. Table 3 shows that 97% of all of the leaders have college degrees, and 70% have graduate degrees. Day school educational leaders are the most likely to hold graduate degrees, followed by supplementary school leaders. Almost two-thirds of the leaders (65%) hold university degrees in education and 53% of the leaders are certified as teachers in general education. In addition, 61% of all leaders have previous experience in general education settings.

Pre-school educational leaders are less likely to have college degrees than leaders in other settings. Eighty-seven percent of pre-school leaders hold a college degree and only 13% have graduate degrees. Pre-school educational leaders are also more likely to have training from teachers' institutes (mainly one- or two-year programs in Israel or the U.S.) than are educational leaders in other settings.

(Table 3 Here)

Formal background in Judaica. Very few educational leaders are formally trained in Jewish studies or Jewish education. Only 37% of all leaders are certified in Jewish education, and only 36% hold degrees in Jewish studies (see Table 4). Although supplementary and day school leaders are the most likely to hold certification and/or degrees in Jewish education, only forty-four percent of day and 48% of supplementary school leaders are certified in Jewish education, and similar numbers hold degrees in Jewish studies. No pre-school educational leaders hold degrees in Jewish studies, and only 12% are certified in Jewish education.

(Table 4 Here)

Administration. Educational leaders in Jewish schools have very little formal preparation in the areas of educational administration, leadership or supervision (see Table 5). We define formal preparation in administration as either being certified in school administration or holding a degree with a major in administration or supervision. As presented in Table 5,

only 25% of all the leaders are certified or licensed as school administrators, and only 11% hold degrees in educational administration. Day school educational leaders are the most likely to have formal preparation in educational administration. Forty-one percent of day school leaders, compared to only 19% of supplementary and pre-school educational leaders are trained in educational administration. In total, 27% are trained in educational administration. Of the rest, 35% received some graduate credits in administration without receiving a degree or certification, but we do not know how intensive their studies were.

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(Table 5 Here)

Preparation for Educational Leadership Positions

To fully explore the background of educational leaders it is important to consider simultaneously training in 1) general education, 2) Judaic subject matter, and 3) educational administration. Looking first at those who are trained in both general education and Judaica, the results indicate that only 35% of the educational leaders have formal training in both education and Judaic studies (see Figure 2). Another 41% are trained in education only, with 14% trained only in Jewish studies. Eleven percent of the educational leaders are not trained: they lack both collegiate or professional degrees in education and Jewish studies.

(Figure 2 Here)

Forty-eight percent of supplementary school leaders are

trained in both education and Jewish studies as compared to 33% of the leaders in day school settings. More extensive formal training among supplementary leaders is most likely due to programs in Jewish education offered by some of the institutions of higher learning affiliated with denominational movements.

The pre-school educational leaders have the least amount of training in education and Jewish content. A total of 25% of pre-school educational leaders have neither professional nor collegiate degrees in education or Jewish studies.² Even in day schools, where we may expect high levels of formal preparation, only 33% of the educational leaders are trained in both education and Jewish studies.

As explained earlier, training in educational administration is an important complement to formal preparation in education and Judaic content areas. Looking at those who are trained in all three components, general education (pedagogy), Judaica, and educational administration, the results indicate that 16% of educational leaders are very well trained, that is, they hold professional or university degrees in education, Jewish studies and educational administration (see Figure 3). An additional 10% are trained in educational administration and either Jewish studies or education, but not all three. Thus, looking at the three components of leadership preparation, a total of 84% are

² Pre-school educational leaders seems to have the lowest levels of training. We speculate that this may be due to low salaries and separate career paths. Many more pre-school educational leaders than day or supplementary school leaders have only worked in their current setting.

missing one or more parts of their formal preparation for leadership positions.

(Figure 3 Here)

An important qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Focusing only on formal preparation thus underestimates the extent of Jewish knowledge and leadership abilities among the educational leaders. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which include formal preparation in pedagogy, Jewish content areas, and administration.

Professional Growth

What sort of professional growth activities do the educational leaders undertake? Given that almost all consider Jewish education to be their career, we might expect substantial efforts in this area. In addition, one might think that shortages of formal training in administration, and limited background in Judaic content matter, as well as shorter tenure in leadership positions would make ongoing study and professional development a high priority for educational leaders.

Overall, the survey results show little sign of extensive professional development among the educational leaders in these communities. The educational leaders reported attending few in-service workshops: on average, they attended 5.1 over a two year period. Supplementary and pre-school administrators attended

more workshops than did the day school leaders. If we assume a workshop last 3 hours on average, 5 workshops over a two year periods come to approximately 37.5 hours of workshops over 5 years, far short the 100 hours required for example, by the State of Georgia.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or community center during the past year. Notably, three-quarters reported participating in some form of informal study, such as a study group or reading on their own.

Other opportunities for professional growth include participation in national conferences, and organizations. Some educational directors belong to national organizations and attend their annual meetings, such as Jewish Educators Assembly (Conservative); Torah U'Mesorah (Orthodox), and National Association of Temple Educators (Reform). Other educational leaders are members of general education professional organizations such as Association for Supervision and Curriculum Development (ASCD) and The National Association for Education of Young Children (NAEYC).

An additional type of professional growth is achieved through informal and formal networking with other educational leaders in the same community. Some leaders participate in their local principal's organization as a mechanism to share ideas, network, learn about resources, and brainstorm. As one supplementary school director commented about the Synagogue

Educational Directors Council,

"..there's a study period and a professional section to the meeting where we'll sit and discuss ideas. We wind up sharing ideas that have proven successful to ourselves in our particular schools. And so we learn a lot from each other".

However, even with these organizations, some educational leaders reported infrequent help and support from their colleagues within their communities. Supplementary school educational leaders indicate the highest level of collegial support and pre-school leaders report the lowest.

Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate. Over two-thirds (68%) said that opportunities for their professional growth are adequate or very adequate, including 74% of day school administrators, 59% of supplementary school leaders, and 75% of pre-school directors. Some educational leaders are not as satisfied with their professional growth opportunities. They specifically expressed a desire for an evaluation process that would help them grow as professionals and provide them with constructive feedback. For example, two pre-school education directors each stated that they would like a peer, someone in the field, who would comment on their work. In describing this person and elaborating on their role, one director said, "They would be in many ways superiors to myself who have been in the field, who understand totally what our goals are and who can help us grow." Another educational

director stated similar desires: "I'd like to be able to tell people what I consider are strengths and weaknesses. I'd like to hear from them whether I'm growing in the areas that I consider myself weak in. And I'd like to hear what areas they consider that there should be growth."

In summary, the educational leaders have solid backgrounds in general education, but very few are well-trained overall. Most educational leaders have inadequate backgrounds in Judaic content areas. There is also a lack of preparation in the areas of school administration. Supplementary school educational leaders are better prepared than their counterparts in other settings while pre-school educational directors have the greatest need for further training. The pre-school educational leaders are notably weak in the area of Jewish studies.

Educational leaders are not participating in widespread pre-service training for leadership positions in Jewish education. These leaders are entering Jewish education as teachers, but unlike their counterparts in general education who return to school to obtain credentials in educational administration before becoming educational leaders, most educational leaders in Jewish schools are not pursuing this avenue.

Despite the limited formal training of many educational leaders in Jewish schools, they do not participate in widespread professional growth activities, even though the majority of educational leaders work full-time, in one school, and are committed to a career in Jewish education. Their level of

participation in workshops is far below standards required of most educational leaders in public schools. Many of the educational leaders report that opportunities for professional development are adequate, and they do not participate very frequently in activities in local universities, national organizations, and other programs offered both in and outside of their communities. Furthermore, although many report that they receive financial support for professional growth activities, 31% of those who are offered financial support for professional development choose not to avail themselves of the money. This primarily is the case for educational leaders who work in orthodox school settings.

Discussion

These findings suggest a great challenge awaits the field of Jewish education. Jewish educational leaders are committed to serving their profession and the wider Jewish community. They come to the field of Jewish education with a commitment of service. However, the leaders have relatively little formal preparation for their roles. Most of the educational leaders have training in the field of general education, but only half have collegiate and professional backgrounds in Judaic content areas. Furthermore, the majority of educational leaders do not have formal training in school administration, supervision or leadership.

One possible conclusion could be that the field should be upgraded by increasing participation in existing pre-service and

in-service programs in school administration. Furthermore, educational leaders in Jewish schools can be encouraged to participate in ongoing, systematic professional development activities. Since it is clear that workshops by themselves are not effective in providing meaningful professional growth experiences to educators, professional networks can be developed or expanded so leaders can benefit from senior colleagues who could observe them at work to help develop a shared professional community that could provide a framework for continued renewal and feedback.

Given the unique goals of Jewish educating institutions, however, it is important to ask, what type of preparation programs should be developed for these principals? It is not clear that models from general education really "fit" the Jewish educational context. On the one hand, it would be appropriate to say that Jewish educational leaders should embrace many of the same qualities as those in general education settings: they should be instructional leaders, transformational leaders, change agents and developers of a moral culture supporting inquiry.

On the other hand, Jewish educating institutions have goals that are deeply rooted in Jewish content and Jewish meaning. It is not clear how to best help leaders become prepared to embark on the moral, ethical and value commitments necessary for Jewish educational settings. How can they be prepared to best "serve" the Jewish community? This is extremely difficult in the present context of American Jewish life, where many competing cultures

face Jewish youth.

We suggest that serious learning in Jewish studies is crucial. Rich study of Torah, traditional texts and Jewish history could make a difference. Gerald Grace states, "the rhetoric of the qualities which headteachers and school principals should display, especially on matters to do with values, is becoming part of the check-list culture of education management studies" (Grace, 1995, p. 157). The field of Jewish education could go beyond checklist to infuse real Jewish content into values, symbolism and spirituality.

The uniqueness of religious educational settings requires a complete marrying of academic studies (in this case Judaic Studies) and the cultivation of Jewish identity, morals and values. There should be no difference in Jewish schools between academic learning (the core technology of teaching and learning) and religious identity. The academic learning is the content needed to develop Jewish identity.

With the prevalence of writing about servant leadership and spirituality, little is discussed about how to provide frameworks for leaders to embrace these ideas. It is clear that more thinking is needed about how to prepare leaders to cultivate values. It seems like discussions around these questions would be beneficial to all educational leaders.

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Table 1. Characteristics of the Educational Leaders in Jewish Schools

VARIABLES	Percentage	N
Position		
Principal/Director	77%	59
Other Administrative	33%	18
Setting		
Day School	36%	28
Supplementary School	43%	33
Pre-school	21%	16
School Affiliation		
Orthodox	31%	23
Traditional	7%	5
Conservative	22%	16
Reform	22%	16
Community	11%	8
JCC	4%	3
Other	4%	3
# of Settings Employed		
One	82%	61
Two	16%	12
More Than Two	1%	1
Extent of Employment		
Full-time	78%	59
Part-time	22%	17
Gender		
Man	34%	26
Woman	66%	50
Marital Status		
Single	1%	1
Married	95%	72
Divorced	3%	2
Widowed	1%	1
Country of Birth		
American	88%	67
Israel	7%	5
Other	5%	4

Table 2. Length of Experience of Educational Leaders

	Total Years of Experience in Jewish Education	Total Years of Experience as Educational Leaders
1 year or less	--	3%
2 to 5 years	9%	41%
6 to 10 years	13%	24%
11 to 20 years	48%	21%
More than 20 years	30%	10%



Table 3. General Education Backgrounds of the Educational Leaders

SETTING	College Degree	Grad/Prof. Degree	<u>Degree in General Education</u>		<u>Certification in General Education</u>	Worked in General Educ.
			From University	From Teacher's Institute		
Day School	100%	96%	67%	--	54%	64%
Supplementary	100%	73%	69%	--	53%	55%
Pre-school	87%	13%	56%	12%	50%	69%
TOTAL	97%	70%	65%	3%	53%	61%



Table 4. Collegiate and Professional Jewish Studies Backgrounds of the Educational Leaders

SETTING	Certification in Jewish Education	Degree in Jewish Studies	Trained in Jewish Studies*
Day School	43%	48%	52%
Supplementary	44%	41%	66%
Pre-School	12%	--	12%
TOTAL	37%	36%	49%

*Educational leaders may have both a certification in Jewish education and a degree in Jewish studies.



Table 5. Collegiate and Professional Administration Backgrounds of the Educational Leaders

SETTING	Certification in Administration	Degree in Educational Administration	Trained in Educational Administration*
Day School	36%	19%	41%
Supplementary	19%	9%	19%
Pre-school	19%	--	19%
TOTAL	25%	11%	27%

*Educational leaders may have both a certification in administration and a degree in educational administration.



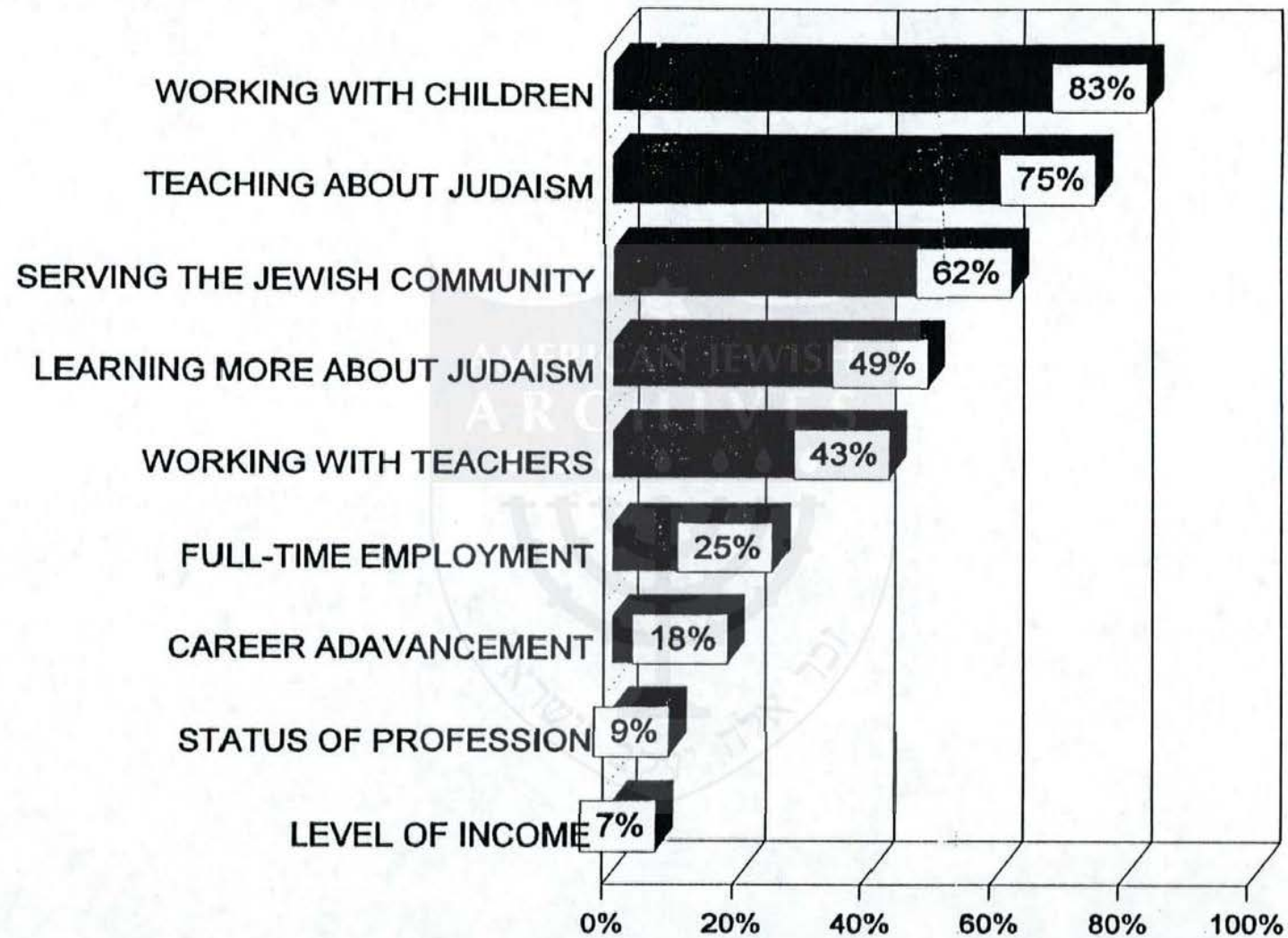


Figure 1: Reasons Educational Leaders Enter Jewish Education

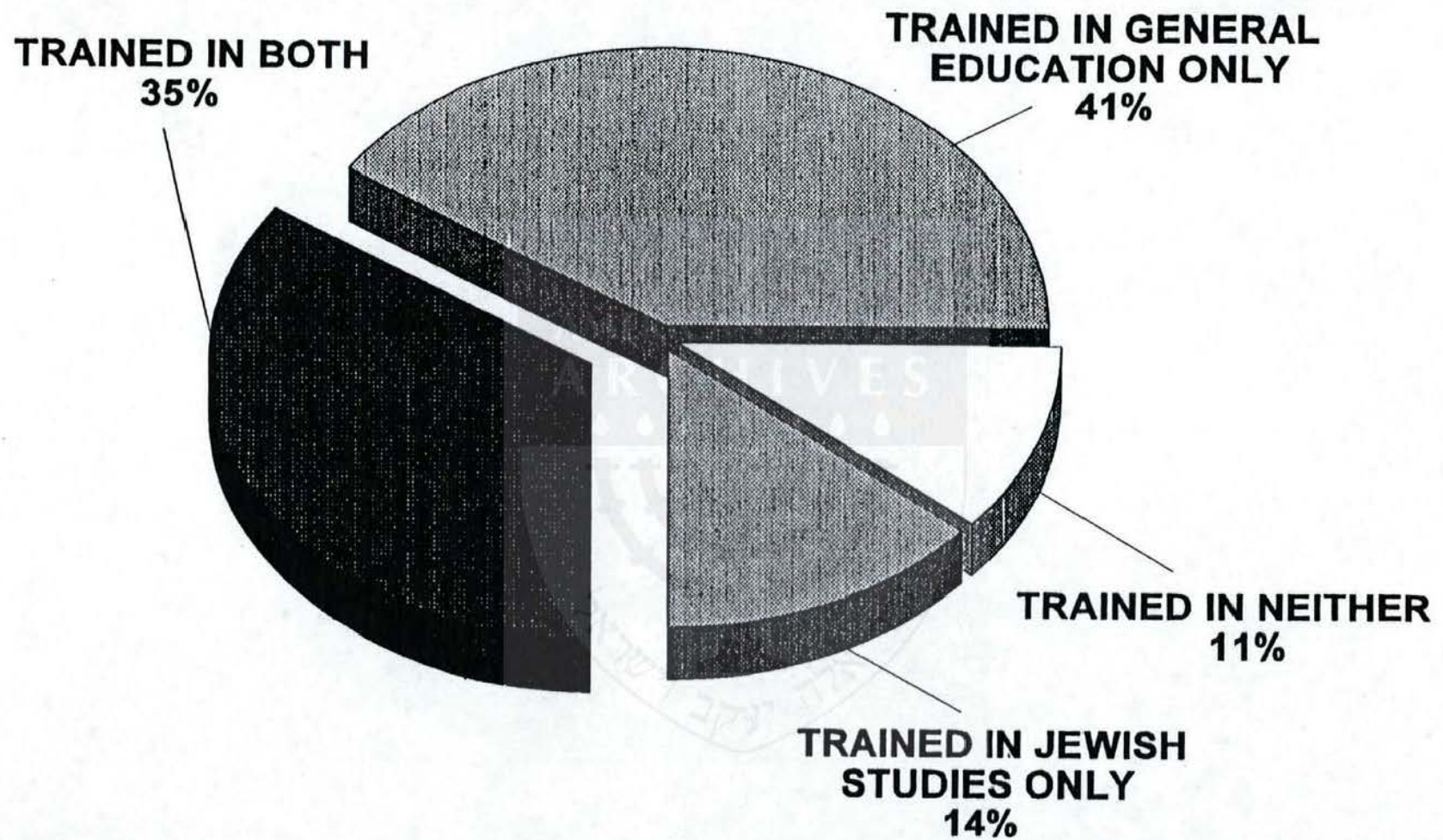


Figure 2: Extent of Professional Training in
General Education and Jewish Studies

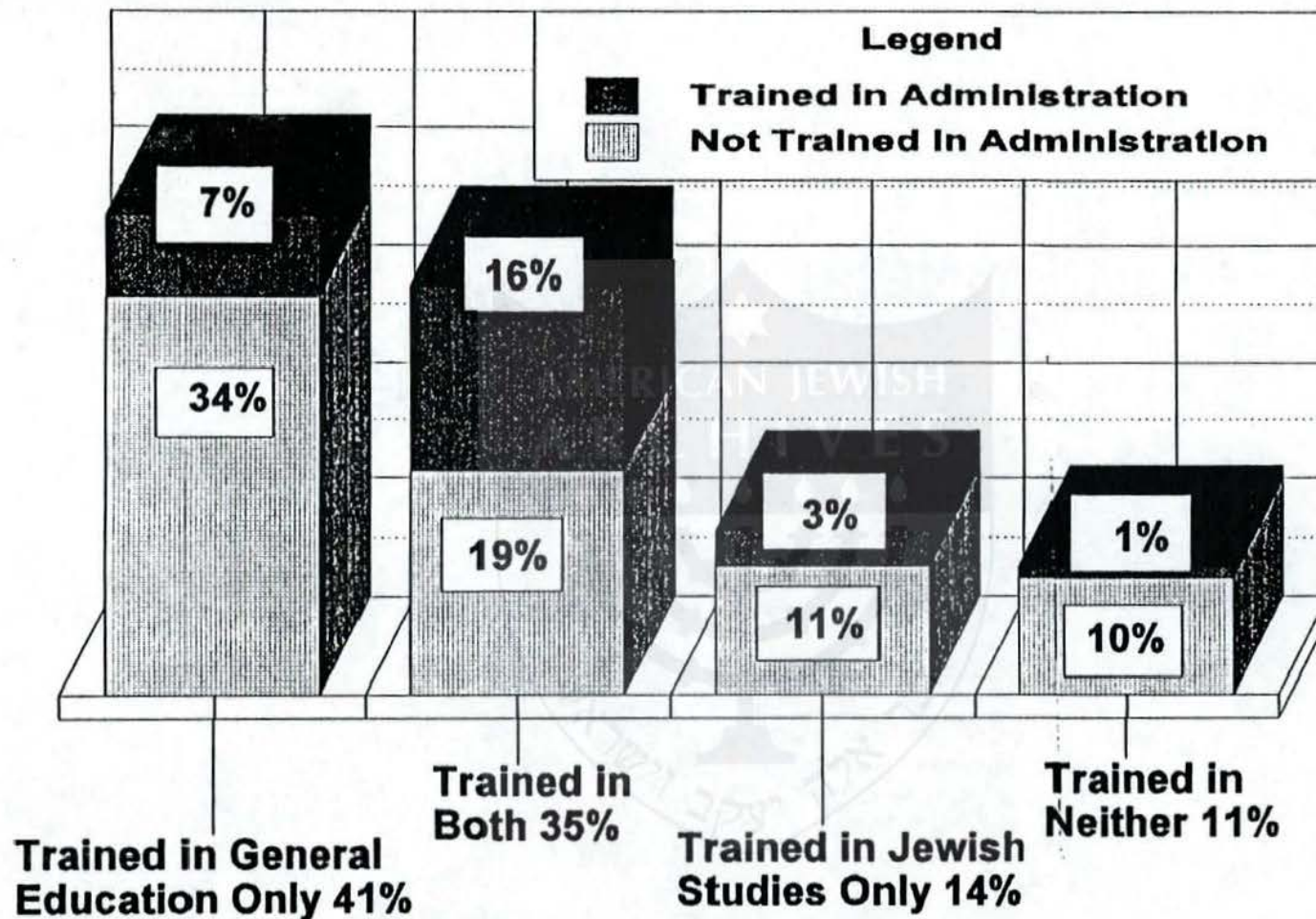


Figure 3: Extent of Professional Training in General Education, Jewish Studies, and Administration