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Gamoran, Adam, et al. "Background and Training of Teachers in Jewish Schools: Current Status and Levers for Change", 1997.

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## DRAFT – CONFIDENTIAL

### Council for Initiatives in Jewish Education

#### RESEARCH BRIEF: BACKGROUND AND PROFESSIONAL TRAINING OF TEACHERS IN JEWISH SCHOOLS

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 that set forth a mandate for dramatic change in the delivery of Jewish education on this continent. The key building blocks in the Commission's plan were **mobilizing community support for Jewish education**, and **building the profession of Jewish education**. The Commission created the Council for Initiatives in Jewish Education (CIJE) to facilitate its plan, and as a first step, the CIJE established three "Lead Communities" to work with CIJE in mobilizing support and building the profession at the local level. Atlanta, Baltimore, and Milwaukee were selected for their dedication to and investment in Jewish education, as well as for the strength of their communal, educational and congregational leadership.

A central tenet of CIJE is that policy decisions must be based on solid information. Hence, the three Lead Communities boldly engaged in a study of their teaching personnel, to provide a basis for a plan of action to build and enhance the profession of Jewish education. Findings from the study are informing policy discussions which are underway in all three cities. At this time, CIJE is releasing information on one major topic -- background and professional training of teachers in Jewish schools - - to spark discussion at the continental level. Although the findings come from only three communities, we believe they characterize the personnel situation throughout North America -- if anything, teachers in the Lead Communities may have stronger educational and Judaic backgrounds than is typical, given the extraordinary commitment of these communities to Jewish education.

The overall picture is one of a teaching force in serious need of improvement. The large majority of teachers lack solid backgrounds in Jewish studies, or are not professionally trained in education, or both. In-service training, which might help remedy these deficiencies, is infrequent and haphazard, particularly in day schools and supplementary schools. The picture is not entirely bleak, however, because most teachers --whether part-time or full-time -- are strongly committed to Jewish education, and intend to remain in their positions. Consequently, investment in Jewish teachers is likely to pay off in the future.

#### 1. Are teachers in Jewish schools committed to Jewish education?

Yes. Almost 60% of the teachers said that Jewish education is their career. Even among part-time teachers (those who reported teaching fewer than 30 hours per week), half described Jewish education as their career (see Figure 1). In supplementary schools where virtually no teachers are full-time Jewish educators, 44% consider Jewish education their career.

[FIGURE 1 ABOUT HERE]

There is considerable stability in the teaching force as well. Thirty-eight percent of the teachers have taught for more than ten years, while just 6% were in their first year as Jewish educators when they responded to the survey (see Table 1). Almost two-thirds plan to continue teaching in their current positions, while only 6% intend to seek a position outside of Jewish education in the near future.

[TABLE 1 ABOUT HERE]

## 2. Are teachers in Jewish schools trained as Jewish educators?

Most are not. According to teachers' own reports, only 21% are trained as Jewish educators, with a university or teacher's institute degree in education and a college or seminary degree in Jewish studies. Another 39% are partially trained, with a degree in education but not Judaica. Another partially-trained group consists of the 10% who have a degree in Jewish studies, but not in education. This leaves 30% of the teachers who are untrained: they lack professional training in both education and Judaica (see Figure 2).

[FIGURE 2 ABOUT HERE]

Teachers tended to report similar levels of preparation in general education, regardless of whether they taught mainly in day schools, supplementary schools, or pre-schools. For example, close to half the teachers in each setting reported university degrees in general education, and similar proportions have worked in general education in the past (see Table 2). However, in addition to these figures, another 15% to 20% of day school and pre-school teachers have education degrees from teachers' institutes. In the day school setting, these are primarily teachers in Orthodox schools who have attended one- or two-year programs in Israel. (In Orthodox day schools, 37% of teachers have university degrees in education, compared to 67% of teachers in day schools under other sponsorships.)

[TABLE 2 ABOUT HERE]

Day school teachers are much more likely than teachers who work primarily in other settings to have post-secondary training in Judaica. Table 3 shows that 40% of day school teachers are certified as Jewish educators, and 38% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary. (Here, teachers in Orthodox day schools are much more likely to have a degree than those in other day schools, 50% compared with 24%.) Much smaller proportions of teachers in supplementary and pre-schools have studied Judaica to this extent. Overall, around four-fifths of the teachers lack advanced degrees and certification in Judaica, and even in the day schools, three-fifths of the teachers lack such grounding in their subject matter.

[TABLE 3 ABOUT HERE]

## 3. Are teachers in Jewish schools well-educated as Jews?

Compared to the typical American Jew, teachers in Jewish schools are well-educated Jewishly. According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr. Barry Kosmin and colleagues, 22% of males and 38% of females who identify as Jews received no Jewish education as children. By contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not



formally educated as Jews in their childhoods. (Since 80% of the teachers are female, the contrast is quite strong.)

Although almost all teachers received some Jewish education as children, for many the experience was minimal. More than one-third of supplementary school teachers and over 60% of pre-school teachers attended religious school once weekly or less before age 13. After age 13, the proportion who received minimal or no Jewish education is even greater (see Figures 3, 4, and 5).

[FIGURES 3, 4, AND 5 ABOUT HERE]

One reason for relatively low levels of childhood Jewish education among pre-school teachers is that many are not Jewish. They are teaching Jewish subject matter to Jewish children, yet they are not Jewish themselves. 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 because she doesn't have the other piece.

Although the Jewish candidates were presumably better versed in Jewish content and as Jewish role models, the non-Jewish applicant was more skilled as an educator, and this consideration carried more weight. Many pre-school directors described a shortage of Jewish pre-school teachers. Overall, about 70% of the teachers in Jewish pre-schools are not Jewish, and in one community the figure is as high as 20%.

#### 4. Does in-service training compensate for background deficiencies?

No. Although the large majority of teachers are required to attend some workshops, most attend very few each year. Close to 80% of all teachers were required to attend at least one workshop during a two-year period. Among these teachers, around half attended no more than four workshops over the two-year time span.

Pre-school teachers attend workshops more regularly than teachers in other settings (see Figure 6). This occurs, we learned in interviews, because most pre-schools are licensed by the state, which sets standards for teachers' professional development. Generally, pre-school teachers who attended workshops did so with the frequency required by state regulations (between 6 and 7 every two years, with some variation across communities). Given shortages in subject matter and pedagogic backgrounds, however, one may ask whether it would be appropriate to exceed state standards, which are aimed at professionally trained teachers.

[FIGURE 6 ABOUT HERE]

Although state requirements apply to secular 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 went to about 3.8 every two years, or less than two per year. How does this compare to secular standards? In

Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. If a typical workshop lasts 3 hours, then day school teachers in our study engage in about 27 hours of workshops over the five year period, less than one-sixth of that required for secular teachers in Wisconsin. (Despite variation among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

Supplementary school teachers reported slightly higher average workshop attendance, at about 4.4 sessions in a two year period. If one keeps in mind that most supplementary school teachers had little or no formal Jewish study after Bar/Bat Mitzvah, and only half are trained as educators, the current status of professional development for supplementary school teachers may also give rise to serious concern.

Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have city-wide teacher conventions, and all three offer some form of incentive for professional development. Still, in-service education tends to be infrequent and haphazard, particularly for supplementary and day schools. In interviews, teachers reported they find some sessions to be informative and useful, while others are not. Even at best, however, workshops are isolated events, lacking the continuity of an overall system and plan for professional development.

## 5. What does it mean, and what can we do?

Almost four-fifths of the teachers we surveyed lacked professional training in education, Jewish content, or both. A substantial minority of teachers received minimal Jewish education even as children. Yet the teachers engage in relatively little professional development, far less than that generally expected of secular teachers.

Findings from day schools present a particular irony. Children in these schools study both secular and Jewish subjects, but the special mission of these schools is to teach Judaism. Yet the Jewish day schools hold their teachers of Judaica to lower standards than their secular teachers, for entry and for professional development. The reason for this is obvious: Secular teachers typically comply with state requirements, which are not binding on Judaica teachers.

Pre-schools provide more staff development, but their teachers are the least prepared in Jewish content when they enter their positions. Indeed, an important minority are not Jewish.

Supplementary schools are staffed by many teachers with education backgrounds, but limited backgrounds in Jewish content. In-service opportunities exist, but they are infrequent and lack coherence.

Yet in all settings, teachers are strongly devoted to Jewish education. We found them to be enthusiastic and positive, committed to the intrinsic rewards of working with children and making a contribution to the Jewish people. Hence, we propose that in addition to recruiting teachers with strong Judaic and educational backgrounds, it is worth investing in our current teachers to improve their knowledge and skills. The three Lead Communities, Atlanta, Baltimore, and Milwaukee, are each devising plans to improve the caliber of their Jewish educators; these plans will no doubt emphasize professional development in addition to recruitment. We hope other communities will be



stimulated to take a close look at their teaching personnel, and work out action plans to suit their contexts.

Professional development for Jewish educators is not only a matter of making up for deficiencies. It is also a means of renewal and growth, something that is imperative for all teachers. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas, and to be invigorated by contact with other educators. And even those who teach only a few hours each week can be nurtured to develop as educators through a long-term commitment to learning and growth.

The solution to the problem must be continental as well as local. Communities need help from the major Jewish movements and their affiliated seminaries and colleges, and from other institutions of Jewish higher learning around North America. What resources are available to promote in-service education -- in manpower and expertise as well as financial? What should be the content of in-service education for different types of schools? What standards for professional development should be advocated? What creative ways can be found to enhance the professional growth of all Jewish educators? Advancement on these fronts demands collaboration throughout North America on the goal of improving the personnel of Jewish education.

It is not your responsibility to complete the task, but neither are you free to avoid it. The day is short, the task is large, the workers are lazy, and the reward is great; and the master of the house is pressing. --- *Pirke Avot*

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Text for Box 1:

**Box 1. About the Jewish educators of Atlanta, Baltimore, and Milwaukee.**

Teachers in the Jewish schools of the lead 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 movements. Thirty-two percent are Orthodox, and 8% call themselves traditional. One quarter identify with the Conservative movement, 31% see themselves as Reform, and the remaining 4% list Reconstructionist and other preferences. One-quarter work full time in Jewish education (i.e. they reported teaching 30 hours per week or more), and about one-fifth work in more than one school.

Text for Box 2:

**Box 2. About the study of educators.**

The CIJE study of educators was coordinated by the Monitoring, Evaluation, and Feedback (MEF) team of the CIJE. It involved a survey of nearly all the formal Jewish educators in the community, and a series of in-depth interviews with a more limited sample of educators. The survey form was adapted from previous surveys of Jewish educators, with many questions adapted from the Los

Angeles Teacher Survey. The interview questions were designed by the MEF team. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as education directors and educators at central agencies and institutions of Jewish higher learning. In total, 126 educators were interviewed, generally for one to two hours. CIJE field researchers conducted and analyzed the interviews.

The survey was administered in spring 1993 or fall 1994 to all Judaic and Hebrew teachers at all Jewish day schools, congregational schools, and pre-school programs in the three communities. Day school teachers of secular subjects 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 eighty percent of the teachers in each community filled out and returned the questionnaire, for a total of almost 1000 respondents. (A different form was administered to education directors, but those data have yet to be analyzed.)

The questionnaire form and the interview protocols will be available for public distribution in 1995. Contact: Nessa Rappoport, CIJE, 15 E. 26th St., Room 1010, New York, NY 10010-1579.

This Research Brief was prepared by the CIJE MEF team: Adam Gamoran, Ellen Goldring, Roberta Louis Goodman, Bill Robinson, and Julie Tammivaara. The authors are grateful for suggestions from CIJE staff, the MEF advisory board, and Lead Community participants. They are especially thankful to the Jewish educators who participated in the study.

Future research reports are in preparation, covering such topics as career opportunities, salaries, benefits, recruitment, and so on.

Text for Box 3:

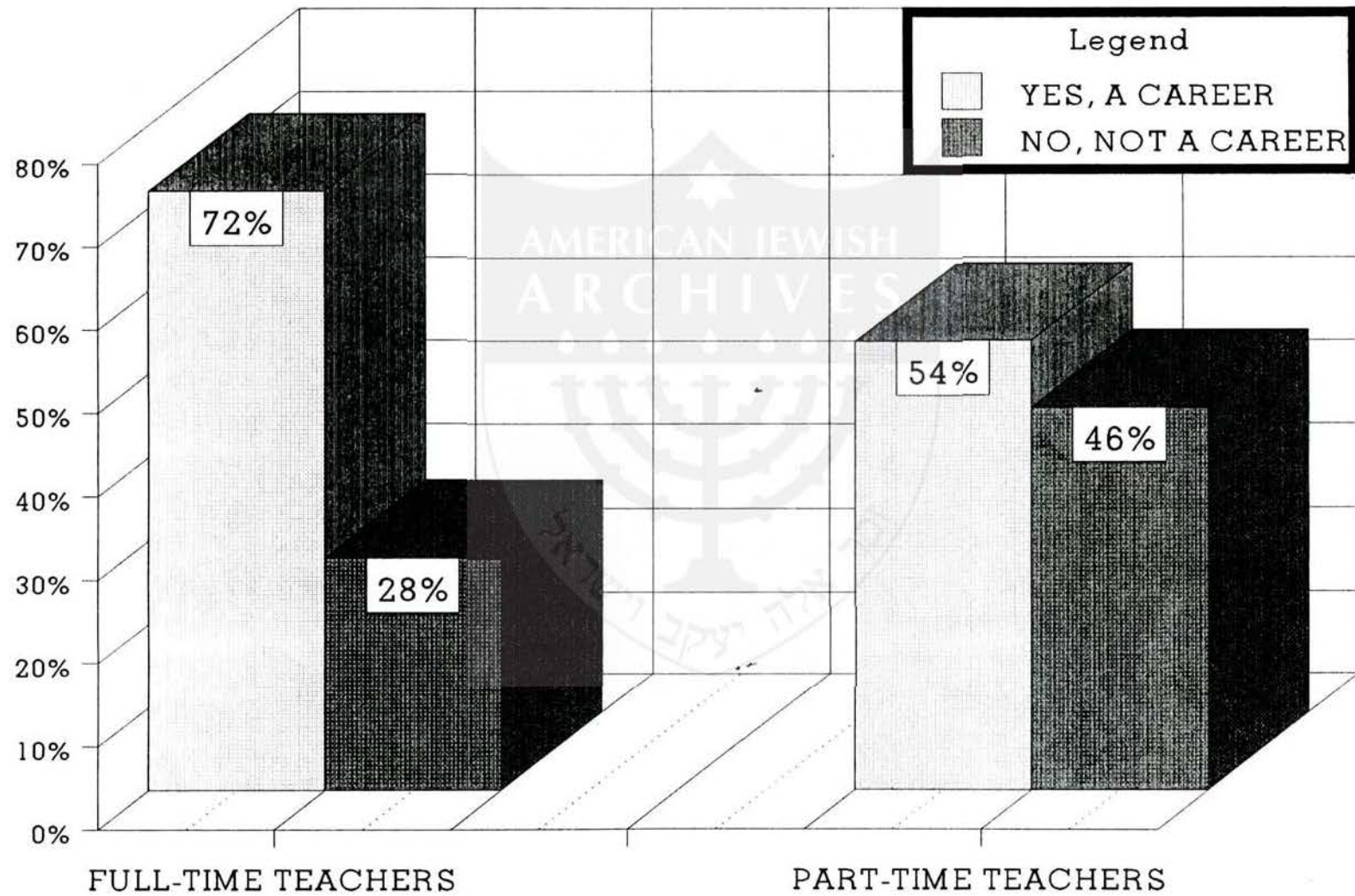
**Box 3. Technical notes.**

In total, 983 teachers responded out of a total population of ?1180? in the three communities. In general, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 301 day school teachers, 384 supplementary school teachers, and 291 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 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 at least one community, many teachers left this blank, apparently because they were not sure what it meant. On the assumption that teachers who did not know what certification was were not certified, we present the percentage who said they were certified out of the total who returned the survey forms, not out of the total who responded to this item.

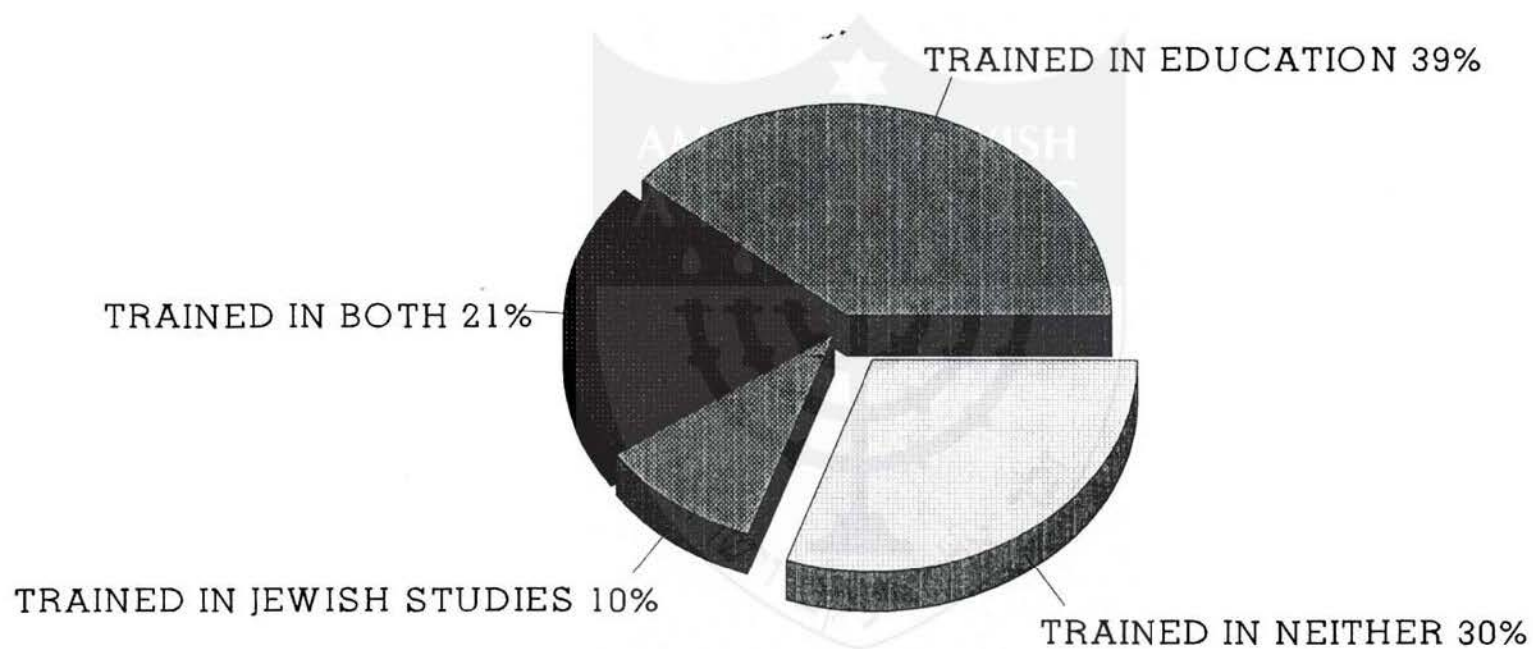


## JEWISH EDUCATION AS A CAREER?





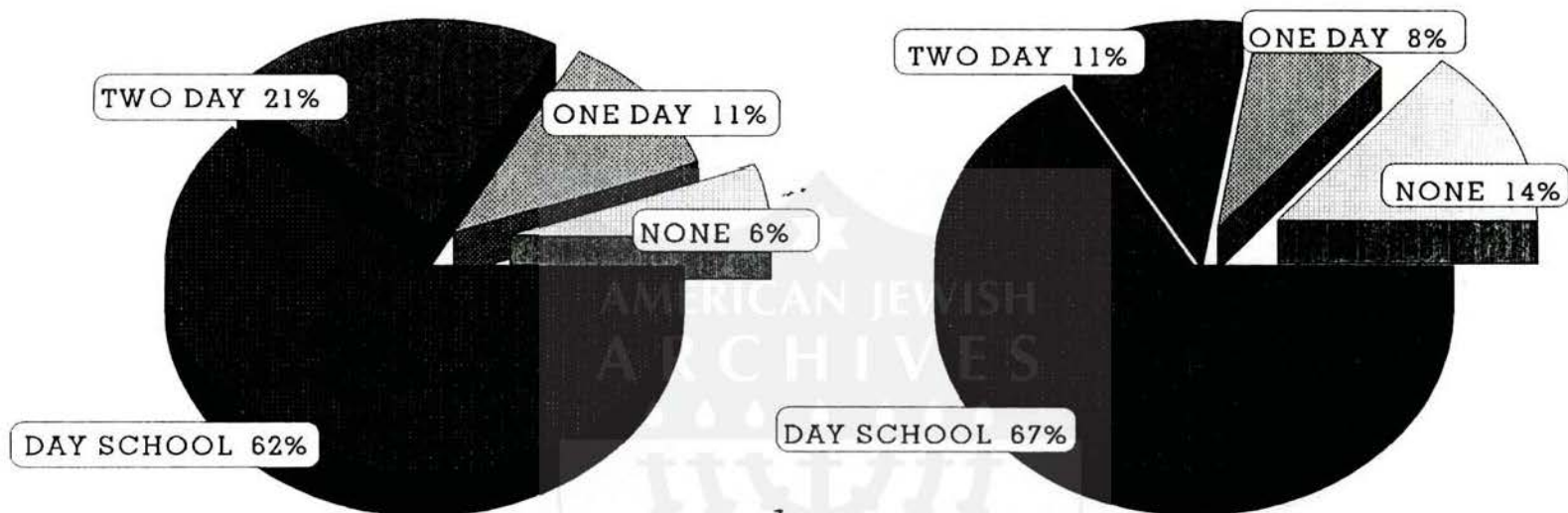
## Professional Training of Teachers In Jewish Education







## Jewish Education of Day School Teachers

Before 13

After 13



### Legend

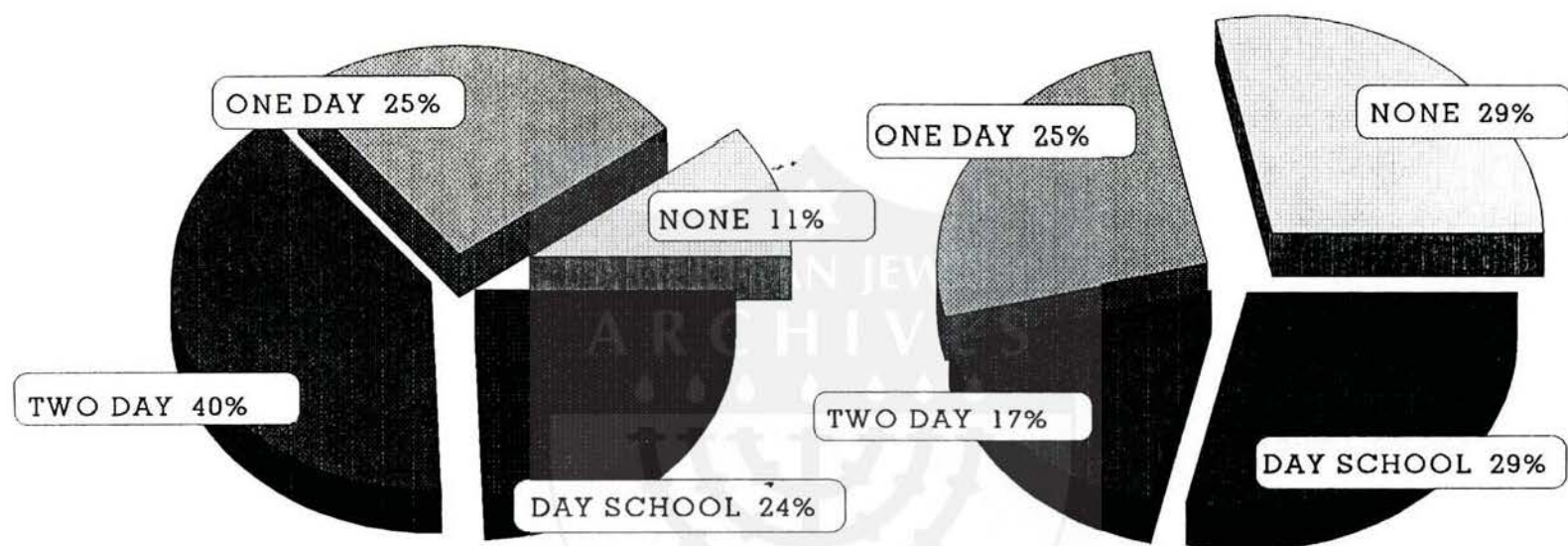
-  NONE - No Jewish Education
-  ONE DAY - 1 Day Supplementary School
-  TWO DAY - 2 or More Day Supplementary School
-  DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College



# Jewish Educ. of Supplementary Teachers

Before 13

After 13



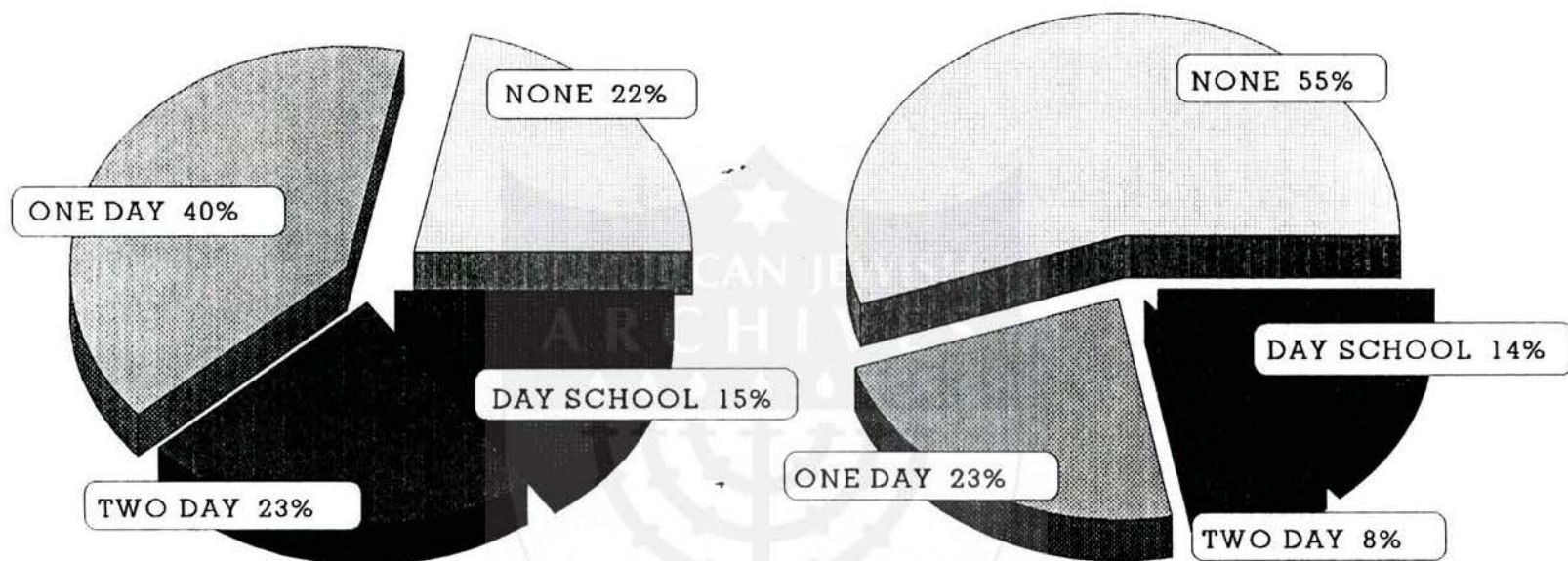
## Legend

- NONE - No Jewish Education
- ONE DAY - 1 Day Supplementary School
- TWO DAY - 2 or More Day Supplementary School
- DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College

# Jewish Education of Pre-school Teachers

Before 13

After 13

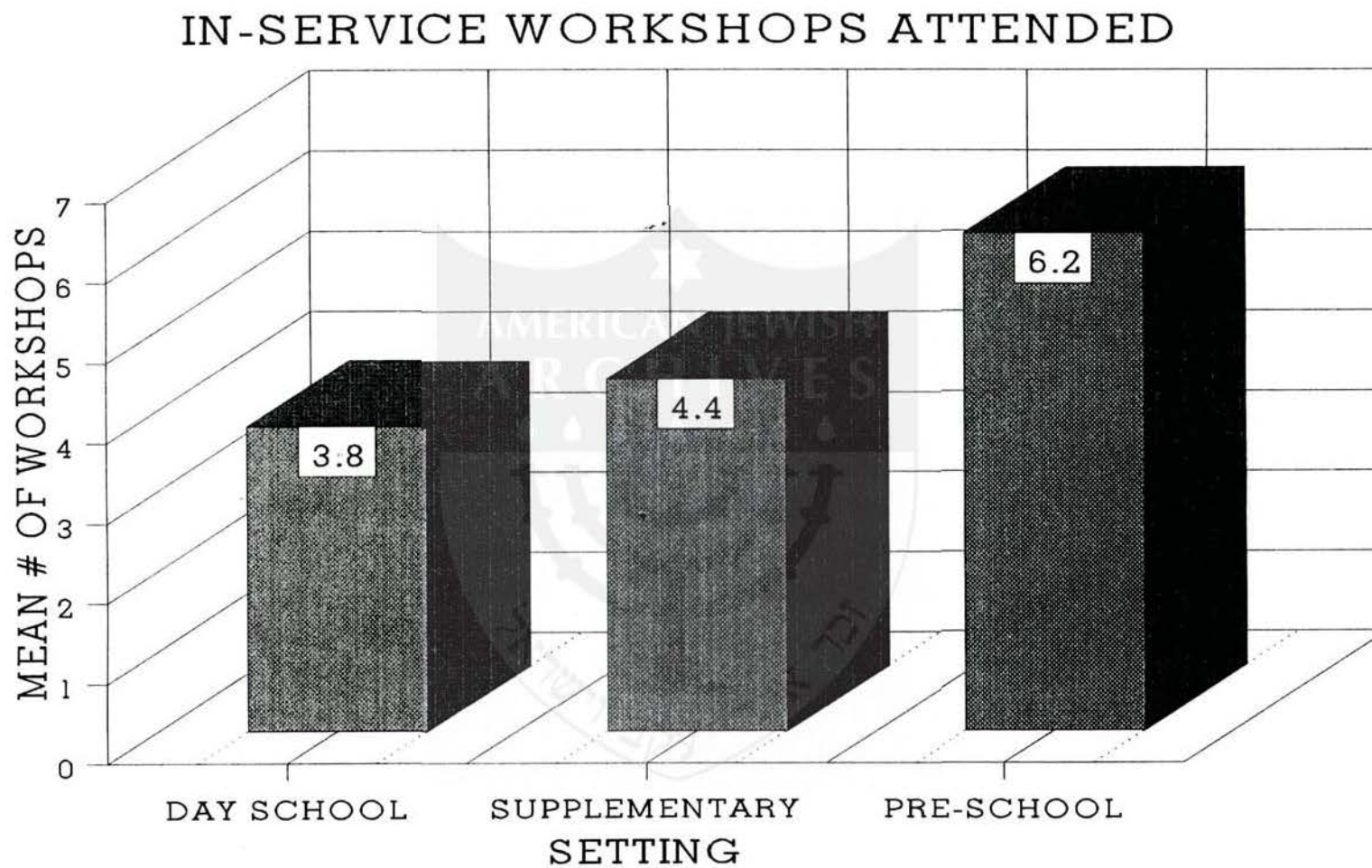


Legend

- NONE - No Jewish Education
- ONE DAY - 1 Day Supplementary School
- TWO DAY - 2 or More Day Supplementary School
- DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College



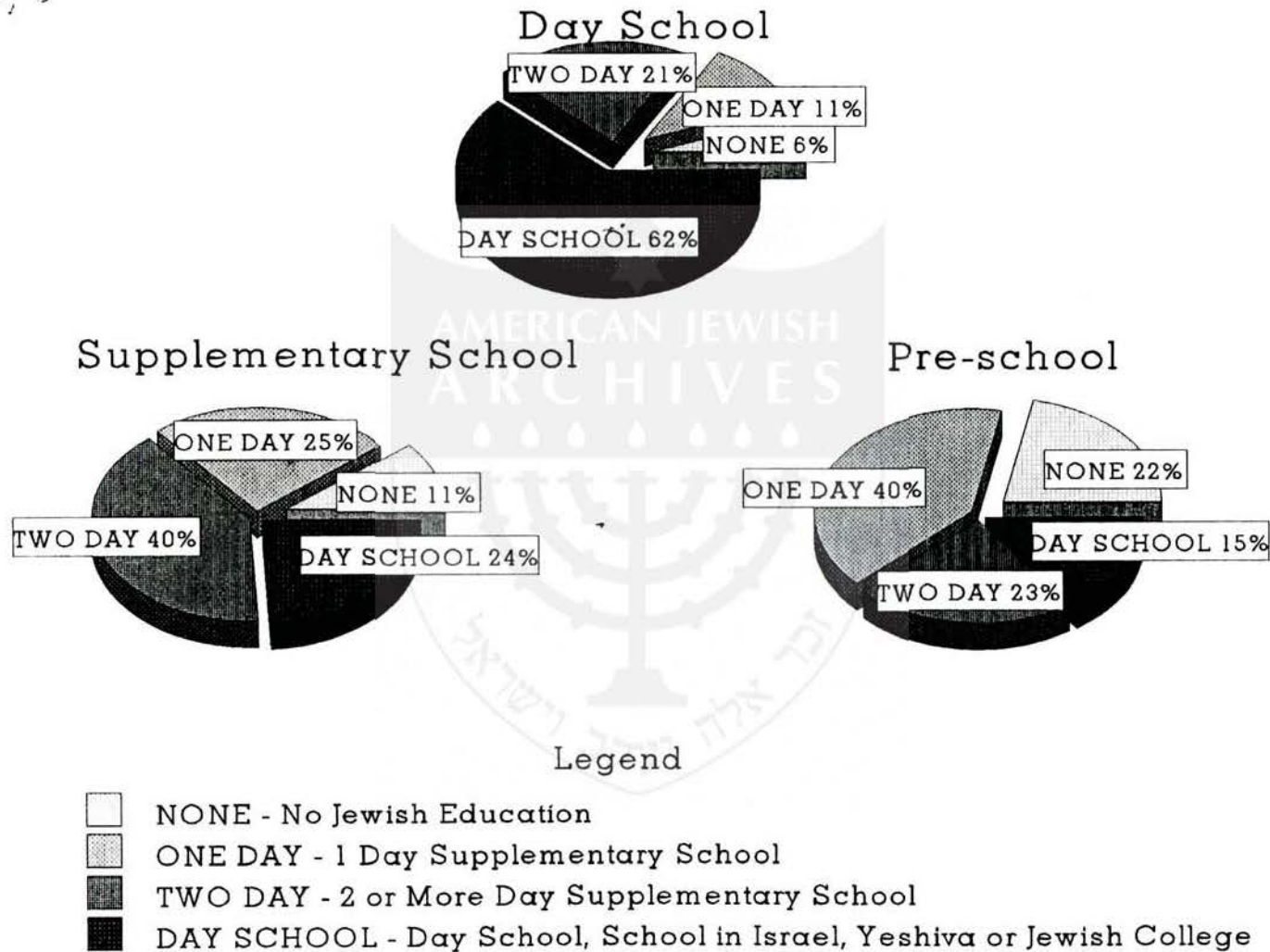
Figure 6



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.

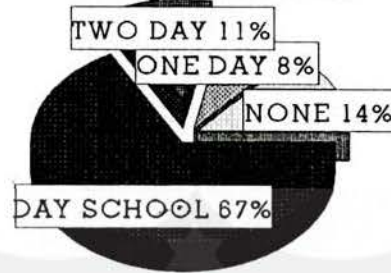
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## Teacher's Jewish Education Before 13

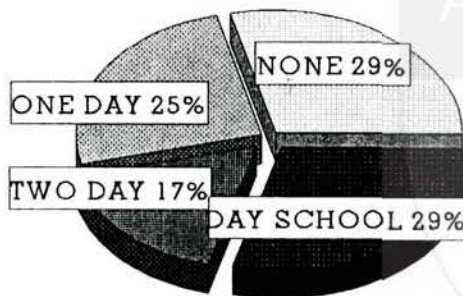




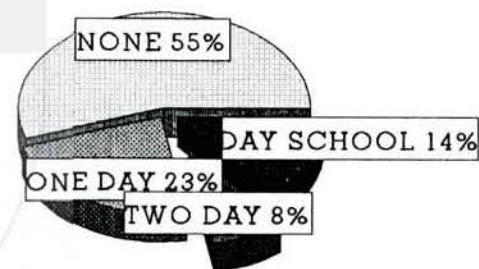
# Teacher's Jewish Education After 13 Day School



## Supplementary School



## Pre-school



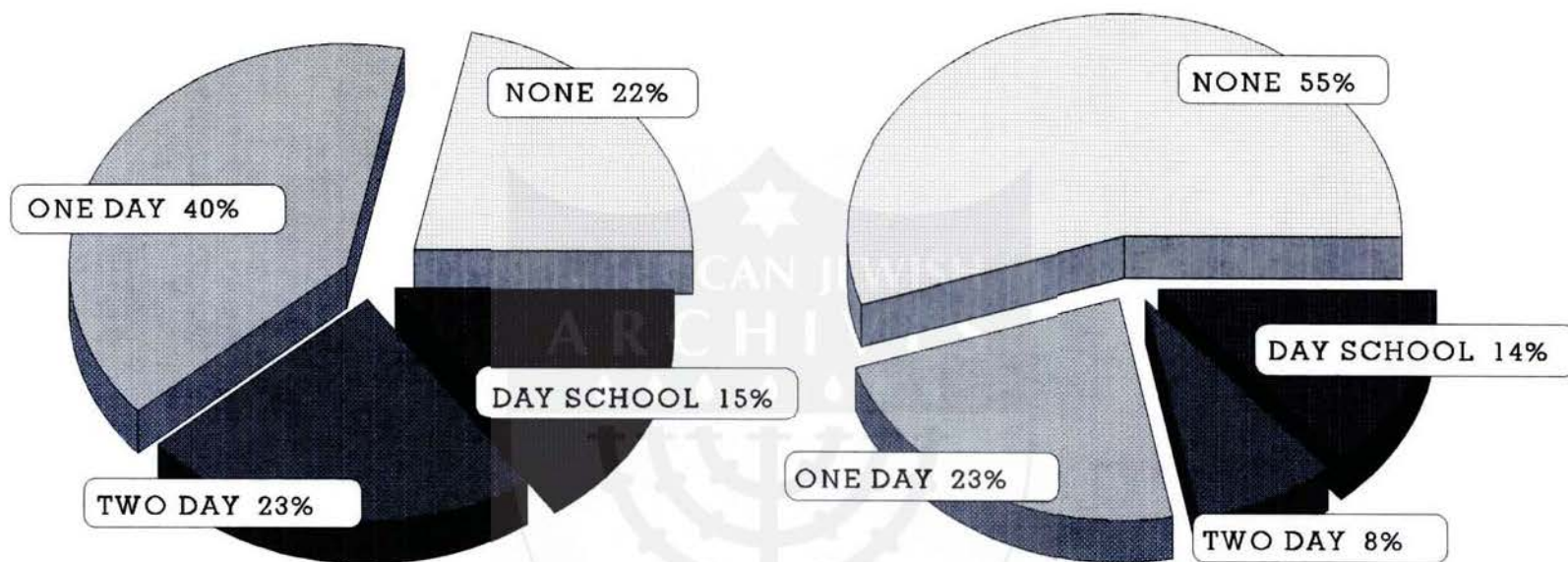
### Legend

- NONE - No Jewish Education
- ONE DAY - 1 Day Supplementary School
- TWO DAY - 2 or More Day Supplementary School
- DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College

## Jewish Education of Pre-school Teachers

Before 13

After 13



Legend





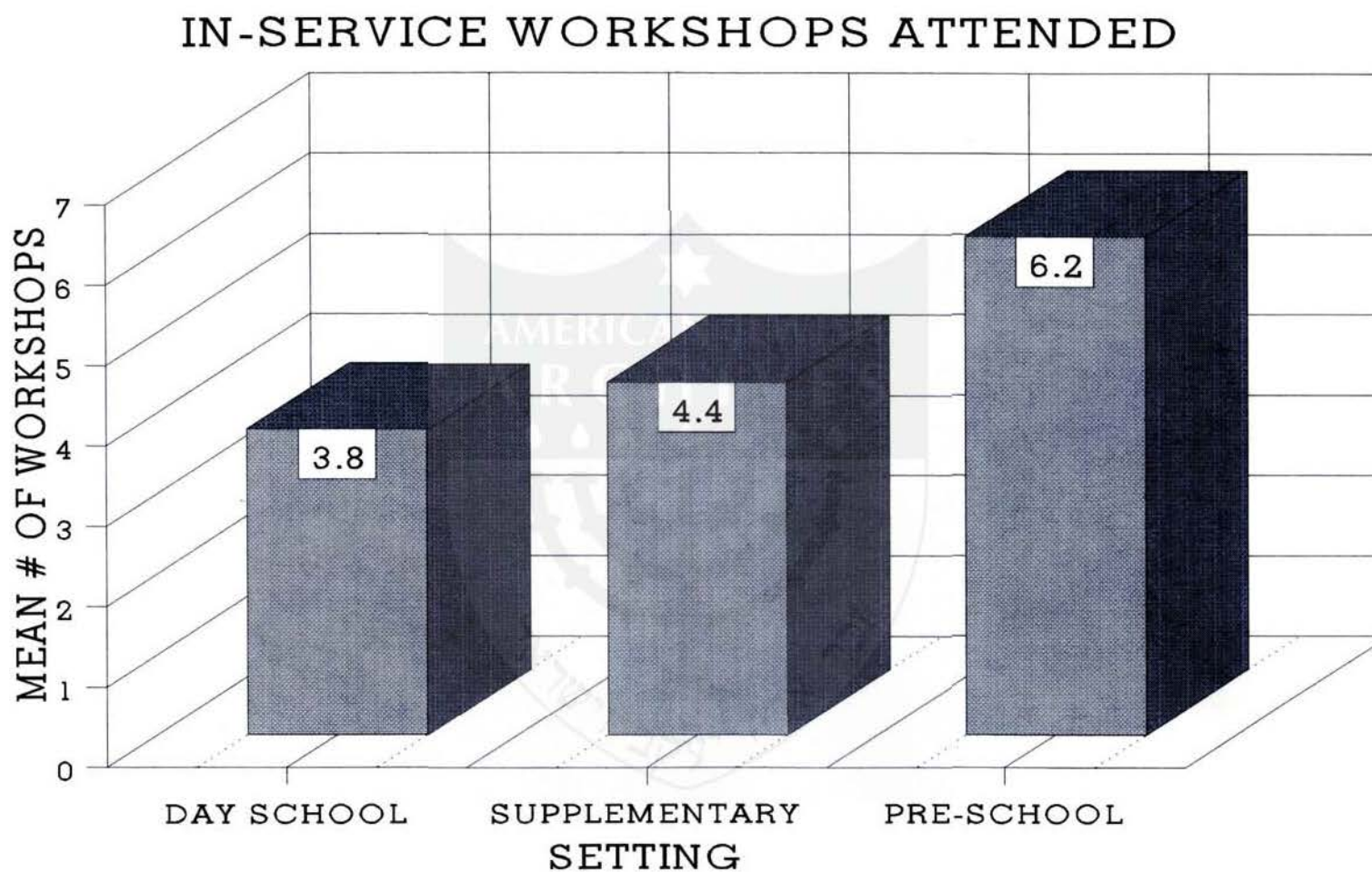
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-  DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College



Figure 6,



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.

Figure 1.

FIGURES

# JEWISH EDUCATION AS A CAREER?

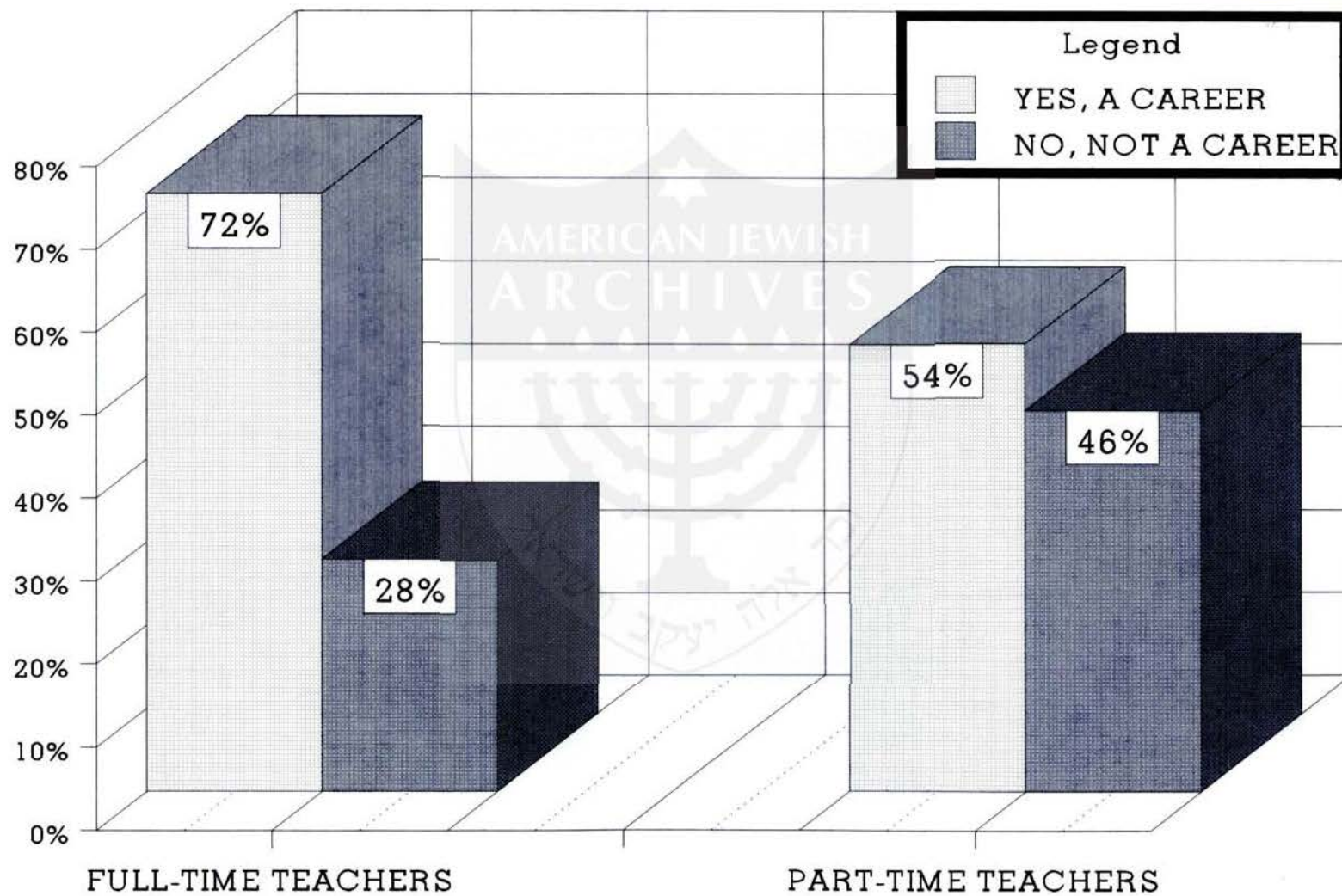


Figure 2 .

## Professional Training of Teachers In Jewish Education

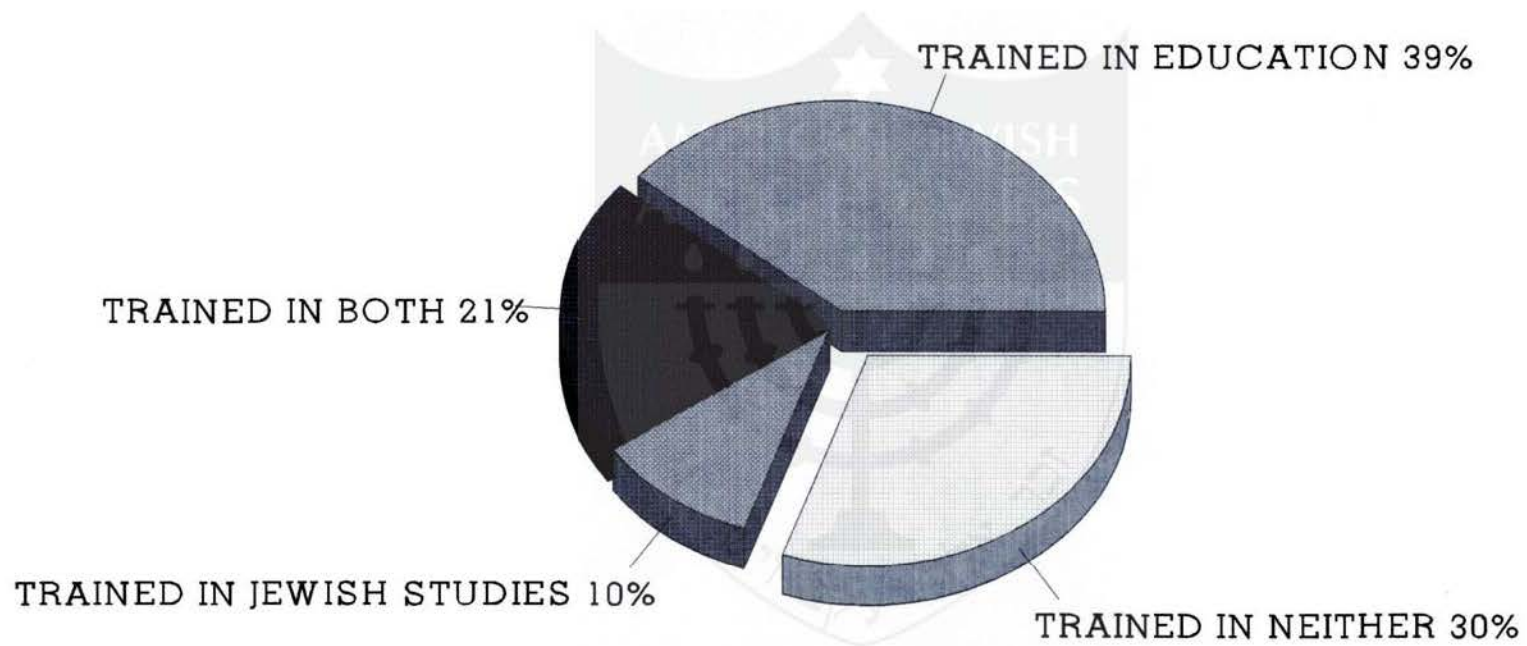


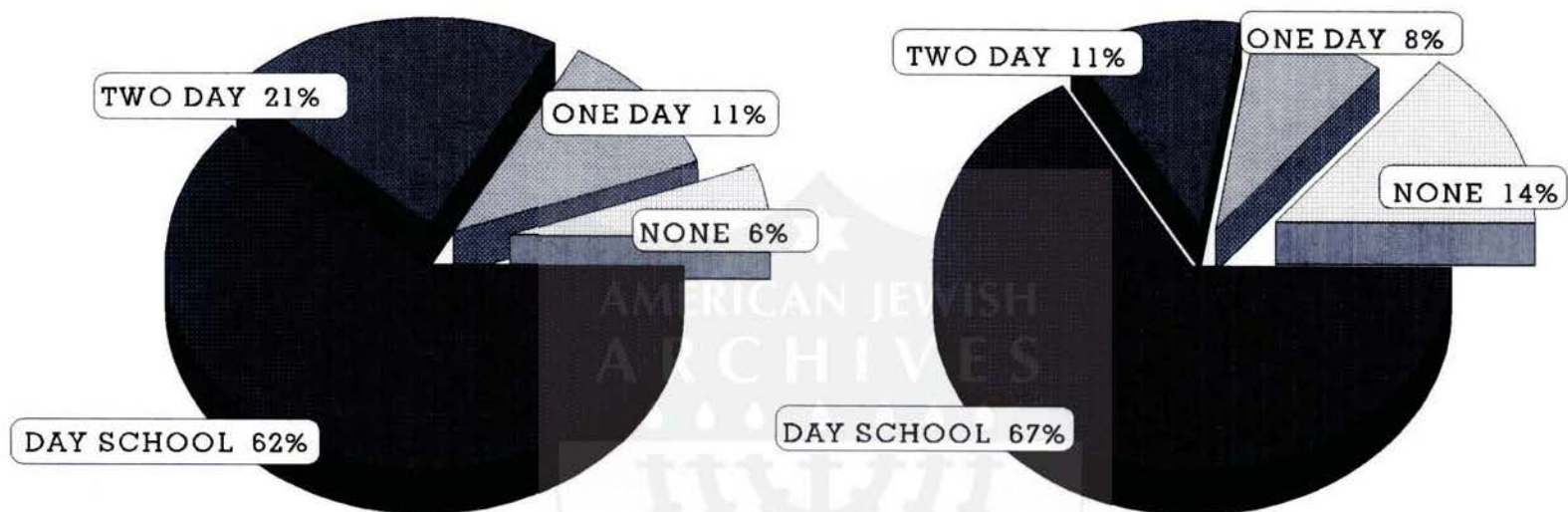


Figure 3.

## Jewish Education of Day School Teachers

Before 13

After 13



### Legend





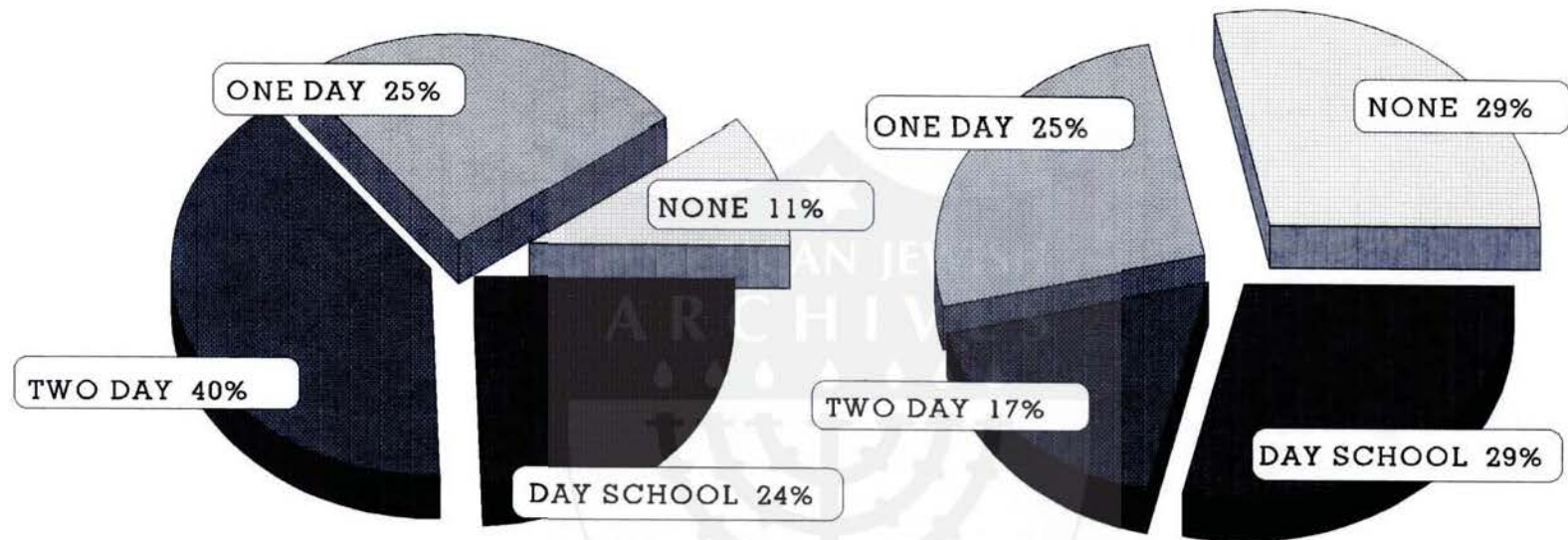
-  NONE - No Jewish Education
-  ONE DAY - 1 Day Supplementary School
-  TWO DAY - 2 or More Day Supplementary School
-  DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College

Figure 4.





## Jewish Educ. of Supplementary Teachers

Before 13

After 13

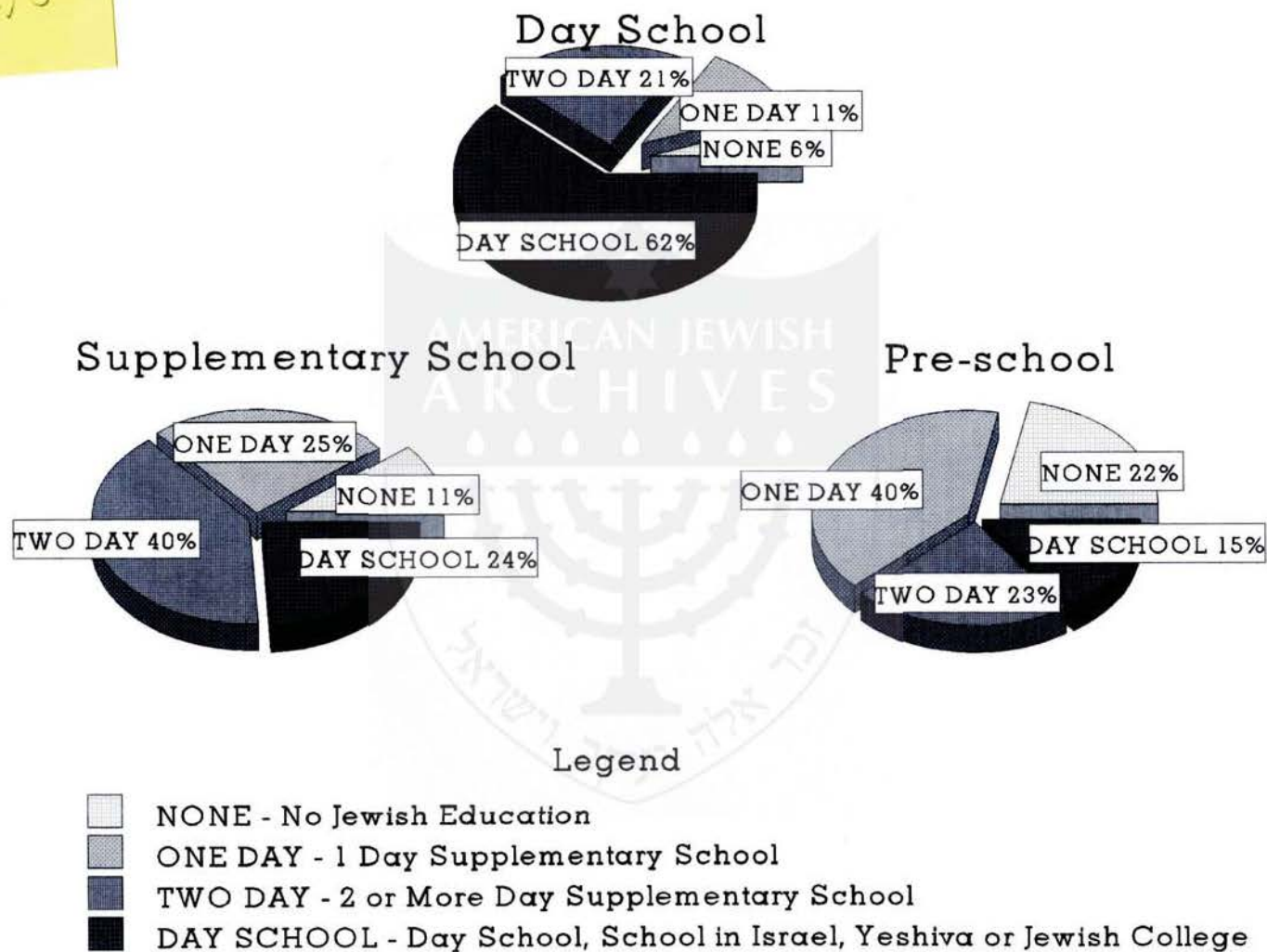


### Legend

-  NONE - No Jewish Education
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-  DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College

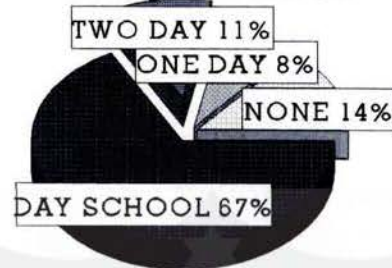
This and the next figure are alternatives to figures 3, 4, 5

## Teacher's Jewish Education Before 13

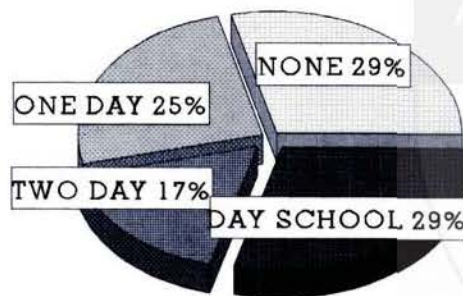




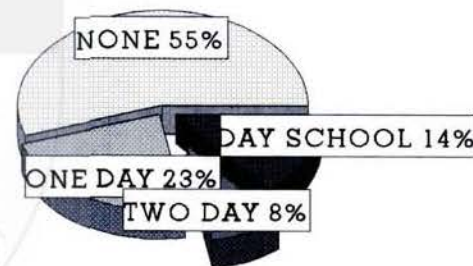
## Teacher's Jewish Education After 13 Day School



## Supplementary School



## Pre-school



### Legend

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# RELIGIOUS EDUCATION

*Avocational Teaching*

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## BACKGROUND AND TRAINING OF TEACHERS IN JEWISH SCHOOLS: CURRENT STATUS AND LEVERS FOR CHANGE

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### Abstract

This paper presents a secondary analysis of data from a survey of teachers in the Jewish schools of three communities. Previous findings had shown that only 19% of teachers have professional training in both Jewish content areas and in the field of education, and despite incomplete professional backgrounds, little professional growth was required of teachers. What can be done to enhance and expand professional growth activities for teachers in Jewish schools? Analyses reported in this paper examine three possible "levers" for changing standards for professional growth: state licensing requirements for pre-schools, state requirements for continuing education among professionally-trained teachers, and community incentives for training of supplementary school teachers. Results indicate that pre-school teachers in state-licensed pre-schools and supplementary school teachers who were paid for meeting a professional growth standard reported that they were required to attend more in-service workshops, compared to other teachers who were not subject to these conditions. In addition, standards for the quantity of in-service were higher among teachers who have stronger Judaic backgrounds and who are committed to a career in Jewish education.

### INTRODUCTION

*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. (Gamoran et al. 1994)*



In the world of secular education, professional development for teachers is increasingly recognized as an important element of educational reform (Sedlak 1987). In fact, adequate opportunity for professional growth was recently added to the list of national goals for U.S. schools (Borman et al. 1996). What is the status of professional growth for teachers in religious education? In this paper, we explore this question for the case of teachers in Jewish schools, including day schools, supplementary schools (afternoon and/or weekend), and pre-schools.

Recent research at the Council for Initiatives in Jewish Education (CIJE) shows that only a small proportion of teachers in Jewish schools in three communities are formally prepared in both Jewish studies and in the field of education (Gamoran et al. 1994). Here, we present selected findings from the CIJE research. In addition, we provide new findings by exploring mechanisms that may raise standards for the quantity of in-service teacher training in Jewish schools. These levers include state licensing requirements for pre-schools, state requirements for continuing education among professionally-trained teachers, and community incentives for in-service training of supplementary teachers.

### BACKGROUND

In 1990 the Commission on Jewish Education in North America released *A Time to Act*, a report on the status and prospects of Jewish education. The report concluded that building the profession of Jewish education (along with mobilizing community support for education) is essential for the improvement of teaching and learning in Jewish schools. This conclusion rested on the best available assessment of the field at that time: "well-trained and dedicated educators are needed for every area of Jewish education. . . . to motivate and engage children and their parents [and] to create the necessary educational materials and methods" (49). In response, the Commission created the CIJE, whose mandate includes establishing three Lead Communities in North America, and working with these communities to serve as demonstration sites for improving Jewish education.

What is the current state of the profession of Jewish education in these communities? What mechanisms are available to improve it, and how will we know whether improvement in the profession training of teachers fosters better teaching and learning? These questions

cannot be addressed fully—in particular, no data are available on the links between training, teaching, and learning—but this paper begins to address the issues by examining the current professional backgrounds of teachers in Jewish schools as well as considering potential levers for increasing teacher's professional development activities.

### PROFESSIONAL PREPARATION AND DEVELOPMENT IN JEWISH EDUCATION

Modern conceptions of teaching emphasize formal, specialized preparation (for example, Sedlak 1987). This preparation typically involves training in both pedagogy and subject matter, as well as in the links between the two (Shulman 1987). Moreover, teachers are expected to maintain their subject matter and pedagogical skills through continuous professional development. As Aron (1990, 6) explained, teachers need "to keep pace with new developments in their field. The knowledge base of teaching has grown and changed. . . . Therefore, it would be imperative for veteran teachers to have mastery of this new body of information, skills, and techniques." In Jewish education, where many teachers lack formal preparation for their work, professional development is not a matter of keeping pace, but of getting up to speed.

In public education, the profession of teaching is regulated by certification at the state level. Although exceptions are made, generally states require formal preparation in the field of education, including study of content knowledge and pedagogy, for teacher licensing. In addition, many states require a set amount of professional development over a fixed period of time for the renewal of one's teaching license. In Jewish schools, because of a shortage of certified teachers, it is often not possible to hire only teachers who are formally prepared in their fields. Hence, the question of professional development becomes especially salient.

What circumstances lead to higher standards for the quantity of in-service activities among teachers? On the one hand, schools with teachers who are more professionally oriented may be able to place greater demands for professional growth of teachers. A staff that is trained for Jewish education, holding degrees in education and in Jewish content areas, and viewing Jewish education as a career, may create the kind of community that allows professional norms to flourish, including more extensive professional development.

On the other hand, even without a highly professional staff,



there may be conditions that can increase the amount of professional development activity. In this paper we examine three possible mechanisms, or levers for change, which may lead to more in-service workshops. The particular mechanisms we explore were not chosen on theoretical grounds; rather, they are the mechanisms we encountered in a study of three Jewish communities.

We found that communities and schools varied in their policies and in the conditions associated with policies about staff development. This type of "natural experiment" can yield important information about the prospects for increasing the demands for professional growth activities in Jewish education. In the secular arena, in-service workshops are already part of the professional culture of teaching (Sedlak 1987). In the world of Jewish education, a combination of incentives and requirements may lead to higher standards for the quantity of professional development.

The possible levers we encountered were as follows:

(1) *State certification for pre-schools.* Most of the pre-schools in our study are licensed or certified by the state, and certification requires a set amount of staff development for teachers. For example, in one state teachers had to take 18 hours of in-service per year for a school to maintain its certification. Other states had different requirements, but all demanded some level of in-service among teachers to maintain certification. Consequently, one may expect to find higher rates of in-service training among pre-school teachers compared to other teachers, and we reported this pattern in our earlier work (Gamoran et al. 1994). Here we test this interpretation by comparing in-service training in the pre-schools that are not certified to those that are. We expect to find higher rates of in-service required in state-certified pre-schools.

(2) *State in-service requirements for re-licensing.* The communities we studied are located in three different states. One state requires that licensed K-12 teachers engage in 180 hours of workshop training over a five-year period in order to be re-licensed. Another state requires 100 hours of in-service over the same period. The third state has no such mandate. Are Judaica teachers in Jewish schools responsive to these mandates? Even if teachers on average are not affected by these requirements, one may expect that teachers who are professionally trained would keep up with licensing requirements.

(3) *Federation incentives for supplementary teachers.* In one community, the Jewish federation (communal institution for



fundraising and program support) provides an extra incentive to encourage in-service attendance among supplementary school teachers. Teachers who attend at least 4 workshops in a year (3 for those who teach only on Sundays) receive a special stipend. In addition, supplementary schools in which at least three-quarters of the teachers meet the in-service standards receive funds from the federation. Thus, the incentive program encourages not just individual but school-wide professional growth. If these incentives are effective, we would expect to find that supplementary school teachers reported more required workshops in this community than in the other two.

## DATA AND METHODS

Data from this paper are drawn from two data sources: A survey of teachers, and intensive interviews with a sample of teachers and other educators. The surveys and interviews were conducted in the three CIJE Lead Communities: Atlanta, Baltimore, and Milwaukee, in 1992 and 1993. All Judaica teachers in day schools, supplementary schools, and pre-schools were asked to respond to the survey, and a response rate of 82% (983/1192 teachers in total) was obtained. Formal in-depth interviews were carried out with 125 educators, including teachers and education directors of day schools, supplementary schools, and pre-schools, as well as central agency staff and Jewish educators in higher education. The survey and interviews covered a wide variety of issues, such as teachers' background and training, earnings and benefits, and careers of Jewish educators. Only matters of background and formal training are addressed in this paper.

### *Statistical Methods*

For the most part, we combine data from all three communities for our survey analyses. Despite some differences between communities, on the whole the results were far more similar than they were different. Also, our results are largely consistent with surveys carried out in other communities, where comparable data are available (Gamoran et al. 1996a). Moreover, in this paper we will explicitly examine some of the more salient differences across communities. Finally, whereas the data will mainly be aggregated across communities, we will generally break down the data by setting: day school, supplementary school, and pre-school.

We present both descriptive and analytic results. The descriptive results are cross-tabulations of background and training variables by setting. The analytic results derive from ordinary least squares (OLS) regressions aimed at sorting out predictors of the extent of required in-service training.

The analyses rely primarily on survey responses. Information from interviews helped us frame our analytic questions—in particular, they allowed us to discern the levers for change examined in the regressions—and they helped us understand the survey findings more thoroughly.

### *Variables*

Most variables indicate aspects of teachers' backgrounds and experiences. These were drawn from surveys. Others provide information about the settings in which teachers work. These came from survey administration records.

*Workshop attendance.* The dependent variable for this study derives from teachers' responses to the questions, "Were you required to attend in-service workshops during the past two years? If so, how many?" Only teachers who were required to attend at least one workshop are included in the analyses, and first year teachers are excluded because of the two-year time frame implied by the question. This resulted in an effective sample size of 726 teachers. About 15% of teachers who were required to attend workshops failed to indicate how many, and these are treated as missing and excluded from the analyses, resulting in a sample of 574 teachers, or 85% of the eligible cases. On average, teachers in our sample said they were required to attend 4.75 workshops over a two-year period. (Means and standard deviations of all variables are listed in the appendix.)

Ideally one would like to know how many workshops teachers actually attended, whether required or not, in addition to how many were required. Unfortunately this was not asked in the Lead Community surveys. Future versions of the survey will include an additional question that addresses this distinction (Gamoran et al. 1996b).

*Background variables.* We employed several measures to take account of differences among teachers in their professional backgrounds. Teachers indicated their years of experience in Jewish education. To allow for possible non-linear effects, we divided experience into four categories: 5 years or less, 6-10 years, 11-20 years,



and 21 years or more. An additional category indicates persons with missing data on experience. (We used this strategy of dummy categories for missing data for all independent variables in the regression analyses.)

Teachers also responded to questions about how much schooling they had, what their majors were, and whether they were certified in Jewish education. For this study, we defined "training in education" as a university or teachers' institute degree in education. We defined "training in Jewish studies" as a college or seminary degree in Jewish studies, or as certification in Jewish education.

We used two measures to indicate teachers' professional orientation. First, we asked whether teachers think of their work in Jewish education as a career. Second, we asked teachers about their plans for the future, and from this item we constructed a single indicator for teachers who said they plan to leave Jewish education in the near future. Presumably it would be possible to demand more in-service work from teachers who are oriented to Jewish education as a career, and are not planning on leaving the field.

Finally, teachers reported their sex, and this is indicated by a dummy variable with 1 = male and 0 = female.

*Context and policy variables.* Dummy variables are used to distinguish among teachers in day schools, supplementary schools, and pre-schools. Teachers who taught in more than one setting (about 20% of all respondents) are counted in the setting in which they taught the most hours.

For pre-school teachers only, we created an indicator to distinguish among schools that are certified by the state and those that are not (certified = 1, not certified = 0). For supplementary school teachers only, we created an indicator for the one community with an incentives program for in-service workshops (incentives program = 1, others = 0). For all teachers, we created indicators of the amount of in-service required for re-licensing: 180 hours and 100 hours are compared to the reference category of no in-service requirement.

## RESULTS

First we present descriptive information on teachers' professional backgrounds in education and Judaica. Then we examine possible mechanisms for raising levels of required in-service training in Jewish education.



### *Descriptive Results*

What sort of professional training in Jewish education characterizes teachers in the three communities? Overall, Table 1 shows that only 19% of teachers in Jewish schools are formally trained in both education and in Jewish studies. Thirty-five percent were trained in education but not Jewish studies, and another 12% were trained in Jewish studies but not education. This leaves a significant minority—34%—with no formal preparation in either field.

Table 1 further shows, not surprisingly, that day school teachers more often have training in Jewish studies than teachers in other schools, and that day school and pre-school teachers more often have professional backgrounds in education than teachers in supplementary schools (combine rows 1 and 2 in Table 1). However, the greater proportion of teachers trained in education in day and pre-schools reflects one- and two-year degrees from teacher training programs as well as university degrees in education. If non-university programs were excluded, day school and pre-school teachers would have formal backgrounds in education similar to that of supplementary teachers.

Further analysis shows that the dearth of formal training is not compensated by extensive in-service education. Table 2 shows that (excluding first-year teachers) day school teachers were required to attend an average of 3.8 workshops during the two-year period, supplementary teachers averaged 4.4, and pre-school teachers were required on average to attend just 6.2 workshops over a two-year period.

TABLE 1.  
Professional Training of Teachers in Jewish Schools

	Day School	Supplementary School	Pre- School	All Schools
Trained in Education and Jewish Studies	35%	13%	9%	19%
Trained in Education Only	24%	32%	50%	35%
Trained in Jewish Studies Only	25%	11%	3%	12%
Trained in Neither Education Nor Jewish Studies	16%	44%	38%	34%

TABLE 2.

Average Number of Workshops Teachers in Jewish Schools  
Were Required to Attend

	Average Number of Workshops in the Past Two Years
Day Schools	3.8
Supplementary Schools	4.4
Pre-Schools	6.2
All Schools	4.8

*Note:* Figures include only those teachers who said they were required to attend workshops, and exclude first-year teachers.

Clearly, the infrequency of in-service training is not adequate to make up for deficiencies, nor even to maintain an adequate level of professional growth among teachers who are already professionally trained. What can be done to raise standards for the quantity of in-service training?

### *Analytic Results*

Table 3 explores background differences in required workshop attendance. The first column shows a trend for experience that is roughly linear, with teachers who are more experienced reporting more workshops. In addition, one can see in the first column that controlling for sex and experience, pre-school teachers still reported 2.36 more workshops than day school teachers (the reference category), and supplementary teachers reported .66 more workshops on average. Thus, the pattern that emerged in Table 2 is maintained in multivariate analyses.

The second column presents results for the same model with the additional effects of pre-service training. Teachers with formal preparation in education did not report more in-service workshops, but teachers who are trained in Jewish studies reported that they were required to attend 1.02 workshops more than teachers without such training. The third column of Table 3 shows that teachers who think of Jewish education as their career reported more workshops and teachers who plan to leave the field reported fewer workshops

TABLE 3.

Differences among individuals and settings in number of workshops teachers reported they were required to attend.

<i>Independent Variable</i>			
Sex (Male=1)	-.61 (.39)	-.74 (.39)	-.86° (.39)
Experience 6-10 years	.48 (.35)	.45 (.35)	.16 (.35)
Experience 11-20 years	.81° (.37)	.67 (.38)	.26 (.39)
Experience 21+ years	1.02° (.43)	.69 (.45)	.34 (.45)
Trained in Education		-.02 (.29)	-.11 (.29)
Trained in Jewish Studies		1.02°° (.33)	.60 (.34)
Jewish Education is a Career			1.30°° (.94)
Will Leave Jewish Education			-1.00° (.50)
Pre-school	2.36°° (.36)	2.76°° (.39)	2.65°° (.38)
Supplementary School	.66° (.33)	.98°° (.35)	1.19°° (.35)
Constant	3.37°° (.37)	2.89°° (.43)	2.54°° (.44)
R <sup>2</sup>	.09	.10	.13
°p < .05 °°p < .01			

Notes: Metric regression coefficients, with standard errors in parentheses. N=574 teachers. Equation also includes controls for missing data on sex, experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.

than other teachers. Note also that the initial effects of experience appear to diminish in the second and third columns of Table 3. This pattern suggests that more experienced teachers reported more workshops because they tend to be better trained in Jewish studies and more oriented to a career in Jewish education, two conditions



that are obviously connected to longevity in the profession and apparently related to in-service standards as well.

Does the higher rate of reported workshops among pre-school teachers reflect state licensing requirements, as the interviews led us to conclude? To further probe this interpretation, we present in Table 4 the results of a regression that is restricted to pre-school teachers, and which includes an indicator of state-certified pre-schools. As Table 4 shows, teachers in certified schools reported 3.35 more workshops, a substantial difference considering that the average for pre-school teachers was 6.2 (see Table 2). As in the full-

TABLE 4.

Differences between certified and uncertified pre-schools in the number of workshops teachers reported they were required to attend.

<i>Independent Variable</i>	
Experience 6-10 years	-.81 (.82)
Experience 11-20 years	-.84 (.94)
Experience 21+ years	-.74 (1.18)
Trained in Education	.09 (.67)
Trained in Jewish Studies	.59 (.95)
Jewish Education is a Career	1.53° (.75)
Will Leave Jewish Education	-1.76 (1.18)
Certified Pre-school	3.34°° (1.00)
Constant	2.74° (1.17)
Adjusted R <sup>2</sup>	.08
°p < .05 °°p < .01	

Notes: Metric regression coefficients, with standard errors in parentheses. N=169 teachers. Equation also includes controls for missing data on experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.

sample analysis, career-oriented pre-school teachers reported more workshops, and those planning to leave reported fewer, although the latter coefficient is not statistically significant due to the smaller number of cases when the sample is restricted to pre-school teachers. (Sex is excluded from the pre-school analysis because all but one of the pre-school teachers are female.)

Do state requirements for re-licensing of trained teachers encourage higher levels of required workshops? Table 5 indicates the answer is no. This analysis, restricted to day school teachers, shows that teachers in states requiring 180 hours or 100 hours of workshop training for re-licensing did not report more workshops than teachers in the state without a fixed workshop requirement. The second column of Table 5 shows that even day school teachers who are formally trained in the field of education did not report more workshops when they worked in states that required many hours of workshops for re-licensing. These results may indicate that day school Judaica teachers do not see themselves as bound by the norms of the general teaching force in the state.

Finally, did the federation-sponsored incentives program encourage higher rates of required workshops? The regression reported in Table 6, restricted to supplementary teachers, shows that teachers who encountered the incentives program reported an average of 2.52 more workshops than supplementary schools in the other two communities, where such federation programs are not in place.

In additional analyses (not shown), we relaxed sample restrictions that excluded first-year teachers and those who said no workshops were required, and conducted a logistic regression analysis to distinguish between those who said no workshops were required versus those who said at least one was required. (The logistic procedure is required for a dichotomous outcome, as explained by Agresti 1990.) These analyses produced the same pattern of results about levers for change as did our OLS regression on the quantity of workshops required: teachers in certified pre-schools were more likely to report that workshops were required, as were supplementary teachers with special in-service incentives, but state licensing requirements for K-12 teachers were unrelated to whether any workshops were required or not.

## DISCUSSION

This study shows that teachers in three Jewish communities have relatively little formal preparation for their work in Jewish

TABLE 5.

Differences in the number of workshops day school teachers were required to attend in states with different professional growth requirements for relicensing.

<i>Independent Variable</i>		
Sex (Male=1)	-1.07° (.45)	-1.05° (.46)
Experience 6-10 years	1.62° (.64)	1.61° (.64)
Experience 11-20 years	1.12 (.62)	1.11 (.62)
Experience 21+ years	1.61° (.67)	1.62° (.67)
Trained in Education	-.32 (.42)	.21 (.49)
Trained in Jewish Studies	.23 (.49)	-.20 (.53)
Jewish Education is a Career	-.25 (.57)	-.24 (.58)
Will Leave Jewish Education	-.65 (.94)	-.60 (.95)
180 Hours Required for Re-License	-.08 (.54)	-.11 (.92)
100 Hours Required for Re-License	-.36 (.48)	-.03 (.76)
180 Hours X Trained in Education		.03 (1.14)
100 Hours X Trained in Education		-.51 .93
Constant	3.26** (.66)	3.19** (.68)
Adjusted R <sup>2</sup>	.05	.04

°p < .05 °°p < .01

Notes: Metric regression coefficients, with standard errors in parentheses. N=176 day school teachers. Equation also includes controls for missing data on sex, experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.



TABLE 6.

Number of workshops supplementary school teachers were required to attend in a community that offered incentives for attendance, compared to other communities.

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*Independent Variable*

Sex (Male=1)	-.13 (.46)
Experience 6-10 years	.58 (.42)
Experience 11-20 years	1.11* (.49)
Experience 21+ years	.84 (.57)
Trained in Education	-.06 (.37)
Trained in Jewish Studies	.81 (.44)
Jewish Education is a Career	1.19** (.38)
Will Leave Jewish Education	-.53 (.57)
Community Incentives for Workshops	2.52** (.35)
Constant	2.17** (.35)
Adjusted R <sup>2</sup>	.30

\* $p < .05$  \*\* $p < .01$

*Notes:* Metric regression coefficients, with standard errors in parentheses. N=229 supplementary school teachers. Equation also includes controls for missing data on sex, experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.

schools. Moreover, they are not typically held to high standards for professional development. However, it appears there are policies that may raise the quantity of in-service. Teachers who are trained in Jewish studies and who are oriented towards a career in Jewish education reported more required workshops. This finding suggests that standards for professional development could be raised by recruiting teachers who are committed to the profession. Better re-

cruitment is an appropriate goal, but it remains a major challenge in light of the relatively small number of opportunities to obtain formal preparation for teaching in Jewish education (Davidson 1990).

Teachers in certified pre-schools reported substantially more required workshops than teachers in other pre-schools. Could this type of policy be implemented in supplementary schools, and in the Judaica divisions of day schools? Where would certification standards come from? One answer is from the community level—the federation or central agency might certify schools whose teachers engage in specified levels of professional growth. For this certification to be meaningful, however, it must be accompanied by some sort of rewards. Parents of pre-school children take certification into account when choosing a school, but this logic does not hold when one is choosing a supplementary school. However, it may be possible to raise parents' expectations so that they seek out supplementary schools and day schools with higher standards for professional growth. In addition, other incentives such as financial support might induce schools to seek communal certification.

Although certification of pre-schools made a difference, re-licensing requirements for K-12 teachers did not. In one sense these results may reflect the particular question we asked on the survey, which concerned required workshops instead of any workshops teachers may have attended. Teachers who are meeting individual re-licensing standards may not have thought of the workshops they attended as required. Another interpretation of the results is that rewards and sanctions aimed at individuals are ineffective, but incentives for schools have more impact, as in the case of pre-schools.

Finally, supplementary teachers reported more workshops in the community that had an incentives program. This finding suggests that incentives for both individuals and schools affect teachers' professional growth in a positive way. Hence, we conclude that incentives for individuals can be effective, if the incentives are meaningful (for example, a cash stipend, as in this case).

This paper addresses only the quantity of in-service education. The question of quality is at least as important, if not more so. Although one-day workshops are common in secular education, their effectiveness as a tool for professional development has been questioned. It is essential to consider recent ideas about creating more effective opportunities for professional growth (for example, Sparks 1995), at the same time as one thinks about raising the amount of in-service to which teachers are held.

The CIJE's ultimate hypothesis is that building Jewish education as a profession is critical for improving teaching and learning in Jewish education. This paper does not answer that question, but it addresses two crucial concerns along the way: What is the state of the profession? What can be done to improve it? By exploring three potential avenues for reform, we are furthering the broader endeavor. The results of this study suggest two mechanisms—community incentives and certification of schools—that can increase the professional growth activities of teachers in Jewish schools.

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## APPENDIX

## Means and Standard Deviations of Variables

	<i>Mean</i>	<i>Standard Deviation</i>
Number of Workshops	4.75	3.31
Sex (Male=1)	.15	.36
Experience 2-5 years	.27	.44
Experience 6-10 years	.31	.46
Experience 11-20 years	.25	.43
Experience 21+ years	.15	.36
Trained in Education	.54	.50
Trained in Jewish Studies	.32	.47
Jewish Education is a Career	.62	.49
Will Leave Jewish Education	.07	.26
Day School	.31	.46
Supplementary School	.40	.49
Pre-school	.29	.45
Accredited Pre-school	.26	.44
Missing Sex	.01	.11
Missing Experience	.02	.15
Missing Trained in Education	.04	.19
Missing Trained in Jewish Studies	.04	.20
Missing Career	.02	.14
Missing Plans to Leave	.05	.22

Note: N = 574 teachers.