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CIJE PROJECT ON MONITORING EVALUATION AND FEEDBACK IN LEAD COMMUNITIES

Report to Jacob and Hilda Blaustein Foundation
for the period ending July 1995

I. INTRODUCTION

At the heart of the CIJE notion of the radical improvement and ultimate reform of Jewish education in North America lies a belief that intensive involvement in a small carefully selected group of communities will create laboratories of change which will encourage other communities to emulate and improve their own efforts.

In parallel, the enterprise needs to be informed by a coherent sense of what it is which one wants to achieve. This thoughtful process articulating **Jewish educational goals** must lay the basis for assessing achievement and instruction, appropriate pedagogy and ultimately even the kinds of curricular materials which are used.

This approach immediately raises some important questions:

How will we know whether Lead Communities have succeeded in creating better structures and processes for Jewish education?

On what basis will CIJE encourage other cities to emulate the programs developed in Lead Communities?

Like any innovation, the Lead Communities Project requires a **monitoring, evaluation, and feedback (MEF)** component to document its efforts and gauge its success. Long accepted in the world's

of public policy and business, the MEF project of the CIJE, funded in large part by the Blaustein Foundation, is the first comprehensive project in North American Jewish education which seeks both to document and evaluate this work from its earliest stages, while providing both local communities and the CIJE with on-line information about developments.

By **monitoring** we mean observing and documenting the planning and implementation of changes.

Evaluation entails interpreting information in a way that strengthens and assists each community's efforts to improve Jewish education.

Feedback consists of oral and written responses to community members and to the CIJE.

This progress report describes the activities of the project from its inception in 1992 through June 1995, and the products it has yielded. The main activities have been: (I) Monitoring and documenting of community planning and institution-building; (II) Development, implementation, and further refinement of data-collection instruments; (III) Data analysis and preparation of reports and (IV) The emergence of the Goals Project as CIJE's initiative which responds to the basic question of what it is that we wish to achieve

II. **MONITORING AND FEEDBACK: August 1992 - December 1994**

To carry out on-site monitoring, we hired three full-time field researchers, one for each community. The field researchers' mandate centered on three questions:

- (1) What is the nature and extent of the mobilization of human and financial resources to carry out the reform of Jewish education in the Lead Communities?
- (2) What characterizes the professional lives of educators in the Lead Communities?
- (3) What are the visions for improving Jewish education in the communities?

The first two questions address the "building blocks" of mobilization and personnel, described in A Time to Act as the essential elements for Lead Communities. The third

question raises the issue of goals, to elicit community thinking and to stimulate dialogue about this crucial facet of the reform process.

Monitoring activities involved observations at virtually all project-related meetings within the Lead Communities; analysis of past and current documents related to the structure of Jewish education in the communities; and, especially, numerous interviews with federation professionals, lay leaders, rabbis, and educators in the communities. Each field researcher worked to establish a "feedback loop" within his/her own community, whereby pertinent information gathered through observations and interviews could be presented and interpreted for the central actors in the local lead community process. We provided confidential feedback in both oral and written forms, as appropriate to the occasion. An important part of our mission was to try to help community members view their activities in light of CIJE's design for Lead Communities. For example, we asked questions and provided feedback about the place of personnel development in new and ongoing programs.

We also provided confidential periodic updates to CIJE, in which we offered fresh perspectives on the process of change in Lead Communities, and on the evolving relationship between CIJE and the communities. For instance, in July 1993 we presented views from the communities on key concepts for CIJE implementation, such as Lead Community Projects, Best Practices, and mobilization. Similarly, in December 1994 we presented an overview and update on changes in personnel planning in the Lead Communities. This feedback helped CIJE staff prepare to address community needs, and to plan new approaches for working with additional communities.

The intensive monitoring and feed-back phase of the project concluded in December 1994. We are continuing to provide periodic consultation on evaluation to several communities, but we no longer have a researcher located in each community, and we are no longer carrying out day-to-day monitoring. In Atlanta, where there was a break in the tenure of the field researcher, we are bringing our full-time researcher to the stage of the two other communities - he will complete his work in July of 1996.

Communities were strongly encouraged to replace the CIJE-funded full-time MEF field-researcher with their own local evaluation capacity. The very obvious absence of such qualified people, with significant research and evaluation backgrounds throughout North America led CIJE to a **major new initiative** - beginning to create a national **Evaluation**

Institute designed to help communities identify local experienced evaluators and then train them to become the locally retained Jewish educational evaluation expert. Such a person will be available to consult within communities on the introduction of evaluation into **all** new community Jewish educational initiatives. He/she will also ultimately supervise the ongoing evaluation of the community's educational programs. A major consultation has recently (November 1995) been held on this Evaluation Institute and we are currently in the process of identifying an outstanding educationalist who will lead this exciting new venture. (See Appendix 1: Proposal for Evaluation Institute and Appendix 2: CIJE/JESNA Joint Evaluation Consortium).

III. DEVELOPMENT, IMPLEMENTATION AND REFINEMENT OF DATA COLLECTION INSTRUMENT: August 1992 - April 1995

A. Interview Protocols

The MEF team developed a series of interview protocols for use with diverse participants in the communities. These were field tested and then used beginning in late fall, 1992, and over the course of the year. The interview schema for educators were further refined and used more extensively in spring, 1993.

B. Survey of Educators

We also played a central role in developing an instrument for a survey of educators in Lead Communities. The MEF team worked with members of Lead Communities, and drew on past surveys of Jewish educators used elsewhere. The survey was conducted in Milwaukee in May and June, 1993, and in Atlanta and Baltimore in the fall of 1993.

The purpose of the educator survey was to establish baseline information about the characteristics of Jewish educators in each community. The results of the survey are being used for planning in such areas as in-service training needs and recruitment priorities. The survey was administered to all teachers in the Lead Communities, with an overall response rate of 82%. A parallel form was administered to educational leaders (principals, vice-principals, directors), with a response rate of 77%. Topics

covered in the survey include a profile of past work experience in Jewish and general education, future career plans, perceptions of Jewish education as a career, support and guidance provided to teachers, assessment of staff development opportunities, areas of need for staff development, benefits provided, and so on.

C. Manual for the CIJE Study of Educators

After the survey and interview results were closely scrutinized, the instruments were further refined and placed together in a **manual** which may be used by other communities for similar studies. The manual also contains instructions on how to use the instruments. In the long term CIJE plans to establish a national data base on Jewish educators. This unique manual has been requested by many communities that are anxious to conduct their own Study of Educators with local policy directions and implications. (See *Appendix 3: Manual for the CIJE Study of Educators*).

IV. DATA ANALYSIS AND REPORTS: January 1993 - present

A. Reports on the Professional Lives of Jewish Educators (See *Appendix 4 - a.b.c: The Professional Lives of Jewish Educators in Baltimore, Milwaukee, Atlanta*).

Each community received a report on the professional lives of educators, based on the interviews. These reports elaborated on elements of personnel described in *A Time to Act*, such as recruitment, training, rewards, career tracks, and empowerment. Examples of key findings are the extent of multiple roles played by Jewish educators (e.g., principal and teacher; teacher in two or three different schools), and the tensions inherent in these arrangements; the importance of fortuitous entry into the field of Jewish education, as opposed to pre-planned entry, and the challenges this brings to in-service training; and the diversity of resources available to professional development of Jewish educators, along with the haphazard way these resources are utilized in many institutions.

B. Analysis of Survey Data

Survey data we extensively analyzed, and a number of important patterns were uncovered. In particular, we noted that the lack of professional preparation among

teachers was particularly striking alongside the minimal amount of professional growth activities in which they participate. Another striking finding was the inadequacy of benefits for teachers, even among those who work full time.

C. Reports on the Teaching Force of Jewish Schools (See *Appendix 5 - a,b,c: The Teaching Force of Baltimore, Milwaukee, Atlanta, Jewish schools*).

On the basis of the survey and the interview findings, we prepared a report for each community on the teaching force of its Jewish schools. Key findings include weaknesses in professional background and development, in career opportunities, and in benefits. At the same time, we noted a high level of commitment among many teachers. These findings suggested that the teaching force could be improved through professional growth opportunities such as high-quality in-service.

D. Policy Brief for a National Audience (See *Appendix 6: Policy Brief: Background and Professional Training of Teachers in Jewish Schools*).

After preparing reports for the three communities, we determined that the most significant national finding was the weaknesses in teacher preparation and in-service, along with their commitment to Jewish education. We prepared a **Policy Brief** which presented these findings, and CIJE staff added a plan of action as a response to this situation.

The Policy Brief was first presented at a session of the General Assembly of the Council of Jewish Federations in November, 1994. The story was widely reported in the Jewish press, with dozens of articles appearing, reaching an audience of several hundred thousand readers, across the country.

E. Research Papers

We are preparing reports that address a broad range of issues related to characteristics of teachers and educational leaders, combining data from all three communities. In addition, we have elaborated our work on the professional preparation of teachers, examining conditions that may encourage more attendance at in-service programs. The results of our study suggest that certification requirements for pre-schools and

community incentives for supplementary schools and their teachers have been effective mechanisms for elevating the quantity of in-service in which teachers engage.

F. CIJE Reports on Mobilization and Visions

Several reports on mobilization, visions, and personnel planning were prepared for CIJE staff. These reports described the changes and developments we observed as we monitored the communities over time.

V. GOALS PROJECT

The Goals Project is designed to help Jewish educating institutions become more effective through careful attention to their guiding goals. The project's assumptions are straight-forward. First, educational effectiveness depends substantially on the extent to which the work of educating institutions is organized around goals that are clear and compelling to the key stake holders. Such goals enhance the motivation of educators; they make possible evaluation and accountability; and they play a critical role in guiding basic decisions concerning such varied matters as personnel, in-service education, and curriculum design.

Second, many Jewish educating institutions suffer from a failure to be meaningfully organized around clear and compelling goals. Third, efforts to improve Jewish education usually deal inadequately with goals. Often, institutions by-pass serious issues relating to goals altogether; and when the stake holders in an educating institution do address the question of goals, the process is usually not one that asks them to examine Jewish sources that might illuminate their deliberations. Nor are systematic efforts typically made to organize and evaluate educational practice in the light of the goals arrived at; too often, and for reasons that need to be seriously addressed, mission-statements just gather dust!

The Goals Project of CIJE in partnership with the Mandel Institute in Jerusalem launched its work with communities through a seminar in the summer of 1994 intended for lay and professional educational leaders from a number of communities in the United States. This seminar, was designed to educate the participants concerning the important place of

goals and vision in Jewish education and to encourage them to engage their local educating institutions back home in a process of becoming more thoughtful concerning their goals and the relationship between these goals and educational practice.

CIJE promised to support such local efforts by means of a series of seminars in the local communities aimed at key stake holders in their educating institutions. It was assumed that the clientele for these seminars would be generated by these communities. It was also assumed that among institutions participating in these seminars, some would decide that the goals-agenda did not meet their needs; that others would use the opportunities provided by these seminars to improve their educational efforts; and that from among the latter group of institutions a few would emerge as candidates for intensive work with CIJE beyond the period of these local seminars. These institutions might become the nucleus of a kind of coalition of institutions seriously striving to be vision-driven.

Recent and current activities

The Jerusalem Seminar has stimulated a variety of goals-related efforts over the last several months. For example, in Cleveland, a seminar organized around the theme of goals and led by Professor Walter Ackerman has become a vehicle for bringing together key lay and professional leaders in Jewish education from across the community for regular meetings. In addition, Rabbi Robert Toren of the Jewish Education Center of Cleveland has been hard at work with his Drisha Project, which is designed to engage local educating communities (schools and congregations) in a serious self-improvement process in which issues pertaining to goals play a very prominent role. CIJE has been consulting to Rabbi Toren in this process, and he has suggested CIJE-involvement in working with the institutions that participate in this local project. Also in Cleveland, CIJE has been in conversation with the Agnon School concerning collaborative work around a goals-agenda. In Milwaukee, a four-session seminar on goals began in February for a constituency that includes over 35 people representing 4 Day Schools, the JCC, and two congregations.

Alongside these efforts, CIJE collaborated with lay and professional leaders in Atlanta around the development of an all-day seminar on goals in February for some sixty key stake holders in a new Community High School. There have also been conversations concerning Goals Project involvement with a number of JCC camps and possibly with one or more congregations that seem particularly interesting.

In Baltimore a one-day Goals Retreat for the leadership of the Central Agency for Jewish Education is planned for Fall 1995 (November).

Projected activities

In 1996, the Goals Project is scheduled to begin working with a limited number of select institutions interested in undertaking a systematic effort to develop and organize practice around a set of clear and compelling goals. Such collaborations will benefit these institutions and will contribute significantly to our own knowledge-base. But our success in such partnerships will depend heavily on our ability to build capacity in two major areas.

First, the success of our work with individual institutions on a goals-agenda will depend on our ability to expand our base of knowledge and know-how. Of special importance is finding ways to engage the stake holders in these institutions in wrestling with issues of Jewish content in the face of their tendency to rush impatiently towards a consensus based on the beliefs they bring to the table.

Second, since CIJE's core-staff will not itself be able to work with individual institutions around the country in any sustained way, we need to recruit and cultivate a national cadre of resource-people or coaches to work with these institutions. Since the pool of people with the requisite background and talent is small, and they are the kind of people whose energies are typically already fully engaged, this is a difficult challenge.

Our work in spring 1995 and summer 1995 has been organized around this "building capacity" agenda. Upcoming activities will include at least one substantial workshop designed to bring on-board potential resource-people for our project and to further our own learning concerning ways of working with institutions on a serious goals-agenda.

VI. FINANCIAL STATEMENT



VII. LIST OF AVAILABLE PRODUCTS

The following products have been distributed nationally or locally:

National Distribution

1. Gamoran, Adam, Ellen B. Goldring, Roberta L. Goodman, Bill Robinson, and Julie Tammivaara. (1994). Policy Brief: Background and Training of Teachers in Jewish Schools. Presented at the General Assembly of the Council of Jewish Federations, Denver.
2. Gamoran, Adam, Ellen B. Goldring, Roberta L. Goodman, Bill Robinson, and Julie Tammivaara. (1995). Manual for the CIJE Study of Educators.
3. Gamoran, Adam, Ellen B. Goldring, Roberta L. Goodman, Bill Robinson, and Julie Tammivaara. (1995). Background and Training of Teachers in Jewish Schools: Current Status and Levers for Change. Presented at the annual conference of the Network for Research in Jewish Education, Stanford, CA.
4. Goldring, Ellen B., Adam Gamoran, and Bill Robinson. (Under review). Educational Leaders in Jewish Schools: A Study of Three Communities.
5. Gamoran, Adam, Ellen B. Goldring, and Bill Robinson. (In preparation). Teachers in Jewish Schools: A Study of Three Communities.

Local Distribution

6. Goodman, Roberta L. (1993). The Professional Lives of Jewish Educators in Milwaukee.
7. Rottenberg, Claire. (1993). The Professional Life of the Jewish Educator: Atlanta.
8. Tammivaara, Julie (1994). Professional Lives of Jewish Educators in Baltimore.
9. Gamoran, Adam, Ellen B. Goldring, and Roberta L. Goodman. (1994) The Teaching Force of Milwaukee's Jewish Schools.

10. Gamoran, Adam, Ellen B. Goldring, and Julie Tammivaara. (1994) The Teaching Force of Baltimore's Jewish Schools.

11. Gamoran, Adam, Ellen B. Goldring, and Bill Robinson. (1994). The Teaching Force of Atlanta's Jewish Schools.

(Note: Several reports on community mobilization were also prepared for CIJE internal use. In one case, an evaluation report on a local project was prepared for a community.)



DRAFT PROPOSAL
CIJE EVALUATION INSTITUTE

PURPOSE

A guiding principle of the CIJE has been that initiatives in Jewish education need to be accompanied by evaluation. In this context, evaluation has three basic purposes: (1) to assist efforts to implement ongoing programs more effectively; (2) to determine, after an appropriate period of time, whether a program is sufficiently successful to warrant further effort and resources; and (3) to provide knowledge about what works and how, so that successful programs can be replicated in new places.

CIJE has tried to foster an "evaluation-minded" approach to educational improvement in its Lead Communities. In this effort we have seen some success. Federation staff at least pay lip service to the need to evaluate any new programs that are under consideration. More concretely, budgets for evaluation are being included in new programs. Most important, key staff and lay leaders in all three communities recognize the value of basing decisions on substantive information; as a case in point, they are using the findings of the CIJE Study of Educators as a basis for decision-making.

Our experience in the Lead Communities has made it clear that as in other areas, community agencies lack the capacity to carry out external evaluations of programs. One theory, put forth by a CIJE board member, is that agency staff simply do not know what to do. Another theory, suggested by MEF researchers, is that agency staff avoid evaluation for the usual reasons: (1) They are too busy running programs to carry out evaluation; (2) Evaluation often brings conflict, and avoiding conflict is a high priority for agency staff. Yet a third barrier to evaluation, experienced in Cleveland, is that it is difficult to find qualified outsiders to carry out an evaluation that is knowledgeable, informative, and fair.

The proposed CIJE Evaluation Institute would address each of these problems. It would provide knowledge and motivation for evaluation by sharing expertise with a carefully chosen set of individuals from the communities with which CIJE is working.

DESIGN

The Evaluation Institute would consist of three separate but related ongoing seminars:

Seminar I: The Purpose and Possibilities of Evaluation

This seminar is intended for a federation professional and a lay leader from each community. Its purpose is to help these leaders understand the need for evaluation, as well its limits and possibilities. Participation in this seminar will provide local leadership with the "champions" for evaluation that will help ensure its role in decision-making.

Seminar II: Evaluation in the Context of Jewish Education

This seminar is intended to create an "evaluation expert" in each community. Participants should be trained in social science research at the Ph.D. level, and experienced in research on education, communities, public agencies, or related areas. The purpose of this seminar is to provide a forum for discussing specifically evaluation in Jewish education. Through this seminar, participants will become a source of expertise upon which their respective communities can draw.

There are two important reasons for including such local experts in the evaluation institute. First, and most essential, by engaging such experts in a long-term, ongoing relationship, communities can ensure continuity in their evaluation and feedback efforts, instead of one-shot projects that typically characterize evaluation when it does occur. Second, by entering into a relationship with a local expert, organized Jewish communities can exhibit their commitment to take evaluation seriously.

Seminar III: Nuts and Bolts of Evaluation in Jewish Education

This seminar is intended for the persons who will actually be carrying out the evaluation of programs in Jewish education. It will cover such topics as instruments, procedures, coding, analysis, and writing reports. Participants in the three seminars would also meet together. Evaluation research must be tailored to the political and cultural context in which it is to be conducted and interpreted. The best way to achieve this is to bring together those who "know" the context and those who "know" about evaluation. The CIJE evaluation institute could facilitate a learning process among the federation lay and professionals and the evaluation experts in which they teach one another in a structured and supportive context.

CONTENT

The content of these seminars will be drawn up by whoever is engaged to direct the evaluation institute. Instructors for the seminars will be drawn from a wide variety of fields, including both general and Jewish education. Within CIJE, we have substantial expertise in the study of personnel, including leadership, and we expect this to form a major part of the content for the first year. However, since we expect the Lead Communities to participate in the seminars, the personnel study cannot constitute the entire curriculum.

STAFF

To create this institute, it will be necessary to hire a director, who would work perhaps 12 hours per week PLUS the time spent at the seminars themselves. The institute director would be supervised by the CIJE executive director. CIJE office staff would need to provide support for the director and the seminar.

JESNA

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**MEMORANDUM**

TO: Susan Austin
Steven Bayer
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CC: Chaim Botwinick
Robert Hyfler
Susan Shevitz
Larry Ziffer

FROM: Alan Hoffman
Jon Woocher
Leora Isaacs

RE: Consultation on the proposed *CIJE-JESNA EVALUATION CONSORTIUM*

DATE: October 20, 1995

Thank you for agreeing to participate in the upcoming consultation on the proposed *CIJE-JESNA EVALUATION CONSORTIUM*. The consultation will take place at the CIJE offices in New York (15 East 26th Street, 10th floor) on Friday, November 3, 1995 from 8AM - 12 noon.

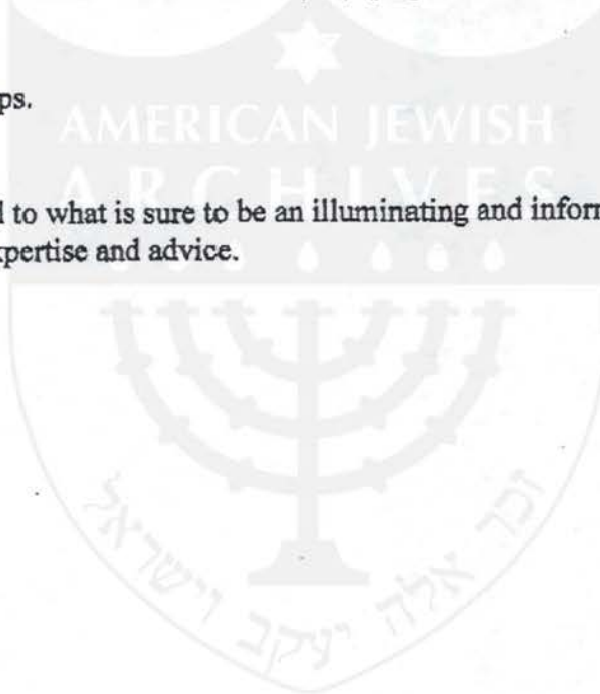
As we indicated when we invited your participation, CIJE and JESNA propose to establish a consortium to encourage and support evaluation initiatives in local communities. The purpose of the consultation is to allow us to benefit from the advice of experienced evaluators and trainers of evaluators on the one hand, and communal professionals knowledgeable about local needs and initiatives on the other as we move forward with our plans.

The goals of the consultation are to:

- 1) identify community evaluation needs and contexts, to ensure that the proposed initiative responds to community needs;

- 2) receive specific feedback about the enclosed *DRAFT PROPOSAL* outlining the purpose and design of the Consortium as a means of responding to local community evaluation needs;
- 3) discuss the content, formats, time requirements and potential participants for the proposed Evaluation Institute;
- 4) discuss mechanisms for the ongoing consultation and support aspects of the proposal;
- 5) outline resources needed to support the Consortium (*i.e.*, what would it take to make this happen?);
- 5) identify people to involve in various ways (*e.g.*, potential faculty, advisory group, Director, etc.);
- 6) suggest next steps.

We are looking forward to what is sure to be an illuminating and informative consultation, and to benefiting from your expertise and advice.



REVISED DRAFT PROPOSAL¹

CIJE-JESNA EVALUATION CONSORTIUM

PURPOSE

A guiding principle of both the CIJE and JESNA has been that evaluation is integral to initiatives in Jewish education. In this context, evaluation has three basic purposes:

- (1) to assist efforts to implement programs more effectively (*i.e.*, formative evaluation);
- (2) to determine, after an appropriate period of time, how well a program is achieving its goals, and whether it is sufficiently successful to warrant further effort and resources (*i.e.*, summative evaluation); and
- (3) to provide knowledge about what works and *how*, so that successful programs can be adapted for replication in new places (*i.e.*, process evaluation).

Efforts by CIJE to foster an "evaluation-minded" approach to educational improvement in its Lead Communities have begun to yield success. Federation staff acknowledge the need to evaluate any new programs that are under consideration. More concretely, budgets for evaluation are being included in new programs. Most important, key staff and lay leaders in all three communities recognize the value of basing decisions on substantive information, as evidenced by their use of findings from the CIJE Study of Educators as a basis for decision-making.

Over the past five years JESNA has become recognized as a national resource for consultation, planning and conducting program evaluations through its work with the Covenant Foundation, with national programs and with Continuity Commissions in communities across North America. JESNA's planning handbooks (*Planning for Jewish Continuity: A Handbook* and *Targilon: A Workbook for Charting and Planning the Course of Jewish Family Education*), utilized by growing numbers of communities and agencies, follow a classical planning approach in which ongoing evaluation is integral, and incorporated from the outset of the planning process. As a result, demands for JESNA's consultation and assistance in conducting evaluations for communities and national programs have increased far beyond the agency's capacity. Furthermore, it has become clear that building a local capacity for ongoing evaluation holds far more promise for educational improvement than episodic external evaluation by a distant agency

¹This document is based on an earlier version developed by Dr. Adam Gamoran for presentation to the CIJE Steering Committee (May 1995).

or by outside evaluators.

CIJE's experience in the Lead Communities and JESNA's involvement with continuity commissions, Covenant Foundation grantees and other programs has made it clear that, despite the best of intentions and good will, many community agencies lack the capacity to carry out evaluations of funded programs. In some cases, this is due to lack of knowledge and training on the part of agency staff; in others, evaluations are not conducted because running the programs consumes all of the staff's available time and energy, because evaluation may lead to undesired conflict; and/or because it is difficult to find qualified evaluators to conduct the desired evaluations.

The proposed CIJE-JESNA Evaluation Consortium is designed to respond to these communal needs. It will provide knowledge and motivation for evaluation by sharing expertise with a carefully chosen set of individuals from the communities with which CIJE and JESNA are working, and an ongoing support and networking facility as communities implement their evaluation processes. In addition, it will enable CIJE and JESNA to gather, interpret and disseminate information about Jewish educational program evaluation efforts.

DESIGN

Representatives of communities joining the CIJE-JESNA Evaluation Consortium will participate in a series of seminars (the Training Institute) over a 12-18 month period, and will have access to ongoing consultation, support and networking. The Consortium will be staffed by a Director (.5 FTE) responsible for designing, planning and implementing the Training Institute for providing ongoing consultation and support and for facilitating networking and sharing between Consortium members. The Director of the Evaluation Consortium will report to a steering committee comprised of representatives of CIJE, JESNA and two academic advisors.

The Training Institute will consist of a series of seminars for each of three constituent groups from Consortium communities:

- (1) *The Purpose and Possibilities of Evaluation* will cultivate local champions for evaluation. At least one federation professional and one top lay leader from each Consortium community will participate in seminars designed to help these leaders understand the need for evaluation, its limits and possibilities, and how to use findings to inform decision-making.
- (2) *Evaluation in the Context of Jewish Education* will create a cadre of local evaluation experts to work with communities to plan, implement and utilize evaluation processes for Jewish education projects and initiatives. Each community will identify and engage a local expert in general evaluation (with training in social science research at the Ph.D. level, and experience in research on education, communities, public agencies, or related areas.) The purpose of this seminar is to provide a forum for discussing issues specific to evaluation in Jewish education and the Jewish community. Through this seminar,

participants will become "resident Jewish education evaluation experts" for their communities.

There are two important reasons for including such local experts in the evaluation institute. First, and most essential, by engaging such experts in a long-term, ongoing relationship, communities can ensure continuity in their evaluation and feedback efforts, instead of one-shot projects that typically characterize evaluation when it does occur. Second, by entering into a relationship with a local expert, organized Jewish communities can exhibit their commitment to take evaluation seriously.

- (3) *Nuts and Bolts of Evaluation in Jewish Education* will train those individuals who will actually be carrying out the evaluation of programs in Jewish education. It will cover such topics as instruments, procedures, coding analysis and writing reports.

Because advocating and supporting, planning and implementing evaluation must all be integrated, joint meeting(s) of participants in the three seminars will also be scheduled.

The content and format of the seminars will be designed by the Director of the Consortium in consultation with CIJE and JESNA staff. Instructors for the seminars will be drawn from a wide variety of fields, including both general and Jewish education.

Ongoing consultation, support and facilitation of networking and sharing will be provided by the Director of the Consortium. CIJE's experience with Lead Communities and JESNA's experience with local continuity commissions and other networks has clearly demonstrated that communities need ongoing support and advice once they return from seminars and institutes to begin the complex process of implementing what they have learned in their communities. Furthermore, networks do not spring up full-blown, but need to be nurtured and supported in order to function.

CIJE Council
for
Initiatives
in Jewish
Education

MANUAL
FOR

*THE CIJE STUDY OF
EDUCATORS*

Adam Gamoran
Ellen Goldring
Roberta Louis Goodman
Bill Robinson
Julie Tammivaara

AUGUST 1995

DRAFT

Council for Initiatives in Jewish Education

MANUAL FOR THE CIJE STUDY OF EDUCATORS

SECTIONS OF THE MANUAL

- **MANUAL FOR THE CIJE STUDY OF EDUCATORS - INTRODUCTION**
- **GUIDE TO THE CIJE EDUCATORS SURVEY**
- **CIJE EDUCATORS SURVEY**
- **GUIDE TO THE CIJE EDUCATORS INTERVIEW**
- **CIJE EDUCATORS INTERVIEW:
TEACHERS PROTOCOL**
- **CIJE EDUCATORS INTERVIEW:
LEADERS AND ADMINISTRATORS PROTOCOL**

Council for Initiatives in Jewish Education

MANUAL FOR THE CIJE STUDY OF EDUCATORS

INTRODUCTION

Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith. ... Education, in its broadest sense, will enable young people to confront the secret of Jewish tenacity and existence, the quality of Torah teaching which fascinates and attracts irresistibly. They will then be able, even eager, to find their place in a creative and constructive Jewish community.

Professor Isadore Twersky
***A Time to Act*, 1990**

In 1990, the Commission on Jewish Education in North America created the Council for Initiatives in Jewish Education (CIJE) as an independent, non-profit organization dedicated to the revitalization of Jewish education. The CIJE's mission, in its projects and research, is to be a catalyst for systemic educational reform by working in partnership with Jewish communities and institutions **to build the profession of Jewish education and mobilize community support for education.**

Each Jewish community in North America should be encouraged to develop and implement a comprehensive plan for building the profession of Jewish education. In order to move along this path, a community's efforts should be informed by an accurate knowledge of its Jewish educators.

The ***Manual for the CIJE Study of Educators*** is a set of research instruments, with accompanying guides for their usage, which your community can employ to obtain information about the educators (both teachers and educational leaders) working in

your Jewish schools. This information can help in developing a comprehensive plan for building the profession of Jewish education in your community. In using the **Manual for the CIJE Study of Educators**, you can obtain an accurate description of your Jewish educators, baseline data against which future change can be assessed, and a means by which to mobilize the community in support of educational improvement.

The **Manual for the CIJE Study of Educators** consists of two separate research instruments:

- the **CIJE Educators Survey**, and
- the **CIJE Educators Interview**.

Each instrument is accompanied by a guide, explaining its proper usage.

The **CIJE Educators Survey** is a questionnaire designed to collect quantitative information from all of the educators (both teachers and educational leaders) working in the Jewish schools in your community. It consists of four general areas:

- Settings,
- Work Experience,
- Training and Staff Development, and
- Background.

The **CIJE Educators Interview** is an in-depth interview process employing a series of questions and probes (a protocol) designed to elicit in-depth information from a sample of educators working in the Jewish schools in your community, concerning their professional lives as Jewish educators. There are separate protocols for teachers and educational leaders (administrative/supervisory personnel). Both protocols consist of six general areas:

- Background,
- Recruitment,
- Training,
- Conditions of the Workplace,
- Career Rewards and Opportunities, and
- Professional Issues.

The **CIJE Educators Survey** and the **CIJE Educators Interview** can be used separately or in conjunction with each other to produce an accurate description of your Jewish educators.

The research instruments, contained in the **Manual for the CIJE Study of Educators**, are designed to be used by communities across North America. Because your community may choose to adapt the research instruments to reflect your particular interests and needs, the **Manual for the CIJE Study of Educators** includes a list of **anchor items** (see the **Guide to the CIJE Educators Survey**, Section E). By retaining these **anchor items**, your community can contribute to building a continental data bank on the personnel of Jewish education in North America. This data bank can provide a comparative perspective for your community, and serve as a valuable continental resource:

- providing an increasingly detailed picture of the educators in the Jewish schools in North America, and
- mobilizing national agencies in support of communal efforts toward building the profession of Jewish education.

Each community is asked to provide a copy of the quantitative data, that they have acquired in studying their educators, to the CIJE in order to build this continental data bank. In addition, the Council for Initiatives in Jewish Education would appreciate the CIJE being acknowledged in any reports or other materials that are created through use of the **Manual for the CIJE Study of Educators**.

To implement successfully a study of one's Jewish educators requires enlisting the support of those with expertise and experience in the field of research. In particular, each community should engage a qualified person to coordinate the study process. This "study coordinator" would be responsible for administering the research instruments and analyzing the data.

The position of study coordinator requires substantial knowledge and experience in the field of social science research. This calls for graduate training, typically at the Ph.D. level, as well as experience in carrying out empirical research. **The CIJE Study of Educators** involves both quantitative and qualitative data collection methods, and the study coordinator needs experience in both, or must be assisted by trained and experienced partners who are skilled in these areas. Local universities may be a good place to seek individuals who can serve as or work with the study coordinator.

The **Manual for the CIJE Study of Educators** was created by the CIJE's Monitoring, Evaluation, and Feedback (MEF) Research Team, in cooperation with the three Lead Communities of the CIJE (Atlanta, Baltimore, and Milwaukee). Both instruments were field tested in these three communities in 1992-93. The **CIJE Educators Survey** was developed after reviewing earlier instruments that surveyed Jewish education, with many questions adapted from **The Los Angeles BJE Teacher Census** (1990). The information obtained in the field tests has been used to develop comprehensive plans for building the profession in each community. In addition, the information has been used to prepare the CIJE's first policy brief, **The Background and Professional Training of Teachers in Jewish Schools** (1994). This is the first of a series to be based on the data from the three Lead Communities. Based upon these experiences, the MEF Research Team revised the instruments and wrote the accompanying guides.

AMERICAN JEWISH ARCHIVES

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***The MEF Research Team acknowledges the generous support of the
Blaustein Foundation for the CIJE MEF Project.***

Please contact Bill Robinson, CIJE Staff Researcher, with any questions or suggestions that you may have regarding the ***Manual for The CIJE Study of Educators***.

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Council for Initiatives in Jewish Education

GUIDE TO THE EDUCATORS SURVEY

A. What is the **CIJE Educators Survey**?

The **CIJE Educators Survey** is a questionnaire designed to obtain information about the educators (both teachers and educational leaders) working in the Jewish schools in your community. The **CIJE Educators Survey** contains questions in four general areas:

- Settings,
- Work Experience,
- Training and Staff Development, and
- Background.

The **CIJE Educators Survey**, alone or in conjunction with the **CIJE Educators Interview**, is designed to provide information that will help in building the profession of Jewish education in your community. The **CIJE Educators Survey** will also provide a baseline against which you can measure any changes that occur from your efforts in this area.

The **CIJE Educators Survey** was administered initially in the three Lead Communities of the CIJE (Atlanta, Baltimore, and Milwaukee) in 1992-93. In total, 983 teachers responded, out of a total population of 1192, in these three communities. Obtaining such a high response rate (over 82%) was essential to having the research findings be considered an accurate representation of the total population of educators. The **CIJE Educators Survey** is intended to be administered to **all** educators, **not** a sample. Therefore, it is vital that, when administering the **CIJE Educators Survey** in your community, you obtain a similarly high response rate. The following directions are intended to assist you in reaching this goal.

B. Who completes the **CIJE Educators Survey**?

In the three Lead Communities, the **CIJE Educators Survey** was completed by the Judaic studies teachers and the educational leaders (administrative/supervisory personnel), in all of the Jewish schools (i.e., day schools, supplementary schools, and pre-schools) in each community. Teachers and educational leaders working in informal Jewish educational settings (e.g., camps, youth groups) were excluded. The **CIJE Educators Survey** is not designed to obtain information about educators who teach only non-Judaic subjects in Jewish schools, or educators working primarily in informal educational settings.

In the three Lead Communities, the following guidelines were used to ascertain to whom the questionnaire should be administered:

- If the school uses an "integrated curriculum", all teachers and educational leaders involved with the "integrated curriculum" are to complete the questionnaire.
- In supplementary schools, all teachers and educational leaders are to complete the questionnaire.
- Every principal or educational director in the Jewish schools is to complete the questionnaire.
- Both Jewish and non-Jewish persons who fit the above criteria are to complete the questionnaire.
- In day schools and pre-schools, faculty who do not teach any Judaic studies, or educational leaders who do not have any responsibility for the Judaic studies program, are **not** to complete the questionnaire.

Your community may choose to follow these guidelines, or you may select other guidelines. You may decide to administer the questionnaire to the educators only in one type of school setting, such as pre-schools. Or, you may choose to obtain information only on the teachers in your Jewish schools, excluding educational leaders. What is **important** is that you decide at the outset upon the type of educators from whom you want to collect information. Only for those educators, on which you have obtained data, will you be able to make informed decisions. If you decide to collect data on (for example) pre-school teachers, it is still vital that you administer the questionnaire to **all** pre-school teachers in your community. Remember: The **CIJE Educators Survey** is designed to be administered to all members of the group (population), about which you want to learn, **not** to a sample of the group.

C. How to administer the *CIJE Educators Survey*

As described above, in administering the questionnaire to the educators in the Jewish communities of Atlanta, Baltimore, and Milwaukee, a high response rate (over 82%) was obtained. In large part, we were able to accomplish this by observing the following procedures. In order for your community to achieve a similar response rate, you may want to make similar arrangements when administering your questionnaire.

1. This survey process is to be coordinated in advance with the principal of each school.
2. The questionnaire is to be administered at faculty meetings in each school. The educators are not permitted to take the questionnaire home. They must complete it and return it during the faculty meeting. (One hour is to be allocated for completion of the questionnaire at each school.)
3. Principals or other educational leaders (administrative/supervisory personnel) are not to administer the questionnaire. It is to be handed out and collected by persons designated for this purpose (e.g., central agency personnel, graduate students, study coordinator). The principals and other educational leaders are to complete the questionnaire in a separate room, at the same time as the teachers.
4. Educators who were absent from the faculty meeting are to receive the questionnaire at home by mail, accompanied by a stamped, self-addressed return envelope. The envelope is to be addressed to the study coordinator, not to the school or principal.
5. In order to be able to calculate your response rate and control the distribution of the questionnaire, every questionnaire is to be coded with an identification number **before** administering them at the schools.
 - a. First, the study coordinator (or someone s/he assigns) is to code the boxes on the bottom of the last page of each survey with a two digit school ID number (between 01 and 99) that indicates to which school each survey was distributed.
 - b. Then, the person(s) in charge of administering the questionnaire at each school is to add to the same boxes a two digit person ID number (beginning with 01), so that the highest number equals the total number of persons qualified to complete the survey at that school. Unlike the school ID number, individual educators are **not** to be identified by this number.

D. How do educators who work in more than one school respond to the questionnaire?

Teachers and educational leaders (administrative/supervisory personnel) sometimes work in more than one Jewish school. If educators were to complete the questionnaire in every Jewish school in which they are employed, the information obtained would be skewed toward those who hold more than one position. Thus, it is **important** that any educator who works in more than one school complete **only one** questionnaire. The **CIJE Educators Survey** is designed to collect information about the educators who work in Jewish schools, not about the positions in Jewish schools.

This problem can be avoided easily, if the person(s) in charge of administering the **CIJE Educators Survey** at each school instructs those educators who have already completed a questionnaire **not** to complete another one.

Note: It does not matter at which school an educator completes the questionnaire. In the **CIJE Educators Survey**, there are questions about the other school in which they work. (Since very few educators work in more than two schools, these questions only ask them about the two schools in which they work the most hours.)

E. **Anchor items:** Modifying the **CIJE Educators Survey**

In using the **CIJE Educators Survey**, you may choose to add questions, and modify some of the questions already included in the survey, to suit the particular needs and resources of your community. A number of the questions in the **CIJE Educators Survey** have been designated as **anchor items**. This means that they address certain policy issues essential to building the profession of Jewish education in all kinds of communities. It is hoped that data are or will be available on these **anchor items** from all communities that choose to undertake a study of their educators.

By retaining these **anchor items** in your questionnaire, your community can contribute to building a continental data bank on the personnel of Jewish education in North America. This data bank can provide a comparative perspective for your community, and serve as a valuable continental resource:

- providing an increasingly detailed picture of the educators in the Jewish schools in North America, and
- mobilizing national agencies in support of communal efforts toward building the profession of Jewish education.

Each community is asked to provide a copy of the quantitative data, that they have acquired in studying their educators, to the CIJE in order to build this continental data bank. To do this, please contact Bill Robinson, CIJE Staff Researcher.

The CIJE requests that all community educator surveys contain these **anchor items**:

- Q1: Number of schools in which respondent works
- Q3: Number of hours respondent works in each school
- Q4: Years of experience in current school
- Q6: Years of experience in the field of Jewish education
- Q7: Affiliation of school(s)
- Q9: Work settings
- Q10: Position(s)
- Q13: Salary
- Q14: Benefits in first school:
 - e. Continuing education
 - h. Health
 - i. Pension
- Q15: Benefits in second school:
 - e. Continuing education
 - h. Health
 - i. Pension
- Q20: Satisfaction:
 - a. Salary
 - b. Benefits
 - c. Job security
 - d. Career advancement
- Q21: Does respondent work full-time in Jewish education
- Q27: Experience in general education
- Q28: Is Jewish education respondent's career
- Q29: Workshops required
- Q30: Total number of workshops attended

Q34: Professional growth beyond workshops:

- a. Judaica/Hebrew course at community center or synagogue
- b. Judaica/Hebrew course at college or university
- c. Education course at college or university

Q38: Adequacy of opportunities for professional growth:

- a. In-service workshops
- b. Informal study with other educators
- c. Degrees in Judaic studies or Hebrew
- d. Certification in Jewish education
- e. Certification in administration

Q39: Is respondent Jewish

Q40: Respondent's Jewish affiliation

Q45: Jewish schooling before age 13

Q46: Jewish schooling after age 13

Q49: Yeshiva after age 18

Q50: Degrees since high school

Q52: Licenses and certification:

- a. Jewish education
- b. General education
- c. Administration

Q54: Sex

Q59: Total family income

Q60: Significance of income from work in Jewish schools

Q62: Plans for the future

Council For Initiatives In Jewish Education

EDUCATORS SURVEY

Dear Educator,

We appreciate your participation in this survey of educators in Jewish schools in your community. By completing this survey, you and your colleagues can provide valuable information about the professional lives, interests, and needs of Jewish educators. The information collected through this survey will be used to make recommendations for the improvement of Jewish education in your community and nationally.

On the pages that follow you will find many different questions about your work. There are specific instructions for each question. Please answer each frankly. If you do not find the exact answer that describes your situation or views, please select the one that comes closest to it. Please feel free to add comments and explanations.

Your responses are confidential. The results will appear only in summary or statistical form so that individuals cannot be identified.

Thank you very much for your participation and cooperation.

Council for Initiatives in Jewish Education
EDUCATORS SURVEY

I. SETTINGS

This first set of questions asks you about the schools in which you work.

1. In how many Jewish schools do you work? _____

2. If you work in more than one school, do you do so to earn a suitable wage?

Yes

☐ 1

No

☐ 2

3. How many hours per week are you employed at each school?

(List them in order, so that the first school is the school at which you work the most hours and so on.)

First school _____ Second school _____ Third school _____ Fourth school _____

4. Please indicate how many years you have been working in your CURRENT school(s), including this year.

First school _____ Second school _____ Third school _____ Fourth school _____

5. How many years have you been working in Jewish education in THIS COMMUNITY, including this year? _____

6. How many years IN TOTAL have you been working in the field of Jewish education, including this year? _____

Please answer all of the following questions. If you work in more than two schools, please answer the questions only in regard to the two schools at which you work the most hours.

7. What is the affiliation of each school?

(Check one response for each school)

	First school	Second school
a. Reform	<input type="checkbox"/> 1	<input type="checkbox"/> 1
b. Conservative	<input type="checkbox"/> 2	<input type="checkbox"/> 2
c. Traditional	<input type="checkbox"/> 3	<input type="checkbox"/> 3
d. Orthodox	<input type="checkbox"/> 4	<input type="checkbox"/> 4
e. Reconstructionist	<input type="checkbox"/> 5	<input type="checkbox"/> 5
f. Community	<input type="checkbox"/> 6	<input type="checkbox"/> 6
g. Jewish Community Center	<input type="checkbox"/> 7	<input type="checkbox"/> 7
h. Other (specify) _____	<input type="checkbox"/> 8	<input type="checkbox"/> 8

8. How many students are in each school?

First school _____

Second school _____

9. In what settings do you work?

(Check only one for each school)

	First school	Second school
a. Day school	<input type="checkbox"/> 1	<input type="checkbox"/> 1
b. One day/week supplementary school	<input type="checkbox"/> 2	<input type="checkbox"/> 2
c. Two or more days/week supplementary school	<input type="checkbox"/> 3	<input type="checkbox"/> 3
d. Pre-school	<input type="checkbox"/> 4	<input type="checkbox"/> 4
e. Adult education	<input type="checkbox"/> 5	<input type="checkbox"/> 5
f. Other (specify) _____	<input type="checkbox"/> 6	<input type="checkbox"/> 6

10. What position(s) do you hold in each school?

(Check all that apply)

First school

Second school

- a. Teacher
- b. Teacher aide
- c. Educational director or principal
- d. Assistant educational director or principal
- e. Department head (e.g., Hebrew department chair, director of primary program)
- f. Tutor
- g. Other (specify) _____

<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

11. What subjects do you primarily teach this year?

(Check all that apply)

First school

Second school

- a. Hebrew language
- b. Judaica (e.g., Bible, history, holidays) in Hebrew
- c. Judaica (e.g., Bible, history, holidays) in English
- d. Bar/Bat Mitzvah preparation
- e. Secular subjects (e.g., math, reading, science)
- f. Integrated kindergarten/pre-school curriculum
- g. Other (specify) _____
- h. I am not teaching this year

<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

12. In what grade levels are your primary responsibilities?

First School

Second school

13. What is your annual salary from each school?

(Check one range for each school)

First school

Second school

Less than \$1,000

1

1

\$1,000 - \$4,999

2

2

\$5,000 - \$9,999

3

3

\$10,000 - \$14,999

4

4

\$15,000 - \$19,999

5

5

\$20,000 - \$29,999

6

6

\$30,000 - \$39,999

7

7

\$40,000 - \$49,999

8

8

\$50,000 - \$59,999

9

9

\$60,000 - \$69,999

10

10

\$70,000 - \$79,999

11

11

\$80,000 or more

12

12

14. Which of the following benefits are available to you in the first school?

(Check one response for each item)

	Not Available	Available but do not Receive	Available and Receive
a. Free or reduced tuition for your children	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
b. Day care	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
c. Free or reduced membership in a synagogue or JCC	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
d. Synagogue privileges such as High Holiday tickets	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
e. Funding to attend conferences, continuing education courses	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
f. Sabbatical leave (full or partial pay)	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
g. Disability benefits	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
h. Employer contributions to a health plan	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
i. Pension benefits	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
j. Other (specify) _____	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2

15. Which of the following benefits are available to you in the second school?

(Check one response for each item)

	Not Available	Available but do not Receive	Available and Receive
a. Free or reduced tuition for your children	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
b. Day care	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
c. Free or reduced membership in a synagogue or JCC	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
d. Synagogue privileges such as High Holiday tickets	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
e. Funding to attend conferences, continuing education courses	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
f. Sabbatical leave (full or partial pay)	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
g. Disability benefits	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
h. Employer contributions to a health plan	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
i. Pension benefits	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2
j. Other (specify) _____	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2

16. How did you find your present position(s)? (Check only one for each school)

	First school	Second school
a. Central agency for Jewish education	<input type="checkbox"/> 1	<input type="checkbox"/> 1
b. Graduate school placement	<input type="checkbox"/> 2	<input type="checkbox"/> 2
c. National professional association	<input type="checkbox"/> 3	<input type="checkbox"/> 3
d. Through a friend or mentor	<input type="checkbox"/> 4	<input type="checkbox"/> 4
e. Recruited by the school	<input type="checkbox"/> 5	<input type="checkbox"/> 5
f. Approached the school directly	<input type="checkbox"/> 6	<input type="checkbox"/> 6
g. Newspaper advertisement	<input type="checkbox"/> 7	<input type="checkbox"/> 7
h. Other (specify) _____	<input type="checkbox"/> 8	<input type="checkbox"/> 8

17. Which of the following factors affected your decision to work in the school(s) in which you presently work?

(Check Yes or No for each item)

	First school		Second school	
	Yes	No	Yes	No
a. Hours and days available for work	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
b. Salary	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
c. Benefits	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
d. Career advancement	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
e. Location	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
f. Friends who work there	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
g. Principal, Rabbi, or professional staff	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
h. Reputation of the school and students	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
i. Religious orientation	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
j. My own synagogue	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2
k. Other (specify) _____	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 1	<input type="checkbox"/> 2

18. Did you move to this community to take your current position(s)?

Yes

☐ 1

No

☐ 2

19. To what extent do you receive help and support for your work as a Jewish educator from the following?

(Check one response for each item)

Frequently

Occasionally

Seldom

Never

a. Principal/supervisor

☐ 1

☐ 2

☐ 3

☐ 4

b. Colleagues in your school(s)

☐ 1

☐ 2

☐ 3

☐ 4

c. Colleagues outside your school(s)

☐ 1

☐ 2

☐ 3

☐ 4

d. Parents and/or lay leaders

☐ 1

☐ 2

☐ 3

☐ 4

e. Rabbi

☐ 1

☐ 2

☐ 3

☐ 4

f. Faculty members at a local university

☐ 1

☐ 2

☐ 3

☐ 4

g. Central agency staff

☐ 1

☐ 2

☐ 3

☐ 4

h. Teacher resource center

☐ 1

☐ 2

☐ 3

☐ 4

i. National movement

☐ 1

☐ 2

☐ 3

☐ 4

j. Professional organizations

☐ 1

☐ 2

☐ 3

☐ 4

k. Other (specify) _____

☐ 1

☐ 2

☐ 3

☐ 4

20. The following items deal with different aspects of the life of a Jewish educator. Please indicate how satisfied you are with each of the following:

(Check one response for each item)

Very
satisfied

Somewhat
satisfied

Somewhat
dissatisfied

Very
dissatisfied

a. Salary

☐ 1

☐ 2

☐ 3

☐ 4

b. Benefits

☐ 1

☐ 2

☐ 3

☐ 4

c. Job security/tenure

☐ 1

☐ 2

☐ 3

☐ 4

d. Opportunities for career advancement

☐ 1

☐ 2

☐ 3

☐ 4

21. Are you a full-time Jewish educator?

Yes

☐ 1

No

☐ 2

22. Would you consider working more hours in Jewish education if the opportunity were available to you?

Yes

☐ 1

No

☐ 2

(If No, skip to Question #25)

23. If you would consider working more hours, would you prefer to work:

in one school

☐ 1

in several schools

☐ 2

24. If you would consider working more hours, which of the following would encourage you to do so? Rank only the three most important by writing 1, 2 or 3 next to your choice (where 1 is the most important).

a. Salary

☐

b. Benefits

☐

c. Job security, tenure

☐

d. Opportunities for career advancement

☐

e. Opportunities to work closely with other educators

☐

f. Availability of training opportunities

☐

g. More resources at work

☐

h. Change in family status

☐

i. Other (specify) _____

☐

25. In addition to your work in Jewish schools, do you currently: (Check all that apply)

☐

a. tutor students privately in Judaica, Hebrew, or for Bar/Bat Mitzvah

☐

b. work with a Jewish youth group

☐

c. work in a Jewish camp

☐

d. do other work in an informal Jewish educational setting (specify) _____

☐

e. I do not work in an informal Jewish educational setting

In total, how many hours per week do you work in the informal Jewish educational settings indicated above?

II. WORK EXPERIENCE

The following set of questions asks about your current and prior work experience.

26. For each of the following **JEWISH** settings check the positions you have held or are currently holding. Indicate the total number of years in each, including this year.

Setting	Position	Number of years
SUPPLEMENTARY SCHOOL	<input type="checkbox"/> Aide	_____
	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Supervisor	_____
	<input type="checkbox"/> Specialist	_____
	<input type="checkbox"/> Principal	_____
	<input type="checkbox"/> Other	_____
DAY SCHOOL	<input type="checkbox"/> Aide	_____
	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Supervisor	_____
	<input type="checkbox"/> Specialist	_____
	<input type="checkbox"/> Principal	_____
	<input type="checkbox"/> Other	_____
DAY/RESIDENTIAL CAMP	<input type="checkbox"/> Counselor	_____
	<input type="checkbox"/> Specialist	_____
	<input type="checkbox"/> Unit Leader	_____
	<input type="checkbox"/> Division Head	_____
	<input type="checkbox"/> Director	_____
	<input type="checkbox"/> Other	_____
JCC	<input type="checkbox"/> Group Worker - Teacher	_____
	<input type="checkbox"/> Program Director	_____
	<input type="checkbox"/> Department Head	_____
	<input type="checkbox"/> Director	_____
	<input type="checkbox"/> Other	_____
PRE-SCHOOL	<input type="checkbox"/> Assistant Teacher or Aide	_____
	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Director	_____
	<input type="checkbox"/> Other	_____
INFORMAL EDUCATION YOUTH WORK	<input type="checkbox"/> Group Advisor	_____
	<input type="checkbox"/> Youth Director	_____
	<input type="checkbox"/> Other	_____
ADULT EDUCATION	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Program Director	_____
	<input type="checkbox"/> Other	_____

27. Have you ever worked in general education?

Yes

☐ 1

No

☐ 2

If Yes, how many years (including this year)? _____

28. Would you describe yourself as having a career in Jewish education?

Yes

☐ 1

No

☐ 2

III. TRAINING AND STAFF DEVELOPMENT

The next set of questions asks about your training and staff development experiences.

29. During the last two years, have you been required to attend in-service workshops?

Yes

☐ 1

No

☐ 2

If Yes, how many were you required to attend? _____

If Yes, for what reason (i.e., school contract, board certification, state license)? _____

30. In total, how many in-service workshops did you actually attend during the last two years, whether required or not? _____ (If none, write 0)

31. During the last two years, have you attended workshops in any of the following areas:

(Check Yes or No for each item)

	Yes	No
a. Judaic subject matter (e.g., Bible, history)	<input type="checkbox"/> 1	<input type="checkbox"/> 2
b. Hebrew language	<input type="checkbox"/> 1	<input type="checkbox"/> 2
c. Teaching methods	<input type="checkbox"/> 1	<input type="checkbox"/> 2
d. Classroom management	<input type="checkbox"/> 1	<input type="checkbox"/> 2
e. Curriculum development	<input type="checkbox"/> 1	<input type="checkbox"/> 2
f. Educational leadership	<input type="checkbox"/> 1	<input type="checkbox"/> 2
g. Art/drama/music	<input type="checkbox"/> 1	<input type="checkbox"/> 2
h. Other (specify) _____	<input type="checkbox"/> 1	<input type="checkbox"/> 2

32. How helpful were the local workshops that you attended in the past two years in each of the following areas:

(Check one response for each item)	Very helpful	Somewhat helpful	Not helpful	Did not attend
a. Judaic subject matter (e.g., Bible, history)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
b. Hebrew language	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
c. Teaching methods	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
d. Classroom management	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
e. Curriculum development	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
f. Educational leadership	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
g. Art/drama/music	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
h. Other (specify) _____	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4

33. What would encourage you to spend additional time on professional training?

Check only the TWO items that are most important to you.

- ☐ a. Increased salary
- ☐ b. Release time
- ☐ c. Tuition subsidies
- ☐ d. Topics of personal interest
- ☐ e. Relevance to your work in Jewish education
- ☐ f. Availability of certification
- ☐ g. Other (specify) _____

34. Beyond attending in-service workshops, during the past two years did you:

(Check Yes or No for each item)

	Yes	No
a. Attend a course in Judaica or Hebrew at a community center or synagogue?	<input type="checkbox"/> 1	<input type="checkbox"/> 2
b. Attend a course in Judaica or Hebrew at a college or university?	<input type="checkbox"/> 1	<input type="checkbox"/> 2
c. Attend a course in education at a college or university?	<input type="checkbox"/> 1	<input type="checkbox"/> 2
d. Participate in a private Judaica or Hebrew study group?	<input type="checkbox"/> 1	<input type="checkbox"/> 2
e. Study Judaica or Hebrew on your own?	<input type="checkbox"/> 1	<input type="checkbox"/> 2
f. Participate in some other ongoing form of study in Judaica or Hebrew (e.g., year-long seminar)?	<input type="checkbox"/> 1	<input type="checkbox"/> 2

(specify) _____

35. In which of the following areas would you like to develop your skills further?

Check only the three most important.

- ☐ a. Classroom management
- ☐ b. Child development
- ☐ c. Lesson planning
- ☐ d. Curriculum or program development
- ☐ e. Creating materials
- ☐ f. Parental involvement
- ☐ g. Motivating children to learn
- ☐ h. Educational leadership
- ☐ i. School administration
- ☐ j. Staff development
- ☐ k. Other (specify) _____

36. In which of the following areas would you like to increase your knowledge?
Check only the three most important.

- ☐ a. Hebrew language
- ☐ b. Holidays and rituals
- ☐ c. Israel and Zionism
- ☐ d. Jewish history
- ☐ e. Bible
- ☐ f. Synagogue skills/prayer
- ☐ g. Rabbinic literature
- ☐ h. Jewish thought
- ☐ i. Other (specify) _____

37. How proficient are you in Hebrew?

(Check one response for each item)

	Fluent	Moderate	Limited	Not at all
a. Speaking	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
b. Reading	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
c. Writing	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4

38. In your community, how adequate are the opportunities for:

(Check one response for each item)

	More than adequate	Adequate	Less than adequate	Not at all adequate
a. In-service workshops	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
b. Informal, ongoing study with other educators (e.g., peer mentoring groups)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
c. Degrees in Judaic Studies or Hebrew	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
d. Certification in Jewish education	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
e. Certification in administration/supervision	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4

IV. BACKGROUND

Next we are going to ask you about yourself.

39. Are you Jewish?

Yes

☐ 1

No

☐ 2

40. At the present time, which of the following best describes your Jewish affiliation?

☐ 1

Reform

☐ 2

Conservative

☐ 3

Traditional

☐ 4

Orthodox

☐ 5

Reconstructionist

☐ 6

Unaffiliated

☐ 7

Other (specify) _____

41. Are you currently a member of a synagogue?

Yes

☐ 1

No

☐ 2

If Yes, are you an educator in the synagogue where you are a member?

Yes

☐ 1

No

☐ 2

42. Which of the following do you usually observe? (Check all that apply)

☐

a. Light candles on Friday evening

☐

b. Attend a Passover seder

☐

c. Keep kosher at home

☐

d. Light Hanukkah candles

☐

e. Fast on Yom Kippur

☐

f. Observe Shabbat

☐

g. Build a sukkah

☐

h. Fast on the Fast of Esther

☐

i. Celebrate Israel Independence Day

43. During the past year, did you:

(Check Yes or No for each item)

	Yes	No
a. Attend synagogue on the High Holidays	<input type="checkbox"/> 1	<input type="checkbox"/> 2
b. Attend synagogue on Shabbat at least twice a month	<input type="checkbox"/> 1	<input type="checkbox"/> 2
c. Attend synagogue on holidays such as Sukkot, Passover or Shavuot	<input type="checkbox"/> 1	<input type="checkbox"/> 2
d. Daven or attend synagogue daily	<input type="checkbox"/> 1	<input type="checkbox"/> 2

44. Have you ever been to Israel?

Yes ☐ 1 No ☐ 2

If Yes, did you ever live in Israel for three months or longer?

Yes ☐ 1 No ☐ 2

45. What kind of Jewish school, if any, did you attend before you were thirteen? (Check all that apply)

- ☐ a. One day/week supplementary school
- ☐ b. Two or more days/week supplementary school
- ☐ c. Day school or yeshiva
- ☐ d. School in Israel
- ☐ e. None
- ☐ f. Other (specify) _____

46. What kind of Jewish school, if any, did you attend after you were thirteen (and before college)?
(Check all that apply)

- ☐ a. One day/week supplementary school
- ☐ b. Two or more days/week supplementary school
- ☐ c. Day school or yeshiva
- ☐ d. School in Israel
- ☐ e. None
- ☐ f. Other (specify) _____

47. Did you attend a Jewish summer camp with mainly Jewish content or program?

Yes ☐ 1 No ☐ 2

If Yes, how many summers? _____

48. Did you belong to a Jewish youth group?

Yes ☐ 1 No ☐ 2

If Yes, how many years? _____

49. After age 18, did you attend a yeshiva (or women's equivalent)?

Yes ☐ 1 No ☐ 2

If Yes, how many years? _____

50. Have you earned any type of degree since high school?

Yes ☐ 1 No ☐ 2

If Yes, please specify all the degrees that you have earned since high school and the appropriate major(s) and minor(s) for each degree. (List all that apply)

	Type of Degree	Major(s)	Minor(s)
Two-year degrees (e.g., AA, ACD, etc.)	_____	_____	_____
	_____	_____	_____
Degrees from teachers seminary (non-university)	_____	_____	_____
	_____	_____	_____
Bachelors degrees (e.g., BA, BS, BHL, etc.)	_____	_____	_____
	_____	_____	_____
Masters degrees (e.g., MA, MS, MEd, MHL, MSW, etc.)	_____	_____	_____
	_____	_____	_____
Doctorates (e.g., PhD, EdD, DHL, etc.)	_____	_____	_____
	_____	_____	_____
Rabbinic ordination/smicha	_____	_____	_____
Other degrees	_____	_____	_____
	_____	_____	_____

51. Are you currently enrolled in a degree program?

Yes

☐ 1

No

☐ 2

If Yes, for what degree? _____

in what major(s)? _____

52. Do you hold a professional license or certification in:

(Check Yes or No for each item)

Yes

No

a. Jewish education

☐ 1

☐ 2

If Yes, from where? _____

b. General education

☐ 1

☐ 2

If Yes, from where? _____

c. Educational administration/supervision

☐ 1

☐ 2

If Yes, from where? _____

d. Other (specify) _____

☐ 1

☐ 2

If Yes, from where? _____

53. Are you currently working toward a professional license or certification in:

(Check Yes or No for each item)

Yes

No

a. Jewish education

☐ 1

☐ 2

If Yes, from where? _____

b. General education

☐ 1

☐ 2

If Yes, from where? _____

c. Educational administration/supervision

☐ 1

☐ 2

If Yes, from where? _____

d. Other (specify) _____

☐ 1

☐ 2

If Yes, from where? _____

54. What is your sex?

Male

☐ 1

Female

☐ 2

55. What is your age?

☐ 1

Under 20 years

☐ 2

20 - 29 years

☐ 3

30 - 39 years

☐ 4

40 - 49 years

☐ 5

50 - 59 years

☐ 6

60 years and over

56. Where were you born?

- ☐ 1 USA
- ☐ 2 Other, (specify country) _____

57. What is your marital status?

- ☐ 1 Single, never married
- ☐ 2 Married
- ☐ 3 Separated
- ☐ 4 Divorced
- ☐ 5 Widowed

58. If you are married, is your spouse Jewish?

- Yes ☐ 1 No ☐ 2

59. What is your approximate total family income?

- ☐ 1 Less than \$30,000
- ☐ 2 \$30,000 - \$44,999
- ☐ 3 \$45,000 - \$59,999
- ☐ 4 \$60,000 - \$74,999
- ☐ 5 \$75,000 - \$89,999
- ☐ 6 \$90,000 or more

60. How important to your household income is the income you receive from your work in Jewish schools?
(Check one)

- ☐ 1 The main source
- ☐ 2 An important source of additional income
- ☐ 3 Insignificant to our/my total income

61. In addition to your position(s) in Jewish education, are you currently:
(Check all that apply)

- ☐ a. an educator in a non-Jewish setting
- ☐ b. engaged in other employment outside the home
(specify) _____
- ☐ c. not employed elsewhere
- ☐ d. a student

In total, how many hours per week are you employed outside of Jewish education? _____

62. Which of the following best describes your career plans over the next three years?

I plan to: (Check only one)

- ☐ 1 continue working in my current teaching or administrative position at the same school(s).
- ☐ 2 continue in the same type of position (either teaching or administrative) at a different Jewish school.
- ☐ 3 move from a teaching position to an administrative position at a Jewish school (or vice-versa).
- ☐ 4 seek a position in Jewish education other than in a school (such as a central agency).
- ☐ 5 seek an education position in a non-Jewish setting.
- ☐ 6 seek work outside of education.
- ☐ 7 not work.
- ☐ 8 I don't know. I am uncertain.
- ☐ 9 Other (specify) _____

Thank you very much for your cooperation!

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

Council for Initiatives in Jewish Education

GUIDE TO THE EDUCATORS INTERVIEW

A. What is the **CIJE Educators Interview**?

The **CIJE Educators Interview** is a research process, by which in-depth information can be obtained about the professional lives of educators (both teachers and educational leaders) working in Jewish schools in your community. The **CIJE Educators Interview** consists of two separate protocols to be used with teachers and educational leaders (administrative/supervisory personnel), respectively:

- the **CIJE Educators Interview: Teachers Protocol** and
- the **CIJE Educators Interview: Leaders and Administrators Protocol**.

Each protocol contains a series of questions that can be asked during the interviews and suggestive probes by which additional information can be elicited, in six general areas:

- Background,
- Recruitment,
- Training,
- Conditions of the Workplace,
- Career Satisfaction and Opportunities, and
- Professional Issues.

The **CIJE Educators Interview**, alone or in conjunction with the **CIJE Educators Survey**, is designed to provide information that will help in building the profession of Jewish education in your community.

In the three Lead Communities of the CIJE (Atlanta, Baltimore, and Milwaukee), in 1992-93, the **CIJE Educators Interview** was conducted, in conjunction with the **CIJE Educators Survey**. In total, 125 educators were interviewed, generally for one to two hours. The information obtained from the interviews provided invaluable assistance and support for understanding the quantitative data, obtained from administering the questionnaire. The following directions are based on the experiences of the MEF Research Team, in conducting the interviews in the three Lead Communities.

B. Who participates in the *CIJE Educators Interview*?

The *CIJE Educators Interview* protocols are to be used with a **representative sample** of **eligible** educators. In selecting a **representative sample** of **eligible** educators to be interviewed, there are two issues to consider:

- Who constitutes the group (population) of **eligible** educators?
- How do you select a **representative sample** from this group?

1. Who constitutes the group (population) of **eligible** educators?

In conducting the interviews in the Jewish communities of Atlanta, Baltimore, and Milwaukee, the group (population) of **eligible** educators consisted of all Judaic studies teachers and educational leaders (administrative/supervisory personnel), in all of the Jewish schools (i.e., day schools, supplementary schools, and pre-schools). As discussed earlier, in the *Guide to the CIJE Educators Survey*, you may decide to study only a portion of the educators in the Jewish schools in your community, such as pre-school educators. If so, the group of **eligible** educators would consist of **all** pre-school educators (teachers and educational leaders). Note: The *CIJE Educators Interview* is not designed to obtain information about educators who teach only non-Judaic subjects in Jewish schools, or educators working primarily in informal educational settings.

In the three Lead Communities, where the group of **eligible** educators consisted of all Judaic studies teachers and educational leaders in the Jewish schools, the following guidelines were used to determine those particular educators who would be **eligible** to be interviewed. You can modify these guidelines to be applicable to your community study.

- If the school uses an "integrated curriculum", all teachers and educational leaders involved with the "integrated curriculum" are eligible to be interviewed.
- In supplementary schools, all teachers and educational leaders are eligible to be interviewed.
- Every principal or educational director in the Jewish schools is eligible to be interviewed.
- Both Jewish and non-Jewish persons who fit the above criteria are eligible to be interviewed.
- In day schools and pre-schools, faculty who do not teach any Judaic studies or educational leaders who do not have any responsibility for the Judaic studies program are **not** eligible to be interviewed.

2. How do you select a **representative sample** from this group?

From the group of **eligible** educators, a **representative sample** of educators is to be selected, who would be interviewed. (Separate **samples** for teachers and educational leaders are to be selected.) By obtaining a **representative sample**, it is more likely that the information obtained through the interviews will be generalizable to and "representative" of the total population of teachers or educational leaders (administrative/supervisory personnel), in the group of Jewish educators that you have chosen to study (e.g., pre-school educators, etc.).

To be **representative**, the **samples** should contain participants in proportions similar to the ratios that characterize the total population of the group that you have chosen to study (for those characteristics that are deemed important). For example, if you have chosen to study all of the Judaic teachers in the Jewish schools in your community, and 40% of the Judaic teachers in your community work in day schools, the **sample** of teachers to be interviewed should contain approximately that proportion (40%) of day school teachers. If you have chosen to study only Judaic teachers in the pre-schools in your community, and 20% of them work in JCCs, the **sample** of pre-school teachers to be interviewed should contain approximately 20% of JCC-based pre-school teachers. Characteristics that your community could consider to be important may include the type of setting (i.e., day school, supplementary school, pre-school), gender, experience in Jewish education, and Jewish affiliation, among others.

Ideally, to obtain a **representative sample**, participants should be selected randomly from a complete list of the teachers and educational leaders in the group of **eligible** educators. If this method is not feasible, participants may be selected through other methods such as nomination by the administrator of each school. In addition, specific participants may be selected based upon their demonstrated leadership, role in the community, or other characteristics. These targeted individuals may be added to the sample, but this should be kept in mind when interpreting the interview responses.

C. How to conduct the interviews

Two separate protocols are provided to guide the interviews with teachers and educational leaders (administrative/supervisory personnel). Each protocol contains a series of questions that the interviewer can employ to gather information on particular topics, such as experience, early Jewish education, relations with other teachers, frustrations and rewards of teaching, and so on. For several of the questions, probes are provided which can assist the interviewer in eliciting additional information on a particular topic. Each interview should take approximately 60 to 90 minutes. The interviews are to be audio taped and the tapes transcribed. At the beginning of each interview, the interviewer is to inform the participants that their individual responses will

be kept confidential, and any use of quotes will be done anonymously.

The protocols are offered as guides for conducting successful interviews. They were developed for and successfully employed by the three Lead Communities of the CIJE (Atlanta, Baltimore, and Milwaukee). Some topics may be emphasized over others, and additional questions may be included on topics that are specific to the needs and resources of your community.

In conducting the interviews, and in using the information obtained, it is very important to maintain the **confidentiality** and **anonymity** of the participant's responses. To achieve this, the following guidelines are recommended.

1. The tapes and transcriptions should not be shared with any members of the community.
2. Only a summary analysis of the transcribed interviews should be provided to the community.
3. In providing specific information about participants (such as place of work, experience, Jewish affiliation, etc.) or in using quotes, it is important not to reveal the identity of any participants.
4. The names of people or places may need to be changed, and revealing phrases from within quotes may need to be omitted.
5. Finally, the interviews should be conducted in a relatively private location, such as an empty classroom or office, or at the participant's home.

Council for Initiatives in Jewish Education

EDUCATORS INTERVIEW: TEACHERS PROTOCOL

This interview protocol for teachers consists of six parts: background, recruitment, training, conditions of the workplace (including salaries and benefits), career satisfaction and opportunities, and professional issues (including professional growth and empowerment). This interview protocol provides a series of introductory statements and numbered questions, designed to elicit information from the teachers (being interviewed) about their professional life as a Jewish educator. The sentences in *italic*, which may follow a question, specify the type of information desired and/or suggest ways of probing for additional information.

A. Background

I would like to begin our interview with some questions about your background. To begin,

1. I am interviewing you as a teacher of [name of institution]. How many hours per week do you work there? *[Elicit the name of roles teacher has in this setting and approximately how many hours are spent in each role.]*
2. How long have you been employed at [name of institution]?
3. Do you work in any other setting? *[If yes, elicit kind of work and whether full-time or part-time. For other jobs in Jewish settings, e.g., tutoring, camp counseling, Shabbat tefilah, etc., elicit number of hours per week for each.]*
4. How long have you been involved in Jewish education? *[Probe specifics, that is, in what capacity, for how long, where, etc.]*
5. Do you identify with any movements in Judaism? *[If so, ask which one and ask if teacher is affiliated with a synagogue.]*

B. Recruitment

My next few questions will focus on how you became a Jewish educator.

1. At what point did you make a definite decision to become a Jewish educator?
[Probe: What were the specific circumstances at the time? Get the year, place, etc. If teacher says he or she always wanted to be a teacher, ask for earliest memory of this desire.]
 2. What were the main attractions Jewish education held for you?
 3. What people were influential in your decision to become a Jewish educator?
-

C. Training

The next set of questions will focus on your preparation to become an educator. I am interested in areas of general instructional preparation and Jewish studies preparation.

1. What kind of Jewish education did you receive as a young person outside your family? *[Elicit information on both formal and informal instruction. Get the amount of time as well as the ages through high school.]*
 2. Did you attend college after high school? *[Elicit what school(s), where located, what major(s), what degree(s) received.]*
 3. What types of Jewish educational experiences have you participated in since high school? *[Elicit what Jewish studies courses or degrees, Jewish education certificates, etc. Probe as to what trips to Israel, study groups, JCC courses, etc.]*
 4. As you think about where you are as a Jewish educator, in what areas would you like more preparation?
-

D. Conditions of the Workplace

The questions I will be asking next deal with your work here at [name of institution].

1. How did you secure your current job?
2. What advice did you receive when you began teaching here? *[Probe: Who gave the advice? Under what circumstances?]*
3. Now I'd like to ask you about the people with whom you interact as a teacher. For each of the categories I will name, please tell me to what extent and how you interact:
 - fellow teachers;
 - the principal [and educational director, if there is one];
 - rabbis;
 - communal resource [i.e., central agency] people;
 - federation personnel;
 - others.
4. What kinds of scheduled, periodic gatherings, such as teachers' meetings, do you participate in?
5. To what extent do you feel more or less free to do as you think best?
6. In what areas do you feel you should check with someone else before making a decision?
7. What metaphor describes your relationship with your principal? *[Ask for explanation of metaphor.]*
8. Now I would like to turn to some questions regarding your salary and any benefits you may receive.
 - What difference in your quality of life does your salary make? *[Probe: Is teacher main family bread winner? How would life change if salary is not available?]*
 - What benefits do you receive?
 - Do you receive any other perquisites as an educator, for example, synagogue membership, JCC membership, and the like?

9. Thinking of a typical week, how is your time divided among your professional responsibilities?
-

E. Career Rewards and Opportunities

1. As far as you are concerned, what are the major satisfactions you receive as a Jewish educator?
 2. What rewards are available in a Jewish educational setting that may not be available in others?
 3. Looking ahead, what career opportunities do you see for yourself?
 4. What career opportunities would you like to see made available to you? What is standing in your way?
 5. In what ways does your school and community recognize your work as an educator?
 6. What things frustrate you in your work? What would need to happen to significantly change this situation?
 7. What circumstances would cause you to seriously consider quitting your job?
[Probe: Have you ever been tempted to leave? What were the circumstances?]
-

F. Professional Issues

1. What are you really trying to accomplish as an teacher?
2. In what ways do you model a Jewish life for your students?
3. Thinking about your school or program as a whole, what kinds of decisions do you participate in? *[Probe as to areas of curriculum, personnel, instruction, school policy, and budget. Get specific examples.]*

4. In what ways are you continuing to develop as a teacher? *[Probe as to formal courses, workshops, professional study groups, conversations, books and journals, etc. Elicit what requirements are from school, community, and state.]*
 5. Tell me about the three most beneficial professional development activities in which you have participated. *[Probe: In what ways were they beneficial? What qualities or conditions made these activities particularly beneficial?]*
 6. Thinking ahead three years, what would you like to know then that you do not know now? *[Elicit: How might he or she obtain this knowledge? Are there resources in the community to achieve these goals?]*
-



Council for Initiatives in Jewish Education

EDUCATORS INTERVIEW: LEADERS AND ADMINISTRATORS PROTOCOL

This interview protocol for educational leaders (administrative/supervisory personnel) consists of six parts: background, recruitment, training, conditions of the workplace (including salaries and benefits), career satisfaction and opportunities, and professional issues (including professional growth and empowerment). This interview protocol provides a series of introductory statements and numbered questions, designed to elicit information from the educational leaders (being interviewed) about their professional life as a Jewish educator. The sentences in *italic*, which may follow a question, specify the type of information desired and/or suggest ways of probing for additional information.

A. Background

I would like to begin our interview with some questions about your background. To begin,

1. I am interviewing you as an administrator of [name of institution]. Are you contracted as a full-time or part-time administrator? How many hours per week do you work there as an administrator? *[Elicit the name of roles administrator has in this setting and approximately how many hours are spent in each role. If administrator is part-time, how is this defined?]*
2. How long have you been employed at [name of institution]?
3. Do you work in any other setting? *[If yes, elicit kind of work and whether full-time or part-time. For other jobs in Jewish settings, e.g., tutoring, camp counseling, Shabbat tefilah, etc., elicit number of hours per week for each.]*
4. How long have you been involved in Jewish education? *[Probe specifics, that is, in what capacity, for how long, where, etc.]*
5. Do you identify with any movements in Judaism? *[If so, ask which one and ask if administrator is affiliated with a synagogue.]*

B. Recruitment

My next few questions will focus on how you became a Jewish educator.

1. At what point did you make a definite decision to become a Jewish educator?
[Probe: What were the specific circumstances at the time? Get the year, place, etc. If teacher says he or she always wanted to be a teacher, ask for earliest memory of this desire.]
 2. What were the main attractions Jewish education held for you?
 3. What people were influential in your decision to become a Jewish educator?
-

C. Training

The next set of questions will focus on your preparation to become an educator. I am interested in areas of general instructional preparation and Jewish studies preparation.

1. What kind of Jewish education did you receive as a young person outside your family? *[Elicit information on both formal and informal instruction. Get the amount of time as well as the ages through high school.]*
 2. Did you attend college after high school? *[Elicit what school(s), where located, what major(s), what degree(s) received.]*
 3. What types of Jewish educational experiences have you participated in since high school? *[Elicit what Jewish studies courses or degrees, Jewish education certificates, etc. Probe as to what trips to Israel, study groups, JCC courses, etc.]*
 4. As you think about where you are as a Jewish educator, in what areas would you like more preparation?
-

D. Conditions of the Workplace

The questions I will be asking next deal with your work here at [name of institution].

1. How did you secure your current job?
2. What advice did you receive when you began as an administrator there? *[Probe: Who gave the advice? Under what circumstances?]*
3. Now I'd like to ask you about the people with whom you interact as an administrator. For each of the categories I will name, please tell me to what extent and how you interact:

- fellow administrators;
- teachers;
- rabbis;
- communal resource [i.e., central agency] people;
- federation personnel;
- school board or committee;
- others.

4. What kinds of scheduled, periodic gatherings, such as teachers' meetings, do you participate in?
5. To what extent do you feel more or less free to do as you think best?
6. In what areas do you feel you should check with someone else before making a decision?
7. What metaphor describes your relationship with your teaching staff? *[Ask for explanation of metaphor.]*
8. Now I would like to turn to some questions regarding your salary and any benefits you may receive.

- What difference in your quality of life does your salary make? *[Probe: Is administrator main family bread winner? How would life change if salary is not available?]*
- What benefits do you receive?
- Do you receive any other perquisites as an educator, for example, synagogue membership, JCC membership, and the like?

9. Thinking of a typical week, how is your time divided among your professional responsibilities?
-

E. Career Rewards and Opportunities

1. As far as you are concerned, what are the major satisfactions you receive as a Jewish educator?
 2. What rewards are available in a Jewish educational setting that may not be available in others?
 3. Looking ahead, what career opportunities do you see for yourself?
 4. What career opportunities would you like to see made available to you? What is standing in your way?
 5. In what ways does your school and community recognize your work as an educator?
 6. What things frustrate you in your work? What would need to happen to significantly change this situation?
 7. What circumstances would cause you to seriously consider quitting your job?
[Probe: Have you ever been tempted to leave? What were the circumstances?]
 8. What aspects of your work deserve to be evaluated by others? How can this best be accomplished to help you grow professionally?
-

F. Professional Issues

1. What are you really trying to accomplish as an administrator?
2. What changes have you made in your school's program? What changes are you working on now?

3. In what ways do you model a Jewish life for your students?
 4. Thinking about your school or program as a whole, what kinds of decisions do you participate in? *[Probe as to areas of curriculum, personnel, instruction, school policy, and budget. Get specific examples.]*
 5. In what ways are you continuing to develop as an administrator? *[Probe as to formal courses, workshops, professional study groups, conversations, books and journals, etc. Elicit what requirements are from school, community, and state.]*
 6. Tell me about the three most beneficial professional development activities in which you have participated. *[Probe: In what ways were they beneficial? What qualities or conditions made these activities particularly beneficial?]*
 7. Thinking ahead three years, what would you like to know then that you do not know now? *[Elicit: How might he or she obtain this knowledge? Are there resources in the community to achieve these goals?]*
 8. Besides teaching their classes, what expectations do you have of your faculty? Are these expectations in the teachers' contracts? *[Probe: How do teachers know these expectations are being held for them?]*
-
-

CIJE Council
for
Initiatives
in Jewish
Education

*Background
and
Professional
Training of
Teachers
in Jewish
Schools*

Policy Brief:

A new two-year study of Jewish educators in three North American communities offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Background and Professional Training of Teachers in Jewish Schools

O V E R V I E W

A new two-year study of Jewish educators in three North American communities offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Over 80% of the teachers surveyed lacked professional training either in education or in Judaica—or in both. Yet teachers receive little in-service training to overcome their lack of background, far less than is commonly expected of teachers in general education.

In day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators, yet these teachers attend fewer than 2 in-service workshops a year on average.

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. In-service opportunities are infrequent and usually not connected to each other in a comprehensive plan for professional development.

Pre-school teachers are the least prepared in Jewish content when they enter their positions. Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, even these are not sufficient to compensate for their limited backgrounds. Moreover, 10% of these teachers are not

Jewish; in one community the figure is as high as 21%.

And yet, in all settings, the study shows that teachers are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the quality of teaching.

Given the commitment of the teaching force in Jewish schools, investment in well-designed professional development for teachers can make a decisive difference, yielding rich rewards for the entire North American Jewish community.

A comprehensive plan to improve the in-service training of Jewish educators will eventually have to be combined with an ambitious and systematic plan to improve the recruitment and training of educators before they enter the field.

This policy brief is the first of a series based on The CIJE Study of Educators. The complete study will be available in 1995.

The CIJE Study of Educators

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A Jewish
Time
Act

The Jewish community of North America is facing a crisis of major proportions. Large numbers of Jews have lost interest in Jewish values, ideals, and behavior. The responsibility for developing Jewish identity and instilling a commitment to Judaism...now rests primarily with education.

—A Time to Act

In November 1990, the Commission on Jewish Education in North America released *A Time to Act*, a report calling for dramatic change in the scope, standards, and quality of Jewish education on this continent. It concluded that the revitalization of Jewish education—whatever the setting or age group—will depend on two essential tasks: **building the profession of Jewish education; and mobilizing community support for Jewish education.** The Council for Initiatives in Jewish Education (CIJE) was established to implement the Commission's conclusions.

Since 1992, CIJE has been working with three communities—Atlanta, Baltimore, and

Milwaukee—to create models of systemic change at the local level. A central tenet of CIJE is that policy decisions in education must be informed by solid data. These communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools. All the educational directors and classroom teachers were surveyed, and a sample of each was interviewed in depth. The goal: To create a communal plan of action to build the profession of Jewish education in each community and thereby develop a model for North American Jewish communities that wish to embark on this process.

Two years later, the initial results of this study are illuminating not only for the three communities but as a catalyst for reexamining the personnel of Jewish education throughout North America. Despite the differences among these communities, the findings in each are similar enough that we believe the profile of Jewish educators offered by the study is likely to resemble those of many other communities.

This policy brief summarizes the study's findings in a critical area: the background and professional training of teachers in Jewish schools (**Box 1**).

About the Jewish Educators of Atlanta, Baltimore, and Milwaukee

Teachers in the Jewish schools of these communities are predominantly female (84%) and American-born (86%). Only 7% were born in Israel, and less than 1% each are from Russia, Germany, England, and Canada. The large majority, 80%, are married. The teachers identify with a variety of Jewish religious denominations. Thirty-two percent are Orthodox, and 8% call themselves traditional. Twenty-five percent identify with the Conservative movement; 31% see themselves as Reform; and the remaining 4% list Reconstructionist and other preferences. Thirty-two percent work full-time in Jewish education (i.e., they reported working 25 hours per week or more), and about 20% work in more than one school.

Box 1

PROFESSIONAL TRAINING OF TEACHERS IN JEWISH EDUCATION

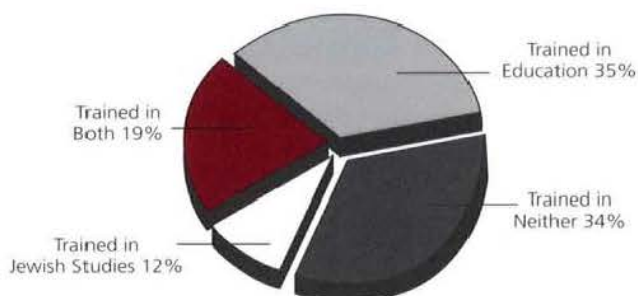


Fig. 1

Are teachers in Jewish schools trained as Jewish educators?

Most are not (**Fig. 1**). The survey indicates that only 19% have professional training in both education and Jewish studies. (In *The CIJE Study of Educators*, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.) Thirty-five percent have a degree in education but not in Jewish studies. Twelve percent have a degree in Jewish studies but not in education. And 34% lack professional training in both education and Jewish studies.

Does the teachers' training differ according to educational setting?

Generally, yes.

Training in education: Over 40% of teachers in each setting (pre-school, day school, and supplementary school) reported university degrees in education (**Table 1**). An additional 15% to 17% of pre-school and day school teachers have education degrees from teacher's institutes, as do 5% of supplementary school teachers. (These institutes are usually one- or two-year programs in lieu of university study.)

TEACHERS' BACKGROUNDS IN GENERAL EDUCATION

Degree in Education

Setting	From University	From Teacher's Institute
Day School	43%	17%
Supplementary	41%	5%
Pre-school	46%	15%
All Schools	43%	11%

Table 1

TEACHERS' BACKGROUNDS IN JEWISH STUDIES

Setting	Certified in Jewish Education	Major in Jewish Studies
Day School	40%	37%
Supplementary	18%	12%
Pre-school	10%	4%
All Schools	22%	17%

Table 2

Training in Jewish studies: Day school teachers of Judaica are more likely than teachers in other settings to have post-secondary training in Jewish studies. Still, only 40% of day school Judaica teachers are certified as Jewish educators; 37% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary (**Table 2**). In supplementary and pre-schools, the proportions are much smaller. Overall, only 31% of the teachers have a degree in Jewish studies or certification in Jewish education, and even in day schools only 60% have such training.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11%

of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education (**Figs. 2, 3; Box 2**).

TEACHERS' JEWISH EDUCATION BEFORE 13

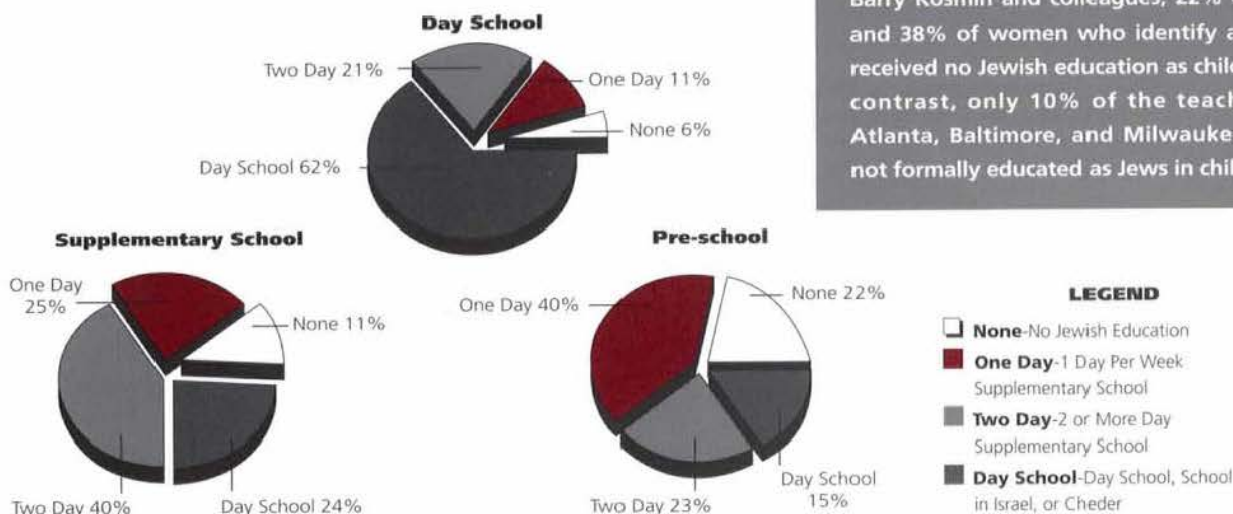


Fig. 2

According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr. Barry Kosmin and colleagues, 22% of men and 38% of women who identify as Jews received no Jewish education as children. In contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not formally educated as Jews in childhood.

TEACHERS' JEWISH EDUCATION AFTER 13

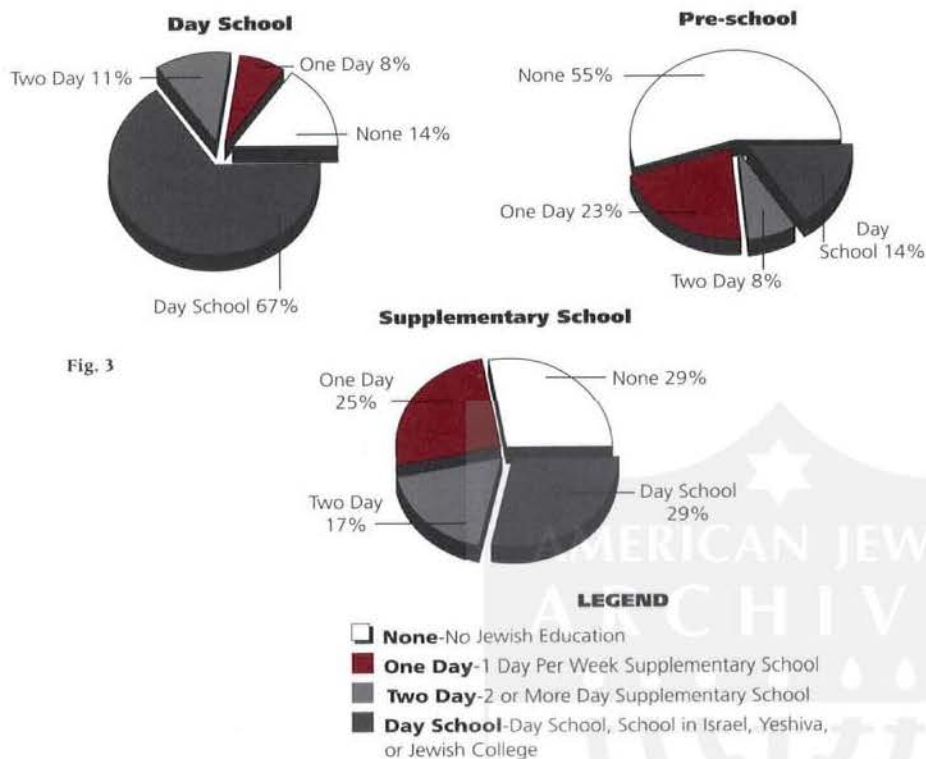


Fig. 3

One of the more startling findings is that many pre-school teachers are teaching Jewish subject matter to Jewish children—but are not themselves Jews. Overall, 10% of the teachers in Jewish pre-schools are not Jewish. In one community, the figure is as high as 21%.

Why is this the case? One pre-school director we interviewed shed light on the question:

I have an opening for next year. I have a teacher leaving who is not Jewish. I'm interviewing three teachers, two of whom are Jewish, one of whom is not. And to be frank with you...I should hire one [who is]...Jewish. Unfortunately, of the three people I am interviewing, the non-Jewish teacher is the best teacher in terms of what she can do in the classroom. So it creates a real problem.

In this instance, the Jewish candidates were better versed in Jewish content and were Jewish role models, but the non-Jewish applicant was more skilled as an educator, and that consideration carried more weight. Many pre-school directors described an acute shortage of qualified Jewish teachers.

Do present levels of in-service training compensate for background deficiencies?

No. Most teachers attend very few in-service programs each year. Eighty percent of all teachers were required to attend at least one workshop during a two-year period. Of these teachers, around half attended no more than 4 workshops over a two-year time span. (A workshop can range from a one-hour session to a one-day program.)

Pre-school teachers: These teachers typically attended 6 or 7 workshops in a two-year period, which is more than teachers in other Jewish settings (Fig. 4). Most pre-schools are licensed by the state, and teachers are required to participate in state-mandated professional development. Given the minimal background of many of these teachers in Judaica, however, present levels of in-service training are not sufficient.

Day school teachers: Although state requirements apply to general studies teachers in day schools,

Judaica teachers are not bound by state standards. We found little evidence of sustained professional development among the day school teachers we surveyed. On average, those who were required to attend workshops did so about 3.8 times every 2 years—or less than 2 workshops a year.

IN-SERVICE WORKSHOPS ATTENDED

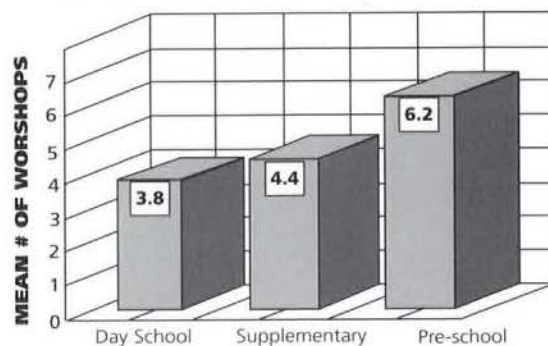


Fig. 4 **Note:** Average # of workshops in the last two years includes only those teachers who responded that they were required to attend workshops and excludes first-year educators.

Are teachers in Jewish schools committed to the profession of Jewish education?

How does this compare to standards in public education? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in our study engaged in about 29 hours of workshops over a five-year period (assuming a typical workshop lasts 3 hours). This is less than one-sixth of the requirement for state-licensed teachers in Wisconsin. (Despite variations among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

Supplementary school teachers: These teachers reported an average of 4.4 workshops in a two-year period. (There was some variation across communities in this finding.) But since most supplementary school teachers had little or no formal Jewish training after bar/bat mitzvah, and only about 50% were trained as educators, the current status of professional development for these teachers is of

pressing concern. Even those who teach only a few hours each week can be nurtured to develop as educators through a sustained, sequential program of learning.

Summary: Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have city-wide, one-day teacher conferences, and all three have some form of incentive for professional development. Still, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Even workshops that teachers find helpful are isolated events, lacking the continuity of an overall system and plan for professional development. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

Yes. Sixty-nine percent of full-time teachers view Jewish education as their career (Fig. 5). Even among part-time teachers (those working fewer than 25 hours a week), over half described Jewish education as their career. In supplementary schools, where almost no teachers are full-time educators, 44% consider Jewish education their career. In total, 59% of the teachers view Jewish education as their career.

JEWISH EDUCATION AS A CAREER?

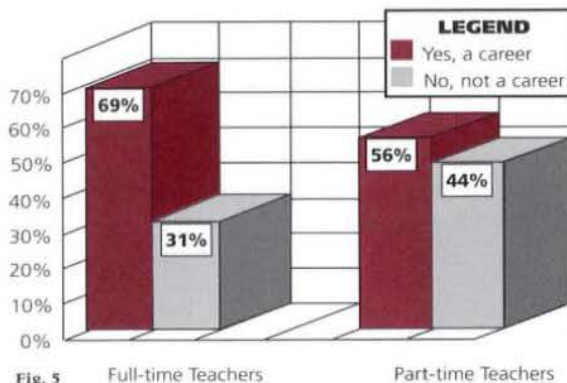


Fig. 5

TEACHERS' EXPERIENCE IN JEWISH EDUCATION

Years of Experience	Percentage of Teachers
One year or less	6%
Two to five years	27%
Six to ten years	29%
Eleven to twenty years	24%
More than twenty years	14%

Table 3

There is also considerable stability in the teaching force. Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators when they responded to the survey (Table 3). Sixty-four percent intend to continue teaching in the same positions, and only 6% plan to seek positions outside Jewish education in the near future.

Given the commitment of the teaching force in Jewish schools, investment in well-designed professional development for teachers can yield rich results.

A PLAN for ACTION

In Communities

How can a community design a comprehensive plan to improve its teaching personnel?

Like Atlanta, Baltimore, and Milwaukee, a community can profile its teachers and educational directors to learn precisely where their strengths lie and which areas need improvement. *The CIJE Study of Educators* module will become available for this purpose in 1995.

A community can then tailor a plan to meet the specific needs of its own educators. Such a plan should take into account:

a. **Content:** The plan should address the content needs of individual teachers in education, Jewish studies, and in the integration of the two.

b. **Differentiation:** The plan should address the distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings in which classroom education takes place—day schools, supplementary schools, and pre-schools.

c. **Systematic Training Opportunities:** One-shot workshops do not change teachers or teaching. Rather, seminars, courses, and retreats—linked to carefully articulated requirements, goals, and standards—should be offered in the context of a long-term, systematic plan for professional development.

d. **Community Incentives:** Any plan should motivate teachers to be involved in substantive, ongoing in-service education. Community-sponsored incentives for teachers' professional development include stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits. (One North American community, for example, bases its day school allocation on teacher certification and upgrading rather than on the number of students.)

e. **Teacher Empowerment:** The plan should allow opportunities for teachers to learn from each other through mentoring, peer learning, and coaching. Teachers should be encouraged to participate in the design of these training opportunities.

In addition to these components drawn from the study, a comprehensive communal plan should include the following elements:

f. **Leadership:** The plan should recognize what has been learned from educational research: The educational director is indispensable in creating a successful environment for teaching and learning. For teachers to implement change, they must be supported by leaders who can foster vision. These leaders must also be committed, knowledgeable, skilled—and engaged in their own professional development. In 1995, CIJE will release a policy brief on the background and professional training of the educational directors in the communities surveyed.

g. **Evaluation:** The plan should include the monitoring of ongoing initiatives in professional development to provide feedback to policy makers and participants, and the evaluation of outcomes.

h. **Compensation:** The plan should make it possible for qualified teachers who wish to teach full-time to be able to do so and receive both salary and benefits commensurate with their educational background, years of experience, and ongoing professional development. (Several North American communities have created the position of "community teacher," which enables a teacher to work in more than one setting, holding the equivalent of a full-time position with the appropriate salary and benefits.) A future CIJE policy brief will focus on issues of salary and benefits for Jewish educators.

Most important, a well-designed plan for the professional development of Jewish educators in a community is not only a way to redress teachers' lack of background. It is also a means of renewal and growth that is imperative for all educators. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas and techniques, and to be invigorated by contact with their colleagues.

At the Continental Level

As an ever-increasing number of communities are engaged in the creation and implementation of their individual plans, how can the major continental institutions and organizations address professional development from their own vantage points?

This effort should be spearheaded by those seminaries, colleges, and universities that offer degrees in Jewish education; by the denominational movements; and by those continental organizations whose primary mission is Jewish education. In collaboration with communal efforts, such educational institutions and organizations should design their own plans to conceptualize both in-service and pre-service training elements for the field.

They should also create professional development opportunities for educational leaders; expand training opportunities for educators in North America and Israel; and empower educators to have an influence on the curriculum, teaching methods, and educational philosophy of the institutions in which they work.

Continental institutions also contribute to building the profession of Jewish education by: energetically recruiting candidates for careers in Jewish education; developing new sources of personnel; advocating improved salaries and benefits for Jewish educators; and constructing career tracks in Jewish education.

The Jewish people has survived and flourished because of a remarkable commitment to the centrality of teaching and learning. The North American Jewish community has continued this commitment, with the result that Jews are among the most highly educated citizens on the continent. We need to bring the same expectations to Jewish education as we do to general education, for the sake of our unique inheritance.



About The CIJE Study of Educators

The CIJE Study of Educators is part of the Monitoring, Evaluation, and Feedback (MEF) initiative in the three Lead Communities. The study involved both a survey of the formal Jewish educators in each community, and a series of in-depth interviews with a more limited sample of educators. The questionnaire was developed after reviewing earlier instruments that surveyed Jewish education, with many questions adapted from *The Los Angeles BJE Teacher Census* (1990).

The survey was administered in spring 1993 or fall 1993 to all Judaica teachers at all Jewish day schools, supplementary schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey administration. Teachers completed the questionnaires and returned them at their schools. (Some teachers who did not receive a survey form at school were mailed a form and a self-addressed envelope, and returned their forms by mail.) Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of almost 1000 respondents. (A parallel survey form was administered to educational directors; those data will be analyzed in a future report.)

Technical Notes

In total, 983 teachers responded out of a total population of 1192 in the three communities. In general, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first if hours were the same for two types of settings). Each teacher is counted only once. If teachers were counted in all the settings in which they teach, the results would look about the same, except that supplementary

The interview questions were designed by the MEF Research Team. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as with educational directors and educators at central agencies and institutions of Jewish higher learning. In total, 125 educators were interviewed, generally for one to two hours. CIJE field researchers conducted and analyzed the interviews.

The questionnaire and the interview protocols will be available for public distribution in 1995.

This policy brief was prepared by CIJE's MEF Research Team: Adam Gamoran; Ellen Goldring; Roberta Louis Goodman; Bill Robinson; and Julie Tammivaara. The authors acknowledge the assistance of Nancy Hendrix, Demographic Data Consultants. They appreciate the efforts of Lauren Azoulai and Janice Alper (Atlanta); Chaim Botwinick (Baltimore); and Ruth Cohen (Milwaukee). They are grateful for the guidance of the MEF Academic Advisory Committee: James Coleman; Seymour Fox; Annette Hochstein; Stephen Hoffman; and Mike Inbar. They also acknowledge the help of the CIJE staff. The authors are especially thankful to the Jewish educators who participated in the study.

school teachers would look more like day school teachers, because 61 day school teachers also work in supplementary schools.

Missing responses were excluded from calculations of percentages. Generally, less than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education. In two communities, many teachers left this blank, apparently because they were not sure what certification meant. On the assumption that teachers who did not know what certification meant were not themselves certified, for this item only we calculated percentages based on the total who returned the survey forms, instead of the total who responded to the question.

„והודעתם לבניך ולבני בניך“

*“And you shall teach them to
your children and to
your children’s children.”*

—Deut. 4:9

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