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AMERICAN JEWISH ARCHIVES

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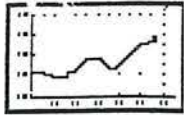
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Milwaukee, Wis. Final report. Educator Survey. Milwaukee Jewish Federation, undated.

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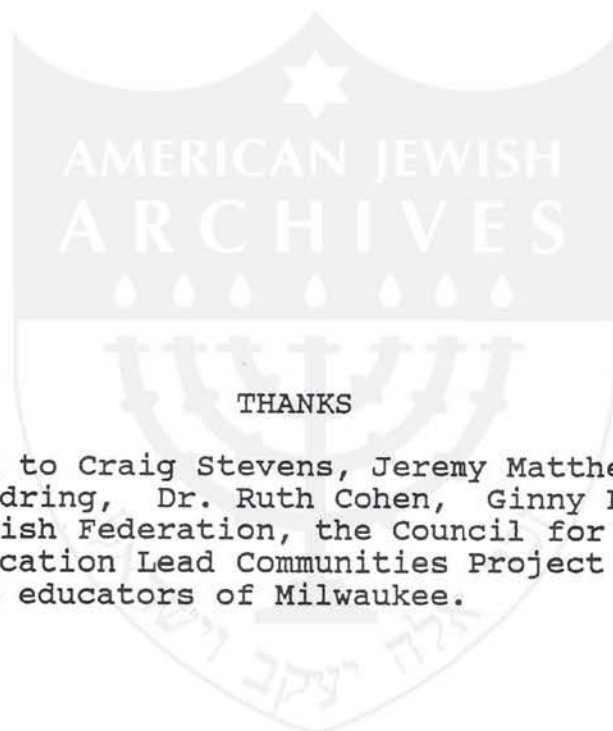
Robert Wyatt, PhD



FINAL REPORT

EDUCATOR SURVEY

MILWAUKEE JEWISH FEDERATION



THANKS

Thank you to Craig Stevens, Jeremy Matthews-Taylor, Dr. Ellen Goldring, Dr. Ruth Cohen, Ginny Levi, the Milwaukee Jewish Federation, the Council for Initiatives in Jewish Education Lead Communities Project staff, and to the Jewish educators of Milwaukee.



AMERICAN JEWISH ARCHIVES

INTRODUCTION AND PURPOSE

Milwaukee is one of three communities in North America which were selected to participate in the Council for Initiatives in Jewish Education Lead Communities Project. The Jewish Federations of the chosen cities have administered questionnaires to all faculty members in the schools of their communities as part of the Project's Educator Survey. This report summarizes responses from the schools in Milwaukee.

The aim of the survey is to obtain information from Jewish educators about their professional lives, interests, and needs so that recommendations for the improvement of Jewish education can be made. Demographic Data Consultants, an independent research firm in Nashville, Tennessee was engaged to be responsible for data entry, coding, verification, and for the statistical analysis of the data using the Statistical Package for the Social Sciences. Dr. Ruth Cohen of the Milwaukee Jewish Federation and Dr. Ellen Goldring of the Department of Educational Leadership and the Vanderbilt Center for Public Policy have worked closely with Dr. Nancy Hendrix, the principal of Demographic Data Consultants in the preparation of this report.

METHODOLOGY

The Milwaukee Jewish Federation distributed questionnaires to all faculty members in day schools, supplementary schools, and preschool programs. Day school teachers of secular subjects were not included in this study. However, non-Jewish preschool teachers were included. In each school, a faculty meeting was convened, and questionnaires were distributed. Dr. Ruth Cohen attended each meeting in order to explain the survey of Jewish Educators and to distribute the questionnaire.

Faculty members completed the forms at the meeting and returned them at that time to Dr. Cohen. Those teachers absent from the meeting were mailed a copy of the questionnaire along with a self-addressed envelope. A list of teachers not responding was sent to principals who were asked to contact those teachers in order to remind them to complete the survey forms. Any teachers still not responding after receiving reminders from their principals were called by the Milwaukee Jewish Federation staff.

Teachers were asked to answer questions frankly and received assurance that responses were confidential. No individual names were on the survey forms, and researchers did not have or need access to lists of educators. Thus individual anonymity, as well as confidentiality was protected as far as Demographic Data Consultants is concerned. Neither individuals nor communities are identified in this report. Communities are referred to by letters only.

Efforts of the Federation and schools resulted in 185 questionnaires being returned, an average return rate of 88.6% per school. The actual rate of return school by school is shown below. Note that some faculty members teach at more than one school. The figure in parentheses by the number of responses is the count of faculty members at the indicated school who had already completed the survey elsewhere. Letters are used in lieu of school names to insure confidentiality.

RETURN RATE

SCHOOL	# FACULTY	# RESPONSES	% RETURN
A	14	10 (+2)	86%
B	2	2	100%
C	16	14 (+2)	100%
D	32	19 (+4)	72%
E	34	26 (+1)	79%
F	24	18 (+5)	96%
G	6	6	100%
H	24	17 (+4)	88%
I	8	6 (+1)	88%
J	11	10 (+1)	100%
K	38	28 (+3)	79%
L	6	6	100%
M	8	8	100%
N	5	4	80%
O	4	2	50%
P	9	9	100%

PROFILES OF MILWAUKEE TEACHERS

GENERAL BACKGROUND

A Milwaukee educator selected at random from among the survey population would most likely be an American Jewish woman, married, having just celebrated her 40th birthday. However, this composite hides the diversity of the group. There is much variation in demographic characteristics as well as in opinions, attitudes, goals, and talents.

Age was not given by a majority (61.6%) of the respondents. This omission can likely be attributed to the manner in which the survey was formatted and stapled together. The age question appears on a single line at the top of page 14, and is easily overlooked. Those who found the question range in years from 21 to 77. Half are above 39 and half below. The arithmetic average of the ages is 40.7. The standard deviation is 13.6. The distribution of ages is trimodal with clusters at 23, 39, and 43.

Women are considerably more numerous (80.4%) than men among Milwaukee Jewish educators. Males make up slightly under one-fifth (19.6%) of those completing the questionnaire.

Almost ninety percent (87.8%) were born in the United States. The next most popular region of origin is Israel with four percent (4.4%) of the teachers having been born there. Three educators (1.7%) are from Russia, two (1.1%) are Canadian by origin, and one each came from England, Germany, and Czechoslovakia.

Most of Milwaukee's Jewish educators are part of intact families. Almost eighty percent (79.7%) are married. Only between four and five percent (4.4%) are divorced. Seven educators (3.8%) are widowed. Twelve percent (12.1%) have never married.

Ninety-one percent (91.3%) of those answering the question say they have Jewish spouses. Almost 19 percent (18.9%) of the educators did not answer the question, in most cases because they are not married. Along with Jewish educators, there are eight non-Jewish preschool teachers who completed questionnaires.

AFFILIATION AND OBSERVANCES

The background of the Milwaukee Jewish educators surveyed is homogeneous in some respects and diverse in others. While only six of the 185 respondents are converts to Judaism, the educators represent a variety of religious affiliations. The largest group is Orthodox with forty-five percent (45.1%) of the educators, followed by Reform and Traditional. The smallest group is of Community affiliation (1.1%). The table below details other Jewish groups.

JEWISH AFFILIATION

	#	%	CUMULATIVE %
ORTHODOX	78	45.1%	45.1%
REFORM	41	23.7%	68.8%
TRADITIONAL	33	19.1%	87.9%
CONSERVATIVE	11	6.4%	94.3%
JEWISH COMMUNITY CENTER	5	2.9%	97.2%
RECONSTRUCTIONIST	3	1.7%	98.9%
COMMUNITY	2	1.2%	100.0%
NO ANSWER	12	MISSING	

Not surprisingly, the vast majority of Jewish educators in Milwaukee are members of a synagogue. Eighty-five percent of the 183 teachers answering the question say that they belong to a synagogue. Most (72.5%) educators teaching in supplementary schools teach in the synagogues to which they belong.

Three-fourths (75.1%) of Jewish educators report that they usually light candles in their home on Friday. Ninety percent (90.3%) attend a seder in their home or somewhere else. Forty percent keep kosher at home. Ninety-one percent (90.8%) usually light candles for Hanukkah. Eighty-one percent (81.1%) fast on Yom Kippur.

When asked to check off on a list which rituals are observed in their homes, less than half (42.7%) of the educators checked "observe Sabbath."

*how many are
Orthodox, Conserv., Reform
On K-ek-
Where do teachers teach?*

*what does
"fraternal" mean?*

*Compare
to
NJPS*

*does this
mean -
only Orthodox
checked Sabbath?*

in the 183 teachers, 100%

Nearly all educators (91.9%) attended the synagogue during High Holidays this past year. Answers to other questions confirmed that educators, like many other synagogue members, are more likely to be found in the synagogue on holidays than throughout the year. Less than half (44.3%) went to the synagogue on Shabbat at least twice a month last year, while two-thirds (66.5%) attended on such holidays as Sukkot, Passover, or Shavuot. Slightly over one third (34.1%) build a Sukkah in their home.

Israel's independence is better observed than minor fast days. Less than one-third (28.6%) of educators fast on Tisha B'av and minor fasts like Ta'anit Esther. More than half (51.4%) celebrate Israeli Independence Day. Over one-tenth (13.5%) attend synagogue daily. This percentage includes rabbi teachers.

A summary measure of the total number of rituals kept was developed. For the summation, each observance is given equal weight. About half (48.1%) of the educators keep 10-12 rituals. Over one-fifth keep 13-15. Sixteen percent (16.0%) observe 7-9. The less strict are less numerous. A tenth regularly keep 4-6, and less than 2 percent (1.7%) observe only 1-3. The most frequent response, the mode, is 12 observances kept.

RESPONDENTS' JEWISH SCHOOLING

JEWISH SCHOOL ATTENDED BEFORE 13 YEARS OF AGE

SCHOOL	#	%	CUMULATIVE %
Sunday School	44	24.9%	24.9%
Supplementary/Talmud/Torah	48	27.1%	52.0%
Day School	30	16.9%	68.9%
School in Israel	7	4.0%	72.9%
Cheder	3	1.7%	74.6%
Hebrew School	6	3.4%	78.0%
Public School	1	0.6%	78.5%
Other	7	4.0%	82.5%
None	31	17.5%	100.0%
Missing	8	MISSING	

*by movement
affiliation*

JEWISH SCHOOL ATTENDED AFTER 13 YEARS OF AGE

SCHOOL	#	%	CUMULATIVE %
Confirmation	47	27.3%	27.3%
Two or More	22	12.8%	40.1%
Day School	12	7.0%	47.1%
School in Israel	20	11.6%	58.7%
Jewish College	7	4.1%	62.8%
Yeshiva	5	2.9%	65.7%
Other	10	5.8%	71.5%
None	49	28.5%	100.0%
Missing	13	MISSING	

by movement affiliation?

The information in each of the two tables above was summarized. Then the relationship between Jewish schooling before thirteen and after thirteen could be more easily examined so that the total amount of Jewish schooling could be seen. Crosstabulations of questions about Jewish schooling at various stages of life reveal that sixteen percent of the Jewish faculty studied have had no formal Jewish schooling at all, either before or after thirteen years of age. Thirty-eight percent have minimal schooling, i.e. Sunday School before thirteen, and after thirteen, one day supplementary school or none. Twenty-eight percent have some full-time Jewish schooling (supplementary school before thirteen and after thirteen, Sunday School, confirmation, supplementary-Talmud-Torah school, or Yeshiva). Only eighteen percent have full-time Jewish schooling, including day school before thirteen, and Hebrew High School, Israel, Jewish College, and Yeshiva after thirteen.

ISRAEL

Celebrating Israel's independence day is only one part of the involvement of Jewish educators in the life of Israel. Sixty-five percent (64.8%, n=182) of Milwaukee Jewish educators have visited Israel, and close to half (45.7%) of those have lived in Israel for three months or more.

*by movement
analysis
in terms of
affiliation
also by where
they teach?*

*Break down
by movement
and by
where
they teach*

SUMMER CAMP

Attending summer camp is a kind of training and recreational experience that many Jewish educators have in common. Ninety teachers, or half (50.8%, n=177) of the respondents have attended camp in the summer. The number of summers spent in Jewish camp ranges from 1 to 15. The mean, or arithmetic average, was 4.1 summers, but this number is influenced by those few who went to camp a lot. While half of those going to summer camp went for three or more summers, the largest group went for only two summers.

INCOME

FAMILY INCOME			
INCOME	#	%	CUMULATIVE %
\$30,000 OR LESS	34	22.5%	22.5%
\$31,000-\$45,000	42	27.8%	50.3%
\$46,000-\$60,000	31	20.5%	70.9%
\$61,000-\$75,000	21	13.9%	84.8%
OVER \$75,000	23	15.2%	100.0%
NO ANSWER	34	MISSING	

The most frequent family income bracket chosen is that between \$31,000 and \$45,000. The next largest group makes \$30,000 per family annually. One fifth of the families studied earn between \$46,000 and \$60,000. The two smallest income groups are the most affluent ones, those whose family incomes are between \$61,000 and \$75,000 and those in the over \$75,000 strata.

SALARY AT THE FIRST SCHOOL

	#	%	CUMULATIVE %
LESS THAN \$1000	8	4.7%	4.7%
\$1000-\$4999	75	44.1%	48.8%
\$5000-\$9999	18	10.6%	59.4%
\$10000-\$14999	25	14.7%	74.1%
\$15000-\$19999	11	6.5%	80.6%
\$20000-\$24999	13	7.6%	88.2%
\$25000-\$30000	4	2.4%	90.6%
OVER \$30000	16	9.4%	100.0%
NO ANSWER	15	MISSING	

Three-fifths (59.4%, n=170) of Milwaukee Jewish educators earn salaries of less than \$10,000 teaching at the first school at which they work. Forty-four percent (44.1%) make less than \$5,000 at the first school. Those making over \$30,000 constitute less than one-tenth (9.4%) of teachers. Fifteen percent (14.7%) earn between \$10,000 and \$14,999 and fourteen percent (14.1%) earn between \$15,000 and \$24,999. Two percent (2.4%) fall in the \$25,000-\$30,000 salary range.

More than nine-tenths (92.1%) of educators receiving a second salary report receiving less than \$5000 per year from the second school. Eighteen (18.4%) are paid less than \$1000 by the second school, and about three-fourths (73.7%) have salaries between \$1000 and \$4999. Five percent (5.3%) make between \$5000 and \$9999 from the second school. About three percent (2.6%) supplement their salaries by \$15,000 to \$19,999 per annum.

The importance of the income earned by Jewish educators from their work in Jewish education varies from household to household. For between a fourth and a fifth (23.6%, n=174) of Jewish educator households, the income received from Jewish education is the main source of income for their household. For another two-fifths (41.4%), the income earned is an important source of additional income for the household. For just over a third (35.1%), the income received is insignificant to total household income.

TRAINING

HIGHEST LEVEL OF EDUCATION	#	%	CUMULATIVE %
HIGH SCHOOL GRADUATE	3	1.6%	1.6%
SOME COLLEGE	24	13.1%	14.7%
COLLEGE GRADUATE	45	24.7%	39.4%
SOME GRADUATE COURSES	31	16.9%	56.3%
GRADUATE OR PROFESSIONAL DEGREE	61	33.3%	89.6%
TEACHER TRAINING INSTITUTE	19	10.4%	100.0%

More than half (56.3%) of the Jewish educators of Milwaukee who completed the questionnaire had received some graduate training. One tenth (10.4%) marked "teacher training institute" as the highest level of education achieved. One third (33.3%) selected "graduate or professional degree" as the highest level completed. The frequencies for education levels are listed below.

Educators listed their majors for each degree that they received. Almost half (46.5%) of the 134 reporting at least one degree in this section listed education as the first major. Included were speech education, school psychology, art education curriculum and instruction, music education, reading, and special education, among others. Six percent majored in Judaica, Hebrew, or related courses. Seven and one-half percent specialized in social work, behavioral science, or communal work. Forty percent (40.3%) were in other fields including such diverse specialties as nursing, mathematics, English literature, geography, and biostatistics.

Jewish studies are more likely to be a major for those listing more than one degree. Of the 53 listing a second degree, almost half (47.2%) specify education as their major. Eleven percent (11.3%) choose Judaica, Hebrew, etc. Nine percent (9.4%) are in the social work area, and a third (32.1%) list another subject.

The twelve respondents having three or more degrees chose education for their major with the third degree in forty-two percent of the cases (41.7%). One fourth (25%) majored in Judaica, Hebrew, and related areas. One third (33.3%) have other majors.

Slightly more than one-fifth (21.6%) of those responding are specifically certified in Jewish education. Over two-fifths (43.8%) have certificates in general education. One respondent specifies certification in art education, one in music education, one in special education, and one in early childhood education among other professional licenses or certifications. Two received their certification in Israel, one for foreign languages and one for teaching. Library science, day care, learning disabilities, nursing, teaching English to adults, and school psychology are also listed in the "other" category.

The next table summarizes the information on those having at least one degree in education and those having at least one degree in Jewish ~~education~~ ~~studies~~.

DEGREES AND CERTIFICATES

	#	%
AT LEAST ONE DEGREE IN EDUCATION	92	50.0%
AT LEAST ONE DEGREE IN JEWISH STUDIES	17	9.0%

WORK SETTINGS

PREVIOUS WORK EXPERIENCE

The next table indicates teachers' previous work experience.

SETTING	POSITION	#	%
SUPPLEMENTARY SCHOOLS	AIDE	18	9.7%
	TEACHER	116	62.7%
	SUPERVISOR	6	3.2%
	SPECIALIST	14	7.6%
	PRINCIPAL	5	2.7%
	OTHER	9	4.9%
DAY SCHOOLS	AIDE	12	6.5%
	TEACHER	66	35.7%
	SUPERVISOR	3	1.6%
	SPECIALIST	6	3.2%
	PRINCIPAL	5	2.7%
	OTHER	11	5.9%
DAY/RESIDENTIAL CAMP	COUNSELOR	45	24.3%
	SPECIALIST	11	5.9%
	UNIT LEADER	6	3.2%
	DIVISION HEAD	8	4.3%
	DIRECTOR	10	5.4%
	OTHER	9	4.9%
JEWISH COMMUNITY CENTER	GROUP WORKER/TEACHER	25	13.5%
	PROGRAM DIRECTOR	4	2.2%
	DEPARTMENT HEAD	2	1.1%
	DIRECTOR	0	0.0%
	OTHER	10	5.4%
PRESCHOOL	ASSISTANT TEACHER	20	10.8%
	TEACHER	41	22.2%
	DIRECTOR	2	1.1%
	OTHER	7	3.8%
INFORMAL EDUCATION/YOUTH WORK	GROUP ADVISOR	24	13.0%
	YOUTH DIRECTOR	23	12.4%
	TUTOR	2	1.1%
	MUSIC	1	0.5%
	OTHER	10	5.4%
ADULT EDUCATION	TEACHER	41	22.2%
	PROGRAM DIRECTOR	6	3.2%
	TUTOR	1	0.5%
	OTHER	3	1.6%

Educators were asked to document their experience in Jewish education by checking off all positions which they had held. The position held by the most faculty in the past is teacher in a supplementary school. Teaching in a day school is the next most frequent experience checked, followed by being a counselor in a Jewish day/residential camp. Teaching in preschool and in adult education tie for the positions held next most often by Jewish educators. It is easy to see from the above table the wealth and variety of the experience of those in this field. Not one educator skipped this question.

Respondents were asked in more detail about experience tutoring students. Forty-five faculty members, or 26% of the 173 persons who answered the question, tutor students in Hebrew or Judaica. The number of students taught ranges from 1 to 15. Most tutors have only one or two students, but others have enough for a small class.

Fifty-seven percent (56.7%, n=180) of the Jewish teachers have worked in general education. Of those reporting the number of years that they have spent in the field, about one third (34.8%) have spent one to five years. Almost another third (30.4%) has spent six to ten years. Twenty-three percent (22.8%) have between 11 and 20 years experience in general education, and twelve percent have more than 20 years in the area.

PRESENT WORK SETTINGS

PROGRAMS

PROGRAM TYPE	# AT SCHOOL 1	# AT SCHOOL 2
DAY SCHOOL	60	5
ONE DAY SUPPLEMENTARY SCHOOL	44	9
TWO OR MORE DAYS SUPPL. SCHOOL	34	18
PRESCHOOL	38	3
ADULT EDUCATION	10	7
OTHER	5	3

More
day school
teachers
than
suppl.

At the first school at which respondents teach, the day school setting is most common, while two or more days supplementary schools predominate at second schools. One day supplementary schools are the second most likely setting

in which to find Jewish educators at both first and second schools. At the first school, educators are clustered next in preschools, followed by two or more days supplementary schools. Adult education is less prevalent at either the first or second school than settings already enumerated. Since respondents could check all that applied, the numbers in the tables immediately below and above this paragraph do not sum to the number of teachers per school.

AFFILIATION OF SCHOOL-FIRST SCHOOL

AFFILIATION	#	%
REFORM	54	41 are Reform 32.9%
CONSERVATIVE	27	"Cons 16.5%
TRADITIONAL	5	33 "Trad 3.0%
ORTHODOX	34	78 are Ortho 20.7%
COMMUNITY	25	15.2%
JEWISH COMMUNITY CENTER	16	9.8%
OTHER (INCLUDING PUBLIC)	3	1.8%
NO ANSWER	21	MISSING
TOTAL	185	100.0%

There is not a perfect match between the affiliation of teachers and the affiliation of schools. While the plurality of Jewish educators are of Orthodox affiliation, the plurality of schools are Reform affiliated. About one third of first schools are Reform, with Orthodox accounting for the next largest group, over one-fourth of the first schools. Conservative schools are next most numerous, followed by Community-affiliated institutions. Jewish Community Centers make up about one-tenth of the learning centers, and schools with Traditional affiliation, three percent.

For those teaching at an additional school, Reform affiliations predominate even more, with two-fifths of second schools (n=39) being of the Reform tradition. Conservative affiliations are second with over a fifth of second schools. Jewish Community Centers and Orthodox schools are tied for third with thirteen percent each. Community schools are next with eight percent, and Traditional schools account for about five percent of second schools.

Jewish Community Center - Reform setting

Many Jewish teachers in the Milwaukee area perceive themselves to be career professionals. Fifty-five percent (55.3%, n=179) say that they have a career in Jewish education. While three-fourths (75.4%, n=179) work in one school, many work in several.

IN HOW MANY JEWISH SCHOOLS DO YOU WORK ?

# OF SCHOOLS	# OF TEACHERS	%
ONE	135	75.4%
TWO	38	21.2%
THREE	5	2.8%
FOUR	1	.6%
TOTAL	179	100.0%

"Relation
shown
"career
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Those who work in more than one school were asked, "If you teach in more than one setting, do you do so in order to earn a suitable wage?" This question splits the group of teachers almost in half. Forty-nine (48.8%) say "yes," and fifty-one (51.2%) say "no."

The table below shows the distribution of teachers by the number of hours they work in the first work setting. The majority (55.1%) work at one school for fewer than ten hours. Eight (4.3%) work more than 40 hours at one school.

HOURS	# TEACHERS	%	CUMULATIVE %
0-10	102	55.1%	55.1%
11-20	22	11.9%	67.0%
21-30	17	9.2%	76.2%
31-40	36	19.5%	95.7%
41 PLUS	8	4.3%	100.0%

The forty-four teachers who worked at a second school included seven (15.9%) who worked between 11 and 20 hours at the second school and 37 who worked ten or fewer hours there. Six who worked at three or more schools worked no more than ten hours extra per school.

There is a strong relationship between program, or setting, and working full time. Only three percent (2.9%) of educators who teach in supplementary schools, whether one day or two or more days, are full time. A third (32.7%) of teachers in day schools are full time and forty-six percent (45.9%) of preschool educators teach full time. For those in adult education and other settings, the proportion is greater than half, with fifty-three percent (53.3%) working more than thirty hours a week. The relationship between setting and full-time employment is statistically significant at the .01 level.

What we mean by full time

I don't understand this

PRIMARY SUBJECT TAUGHT

PRIMARY SUBJECT	# AT SCHOOL 1	# AT SCHOOL 2
HEBREW	46	12
JUDAICA/HEBREW	29	4
JUDAICA/ENGLISH	101	21
BAR-BAT MITZVAH	11	4
SECULAR	28	5
ART	3	3
JEWISH HISTORY	2	0
STORY TELLING	2	0
MUSIC	6	2
TALMUD	4	0
KINDERGARTEN/PRESCHOOL	5	0
OTHER	16	2

The number of faculty members who teach Judaica in English far outnumbers any other subject group at both the first and second school. Hebrew is the subject that comes next when ranked by those teaching in the area. Again this is not merely a first school phenomenon; Hebrew language teachers outnumber all others except teachers of Judaica at both the first and second schools. In first schools large numbers of teachers also teach Judaica in Hebrew and secular subjects.

is this in day or sup school?

SETTING AND CERTIFICATION

Thirty-five percent of those with certification in education teach in day schools. One third teach in supplementary schools. Seventeen percent are in preschool education, and fifteen percent teach in adult education or other settings. Thirty-two percent, less than one third of those certified in education, teach full time.

BENEFITS

	AVAILABLE	%	RECEIVE	%	NEITHER	%
FREE TUITION	54	29.2%	33	17.8%	98	53.0%
DAY CARE	23	12.4%	10	5.4%	152	82.2%
FREE SYNAGOGUE MEMBERSHIP	33	17.8%	41	22.2%	110	59.5%
SYNAGOGUE PRIVILEGES	3	1.6%	17	9.2%	165	89.2%
CONFERENCE MONEY	70	37.8%	50	27.0%	65	35.1%
SABBATICAL	4	2.2%	8	4.3%	173	93.5%
DISABILITY	20	10.8%	9	4.9%	156	84.3%
HEALTH	25	13.5%	28	15.1%	132	71.4%
PENSION	22	11.9%	18	9.7%	145	78.4%

Educators are most likely to receive money to go to conferences and free or reduced synagogue membership. They are least likely to receive disability benefits, sabbaticals, and day care.

TRAVEL

To get to the first school where they work Milwaukee educators drive anywhere from less than a mile to 62 miles. The average distance traveled is 5.4 miles for school number one. Those traveling to a second school travel between a fraction of a mile and 25 miles. The average distance driven is the same as for the first school, between five and six miles (5.4). There is less variance in the distance driven by those going to a second school.

ADVANTAGES AND DISADVANTAGES FOR EDUCATORS AT TWO OR MORE SCHOOLS

FACTOR	MEAN SCORE
PROGRAM VARIETY	1.725
DISTANCE	1.757
CLASSROOM AUTONOMY	2.118
ADJUSTMENT TO EXPECTATIONS	2.333
FACULTY MEETINGS	2.459
PREPARATION TIME	2.513

Respondents who teach in multiple settings were asked to designate a number of factors as advantages or disadvantages from their own perspectives. Rating a variable as 1 means that the educator considers the factor in question to be "a definite advantage." If instead the variable is "somewhat an advantage," it receives a 2. A score of 3 means that something is "somewhat a disadvantage," and 4 is for "a definite disadvantage."

Program variety is ranked higher on the average than "somewhat an advantage" and higher than all other factors, but it is still not primarily seen as "a definite advantage." Distance between settings is not seen as a disadvantage. It is rather seen more positively than "somewhat an advantage." Perhaps those who take two jobs often enjoy the drive.

Classroom autonomy is seen as a little less than "somewhat an advantage," or rather at least some teachers see it as a disadvantage. Adjusting to different expectations at different settings is between an advantage and a disadvantage. It is more of an advantage, however, than scheduled faculty meetings and in-service meetings which clearly have negative connotations to some. Preparation time for classes is closer to "somewhat a disadvantage" than to "somewhat an advantage" with teachers on both sides of the fence about the time necessary to teach at multiple settings.

STABILITY

Almost sixty percent (59.2%) of the teachers have been in their current setting from one to five years including the current year. A quarter (21.8%) have been in the same setting for six to ten years. Twelve percent (12.3%) have held their post for between 11 and 20 years, and less than one tenth (6.7%) have more than twenty years tenure.

57 x 11^e
177
it
setting

While not all teachers have lived in the same Jewish community for their entire life, there is a great deal of continuity among the faculty in the Milwaukee area. Forty-two percent (41.8%) of teachers have been in the same Jewish community for one to five years. Twenty-eight (27.2%) were in the same community between six and ten years ago. Seventeen percent (16.9%) have not moved in 11 to 20 years, and almost fourteen percent (13.6%) have been serving their community for more than two decades.

Total years of experience in the field of Jewish education is extensive in the Milwaukee Jewish faculty community. The largest group, close to one third (30.9%, n=178)) has from six to ten years experience in the field. Twenty-nine percent (29.2%) have a total of between one and five years. Twenty-three percent have been working in Jewish education for between 11 and 20 years, and almost seventeen percent (16.9%) have more than 20 years of experience.



CAREERS IN JEWISH EDUCATION

RECRUITMENT

All teachers teaching more than thirty hours per week are considered full-time educators for the purposes of this report. Some respondents considered themselves to be part-time teachers if they taught less than forty hours a week, while others who taught less than thirty hours considered themselves full-time. Thus, Demographic Data Consultants recoded the data based on actual hours of teaching time in order that a consistent standard could be applied. Forty-six of the teachers, or one-fourth (24.9%), work full time. One hundred thirty-nine, or three-quarters teach part time.

Forty-seven percent (46.7%) of the thirty teachers who teach in more than one school, are part time and responded to the question, "If you had the opportunity to teach full time" what would you prefer? say that they would rather teach in one school. Seven percent (6.7%) express a preference for teaching in several schools. Another forty-seven percent (46.7%) say that they prefer not to teach full time. | *

One of the questions on the survey is, "People become Jewish educators for a variety of reasons. To what extent were the following reasons important to you when you first made a decision to enter the field of Jewish education?" In order to summarize the answers to the query, which had ten reasons listed as possible responses, we developed four subscales from the responses.

Service to the Jewish community, teaching about Judaism, learning more about Judaism, and love for Judaism became the scale, JUDAISM. Supplementary income and part-time nature of the profession became the NATURE scale. Recognition as a teacher and opportunity for career advancement formed the scale, SCAREER; and working with children became the CHILD scale. The average score of teachers on each subscale is given in the table below.

Since each reason for entering the profession could be ranked from one to four with one being very important and four being very unimportant, the lower the mean (average) score, the more important the set of items in the particular scale.

REASONS FOR BECOMING JEWISH EDUCATOR

SCALE	MEAN
CHILD	1.262
JUDAISM	1.596
NATURE	2.182
SCAREER	2.602

Working with children is the most important reason for becoming a Jewish educator. Comments help to illustrate the importance. "I have a natural magnetism to children, and they have it towards me," one teacher writes. "Unifying children with Jewish values is my goal," says another. "I want to be an example for my children," one explains further. Along the same lines, a colleague says, "I wanted to be a role model for my child."

Next in importance are reasons related to Judaism, followed by the nature of the profession and career considerations. One educator offers, "I wanted to spread the Torah in America." Another explains simply, "I had a love of teaching." A fellow mentions "love of music." One wants "involvement in my synagogue" and another likes "being among Jews."

Other considerations enumerated include "going to Israel," "fun," "the availability of the position at a time in my life when I wanted a permanent, part-time position," and "to spend more time with my wife." Finally an educator states, "I came to the center because a neighbor called me. I needed a job."

While reasons related to the nature of the profession, i.e. earning supplementary income and the part-time nature of the profession are important to Milwaukee Jewish educators as a whole, they rank below both reasons related to children and Judaism in importance. Nevertheless, the nature of the profession is more important to most educators than career considerations such as advancement and recognition in the profession. These reasons are balanced between important and somewhat unimportant on the scale from very important to very unimportant and rank lowest of all sets of reasons for entering Jewish education.

Teachers with certification in education are much more likely to state that they have a career in Jewish education than that they do not have a career in Jewish education. Eighty-one percent of those with education certifications say that they are career Jewish educators.

HOW DID YOU FIND YOUR TEACHING POSITION?

	SCHOOL 1 #	%	SCHOOL 2 #	%
CENTRAL AGENCY FOR JEWISH EDUCATION	1	0.6%	0	0.0%
GRADUATE SCHOOL PLACEMENT	1	0.6%	0	0.0%
NATIONAL PROFESSIONAL ASSOCIATION	3	1.8%	1	2.4%
FRIEND/MENTOR	51	30.4%	7	17.1%
SCHOOL RECRUITMENT	56	33.3%	16	36.4%
APPROACHED SCHOOL DIRECTLY	39	23.2%	12	27.3%
NEWSPAPER AD	9	5.4%	3	6.8%
OTHER	8	4.8%	2	4.5%
NO ANSWER	0	MISSING	3	MISSING
TOTAL	185	100.0%	44	100.0%

In one third of the teachers' cases, they obtained their positions after having been recruited by the schools where they are presently teaching. Almost another third (30.4%) found out about the position they hold through a friend or mentor. Twenty-three percent (23.2%) approached the school directly. While these figures and the table apply to the first school in which educators taught, the mechanisms used for finding teaching positions are essentially the same in the second schools. Recruitment by the school, referral by friends and mentors, and approaching the school directly are most frequently used.

FACTORS AFFECTING DECISION TO WORK AT SCHOOL 1 IN ORDER BY # OF TEACHERS CHOOSING FACTOR

HOURS AND DAYS AVAILABLE	132
RELIGIOUS ORIENTATION	107
LOCATION	106
REPUTATION OF SCHOOL AND STUDENTS	97
SALARY	73
FRIENDS WHO TEACH THERE	62
MY OWN SYNAGOGUE	58
OTHER	14

FACTORS AFFECTING DECISION TO WORK AT SCHOOL 2
IN ORDER BY # OF TEACHERS CHOOSING FACTOR

HOURS AND DAYS AVAILABLE	34
LOCATION	23
REPUTATION OF SCHOOL AND STUDENTS	20
RELIGIOUS ORIENTATION	19
SALARY	15
FRIENDS WHO TEACH THERE	14
MY OWN SYNAGOGUE	13
OTHER	1

The factors influencing the choice of where to work are different for teachers choosing a second school than for teachers selecting the first or only school where they will work. In both instances the factor selected by most teachers is scheduling, how well the hours and days available at particular schools fit the teacher's schedule. When making the decision on a first or only school, more educators consider the religious orientation of the school next followed by the school's location and then its reputation. Educators choosing a second school put location and reputation above religious orientation. It should be noted that there are very few cases to be considered in the instance of second schools. Caution should be used therefore in considering differences in ranking. Salary comes in fifth in both schools.

GENERAL EDUCATION AND CAREERS

Many Jewish educators come to Jewish education from a background in general education. While those who work part time are a little more likely to have experience in general education than those who work full time, this difference is so small as to be likely to have happened by chance. There is no statistically significant relationship between a general education background and working part time or full time in the Milwaukee group.

Having worked in general education or not worked in that area does not appear to affect teachers' overall satisfaction with their lives as Jewish educators. Respondents were asked about eleven different aspects of life as a Jewish educator. Overall satisfaction was determined by taking an average of answers to all aspects of satisfaction. Scores on the questionnaire ranged from 1, very satisfied, to 2, somewhat satisfied, 3, somewhat dissatisfied, and 4, very dissatisfied. The scores of the groups show that all felt somewhat satisfied in general with their lives in Jewish education.

General education background is related to work setting. Those who work in day schools are most likely to have experience in the general education field, followed closely by those who teach in supplementary schools. Fully two-thirds (66.7%) of day school instructors have worked in general education. Pre-school workers are more likely not to have general education experience than to have it, and eighty-seven percent (86.7%) of those who work in adult education and other fields do not come from general education. The chi square of the relationship between setting and general education indicates that the association is statistically significant at the .01 level. The crosstabulation is presented below.

BACKGROUND IN GENERAL EDUCATION BY SETTING

	SETTING				
	DAY SCHOOL	SUPPLEMENTARY SCHOOL	PRESCHOOL	OTHER	ROW TOTAL
GENERAL EDUCATION	36 66.7%	42 63.6%	16 43.2%	2 13.3%	96 55.8%
NO GENERAL EDUCATION	18 33.3%	24 36.4%	21 56.8%	13 86.7%	76 44.2%
COLUMN TOTAL	54 31.4%	66 38.4%	37 21.5%	15 8.7%	172 100.0%

There is also a statistically significant relationship between the importance of income from Jewish education to a household and general education background of respondents. The percentage of those with backgrounds in general education increases as importance of income decreases. Thus households for which the income from Jewish education is a mere supplement are most likely to be the households from which teachers come who have worked in general education. The relationship is significant at the .01 level.

*what does this mean?
so why are you doing it -
it's not for money*

BACKGROUND IN GENERAL EDUCATION BY IMPORTANCE OF INCOME TO HOUSEHOLD

IMPORTANCE OF INCOME

	MAIN SOURCE OF HOUSEHOLD INCOME	IMPORTANT TO HOUSEHOLD INCOME	INSIGNIFICANT TO HOUSEHOLD INCOME	ROW TOTAL
GENERAL EDUCATION	16 39.0%	37 53.6%	41 69.5%	94 55.6%
NO GENERAL EDUCATION	25 61.0%	32 46.4%	18 30.5%	75 44.4%
COLUMN TOTAL	41 24.3%	69 40.8%	59 34.9%	169 100.0%

RETENTION

When asked "Which of the following best describes your career plans over the next three years?" and given 11 options, 68.9% of the respondents say that they plan to continue what they are doing. About seventeen percent (17.2%) are uncertain and five skipped the question. None say that they are planning to retire in the next three years. Six (3.3%) plan to seek a position outside of Jewish education. Five (2.8%) are planning to teach in a day school or a different day school. Three other teachers have plans to be administrators or supervisors. Two respondents will be involved in Jewish education in other countries. One plans to teach in a different supplementary school. One plans not to be working three years from today.

After responding to the multiple choice question above, some respondents added comments. Several comments show an interest in upgrading professional skills. One educator is taking a year off to renew a teaching license. Two plan to work on certification. "I plan to return to school to get my teacher certification, but I will also teach in my religious school while doing so," explained one.

Several educators will retain religious positions but not the same as presently held. One will be a fulltime cantor and states that he/she considers that Jewish education. One will be a rabbi in a synagogue. Another states that he/she will probably teach Hebrew.

Some comments state that plans are contingent on opportunities. One teacher will stay in the same day school if the position is available. "I need something where the salary is better," one educator frankly states. "I will continue doing what I am doing unless a full-time position opens up. When I finish college, I plan on finding a position outside Jewish Education," said another. A final written comment reveals that one Milwaukee educator is staying in teaching but moving to another city.

YEARS IN CURRENT SETTING AND CAREER PERCEPTIONS

Those who identify themselves as having a career in Jewish education are more likely than those who do not to expect to continue in the same setting over the next three years or to teach in a different day school. They are also the ones who plan to be administrators or supervisors, or who plan to have a position in Jewish education other than in a school, for instance, in a central agency. Conversely, and perhaps tautologically, those who do not consider themselves to have a career in Jewish education are more likely to plan to seek a position outside of Jewish education. The group that does not see itself as having a career in Jewish education is also more likely to be uncertain about future plans or to choose an unlisted other as answer. It should be noted that this relationship is not statistically significant at the .05 level, perhaps in part because of the large number of categories of career plans.

AMERICAN JEWISH ARCHIVES CAREER PLANS AND SETTING

A crosstabulation between career plans and setting shows that day school and supplementary teachers are somewhat more likely than preschool teachers to have expectations of continuing in the same position for the next three years. Those teaching in other settings fall in between. Seventy-one percent (71.2%) of those in day schools and seventy-three percent (72.5%) of those in supplementary schools plan to stay in their present position in contrast with fifty-four percent (54.1%) of preschool faculty and two-thirds of others (66.7%). This relationship is statistically significant at the .01 level in a sample of 173.

Day school teachers who do not plan to stay on are most likely to be changing to a different day school (9.6%) or not to know yet (9.6%). It is harder to be specific for those teaching in supplementary schools. Seventeen percent (17.4%) of supplementary school teachers who expect a change say that they do not know their plans. The next largest group of supplementary teachers (5.8%) fall into the miscellaneous other group. Over one-third (35.1%) of preschool teachers also do not know their plans for the next three years. Those planning careers in administration include one preschool teacher and two teachers in settings other than day schools, supplementary schools, or preschools.

IMPORTANCE OF INCOME AND SETTING

Crosstabulations between setting and importance of income from Jewish education to the respondent's household show an important association. Preschool teachers are most likely to state that the wages they earn from their work in Jewish education are the main source of income for their household. Forty-four percent (44.4%) make this statement, and another thirty-six percent (36.1%) say that their earnings are an important source of additional income to the household. About one-fifth (19.4%) of preschool teachers say that the money they get from teaching is insignificant in relation to their total household income. There are 167 valid cases for this subset of the analysis.

Day school teachers apparently need the income they earn from Jewish education more than do teachers in supplementary schools but in fewer numbers than do preschool and other teachers. Income from Jewish education provides the main source of family finances for over one-fourth (26.9%) of teachers in Jewish day schools. For fifty-six percent (55.8%) of the others who teach in day schools, the earnings contribute important additional income to the family budget. Seventeen percent (17.3%) in this group find their income from Jewish education to be insignificant in light of other financial resources.

While more than two-fifths of those teaching in supplementary schools see their income from this source as an important contribution to the family income, with thirty-nine percent (38.5%) seeing it as additional and three percent (3.1%) designating it as the main source of income, this group is most likely to say that other sources of income are more important to their households. Fifty-eight percent of Jewish educators teaching in supplementary schools see the money that they earn in this endeavor as an insignificant part of total household income.

Jewish educators who teach in settings other than supplementary school, day school, and preschool are the most dependent on their earnings from Jewish education. Those concerned include teachers in adult education and special education. Sixty-four percent (64.3%) say that the money they make in Jewish education is the main source of income for their household. Another twenty-one percent (21.4%) call these earnings an important source of additional income for the household. Only fourteen percent (14.3%) view their earnings from teaching as insignificant to their household income.

Gender of teachers is highly related to setting; the relationship is statistically significant at the .01 level. Thus it is necessary to consider the importance of income to the household in light of whether the educators in a particular setting are male or female. All Jewish preschool teachers are female. On the other hand, males predominate in adult education

and other settings. Since the two settings in which income is most important are also the settings that differ most in gender, it is fair to say that the relationship between income importance and setting is not a spurious one with gender as the explanatory variable.

CAREER PERCEPTIONS AND SETTING

The importance of income from Jewish education to the household budget is not the only variable associated with differential workplaces. Perceptions of a career in Jewish education also change from setting to setting. Those who work in supplementary schools are the least likely to say that they have a career in Jewish education. Forty-six percent (45.6%) do, and fifty-four percent (54.4%) do not. Sixty-two percent of both day school teachers (61.5%) and preschool teachers (62.2%) identify themselves as having careers in Jewish education. Seventy-one percent of teachers in other settings feel this way. However, the differences are not pronounced enough for there to be a statistically significant relationship between career perceptions and setting.

FULL-TIME NATURE OF WORK

Neither plans for the next three years nor number of years in current setting differ significantly by the full-time/part-time nature of an educator's work. We will refer to the variable as FULLTIME for simplicity in the report. Cross-tabulations between career plans and FULLTIME show breakdowns that one would expect based on the number of persons in each category and not on any association between plans and hours worked. One exception is the group who plan to be administrators. Two of those choosing administration as part of their career future are full-time teachers, while one is a part-time teacher. Since part-timers outnumber full-time educators, numbers alone would predict that more part-time instructors would plan to be administrators. Since administrators are normally full time, it is not surprising, of course, that this relationship exists between working full time and planning to go into administration. It is more surprising, rather, that plans in general seem to bear so little relationship to the number of hours spent teaching.

Crosstabulations between full-time/part-time commitment and tenure in current position also show no association between the two variables. There are a few more part-time than full-time educators who have been in their positions for more than twenty years, but the numbers and percentages are too small to be significant.

On the other hand respondents who feel they have a career in Jewish education are found in greater concentration in each successive category of tenure. Fifty-two percent (51.5%) of those who have been in their current position for five years or less, fifty-seven percent (56.8%) of those who have worked for 6-10 years, sixty-two percent (61.9%) of those working between 11 and 20 years and two-thirds (66.7%) of those in their current position for more than 20 years say that they have a career in Jewish education. While the relationship might have occurred by chance, the pattern is clear. It is likely either that those who think of themselves as having a career in Jewish education are more likely to stay in the same job, or that holding the same position for a long time leads one to become career oriented. There is, however, no statistical evidence for this relationship in the sample beyond that outlined here.

Perceptions of having a career in Jewish education and FULLTIME are related, but not so strongly as to be significant at the .05 level with 179 valid cases. Both those who work full time and those who work part time are more likely to perceive themselves as having a career in Jewish education than not having one, but those who work full time are more likely to see themselves as career professionals than are those who work part time. The crosstabulation is shown below.

PERCEPTION OF CAREER IN JEWISH EDUCATION BY FULLTIME

FULL-TIME/PART-TIME COMMITMENT

	FULL TIME	PART TIME	ROW TOTAL
CAREER IN JEWISH ED	29 64.4%	70 52.2%	99 55.3%
NO CAREER IN JEWISH ED	16 35.6%	64 47.8%	80 44.7%
COLUMN TOTAL	45 25.1%	134 74.9%	179 100.0%

When full time and part time are looked at in more detail as number of hours worked coded into five groups, 1-10, 11-20, 21-30, 31-40, and more than 40, we still do not find a simple relationship between career perceptions and hours worked, but we do note that three-fourths (75.0%) of those working more than forty hours a week consider themselves to have a career in Jewish education compared with fifty-five percent (55.3%) of 179 educators answering both questions.

Teachers who have not worked in general education in the past are more likely than those who have to consider themselves to have a career in Jewish education, but the relationship between general education background and perception of having a career in Jewish education is not statistically significant at the .05 level with 175 valid cases. About half (49.0%) of teachers who have worked in general education consider themselves to have a career in Jewish education, and about half (51.0%) don't. Over three-fifths (62.3%) of those who have not worked in general education say that they have a career in Jewish education, while less than two-fifths (37.7%) do not.

Neither career perceptions nor importance of earnings from Jewish education to the household income, appear to be major determinants of overall satisfaction with work in Jewish education. After respondents were questioned about eleven different aspects of life as a Jewish educator, overall satisfaction was determined by taking an average of answers to all aspects of satisfaction. Scores on the questionnaire ranged from 1, "very satisfied", to 2, "somewhat satisfied", 3, "somewhat dissatisfied", and 4, "very dissatisfied".

All the scores on satisfaction are very close to the answer "somewhat satisfied", and indicate that all the groups detailed above are "somewhat satisfied" with their lives as Jewish educators in general. As later tables and discussion will show, specific aspects of Jewish education may satisfy them more or less than the enterprise as a whole.

BENEFITS BY SETTING

BENEFIT	% AVAILABLE			
	DAY SCHOOL	SUPPLEMENTARY SCHOOL	PRESCHOOL	OTHER
FREE TUITION	41.8%	2.9%	56.8%	46.7%
DAY CARE	5.5%	2.9%	43.2%	13.3%
FREE MEMBERSHIP	12.7%	11.4%	40.5%	20.0%
TICKETS	3.6%	0.0%	0.0%	6.7%
CONFERENCES	36.4%	38.6%	54.1%	20.0%
SABBATICALS	3.6%	0.0%	0.0%	13.3%
DISABILITY	18.2%	0.0%	18.9%	20.0%
HEALTH	30.9%	0.0%	8.1%	26.7%
PENSION	23.6%	0.0%	13.5%	20.0%
OTHER	0.0%	0.0%	0.0%	6.7%
	N=55	N=70	N=37	N=15

Free or reduced tuition for their children at the first school where they teach is the benefit most frequently reported as being available to teachers in day schools, preschools, and other settings. The majority of those in preschools have this benefit available. Money to attend conferences or for continuing education courses is the second most frequent benefit for those in day schools and preschools, and the most frequent for those in supplementary schools. The majority of those teaching in preschools have this benefit too.

Day care is a benefit rarely provided except in preschool settings. Forty-three percent of preschool educators report that day care is provided by the first or only school at which they work. Preschools are also much more likely than other settings to make available free or reduced membership in synagogues or Jewish Community Centers to educators teaching there.

Pensions are provided to teachers at about one fourth of day schools and in about one fifth of other settings. Only thirteen percent of those working in preschools have pensions available as a benefit. Health benefits are available to thirty-one percent of day school teachers where they work and to twenty-seven percent of those in other settings. Only eight percent of preschool workers have this choice.

Disability is a benefit available to only about a fifth of those providing Jewish education at day schools, preschools, and other schools, with no teachers reporting its availability at supplementary schools. Sabbatical leaves, synagogue privileges such as High Holiday tickets, and other benefits are rare in all settings where Jewish education takes place.

BENEFITS BY FULLTIME

BENEFIT	% AVAILABLE	
	FULL TIME	PART TIME
FREE TUITION	63.0%	18.0%
DAY CARE	21.7%	9.4%
FREE MEMBERSHIP	26.1%	15.1%
TICKETS	2.2%	1.4%
CONFERENCES	39.1%	37.4%
SABBATICALS	2.2%	2.2%
DISABILITY	26.1%	5.8%
HEALTH	30.4%	7.9%
PENSION	30.4%	5.8%
OTHER	2.2%	0.0%
	N=46	N=139

It will come as no surprise that full-time workers report that more benefits are available to them than do part-time workers. Free or reduced tuition for their own children at the school where they teach is available to sixty-three percent of full-time Jewish educators in Milwaukee and to less than a fifth of part-time teachers. Money for conferences and continuing education courses is the only benefit provided to full-time and part-time teachers in anywhere near comparable percentages. Free or reduced membership in synagogues or Jewish Community Centers is a privilege available to over one-fourth of full-time teachers at to fifteen percent of part-time educators.

Thirty percent of full-time instructors have the option of receiving health and pension benefits, two of the most valuable of workers' benefits. Just over a quarter of full-time teachers can receive disability benefits. About a fifth of full-time workers have day care available as do less than one tenth of part-timers. Synagogue privileges such as tickets for High Holidays are not available in great numbers to either group. Sabbatical leave, a coveted benefit in the academic world, is almost non-existent among the Jewish educators studied here.

Milwaukee Jewish educators who teach part-time were asked to pick the three most important possible incentives from a list of inducements that would encourage them to consider full-time employment. The following table ranks those chosen as the most important incentive as well as those selected as second and third most important. The inducements are ranked by the percentage of teachers selecting them for the three positions of importance.

MOST IMPORTANT POSSIBLE INCENTIVES FOR GOING FULL TIME

INCENTIVE	% SELECTING
SALARY	23.5%
JOB SECURITY/TENURE	11.8%
JUDAICA BACKGROUND	8.8%
BENEFITS	5.9%
CAREER DEVELOPMENT	5.9%
MORE JOB OPPORTUNITIES	5.9%
TRAINING OPPORTUNITIES	5.9%
CHANGE IN FAMILY STATUS	2.9%
WORK RESOURCES	2.9%

SECOND MOST IMPORTANT POSSIBLE INCENTIVES FOR GOING FULL TIME

INCENTIVE	% SELECTING
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SALARY	20.6%
BENEFITS	14.7%
JOB SECURITY/TENURE	5.9%
CAREER DEVELOPMENT	5.9%
MORE JOB OPPORTUNITIES	5.9%
EDUCATION BACKGROUND	2.9%
PRESENCE OF COLLEAGUES	2.9%

THIRD MOST IMPORTANT POSSIBLE INCENTIVES FOR GOING FULL TIME

INCENTIVE	% SELECTING
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BENEFITS	23.5%
SALARY	8.8%
JOB SECURITY/TENURE	8.8%
MORE JOB OPPORTUNITIES	5.9%
CAREER DEVELOPMENT	2.9%
JUDAICA BACKGROUND	2.9%
EDUCATION BACKGROUND	2.9%
CHANGE IN FAMILY STATUS	2.9%

Salary, benefits, and job security/tenure occur frequently in the tables above as important incentives to persuade teachers who work part time to change to full time. Salary is the most frequent answer for first and second choices. Benefits is the most frequent answer for third choice and the second most frequent answer for second choice. Job tenure/security ranks high in all three choices.

PROFESSIONAL DEVELOPMENT

In the last two years, seventy-one percent (71.1%, n=180) of teachers attended at least one in-service workshop. The range attended is from one to twenty-four. About three-fourths (74%) of the 104 educators who listed the number of in-service workshops they were required to attend, went to between one and five workshops; about one-fifth (22.2%) attended from six to ten; and about four percent (3.8%) were present for between 11 and 24 workshops. The table below ranks the workshops in order of attendance.

WORKSHOPS ATTENDED BY NUMBER OF FACULTY CHOOSING

WORKSHOP	#
JUDAIC	133
TEACHING METHODS	132
CLASSROOM MANAGEMENT	90
CURRICULUM DEVELOPMENT	80
ART, DRAMA, MUSIC	80
HEBREW	41

As is clear from the table, faculty members were most likely to receive in-service training in Judaica, including Bible and Jewish history, and in teaching methods. Workshops in classroom management were next most frequent, followed by a tie between art, drama, and music workshops and curriculum development groups. Forty-one faculty members attended workshops in Hebrew. Other groups attended by only a scattering of teachers dealt with behavior, special education, values, and Israel among others.

During the past year, about two-fifths (39.4%, n=175) of Jewish educators attended a course in Judaica or Hebrew at a university, community center, or synagogue. Well over a third (37.8%, n=172) of the instructors participated in a private Judaica or Hebrew study group. Fully fifty-eight percent (58.3%, n=175) studied Judaica or Hebrew on their own. Thirty percent (n=150) participated in some other on-going form of Jewish study such as a year long seminar, MAJE classes, or the Melton program.

Preschool teachers are more likely than those in other settings to have been required to attend in-service workshops in the preceding two years. Ninety-five percent of educators in Jewish preschools are so required. Sixty-nine percent of those in day school settings are required to attend in-service workshops. Sixty percent of supplementary school teachers state that they must do so, while only 47% of teachers in other settings are so required.

Demographic Data Consultants developed a scale to measure the overall helpfulness and utility of workshops by averaging scores on the variables which were most often rated by respondents. Workshops rated as part of the overall scale are in-service groups in the areas of Judaic subject matter, Hebrew language, teaching methods, classroom management, new curricula, and art, drama, and music. A score of one means "very helpful;" two means "somewhat helpful;" and three stands for "not helpful."

The average score given by those participating in workshops to in-service workshops in general is slightly less complimentary than "somewhat helpful." Perhaps a fair description of the mean score of 2.1 is "marginally helpful." The table below shows mean scores by years of service in current setting. Those with more tenure in their settings are a little more likely to feel that workshops are helpful. The relationship is not strictly linear, and the differences are small. Those with 6-10 years of tenure are the most critical. A score of 1.8 might be interpreted as "rather helpful."

HELPFULNESS OF WORKSHOPS

YEARS IN CURRENT SETTING	SCORE
1-5	2.1840
6-10	2.2412
11-20	1.8596
OVER 20	1.7727
TOTAL POPULATION	2.1321

Milwaukee educators with college or university degrees who majored in any type of education for at least one degree are less pleased with the helpfulness of workshops than is the population of educators as a whole. Those who majored in education rate the workshops 2.2046 on the average.

Perceptions of the helpfulness of workshops differs by setting. Day school and supplementary school teachers judge workshops somewhat helpful as do most Jewish educators. Preschool teachers, on the other hand, find the workshops more helpful than others. They give the average workshop a 1.9167, slightly better than somewhat helpful. Adult education teachers and those in other settings rate the workshops as less helpful, assigning them a score of 2.4762, halfway to the score of not helpful.

Further scales were developed by the firm to measure perceived usefulness of groups of workshops. The scale HEBREWS includes scores of workshops dealing with Hebrew language and Judaica. The scale METHOD deals with workshop scores on teaching methods, classroom management, and new curricula. The helpfulness of workshops on art, music, and drama is also measured. The latter group of in-service workshops, those treating the arts, are considered most helpful, with an average score of 1.700, between "very helpful" and "somewhat helpful." The group of workshops dealing with Judaica and the Hebrew language are rated 2.284 and those on methods are rated 2.251, both ranking between "somewhat helpful" and "not helpful."

HELPFULNESS OF HEBREW/JUDAICA WORKSHOPS AND SETTING

When these scales are crosstabulated with setting, we find that workshops on Hebrew language and Judaica are more helpful to supplementary school teachers who rate them 2.1475. Preschool teachers, 2.2286, rate them a little less favorably than supplementary school teachers. Adult education teachers come third at 2.3929, and day school teachers are the most critical with a score of 2.5455. Hebrew language classes alone are rated more favorably by all groups than is the set Hebrew and Judaica.

HELPFULNESS OF METHODS WORKSHOPS AND SETTING

Methods classes are judged most favorably by preschool teachers with a score of 1.9412. Adult education and other teachers find methods classes least helpful with a score of 2.6429, moving close to not helpful at all. Supplementary school teachers are also not ardent about methods courses, giving them a score of 2.4970, while day school educators rate them 2.1293.

RANK OF SKILL DEVELOPMENT AREAS

SKILL DEVELOPMENT AREAS	#
I. CHILD MOTIVATION SKILLS	127
II. CREATING MATERIALS	112
III. MANAGEMENT SKILLS	92
IV. CURRICULUM DEVELOPMENT	90
V. PARENTAL INVOLVEMENT	83
VI. CHILD DEVELOPMENT	69
VII. LESSON PLANNING	56
VIII. COMMUNICATION	55
IX. OTHER (INCLUDING ART)	10

More Jewish teachers are concerned about improving child motivation skills than any other area of skill development. The next most popular skill area is creating materials followed by management, curriculum development, and parental involvement. Child development, lesson planning and communication are also areas in which instructors desire improvement.

For teachers certified in a field of education, increasing child motivation skills comes first as it does for the total population of Milwaukee Jewish educators. In fact this group follows almost exactly the pattern of the educators as a whole. One difference is that communication skills and child development skills are tied for sixth place, and that lesson planning is dead last.

Crosstabulations between tenure and skill development areas shows that teachers with different numbers of years in the same setting want different skills developed. Those with the least number of years tenure are disproportionately interested in lesson plans followed by communication skills and management skills. Those with the longest tenure want more than their share of curriculum development. Curriculum development is also important to those with six to ten years tenure as is child development. Those with eleven to twenty years in the same setting are relatively more interested in child development than other groups.

% OF TEACHERS DESIRING SKILL DEVELOPMENT BY SETTING

SKILL	SETTING			
	DAY SCHOOL	SUPPLEMENTARY SCHOOL	PRESCHOOL	OTHER
CHILD MOTIVATION	32.8%	36.9%	21.3%	9.0%
CREATING MATERIALS	31.5%	38.9%	25.0%	4.6%
MANAGEMENT	28.9%	40.0%	21.1%	10.0%
CURRICULUM DEVELOPMENT	32.2%	36.8%	23.0%	8.0%
PARENTAL INVOLVEMENT	21.3%	42.5%	27.5%	8.8%
CHILD DEVELOPMENT	35.8%	28.4%	28.4%	7.5%
LESSON PLANNING	25.5%	49.1%	18.2%	7.3%
COMMUNICATION	20.4%	33.3%	29.6%	16.7%
TOTAL POPULATION	32.4%	42.2%	20.5%	5.4%

For each skill development area in which teachers wish to grow, we have broken the total number of teachers interested into the settings in which they teach. This crosstabulation makes it clear that those in different settings often have different priorities. While the preceding table seems to show that communication is area felt to be least important to Jewish teachers, this table indicates that communication is relatively more important to those in preschools and other settings. Conversely, child development skills are relatively important to day school and preschool teachers, but not felt to be that crucial a need by those teaching in supplementary schools. Supplementary school teachers are disproportionally interested in lesson planning training perhaps partly due to their background in general education.

KNOWLEDGE AREAS	
FIELD	#
HEBREW LANGUAGE	113
JEWISH HISTORY	112
BIBLE	95
CUSTOMS AND CEREMONIES	79
RABBINIC LITERATURE	66
ISRAEL/ZIONISM	61
SYNAGOGUE SKILLS/PRAYER	53
OTHER	10

Increasing their knowledge of the Hebrew language and Jewish history are the highest ranking choices of the Milwaukee Jewish faculty when asked about areas of learning in which they would like to improve. Next is the Bible. Customs and ceremonies are also selected by a large number of instructors. Substantial numbers choose rabbinic literature, zionism, synagogue skills and prayer. In fact there is no knowledge area mentioned on the survey form not selected by a goodly number of teachers.

A slightly different ordering of knowledge areas emerges when the teachers with certification in education are looked at as a group. Increasing their knowledge of Jewish history is ranked one. Second is increasing Bible knowledge. Learning Hebrew better drops to third place, but still attracts a sizeable number of educators. Knowing rabbinic literature comes fourth for those certified in education, followed by an interest in customs and ceremonies, then Israel, and prayer along with other synagogue skills.

Settings differ somewhat in their ranking of knowledge areas, but teachers in all settings rank knowledge of the Hebrew language and knowledge of Jewish history high on the scale of subjects about which they want to learn more or in which they want to increase their proficiency. Those in day schools have a tie between these two subjects for first. Those in preschools rank history highest and those in supplementary schools put language first. Preschool teachers choose knowledge of Hebrew language second, and supplementary school teachers choose knowledge of history second. Day school teachers chose Bible after Hebrew and history.

Day school and preschool teachers both rank knowledge of customs and ceremonies third, while supplementary school educators choose Bible third. Fourth for day school instructors is knowledge of Israel, while preschool teachers select the Bible as their fourth choice. Supplementary school teachers pick rabbinic literature as their fourth choice along with day school teachers who select it fifth. Increasing their knowledge of Israel is the fifth choice of preschool teachers. Ceremonies and customs come in fifth for those in supplementary schools.

Both day and preschool teachers rank synagogue skills and prayer sixth. Supplementary school teachers, on the other hand, put Israel in sixth place and prayer last. Preschool educators are least likely to feel a need to increase their knowledge of rabbinic literature. Those in other settings are not numerous enough to divide into the various skill areas.

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Not only settings, but also length of stay in settings can affect choices. The newest teachers are disproportionately interested in learning about customs and ceremonies. Hebrew language development is more important to those in the same setting for six to ten years than one would expect by based merely on the numbers in this tenure grouping. Those teaching between ten and twenty years put more emphasis on synagogue and prayer skills, while those with the most tenure stress rabbinic literature in greater proportions than their numbers might suggest.

PROFICIENCY IN HEBREW

	SPEAKING		READING		WRITING	
	#	%	#	%	#	%
FLUENT	38	20.9%	61	34.7%	43	25.3%
MODERATE	36	19.8%	38	21.6%	37	21.8%
LIMITED	57	31.3%	41	23.3%	36	21.2%
NONE AT ALL	51	28.0%	36	20.5%	54	31.8%
NO ANSWER	3	MISSING	9	MISSING	15	MISSING
TOTAL	185	100.0%	185	100.0%	185	100.0%

While interest is high in improving skills in Hebrew, it does not follow that Milwaukee educators in Jewish schools have little existing knowledge of the language. Over one-third are fluent in reading Hebrew currently, and almost eighty percent have at least a limited reading knowledge. While fewer claim fluency in speaking and writing Hebrew, more than one-fifth appear to be fluent speakers and one-fourth fluent writers of Hebrew. Seventy-two percent claim some proficiency in speaking and sixty-eight some limited proficiency in writing the language.

Educators' perceptions of the opportunities for growth and development in the Milwaukee community are generally positive, though not wildly enthusiastic. Less than a third (30.2%) call the opportunities very adequate, but over three-fourths (76.9%) consider them either very or somewhat adequate. Less than one fourth (18.1%) consider the community chances for growth somewhat inadequate, and about five percent (4.9%) think they are very inadequate. Three respondents had begun to leave most questions blank at this point in the survey.

Those in day schools are the least enthusiastic about opportunities for growth and development, while teachers in adult education and other settings are the most enthusiastic. Preschoolers choose more extreme positive and negative answers on opportunities than those in other settings. They have a greater percentage saying that opportunities for growth and development are very inadequate than do those in any other setting. On the other hand, another group of preschool teachers cause this setting to be second only to adult educators in saying that opportunities are very adequate.

Teachers with six to ten years of tenure are least likely to call the opportunities for growth and development very adequate, while those who have served from ten to twenty years are relatively most likely to do so. Not surprisingly those with twenty or more years are relatively speaking most likely to give a generally positive response. The group of these teachers who can say that opportunities are either adequate or very adequate is eighty-three percent. Those who disagree among the twenty plus group, however, are frank, being more likely to say that the chances are very inadequate than to call them simply inadequate.

If a teacher is certified in education, he or she is more likely to be critical of the opportunities for development than is the average Jewish educator.

HELP AND SUPPORT IN SCHOOL 1

SOURCE	MEAN
PRINCIPAL	1.657
TEACHERS	1.976
MENTOR TEACHERS	2.407
RESOURCE CENTER	2.422
CENTRAL AGENCY CONSULTANTS	3.080
FACULTY AT UNIVERSITY	3.651

The variable, "help and support," is ranked from 1, which indicates that teachers receive aid frequently, to 4, indicating that they never receive support. Occasional support is designated by 2 and support that is seldom received, by 3. Two teachers specifically mention support from rabbis, rating them 1. On the whole principals are perceived as most supportive and teachers in general as second most helpful. Mentor teachers, resource centers, and consultants are not ranked so highly, and faculty at local universities are definitely not considered supportive.

HELP AND SUPPORT BY YEARS IN CURRENT SETTING

YEARS IN CURRENT SETTING	SCORE
1-5	2.1321
6-10	2.0064
11-20	2.1818
OVER 20	1.8750
TOTAL POPULATION	2.0936

Respondents tend to say that overall they receive occasional support for their work in Jewish education from various sources. Those who had worked over twenty years in the same setting are most likely to say that they have received more than occasional help.

There is little difference in the overall amount of help and support that educators report receiving when the respondents are broken into groups based on work settings. Day school teachers, supplementary school instructors, preschool educators, and others all have scores averaging to "occasional help." The respective means are 2.1091, 2.1464, 1.9932, and 2.0333. The population mean is 2.0932.

SENTIMENTS ABOUT WORK AS A JEWISH EDUCATOR

Over three-fifths (61.6%, n=185) of the city's Jewish educators believe strongly that teachers should have an opportunity to participate in defining school goals, objectives, and priorities. Most of the rest of the respondents agree with the statement. Only one percent (1.1%) disagree or disagree strongly.

About one-third (35%, n=183) of the survey respondents strongly agree with the statement, "Teachers generally have an opportunity to participate in curriculum planning." Support for this statement is weaker than that for the previous one, but another fifty-three percent (52.5%) agree. Thirteen percent do not believe the statement to be true.

A substantial number of teachers, but less than half (45.9% ,n=181) agree that "Decision-makers may ask for teachers' advice before they make a decision, but they do not seem to give teachers' recommendation serious consideration." Fifty-three percent (52.5%) disagree or strongly disagree.

Almost no one (1.1%, n=184) expresses strong agreement with the assertion, "Teachers have enough work to do, without getting involved in policy making." Indeed eighty-four percent (83.7%) disagree or strongly disagree.

RESPECT FOR JEWISH EDUCATION

GROUP	MEAN
RABBIS	1.283
FAMILY	1.361
OVERALL RESPECT	1.653
LAY LEADERS	1.654
FRIENDS	1.672
PARENTS OF CHILDREN TAUGHT	1.845
MOST STUDENTS	1.880
MOST OTHER JEWS	2.055

Teachers believe that Jewish education is held in highest regard by rabbis and by educators' families. A score of one on this question means that the group has great respect for Jewish education. A score of 2 means some respect. Little respect is designated by 3, and no respect by 4. It is certainly important that Milwaukee teachers do not designate a single group as having little or no respect for Jewish education. The group felt to have the least respect is Jews other than those enumerated, i.e. those least directly concerned with teaching.

SATISFACTION

SCALE	MEAN
COMMUNITY SATISFACTION	1.753
CONTEXT SATISFACTION	2.039
STUDENT SATISFACTION	2.301
OVERALL SATISFACTION	1.980

Scores on satisfaction range from one to four with one being very satisfied and four being very dissatisfied. Educators are most satisfied with aspects of their life that have to do with community. The community satisfaction scale is made up of satisfaction with feeling a part of a community of teachers, being part of a larger Jewish community, respect accorded to teachers as teachers, and support from the principal or supervisor concerned. Student satisfaction or satisfaction with student attitudes and behavior is lowest of the four satisfaction scales.

Satisfaction with context includes satisfaction with the hours of teaching available, salary, physical setting and facilities, resources available, and benefits. Educators are generally somewhat satisfied with these aspects of their lives as Jewish educators. Their overall satisfaction level is also best described as somewhat satisfied and is made up of an average of scores on all aspects of a Jewish educator's work life.

CONCLUSION

In summary, those responsible for Jewish education in Milwaukee face a future bright with opportunity and with substantial challenges. In addition to the strength that comes from a diversity of religious and educational backgrounds and occupational experiences, Jewish educators have an optimistic view of their chances for growth and development. They are confident that they have the respect of rabbis and family and feel a part of the company of teachers and the larger Jewish community.

It would be a mistake to conclude, however, that no major obstacles obstruct the path of those pursuing excellence in Milwaukee Jewish educational leadership. Perhaps this study can identify some barriers to growth as well as the sources of strength and suggest a few starting points for an overall strategy that can address the challenges facing education leaders.

A key to understanding the group of educators studied here is to recognize that they do not all want or need the same opportunities, rewards, and incentives. Several variables divide educators in ways that illustrate the complexity of the group. Among these variables are setting, career perceptions, importance of income, and hours worked.

Part-time educators rank salary as the most important incentive for encouraging them to consider full-time work, even though salary is not a major reason given for entering the field of Jewish education. When we note that many Milwaukee Jewish educators say that their salary is the main source of household income, and when we note the level of most salaries, we can understand why the income earned from Jewish education becomes the number one consideration in working full time versus part time.

Those teaching in supplementary schools are almost all part time. They are rarely dependent on the income they make from their involvement in education. Fifty-four percent do not consider that they have a career in Jewish education. They can be contrasted with full-time Jewish educators who work over thirty hours a week in preschools, in Jewish day schools, or perhaps in adult education. Differences between these groups can result in conflicting messages being received by those in charge of planning. Crucial also is the difference between those who think of themselves as having a career in Jewish education and those who don't, regardless of the number of hours worked.

While part-time workers who see their role in Jewish education as enriching, but peripheral, may be content with synagogue memberships and money for conferences, those who see Jewish education as a career and/or who depend on it for sustenance will expect more. Those who are truly career professionals, who have the background, experience, and attitudes needed to do a professional job need to receive the rewards including salary, health, disability, and pension benefits commiserate with their contribution to the Jewish community.

The matter of day care benefits has special relevance to a community where eighty percent of Jewish educators and all of Jewish preschool educators are female. Twelve percent of workers say that day care is available at their school, and five percent receive day care as a benefit. Day care is providently more readily available in preschools. It will be important to determine to what extent free or reduced tuition benefits meet some child care needs since in all but supplementary schools these benefits are not rare.

There is an apparent contradiction in educator responses concerning children. While the main reason given by most educators for entering Jewish education is to work with children, the area in which they find the least satisfaction is dealing with students. Since most students for most educators are children, this is a telling situation. The student satisfaction scale measures comfort with student attitudes and behavior and finds teacher pleasure with students to be lower than their satisfaction with either the community or their context. Fortunately the study indicates that teachers may be keenly aware of this mismatch between their dreams and reality. The number one area in which they seek for improvement is in motivating children. Since this is not mentioned as a topic in workshops already attended by respondents, perhaps it is an area that could profit from immediate attention from education leaders.

Another area for growth is Jewish education itself. Milwaukee Jewish teachers are for the most part better prepared in general education than in Jewish education. They indicate clearly that they want and need to supplement their knowledge of Jewish history and customs and the Hebrew language. They express a need for skills in creating materials. Perhaps materials could be created that would make it easier for student and teacher alike to increase their proficiency in Judaica and Hebrew. What is sure is that educators are not simply waiting to learn about Jewish history, ceremonies, etc. Respondents list every kind of private and public forum for increasing knowledge in these areas. Even though the extent of the need for work in Jewish education may represent a current weakness, the interest in the subject represents a strength.

APPENDIX

FUTURE RESEARCH

Additional analysis of the current data and further studies should look more closely at the relationship between gender and other variables. Crosstabulations should be made as well between reasons for entering the profession and other factors. In addition a careful consideration should be made of part-time workers who consider themselves to have a career in Jewish education and who have the training and skills necessary to advance. A comparison should be made among at least three groups of part-time workers, those who are temporarily working part-time in Jewish education because of the lack of a full-time opening or because of temporarily increased family responsibilities, those who have no desire to work full-time ever, and those who are working part-time in Jewish education while planning to move into another career such as medicine, law, or university teaching later.

