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Subseries 5: Communication, Publications, and Research Papers, 1991–2003.

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42

Folder
8

Gamoran, Adam, et al. The Teachers Report. Correspondence
and drafts, 1997-1998.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

TO: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
CC: Karen, 104440,2474

Re: Teachers Report

"Ramah" is on press. "Teachers" are next. I'm meeting with the designer next week to finalize a cover design, which I will then show you for your sign-off. And I'm beginning the line-editing.

I'll keep you in the picture.

Nessa

TO: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
CC: Alan, 73321,1220
Barry, 73321,1221
Gail, 73321,1217
Karen J., 102467,616
Karen, 104440,2474

Re: Final title: Teachers

With the designer, I'm creating a cover for all of you to see. We're now at the stage of finalizing the title. To review:

On the cover will be our logo and, at the bottom, "CIJE Research for Policy."

Here is a history of the titles we've considered, along with my newest proposal, for your comments:

The original title: "Teachers in Jewish Schools: A Study of Three Communities." (To be followed by: "Leaders in Jewish Schools: A Study of Three Communities.") Objection: The title is flat; and the sub-title narrows the discussion unnecessarily, when we consider the impact of the Policy Brief at a national level.

The next title: "Teachers in Jewish Schools: Toward Building the Profession." (To be followed by: "Leaders in Jewish Schools: Toward Building the Profession.") Objection: "Building the Profession" is a CIJE term that may not be clear to others.

The current title: "Teachers in Jewish Schools: A Portrait and an Agenda for Change." Objection: Is the report really an agenda for change?

My thoughts: Whenever I refer to this document, I always call it: "The Teachers Report." I have found in my editorial life that if you're always referring to a book by a different title than its formal one, you've probably chosen the wrong title. Therefore, I propose calling these two documents:

"The Teachers Report" and "The Leaders Report"

Both are simple and authoritative, and I like them much better than "Teachers in Jewish Schools." I can imagine someone saying: "Have you read 'The Teachers Report'?" whereas I cannot imagine anyone saying: "Have you read 'Teachers in Jewish Schools'?" (They might say: "Have you read CIJE's report on teachers?" The Jewish nature of the research will be evident by our logo and the spelled out words "Council for Initiatives in Jewish Education."

Please send me your comments (votes) within the next couple of days, so that I can move forward on the design.

Thanks.

Nessa

FROM: Gail Dorph, 73321,1217
TO: Nessa Rapoport, 74671,3370
DATE: 5/8/97 9:14 AM

Re: Final title: Teachers

I'd prefer the cije's teachers report. that is what people will call it. never thought of using that as a criteria for giving a name. gail

FROM: INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu,
INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
TO: Nessa Rapoport, 74671,3370
CC: Adam, INTERNET:gamoran@ssc.wisc.edu
DATE: 5/8/97 4:39 PM

Re: Re: Final title: Teachers

Sender: GOLDRIEB@ctrvax.Vanderbilt.Edu
Received: from ctrvx1.Vanderbilt.Edu (ctrvx1.Vanderbilt.Edu [129.59.1.21]) by
hil-img-6.compuserve.com (8.6.10/5.950515)
id QAA03095; Thu, 8 May 1997 16:39:17 -0400
From: <GOLDRIEB@ctrvax.Vanderbilt.Edu>
Received: from PATHWORKS-MAIL by ctrvax.Vanderbilt.Edu (PMDF V5.0-8 #16820)
id <01IIMRKOZYD28X1ULV@ctrvax.Vanderbilt.Edu>; Thu,
08 May 1997 15:38:48 -0500 (CDT)
Date: Thu, 08 May 1997 15:38:48 -0500 (CDT)
Subject: Re: Final title: Teachers
To: 74671.3370@CompuServe.COM
Cc: gamoran@ssc.wisc.edu
Message-id: <01IIMRKP08008X1ULV@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"74671.3370@CompuServe.COM"
X-VMS-Cc: in%"gamoran@ssc.wisc.edu"
MIME-version: 1.0
Content-transfer-encoding: 7BIT

Nessa,

I really like the new name. What convinced me was your example, have you read
The Teachers Report?! I agree, we do not have enough of an agenda for change.

Ellen

TO: Bill Robinson, 74104,3335
CC: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
Gail, 73321,1217

Re: Teachers Report: Final edit

Hi, Bill: I've just reviewed with Adam my remaining questions on the Teachers Report. There are 2 matters you can help me with now.

First, please recheck all the tables and charts in the report to be sure the figures are accurate. With so much time elapsing and so many incarnations, I want to be sure that an informed intelligence (you!) has given these another look in 1997.

Second, I am confused by the meaning of some of the "incentives" on Table 9 (p. 25). First of all, please explain the following:

"Career development"; "more job opportunities," "training opportunities," "work resources." I don't understand precisely what each means--and I certainly don't understand the difference among them, so please explain that as well. And please tell me what "presence of colleagues" means--and how it might be an incentive to full-time work.

I also do not understand how "better Judaica background" and "better educational background" can be an incentive to full-time work, since neither is something a school could provide (that is, either a teacher has them or he/she doesn't). Similarly, "change in family status." Adam has said these are conditions that, if they existed for the individual teacher, might have led him/her to take on full-time work. But that is not the same as the conventional meaning of "incentive," which is more analogous to a carrot that might be dangled before the teacher. I cannot publish this chart in its current form, since if I cannot explain it satisfactorily, I can't expect other "lay" people to understand it.

Finally, please send me a copy of the gender paper, since Adam will be in Seattle for the week (or he would do so).

Hope all is well--and looking forward to hearing from you, as I cannot finalize the text without these clarifications and sign-offs.

Nessa

TO: Gail, 73321,1217
CC: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu

Re: Teachers Report: Clarification from you

In reviewing my final changes with Adam, I came across a couple of points that only you can clarify for me:

1. P. 3: Do you have any feeling about the finding that (only) 21% of teachers described themselves as "fluent Hebrew speakers" within the framing "story" of this report? When I asked Adam about this finding being somewhat "buried" in the "About the Study" box but quite provocative to me, he said he had no problem in talking about it but he didn't quite see a place for it in the "story" we're telling. Before I leave it where it is, I wanted to know your thoughts.
2. P. 6: You asked in the margin: "How is yeshiva training represented?" in this section on "Educational Background." Adam and I could not figure out exactly what you meant: Were you asking about pre-collegiate training in a yeshiva? About a year between high school and college? Etc.
3. P. 16: The report offers a footnote here in the "Summary and Implications" section: "For a concise review of current directions in professional development, see Dilworth and Imig, 1995." Is there research/data on the efficacy of professional development in redressing teachers' lack of preparation? In other words, we're making the case that the key response to our findings about teachers is that serious, systematic prof. dev. can make a difference to their lack of background and training. But do we know whether in general education anyone has proved this is so?
4. P. 18: You ask in the margin: "How many teachers teach 1 X a week?" Why are you asking this question? The paragraph says: "...almost two-thirds teach fewer than five hours per week." Is there a reason why you'd want to break this down?
5. P. 41: In the appendix on methodology, we talk about missing responses. You wrote in the margin: "Age." Can you elaborate?!

Thanks for getting back to me about these points. I'm pulling together all outstanding information so that we can go to page proofs.

Nessa

TO: Adam, internet:gamoran@ssc.wisc.edu

Re: And finally...

On p. 43, you list a bibliography, most of which is in italics. I'm confused. Aren't papers supposed to be between quotes and self-standing essays or books in italics? Can you run your eye down this list and be sure each is correct? (See, in particular, Linda Darling-Hammond's citation.)

Thanks as always.

Nessa

TO: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu

Re: The Teachers Report

Hi, Adam and Ellen. This is probably directed more at you, Adam, given that Ellen is in Israel.

I have now, at last, completed the line-editing of the manuscript and have many small questions that I could not have raised without having done this work. I think the easiest way for me to resolve these points with minimum pain to all is to make a phone date with Adam and get his yes/no/maybe point by point. (I don't want to have a draft an elaborate e-mail, because in the time it takes me to do that, I could hold the conversation AND resolve the questions.)

Adam, will you be available any time on Monday afternoon to review these pages with me? (Hope so.)

Nessa

I'll be bringing you the cover design and interior design at our next meeting! Next steps will be to typeset--and then for one/both of you to review the proofs; and for Bill to check all tables and figures to be absolutely sure there are no mistakes. I'd like to distribute right after Labor Day.

FROM: Nessa Rapoport, 74671,3370
TO: Gail, 73321,1217
CC: Adam, INTERNET:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
DATE: 6/9/97 5:40 PM

Re: Teachers Report: Clarification from you

In reviewing my final changes with Adam, I came across a couple of points that only you can clarify for me:

1. P. 3: Do you have any feeling about the finding that (only) 21% of teachers described themselves as "fluent Hebrew speakers" within the framing "story" of this report? When I asked Adam about this finding being somewhat "buried" in the "About the Study" box but quite provocative to me, he said he had no problem in talking about it but he didn't quite see a place for it in the "story" we're telling. Before I leave it where it is, I wanted to know your thoughts.
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5. P. 41: In the appendix on methodology, we talk about missing responses. You wrote in the margin: "Age." Can you elaborate?!

Thanks for getting back to me about these points. I'm pulling together all outstanding information so that we can go to page proofs.

Nessa

FROM: Bill Robinson, 74104,3335
TO: Nessa Rapoport, 74671,3370
CC: Gail Dorph, 73321,1217
Adam Gamoran, INTERNET:GAMORAN@SSC.WISC.EDU
Ellen Goldring, INTERNET:GOLDRIEB@CTRVAX.VANDERBILT.EDU
DATE: 6/19/97 3:00 PM

Re: Teachers Report

Nessa,

I haven't forgot about you.

1. I checked all the numbers on the October 1996 version this past winter. Adam informs me that the tables and figures have not been changed since then (unless they were per my request).
2. Sorry for the delay on sending you the tables and figures in separate files. I had the figures, but only Adam had the tables in a file (embedded in the text). I will send you it all in separate files next week.
3. In regard to Table #9:

DEFINITIONS [I continue to expand on these definitions in the following section.]

- Career Development refers to the possibilities for career advancement in the field of Jewish education. Thus ---> Would the availability of positions beyond classroom teacher that one could move into at a later date be an incentive for full-time employment?
- More Job Opportunities refers to the availability of other jobs, not necessarily ones further up the career ladder (though there is overlap with Career Development).
- Training Opportunities refers to the availability of affordable (subsidized?) formal professional development opportunities.
- Work Resources refers to both material and collegial support in one's work as a teacher. Thus --> Would better equipped classrooms and curricular guides (for instance) be incentives to full-time employment?
- Presence of Colleagues refers to the opportunity to work and learn (informally) with and from colleagues in one's school or community. Thus ---> Would opportunities to co-teach with colleagues and/or observe each others' teaching (for instance) be an incentive to full-time employment?

NATURE OF INCENTIVES

You are correct. Many of these items are not actually incentives in the sence of being a "carrot."

- More Job Opportunities and Change in Family Status is better conceptualized as the removal of a possible obstacle to full-time employment. The latter could also be conceptualized as increasing the need to obtain full-time employment
- Training Opportunities, Work Resources, (having had a) Better Judaica Background, and (having had a) Better Education Background are connected to the desire for more full-time employment through the proposition that if one was better equipped to perform the job successfully one may be more likely to engage in full-time work.
- Presence of Colleagues could be seen as connected to the desire for full-time employment

in both of the ways stated above, and, additionally, through the proposition that a more pleasant work environment might lead to an increased desire to work full-time.

YOU SHOULD KNOW THAT when we revised the Educators Survey, we eliminated More Job Opportunities, Better Judaica Background, and Better Education Background from the list.

If this is not sufficient, let's continue the conversation over the phone.

Bill

6/23/77

TO: Bill Robinson, 74104,3335

Re: Teachers Report

Thanks for your exemplary clarification. What I need you to do is adapt the terms in Table 9 as they currently appear in the document so that a reader can understand exactly what you're telling us.

I'm out of the office for the rest of this week, but will get down to work in earnest next Monday. I look forward to receiving the files and these changes.

With many thanks.

Nessa

7/1/97

TO: Bill Robinson, 74104,3335
CC: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu

Re: Teachers Report

Well, next week is now here. Please get back to me with clearer terms for that table and with the discs. I need to move forward toward publication.

Thanks.

Nessa

TO: Bill Robinson, 74104,3335

Re: Table 9 on Teachers Report

A belated note to tell you that we got the disc and I am at work. I hope to be sending you a copy of the pages shortly.

Nessa

FROM: Bill Robinson, 74104,3335
TO: Adam Gamoran, INTERNET:GAMORAN@SSC.WISC.EDU
Ellen Goldring, INTERNET:GOLDRIEB@CTRVAX.VANDERBILT.EDU
CC: Nessa Rapoport, 74671,3370
DATE: 7/1/97 2:58 PM

Re: Table 9 on Teachers Report

Ellen and Adam,

Per Nessa's request to me, I have changed the wording on the items in Table 9 (encouragements to full-time) of the Teachers Report to be as follows:

Increased Salary

Availability of Benefits

Job Security/Tenure

Having a Better
Judaica Background

Having a Better
Education Background

Opportunities for Career
Advancement

Availability of Additional
Job Opportunities

Availability of Affordable
Training Opportunities

Change in Family Status

Additional Resources in
Work Environment

Opportunities to Work with
and Learn from Colleagues

Please review and if you have any objections or suggestions, e-mail me and Nessa,
Bill

Council for Initiatives in Jewish Education

11

write intro.

✓ THE TEACHERS REPORT

TEACHERS IN JEWISH SCHOOLS: A PORTRAIT AND AN AGENDA FOR CHANGE

THE CIJE STUDY OF EDUCATORS

THE TEACHERS REPORT

PROBLEMS AND PROSPECTS

Adam Gamoran
Ellen Goldring
Bill Robinson
Julie Tammivaara
Roberta Goodman



✓ February 1997

Most sentences
have 2 spaces
in between them.
Should this be
changed to 1 space?

CIJE RESEARCH FOR POLICY

Part-time
Full-time
OK
parttime
Fulltime
see p. 24,
29, 35

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Check Match
changes with
text

✓ Overview

remove overview section
or just titles?

iii remove
as well?

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The page
numbers are
no longer
100% accurate
- I wanted to
wait to update
until other
changes are
made

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page?
title?

OVERVIEW

(ut)

see earlier
notes

pol. brief
long

What can be done to improve Jewish education in North America? According to the Commission on Jewish Education in North America, revitalizing Jewish education depends on building the profession of Jewish education. ✓ (1988-1990), one essential condition for ✓ is to

X The Council for Initiatives in Jewish Education (CIJE), a non-profit organization dedicated to the improvement of Jewish education in North America, was established to implement the Commission's recommendations. To embark on this task, CIJE first posed the question: What are the characteristics of teachers in Jewish schools? In collaboration with its three Lead Communities of Atlanta, Baltimore, and Milwaukee, CIJE carried out a study of educators in all the Jewish schools of these three communities.

✓ revitalizing
? title

Key findings of this study -- the strong commitment of teachers, coupled with their limited training and minimal opportunities for professional development -- have already influenced the continental debate about improvement of Jewish education. This report provides the full details of the study of teachers in Jewish schools, including information from surveys and interviews. formal names? Where possible, results from the study are compared to those of earlier surveys from Boston, Los Angeles, and Miami.

✓ Among the
critical
findings are
these:
Jewish studies?

In Atlanta, Baltimore, and Milwaukee, about half of the teachers have completed formal training in the field of education, but far fewer have degrees or certification in Jewish content areas. Jewish education during childhood does little to compensate for the lack of later training in Judaica: almost one-third of the teachers received no pre-collegiate Jewish education after age 13. Similarly, in-service professional development fails to make up for limited formal training. Most teachers attended around two workshops per year, or fewer. The quality of workshops is also problematic: In-service education is not only infrequent, but it is not aimed at teachers' specific needs, and in most schools it is not part of a coherent plan for professional growth.

UL ✓
PB ?

Generally, work conditions are not professionalized. Most teachers work part-time in Jewish education. Only 20% of teachers say their earnings from Jewish education are their main source of family income, although this figure is much higher in Orthodox day schools. Benefits are scarce, even for full-time teachers. For example, among full-time teachers in all three settings, only 48% reported that they are offered health benefits.

Despite these conditions, the teachers are strongly committed to their work in Jewish education. Close to 60% describe their work in Jewish education as a career. Even among part-time teachers, over half described their work in Jewish education as a career.

'the or' d'?

In light of teachers' limited training but strong commitment, the authors argue that improving the quality and quantity of professional development should be the primary focus of reform efforts. Improving working conditions, including increasing the availability of benefits and opportunities for full-time work, should also be part of a comprehensive plan for reform.

is full-time desired?

transforming
revitalizing
improving?

Introduction

The need for well-trained teachers in Jewish education has been recognized since the beginning of the modern American Jewish community. In a 1907 lecture on the problems of Jewish education, Solomon Schechter (1915, p. 110) explained:

The first difficulty under which we labor is the great dearth of trained teachers.... The American teacher, with his knowledge of the English language and his familiarity with the best educational methods, will thus in the end prove to be the only fit person to instruct also in religion, but unfortunately he is not always sufficiently equipped with a knowledge of Hebrew things in general and Hebrew language in particular to enable him to accomplish his duties in a satisfactory manner.

Schechter recognized the need for modern educational methods in the Jewish classroom and, simultaneously, the need for educators to be well versed in Jewish studies. In a similar vein, Emanuel Gamoran commented in his (1924, p. 2) manual for teacher training for the Reform movement.

[T]he crux of the problem of Jewish education centers about the question of the Jewish teacher.... It is therefore of the utmost importance that our teachers be adequately trained, thoroughly imbued with Jewish spirit, possessed of Jewish knowledge and pedagogically qualified.

For Gamoran, the essential components in the background of a Jewish educator were commitment to and knowledge of Judaism and pedagogical training. Yet one or more of these were usually missing. Gamoran explained that teachers lacked adequate training (p. 5):

Training is absolutely essential for the development of adequate Jewish teachers. Very few people today would think of entrusting their legal affairs to anyone but a lawyer who had received special training entitling him to engage in his professional activities. Still less would people permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical

ailments. Yet those who are entrusted with the responsibility of molding the character of the young -- of developing the Jews of tomorrow -- are too often people who present no other qualification for their task than that of availability.

(chk) The concerns of Schechter and Gamoran are still echoed today. According to A Time to Act, the 1990 report of the Commission on Jewish Education in North America, building the profession of Jewish education ^{is one essential condition} ~~is essential~~ for improving Jewish education in North America. The Council for Initiatives in Jewish Education (CIJE) was established to implement the Commission's recommendations.

(pb) A first step in the process of building the profession of Jewish education ^{is asking the} question: What is the character of the teaching profession in today's Jewish schools? ^{To address this question,} In ^{and leaders} response, the CIJE carried out a study of teachers in Jewish schools in collaboration with its three ^{The CIJE Study of Education} Lead Communities, ^{Atlanta, Baltimore, and Milwaukee.} The findings of ^{this study} have contributed to new local initiatives as well as to national programs sponsored by the ^(CIJE, 1996-1997) CIJE (Rapoport, 1997). ^{about Jewish teachers} The purpose of this report is to share these findings with the wider Jewish community, in hopes of bringing continental attention to the problems and prospects of building the profession of Jewish education. ^{Findings about the teachers' background and professional training have been released in}

Questions for Research and Policy

One of the central questions of the CIJE study was to learn about the professional ^{Findings about leaders in Jewish schools will appear in future publications.} backgrounds of teachers who work in Jewish schools. How adequate is their training in the field of education? ^{Jewish studies} How extensive is their background in ^{Judaica?} Do they engage in activities that continually enhance their preparation for teaching? Answers to these questions are essential for policy decisions.

If professional preparation and growth for teachers are important, providing professional conditions for work may be closely related. What are the earnings and benefits for teachers in Jewish schools? How many hours do they work? Are teachers commonly employed in more than one school? What are the prospects for full-time work as a Jewish teacher?

A third set of issues concerns Jewish education as a career. How are teachers recruited to Jewish education? How experienced are they? Do they view their work as a career? What are their future plans? Addressing these questions may provide guidance about the worth of ^{communal investment} investing in our current teaching force.

About the Study and Its Participants

This study was carried out by the Council for Initiatives in Jewish Education, in collaboration with the three Lead Communities of Atlanta, Baltimore, and Milwaukee. Data sources included surveys of nearly 1000 teachers and interviews with over 100 educators. Further information on the data and methodology of the study may be found in the appendix.

The survey indicated that teachers in the three communities are predominantly female (84%) and married (80%). A large majority are American born (86%), while 7% percent were born in Israel. Surveys from other cities have indicated much higher proportions of Israeli-born teachers: 17% in Boston (Frank, Margolis, and Weisner, 1992); 25% in Los Angeles (Aron and Phillips, 1988); and in Miami, 15% of synagogue school teachers and 29% of Judaic day school teachers (Sheskin, 1988).

Our respondents represent a variety of religious affiliations. Thirty-two percent are Orthodox and 8% are Traditional. Thirty-one percent identify with the Reform movement and 25% see themselves as Conservative. (The remaining 4% list other preferences, including 1% Reconstructionist.) Sixty-three percent of the teachers have visited Israel, and 51% of those have lived in Israel for three months or more. Twenty-one percent of the teachers in our survey described themselves as fluent Hebrew speakers.

Background and Training of Teachers in Jewish Schools

To what extent are teachers in Jewish schools trained as educators? Are they prepared in areas of Jewish content? What standards are maintained for their ongoing professional

carthus ing
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development? Our first task is to examine the background and training of teachers in Jewish schools.

Educational Backgrounds

Teachers in the Jewish schools of Atlanta, Baltimore, and Milwaukee are highly educated. Table 1 shows that 74% have college degrees, and ~~more than a quarter~~ ^{29%} have graduate or professional degrees. Compared to the national Jewish population, the teachers are more likely to have college degrees, and about equally likely to have post-collegiate degrees. According to the 1990 National Jewish Population Survey, around 50% of both men and women who identify as Jews have college degrees, and 24% of women and 32% of men have graduate degrees (Kosmin et al., 1993).

Table 1. General Educational Backgrounds of Teachers in Jewish Schools					
SETTING	College Degree	Grad/Prof. Degree	Degree in Education		Worked in General Educ.
			From University	From Teacher's Institute	
Day Schools	76%	40%	43%	17%	48%
Orthodox	69%	42%	32%	26%	36%
Other	86%	38%	58%	5%	64%
Supplementary Schools	80%	33%	41%	5%	55%
Pre-Schools	63%	13%	46%	15%	50%
Orthodox	38%	8%	28%	31%	32%
Other	66%	14%	48%	12%	53%
TOTAL	74%	29%	43%	11%	51%

More important for our interests is the finding that as many as 43% of the teachers in the Jewish schools of the three communities have university degrees in education, and another

11% have education degrees from teacher's institutes. Just over half the teachers have worked in general education. Whereas day, supplementary, and pre-school teachers are about equally likely to have degrees and experience in general education, these comparisons mask important differences within settings: Teachers in day and pre-schools under Orthodox sponsorship have less formal training and experience in general education compared to those in day and pre-schools under other sponsorships.

Table 2. Collegiate and Professional Jewish Educational Backgrounds of Teachers in Jewish Schools		
SETTING	Certification in Jewish education	Degree in Jewish Studies
Day Schools	40%	37%
Orthodox	47%	49%
Other	30%	24%
Supplementary Schools	18%	12%
Pre-Schools	10%	4%
Orthodox	24%	16%
Other	8%	3%
TOTAL	22%	17%

Thirty-seven percent of the day school teachers reported a college major or seminary degree in Jewish studies, and slightly more are certified in Jewish education (see Table 2). (Certification is typically granted by a local Board of Jewish Education; standards for certification may vary across communities.) Again, these figures differed within the day school setting, with those in Orthodox institutions substantially more likely to have training or certification in Jewish education or studies. Teachers in other settings have far less formal

preparation in Jewish studies. Table 2 indicates that only 12% of supplementary school teachers, 16% of teachers in Orthodox pre-schools, and 3% of teachers in other pre-schools majored in Jewish studies; the percentages are moderately higher but follow the same pattern for certification in Jewish education. Similar contrasts in Judaic training between day school and other teachers were reported in Miami (Sheskin, 1988).

Teachers in supplementary schools and pre-schools have relatively little formal preparation to be Jewish educators (see Table 2). Even in day schools, where formal preparation is most extensive, only half the teachers are trained in education, and half are prepared in Jewish studies at the collegiate or professional level (this includes both Jewish studies majors and Jewish education certification).

Overall, 19% of the teachers we surveyed have professional or collegiate training in both Judaica and education (this includes teacher's institutes). Another 47% had formal training in one field or the other, but not both, including 35% with backgrounds in education and 12% certified in Jewish subjects (including Jewish education). This leaves about 34% of teachers in Jewish schools in the three communities who lack collegiate or professional degrees in both areas. Figure 1 provides a graphic display of this pattern for all teachers.

The pattern differs somewhat across settings and sponsorships: among day school teachers, only 10% in Orthodox schools and 23% in non-Orthodox schools lack degrees in both areas, whereas the figure is 38% for pre-school teachers and 44% for supplementary school teachers.

This analysis views teachers who are certified in Jewish education but who lack a degree in general education as partially trained, because certification in Jewish education

How is graduate training represented?

post: 1-5.
(exp. 10)
Only if
degree 1-yr
post-grad

Ad/LL

pre: 1-5

Ad/LL
Judaic
Judaic
Judaic

UL

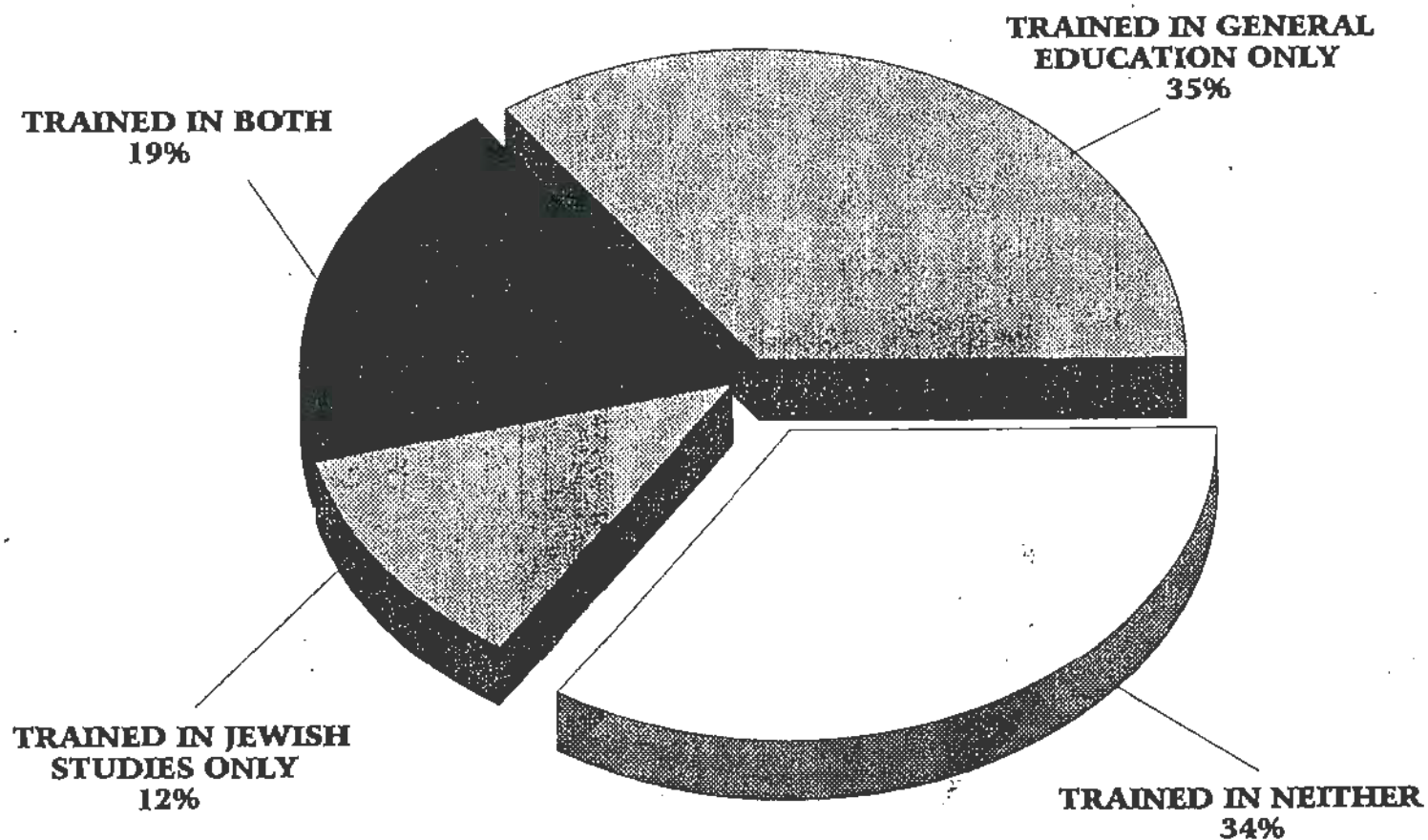


Figure 1: Extent of Professional Training in General Education and Jewish Studies

typically does not require the same level of training in education as a secular degree.

^{To count}
 Counting those with certificates in Jewish education as trained in general education would lead to the conclusion that about 25% instead of 19% are formally trained in education and in Jewish studies -- still only one quarter of all teachers in Jewish settings.

An important qualification to these findings is that they emphasize formal schooling.

^{however,}
 However, Jewish content is learned not only in school, but in informal settings such as the home, the synagogue, summer camp, Israel experiences, ^{from others,} and through living a Jewish life.

^{To focus}
 Focusing only on formal education thus underestimates the extent of Jewish knowledge among teachers in Jewish schools. Still, it is widely recognized in the field of education that full preparation for teaching includes formal training in one's subject matter as well as in pedagogy (e.g., Darling-Hammond, 1994), so the lack of formal training in Jewish studies among many of the teachers is a matter of concern.

Pre-Collegiate Jewish Educational Backgrounds

What sort of Jewish education did the teachers receive when they were children? On the whole, teachers in Jewish schools are much better educated Jewishly than the typical American Jew. For example, according to the 1990 National Jewish Population Survey (Kosmin et al., 1993), 22% of males and 38% of females who identify as Jews received no Jewish education as children; the comparable figure is only 8% for the teachers in our survey when childhood education both before and after age 13 are considered.

Table 3 indicates that among teachers in Orthodox day schools and pre-schools, a majority attended day schools (or schools in Israel), and nearly all teachers in Orthodox day schools and over two-thirds of those in Orthodox pre-schools attended a Jewish school at

Table 3. Pre-Collegiate Jewish Educational Backgrounds of Teachers in Jewish Schools

SETTING	BEFORE AGE 13			
	None	1 day per week only	2 days or more supplementary	School in Israel or day school
Day Schools	6%	11%	21%	62%
Orthodox	2%	2%	16%	79%
Other	11%	24%	28%	37%
Supplementary Schools	11%	25%	40%	24%
Pre-Schools	22%	40%	23%	15%
Orthodox	20%	3%	23%	54%
Other	22%	45%	23%	9%
TOTAL	12%	25%	29%	33%
SETTING	AFTER AGE 13			
	None	1 day per week only	2 days or more supplementary	School in Israel, yeshiva, or day school
Day Schools	14%	8%	11%	67%
Orthodox	7%	1%	7%	86%
Other	25%	20%	17%	38%
Supplementary Schools	29%	25%	17%	29%
Pre-Schools	55%	23%	8%	14%
Orthodox	22%	3%	11%	64%
Other	60%	27%	8%	5%
TOTAL	32%	20%	13%	36%

Note: Figures omit a small number of responses marked "other." Rows may not sum to 100% due to rounding.

least two days a week both before and after age 13. Among teachers in other day schools, about two-thirds attended a Jewish school at least twice a week before age 13, and over half attended at least that often after age 13. Supplementary school teachers participated less, but still much more than the average American Jew: Before age 13, 24% of teachers attended day schools, and another 40% attended a supplementary school of two days or more a week, while 25% attended only once a week, and 11% did not attend at all. After age 13, 29% attended day school, 17% attended ^{✓ a Jewish school} twice a week, and the proportion that reported "none" rises to 29%.

Teachers in non-Orthodox pre-schools stand out as having received substantially less Jewish schooling as children. Less than one-third before age 13 and less than one-seventh after age 13 attended a Jewish school twice or more each week. One reason for these low figures is that 11% of teachers in non-Orthodox pre-schools are not Jewish. (A survey in Miami also reported that 7% of early childhood teachers in Jewish schools were not Jewish; see Sheskin, 1988). Even excluding the non-Jewish teachers, however, over half of teachers in non-Orthodox pre-schools received no Jewish schooling after the age of Bat Mitzvah.

Professional Development

Nearly all pre-school teachers reported that they were required to attend in-service workshops. In our interviews, we learned that most pre-schools were licensed by the states in which they were located, and state accreditation requirements demanded staff development.

One pre-school director explained:

They [the teachers] are required by licensing to do 18 hours of continued education. And I would hope that three-quarters of that would be Judaic. They have to have 15 hours of in-servicing, which [another pre-school director] and I have to prepare for them. A consultation is part of that. That's probably a little more of the secular back-

[ing]

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I ant it - OK?

ground that we give them. We'll bring in experts on language, on special needs development, that type of area. But it makes a nice package all in all.

On the surveys, pre-school teachers reported they were required to attend an average of 6.2 in-service workshops over a two-year period. While these workshops generally satisfied state requirements, they ^{are not} ~~may not have~~ been sufficient to compensate for the limited Judaic backgrounds of most pre-school teachers. sherry

Day school teachers attend substantially fewer workshops. Although almost 80% said ^{but the number required averaged} workshops were required, ~~on average~~ only 3.8 workshops were required over a two-year period (see Figure 2). This level of staff development is far below normal standards in public education. For example, teachers in Wisconsin are required to complete 180 hours of workshops over a five-year period in order to maintain their teaching license. Assuming a typical workshop lasts 3 hours, day school teachers in our study averaged about 29 hours of workshops over a five-year period, less than one-sixth of what is required for state-licensed teachers in Wisconsin. meaning?

Wisconsin teachers can also maintain their licenses by earning ^{six} 6 college or university credits over a five-year period. About 32% of the day school teachers reported taking a course in Judaica or Hebrew at a university, community center, or synagogue during the previous 12 months. ^{Although} Unfortunately, ~~we~~ we did not ask more specific questions about these courses, ^{but} but it is clear that attendance at workshops does not capture the full extent of continuing education obtained by day school teachers. Furthermore, the survey did not ask about university courses in education. ^{When} Taking these courses ^{are counted} into account, day school teachers come closer to the levels of professional development required in public education, UC

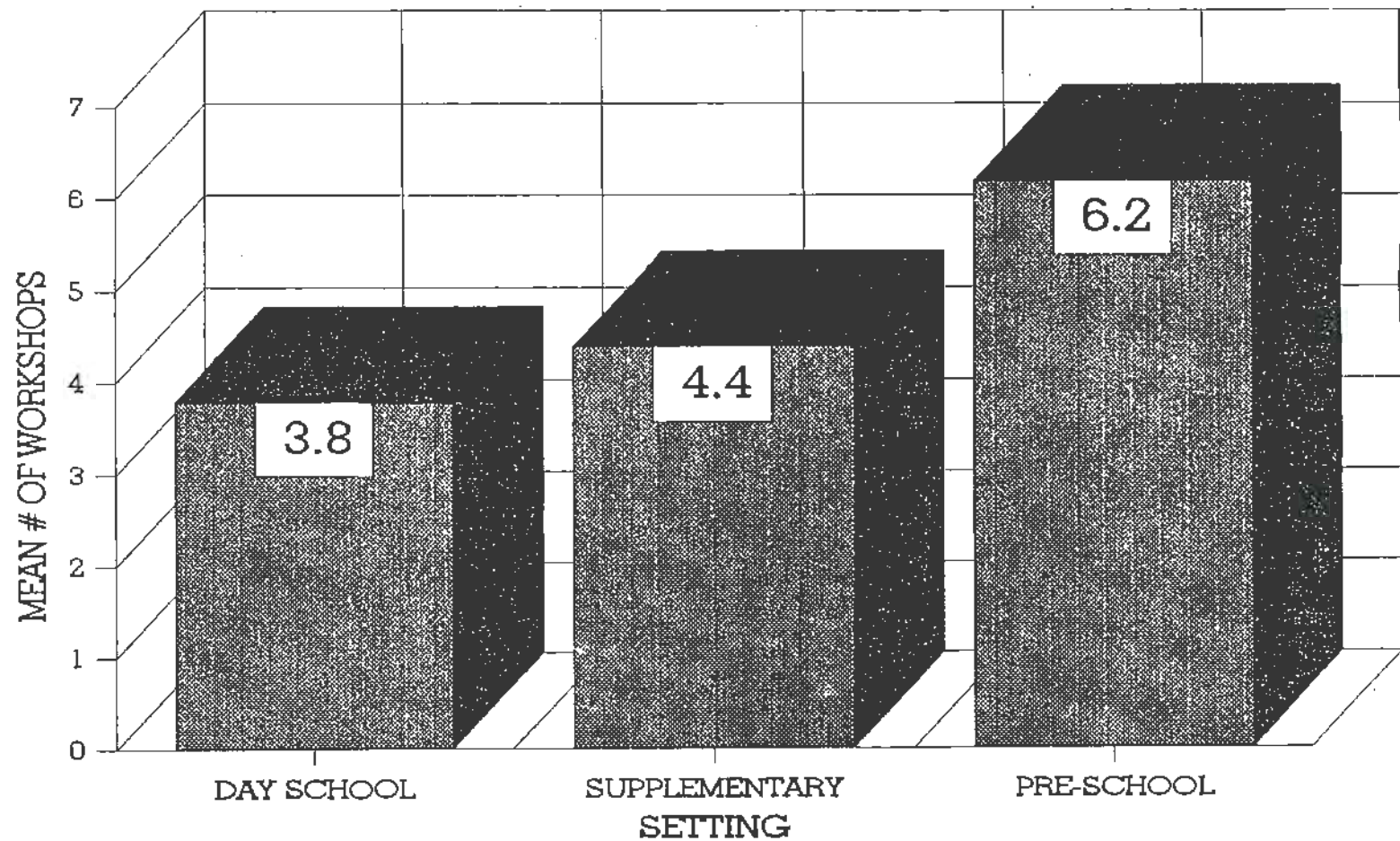


Figure 2: Average Number of Required Workshops Over a Two-Year Period
(For Those Who Were Required to Attend at Least One Workshop and Excluding First-Year Educators)

but they do not attain it, nor are they required to do so, even though they are less well prepared initially, [✓] compared to their peers in public education.

Supplementary school teachers reported slightly more in-service training than day school teachers, although not as much as pre-school teachers (see Figure 2). Also, 44% of the supplementary school teachers reported taking a Judaica or Hebrew course at a university, ^(Many of these courses meet for only a few hours.) community center, or synagogue. ~~Most of these courses were probably synagogue courses~~ [✓] that met for a few hours. As with day school teachers, professional development for

supplementary teachers falls well short of common professional standards for public school teachers. ^{spacing} Staff development activities were even less frequent in a Miami survey (Sheskin, 1988), where ^{which he did not} day school teachers averaged 3.7 Judaica workshops over a three-year period, [✓] supplementary school teachers averaged 3.2 Judaica workshops, and pre-school teachers averaged 3.4 such workshops. During the same three-year period, day school and pre-school teachers reported having taken 0.8 courses in teaching methods on average, and supplementary school teachers averaged 1.1 courses. ^{→ is there no state requirement in Florida?}

Consistent with their diverse backgrounds, the teachers varied substantially in the areas in which they would like to improve (see Table 4). Among the most popular were skills in motivating children to learn, creating materials, and content knowledge in Hebrew and history. Variation across settings followed predictable patterns. For example, pre-school teachers were more concerned with child development, and teachers in non-Orthodox pre-schools were especially interested in learning about Jewish customs and ceremonies. [✓] Interest in rabbinic literature was largely confined to day and supplementary school teachers.

Teachers in Orthodox day schools were most concerned with learning more history, while

teachers in non-Orthodox day schools more often perceived a need for improved Bible knowledge. It is noteworthy that interests in motivating students, creating materials, and learning Hebrew were uniformly strong across settings.

Table 4. Teacher Workshop Areas: What Would Teachers Like to Improve? What Have They Attended?			
Percent Desiring Improvement: Teaching Skills		Percent Desiring Improvement: Jewish Content	
Motivating children	67%	Hebrew language	57%
Creating materials	58%	Jewish history	54%
Classroom management	46%	Bible	46%
Curriculum development	42%	Customs and ceremonies	45%
Child development	37%	Synagogue skills/prayer	32%
Parental involvement	37%	Rabbinic literature	32%
Communication skills	32%	Israel and Zionism	29%
Percent who attended workshops on the following topics in the last two years:			
Teaching methods	76%		
Judaic subject matter	62%		
Classroom management	61%		
Curriculum development	49%		
Art/drama/music	41%		
Hebrew language	30%		

In-service training is not only infrequent but, especially in day and supplementary schools, it tends to be sporadic and not geared to teachers' specific needs. On the survey, teachers indicated they typically find the workshops "somewhat helpful." Aside from Hebrew language, many teachers had in fact attended a workshop in an area in which they desired to improve. Yet our interviews indicated several concerns about the workshops. Particularly in day and supplementary schools, there is rarely any overall coordination ^{among offerings} or program of professional development. Teachers feel that a workshop is an event unto itself, without any apparent connection to previous staff development activities ^{or} follow-up afterwards.

Teachers who learn something practical and concrete see the workshop as useful; otherwise, it is seen as largely a waste of time. One pre-school teacher commented about workshops:

[S]ome of them are wonderful and really do address just the issues you need to hear about, very practical things. . . . I went to a wonderful one that covered several of the major Jewish holidays. She showed us some very useful things we could take back to our classroom.

Conversely, another teacher who found nothing of practical value dismissed the workshop experience as "dreadfully boring and non-helpful to me." Moreover, in-service training tends to be provided uniformly for all teachers, rather than offering different programs designed to meet the varied needs of teachers with diverse backgrounds in pedagogy and Jewish content. Given the wide range of training, experience, subject matters, and grade levels among teachers in Jewish schools, it is unlikely that a given workshop will be appropriate for many teachers, even within the same school. As one day school teacher remarked,

A lot of times, I guess because Jewish education is so small, you end up in a [workshop] class with a range of people teaching all the way from preschool to tenth grade. You can't teach a [workshop] class like that. The way you approach the material depends entirely on the age that the children are. Developmentally what works for an eighth grader does not work for a kindergartner and vice versa.

Summary and Implications

Compared to other settings, day school teachers are relatively well prepared, both Jewishly and pedagogically. Still, fewer than half have undergone the level of professional preparation that is standard among public school teachers. ^{although} Ironically, day schools generally require their teachers of secular subjects to meet the standard requirements. In addition, staff development demands for day school Judaica teachers are minimal, and are less than the requirements for day school teachers of secular subjects, who typically meet state requirements for ongoing certification to maintain their teaching licenses. Both for pre-

service preparation and in-service development, Jewish day schools in Atlanta, Baltimore, and Milwaukee typically hold teachers of secular subjects to higher standards than teachers of Jewish subjects.

Among supplementary and pre-school teachers, few are fully prepared as professional Jewish educators. That is, only small proportions of teachers in those settings have extensive training in both education and Judaica. In particular, only 46% of supplementary school teachers are trained in education, and most teachers in non-Orthodox pre-schools received minimal formal Jewish education as children, let alone at the college level. Professional growth opportunities are needed to advance their levels of professional knowledge and skills.

Professional development for Jewish educators is not only a matter of remediation, 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. (For a concise review of current directions in professional development, see Dilworth and Imig, 1995.)

What must teachers know in order to teach? Beyond pedagogic and content knowledge is the notion of "pedagogic content knowledge," that is, the knowledge of what it is about the content that is most essential for ^{successfully imparting} teaching it to a student (Shulman, 1986). This is the knowledge of how to create bridges between subject matter and student. Teachers need a rich and deep knowledge of the subject matter to place it in a meaningful context for their students. Although students do not always respond to instruction in predictable ways, a teacher who possesses pedagogic content knowledge has the power to find new ways of

date the
effectiveness
pedagogic
knowledge
pedagogic
knowledge
Shulman
1986

enabling students to learn the material at hand. In thinking about professional development for Jewish teachers, then, we must consider not only pedagogy, and not only Judaica, but ^{the} ~~their~~ ^{integration of} teaching of Jewish subject matter.

Conditions of Work

Having identified a need for ^{the} professional preparation and development of teachers, we must also consider whether work conditions for teachers in Jewish schools make it reasonable to think about a profession of Jewish education. How many hours do teachers work each week? How many teachers are full time? What are their earnings and benefits? What incentives might stimulate more teachers to work full time, if positions were available?

Settings and Hours of Work

Most of the teachers we surveyed reported that they work in one school. Specifically, 80% teach in one school, 17% teach in two schools, and 3% teach in more than two schools. Thirty-one percent of the respondents teach in day schools as their primary setting (the setting in which they work the most hours), including 18% under Orthodox sponsorship and 13% under other sponsorships. Forty percent work in supplementary schools. The remaining 29% teach in pre-schools, including 4% under Orthodox sponsorship and 25% under other sponsorships. Whereas 20% of teachers work in more than one school, approximately 35% of positions are held by teachers who teach in more than one school.

There is no agreed-upon definition of full-time work in the field of Jewish education. When we define full-time teaching as more than 25 hours per week, we find that 28% work full time in one school, and 32% work full time when all their positions in Jewish education are taken into account. When asked on the survey, 31% of the teachers described themselves

Does it mean 1/3 of teachers hold 2/3 of the jobs?

Do we need a # reflecting what % hold what % of teaching positions in a community?

as a "full-time Jewish educator." Thus, alternative definitions give similar results, on average.

Table 5. Weekly Hours of Work among Teachers in Jewish Schools (Primary Setting)

SETTING	Hours			
	1-4	5-12	13-24	25+
Day Schools	5%	11%	37%	47%
Supplementary Schools	64%	32%	2%	2%
Pre-Schools	1%	19%	36%	43%
TOTAL	27%	22%	23%	28%

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

Teaching in supplementary schools is overwhelmingly a part-time occupation: 96% teach 12 hours or less in their primary setting, and almost two-thirds teach less than 5 hours per week (see Table 5). By contrast, day school teachers are about evenly split between those who work 25 hours per week or more in their primary setting and those who work less.

Among pre-school teachers, 43% work full time, 37% work 13 to 24 hours per week, and 20% work 12 hours per week or less. Similar differences appeared in Miami, where 55% of day school teachers and 50% of pre-school teachers reported working 25 hours per week or more, compared with 5% of supplementary school teachers (Sheskin, 1988). In Los Angeles, only 16% of teachers reported 25 hours of teaching per week or more (Aron and Phillips, 1988); this figure was not broken down by setting, but two-thirds of the respondents were supplementary school teachers, and one-third were day school teachers. (Pre-school teachers

How many teachers
1x a wk.?

by 11
11/11/93

were not included in the Los Angeles survey.) In Atlanta, Baltimore, and Milwaukee, about two-thirds of the teachers who work in more than one school teach in supplementary schools as their second school.

In our interviews with teachers, we discovered that teachers and principals work together to assemble "employment packages" to provide some teachers with more paid work. Rabbis in Orthodox day school settings are commonly recruited to take responsibility for worship and extracurricular activities to fill out their work week. Teachers in other settings assume responsibility for a variety of additional activities, including working in the library, tutoring students at the school, engaging in family education, leading worship services, directing grant-related projects, and so forth. Even with these additional responsibilities, few are able to put together an employment package that is considered full time, although many find they devote more than 40 hours per week to their institutions.

One pre-school teacher who presently teaches part time exemplifies the struggle of putting together a full-time position. Looking ahead at her career plans, she expressed a desire to work full time as a Judaic pre-school teacher. But her school, like most others in her community, offers Judaic programs only in the morning. She could become full time only by teaching non-Judaic subjects in the afternoon, by working with older students in a day school in the afternoon, or by the school's reorganization of the timing of curricular offerings. Typically, the Jewish educational "marketplace" does not provide an opportunity for a teacher like this one to specialize (teaching a particular subject to a specific age group) and to work full time.

Salary

Earnings from Jewish education must be viewed in the context of the part-time nature of Jewish education. Table 2 shows that 58% of the teachers we surveyed reported earning less than \$10,000 from their work in Jewish education in one school, while 43% reported earning less than \$5,000. (In Los Angeles, 69% of teachers earned less than \$10,000 per year, according to Aron and Phillips, 1988, but their sample was two-thirds supplementary teachers.)

Table 6. Teachers' Earnings from One School

EARNINGS	Percent
Less than \$1000	3%
\$1000-\$4999	40%
\$5000-\$9999	15%
\$10000-\$14999	15%
\$15000-\$19999	9%
\$20000-\$24999	5%
\$25000-\$30000	4%
Over \$30000	9%

Fifteen percent of the teachers in our survey said they receive between \$10,000 and \$15,000, 18% reported wages between \$15,000 and \$30,000, while 9% reported earnings of over \$30,000 annually. As one educational director of a day school lamented: "We certainly lose the best teachers to principalships, assistant principalships, administrative roles, because that is what day schools are willing to pay for. They are not willing to pay the same thing for teachers." This is a problem with which all education systems (not only Jewish education) must contend: Because there are few opportunities for job promotion within teaching, often a teacher must leave the classroom to advance professionally.

Teaching at more than one school provides modest gains to teachers' incomes; the gains are limited because teachers rarely work more than ten hours per week at the second school. Seventy-four percent of those who teach in more than one school reported they receive less than \$5000 for the additional work, while 19% receive between \$5000-\$10,000.

We asked the teachers, "How important to your household is the income you receive from Jewish education?" Only 20% of teachers surveyed reported that their income from Jewish education is the main source of income for their household. Fifty-one percent indicated that their income from Jewish education is an important source of additional income, while 29% say their wages from teaching are insignificant to their household income. Responses to a similar question in Los Angeles were more evenly distributed: 32% said their income from Jewish education is the main source of household income; 34% called it an important supplement; and 32% said it was unimportant (Aron and Phillips, 1988). In Miami, 57% of day school teachers reported that more than half their household income comes from Jewish teaching, but only 24% of pre-school teachers and 18% of supplementary school teachers reported that level of importance (Sheskin, 1988).

An exception to the general pattern in Atlanta, Baltimore, and Milwaukee, and more consistent with Miami, is that for teachers in Orthodox day schools, income from teaching is typically not just an important source of additional pay, but their main source of income. Fifty-nine percent of teachers in Orthodox day schools reported that their wages from Jewish education are the main source of income, compared to 35% who indicated their wages are an important source of additional income; and only 6% who reported their income from Jewish education is insignificant. Moreover, among those who work full time in Orthodox day schools (that is, those who work 25 hours per week or more, or about four-fifths of teachers in Orthodox day schools), 79% said their wages from Jewish education are their main source of income.

For many teachers the additional income, however small, is ^{very} ~~extremely~~ meaningful. As one educator stated, "The salary is extremely important. That's how I pay for my kid's education. I have to be working. I want to be working, but also that salary is essential."

Table 7. Teachers' Satisfaction with Salaries				
SETTING	[✓] Very Satisfied	[✓] Somewhat Satisfied	[✓] Somewhat Dissatisfied	[✓] Very Dissatisfied
Day Schools	14%	35%	28%	23%
Supplementary Schools	33%	42%	19%	7%
Pre-Schools	7%	30%	30%	32%
TOTAL	20%	36%	25%	19%
Note: Rows may not sum to 100% due to rounding.				

Overall, teachers were more satisfied than dissatisfied with their salaries, but ^{this} ~~this~~ varied substantially by setting. As Table 7 illustrates, a substantial majority of supplementary school teachers were somewhat or very satisfied with their salaries. However, just under half the day school teachers and only 37% of pre-school teachers reported satisfaction with their salaries. A comparison between full-time and part-time teachers revealed somewhat less satisfaction among full-time teachers, but the main differences in satisfaction occurred across the three settings as exhibited in Table 7. Our interviews confirmed a general pattern of greater satisfaction with salaries among supplementary school teachers, and the most dissatisfaction among pre-school teachers.

Benefits

Few fringe benefits are available to teachers in Jewish schools. Given the part-time nature of teaching, the scarcity of benefits may not be surprising. However, most full-time Jewish educators (those teaching more than 25 hours per week) reported that they are not offered many benefits (see Table 8). Full-time teachers are most likely to be offered tuition subsidies (75%) (i.e., reduced tuition for their children at their school) and money to attend conferences (66%). Of those who teach full time, only 28% are offered disability benefits, 48% are offered health benefits, and 45% have pension plans.

Table 8. Availability of Fringe Benefits for Full-Time and Part-Time Teachers: Percentages of Teachers Who Are Offered Various Fringe Benefits

BENEFIT	Full-Time Teachers	Part-Time Teachers	All Teachers
Tuition Subsidies	75%	42%	52%
Day Care	28%	15%	19%
Membership Subsidies	46%	33%	37%
Synagogue Privileges	17%	19%	19%
Conferences	66%	55%	58%
Sabbaticals	14%	6%	9%
Disability	28%	9%	15%
Health	48%	15%	26%
Pension	45%	16%	25%

When teachers put together "job packages" that include part-time positions in a number of settings, they are not eligible for health, pension, or disability benefits from any one institution. Even when fringe benefits are offered, the size of the benefits may be negligible. One day school principal indicated:

Today a health plan for a family is about \$5500 a year. A full-time teacher may get \$900 from the school; the rest they have to pay for. They get a small allocation. It's a token, but it's not that much. The same thing with pension plans. The pension plan until now was a fair plan. It was little, but it was fair. That's been suspended because of the financial crisis, so there is none at all. That's all the benefits there are.

Benefits differ somewhat across settings, mainly as a function of the percent of teachers in that setting who work full time. Forty-seven percent of teachers in day schools reported that health benefits are available to them. Only 29% of those in pre-schools and a mere 7% of supplementary school teachers are offered health benefits. About 46% of teachers in day schools and 27% of those in pre-schools are offered pensions, as compared with just 7% of supplementary school teachers.

Work Conditions and Motivation for Teaching

Although earnings and benefits are meager compared to most professions, they are still important to many teachers in Jewish schools. When we surveyed part-time teachers about what possible incentives would encourage them to work full-time in Jewish education, salary, benefits, and job security/tenure were the most important incentives (see Table 9). At the same time, it is not extrinsic motivators such as salary and benefits that attract people to work in Jewish education. Instead, those who have chosen the field of Jewish education typically find their greatest rewards in the intangibles. As one supplementary school teacher commented:

[F]inancially, no, this is not the best job in the world. The reward is watching children grow. I don't think any of the synagogues really pay that well. We have no benefits. I've worked 26 years without any benefits whatsoever. Nothing. When I retire, it is, 'Good-bye. It was nice knowing you.' You really have to love what you are doing, let's face it.

Table 9. Percentages of Part-Time Teachers Who Indicated That a Particular Incentive Would Encourage Them to Work Full Time (First, Second, and Third Most Important Incentives)

INCENTIVE	First	Second	Third
Salary	33%	18%	7%
Benefits	3%	22%	13%
Job Security/Tenure	4%	6%	14%
Better Judaica Background	6%	4%	5%
Better Education Background	3%	3%	2%
Career Development	6%	6%	9%
More Job Opportunities	4%	3%	4%
Training Opportunities	1%	1%	2%
Change in Family Status	9%	3%	5%
Work Resources	-	1%	2%
Presence of Colleagues	1%	2%	4%

Similarly, another teacher explained that the opportunity to teach Judaism to children was the key for her:

When I go into any position, it's not how much are you going to pay me, it's what kind of job am I going to do. Am I really going to reach the children, am I going to have the support of the administration, am I going to impart what I know?

A synagogue educator who formerly taught in a public high school emphasized her commitment to the Jewish people in explaining her reason for working in Jewish education:

[W]hile I was teaching in a public school setting...I decided [that] if I was putting this much energy into working with teens and was doing a good job with it, I really felt strongly that I wanted to make a commitment to doing it with Jewish teenagers.

Other teachers emphasized the warmth of the Jewish community as a reward from Jewish teaching. A pre-school educator commented:

I think the reason I am in Jewish education is the community. . . . I feel very comfortable. When I first came to the Center, it was almost a sense of family. I just always enjoyed coming to work, enjoyed the people that I was working with.

Our research suggests that the current teaching force is largely composed of persons who find their greatest rewards from teaching in ^{the} its intangible rather than tangible benefits. Of course, persons for who the tangible benefits would be more salient may simply not have chosen to enter this field. It is interesting to note that our findings about the importance of intangible rewards mirrors the findings of research on general education, where intangible benefits are also highly salient for teachers (Lortie, 1975).

Summary and Implications

Most educators work part time, have few tangible ~~fringe~~ benefits, and receive salaries that they consider to be an important, supplementary part of their household income. For some educators, this situation is compatible with their goals and family situations. For others, the current situation does not meet their needs, and they are not pleased with their salaries and benefits. Since we did not question persons who chose not to enter Jewish education, we cannot say whether these work conditions discourage people from entering the field at all, but these results are consistent with that speculation.

What do these findings imply for the notion of building a profession of Jewish education? The working conditions of teachers in Jewish schools, particularly the part-time nature of work, the modest significance of earnings, and the absence of benefits for many teachers, are not typical ^{of other} for professional occupations. Moreover, we found that many teachers chose their positions because of the availability of part-time work. On the one hand, these conditions may make it difficult to build a profession. The scarcity of full-time positions

with substantial salary and benefits packages may make it difficult to recruit teachers who are willing to conform to high standards of professional preparation and development. On the other hand, just because someone chooses to work part time does not mean he or she would necessarily resist efforts to raise standards. A part-time teacher may be experienced and committed to Jewish teaching, and therefore welcome opportunities for professional development. To resolve these issues, we need to examine the career orientation and experiences of full-time and part-time teachers.

Career Patterns

To build the profession of Jewish education, it is essential to learn about the career patterns of today's teachers. How were they recruited into Jewish education? How experienced are they? Do they view Jewish education as a career? What are their plans for the future? Answering these questions will tell us whether investing in our current teachers is a sound strategy for improving the capacity of personnel for Jewish schools.

Entering Jewish Education

✓ The field ~~is~~ ^{not}? ✓ offer ^{for} ~~offer~~
 ↑ Jewish education provides relatively easy access to prospective members, although pre-schools are more highly regulated by the state than other settings. In interviews, we learned that teachers in Jewish schools enter the field as early as high school and as late as retirement. This wide range, combined with the part-time nature of teaching in Jewish settings, allows educators to teach while they are pursuing other endeavors, such as post-secondary schooling.

Since educators typically enter the field in an unregulated manner, without complete formal preparation or certification, there is a common perception that "anybody can do it."

Some educators make casual decisions to enter the field and expect on-the-job training to prepare them as they teach. Interviews with supplementary school teachers suggest that an overwhelming number entered the field without much planning. They became Jewish educators because someone, usually a friend, told them about an opening at the synagogue.

As one supplementary teacher recounted:

Well, basically, I got recruited through a friend. I have a friend who was teaching here and she said it was fun and great and a good thing to do. She thought I might like doing that. My first reaction, of course, was, "Who am I to be teaching?" I have no formal education as a teacher and certainly not of Judaica or Hebrew. And she just said from what she knew that I knew, I had all the qualifications. I had no experience in Jewish education, but my friend persuaded me. And so just indirectly, and luckily, I became involved in Jewish education.

Teachers most commonly obtained their current positions by approaching the school directly (29%), through a friend or mentor (30%), or by being recruited by the school (24%). Our interviews indicated that it is rare for teachers to be recruited for their positions from outside their current community.

Factors influencing the decision to work at a particular school coincide with the part-time nature of teaching. On the survey, 87% of teachers said the hours and days available for work was an important reason for choosing to work at a particular school. This was the most prevalent reason mentioned. As one teacher explained,

I had my third child, and I was feeling like I needed to get out and do something, but I couldn't do something on a full-time basis. [Working as a Jewish educator] seemed to coincide with what I needed at the time.

Location was also an important factor, cited by 75% of the teachers, and the reputation of the school was listed as important by 66% of the teachers. Religious affiliation was indicated as important by 68% of the teachers -- 55% percent of supplementary school teachers teach in

synagogues where they are also members -- and 51% of the teachers mentioned salary as an important factor in choosing to work at a particular school.

The most important reason for choosing a specific second school was the same as that for choosing the first: scheduling. In addition, 64% percent of those teaching in a second school reported that location was a significant factor in their decision to teach in a particular school, and 55% listed salary as an important factor.

Experience

There is considerable stability in the field of Jewish teaching. The top panel of Table 10 indicates that 14% of teachers have been in the field for more than 20 years; 24% for between 10 and 20; and 29% for 6 to 10 years. Another 27% have worked in Jewish education for 2 to 5 years, and only 6% were in their first year at the time of our survey.

At the same time, teachers' tenure at their current schools is less extensive than their experience in the field. The majority of teachers, 59%, have been teaching in their current institutions for five years or less; and 18% were teaching in their current settings for the first time. Others, totalling just 18%, have been teaching in their current institutions for more than 10 years; and 23% have been teaching 6 to 10 years in their current schools.

Supplementary schools have the highest proportion of novice teachers. Whereas only 9% of supplementary school teachers were new to Jewish education, 27% were new to their current schools. Twelve percent of day school teachers and 13% of pre-school teachers were new to their current schools. Figures for new teachers reflect new faculty positions as well as movement across schools.

Career Opportunities

There are limited career advancement opportunities in the three communities. Teachers can make horizontal moves from one setting to another, although ~~one's~~^{their} denominational or philosophical orientation constrains this movement to a certain degree.

Many educators feel comfortable in specific settings, and they would not be considered for other settings due to qualities that go beyond credentials (e.g., denominational preferences).

There are two ways teachers move out of their regular positions. Some apply for non-teaching positions when they become vacant, while others are tapped by administrators who see promising qualities in them. The fact that teachers are recruited without benefit of a position's being advertised narrows the perceived range of opportunities.

Our interviews indicated that many positions are filled before it is generally known that they are vacant. Vertical movement is constrained by

Table 10. Stability and Continuity of Teachers

Total Years of Experience in Jewish Education

1 or less	6%
2 to 5	27%
6 to 10	29%
11 to 20	24%
20 or more	14%

Total Years of Teaching Experience in the Current Community

1 or less	11%
2 to 5	34%
6 to 10	27%
11 to 20	19%
20 or more	10%

Total Years of Teaching Experience in the Present Setting

1 or less	18%
2 to 5	41%
6 to 10	23%
11 to 20	13%
20 or more	5%

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

the small number of positions, and top-level administrative positions are sometimes filled by recruits from outside the community.

Career Perceptions

Interestingly, although only a minority of teachers work full-time in Jewish education (32%), ^{a majority,} most, 59% of teachers, describe themselves as having a career in Jewish education (see Table 11). In fact, 54% of those who work part-time in Jewish education (those who teach fewer than 25 hours per week) indicate that they have careers in Jewish education. At the same time, 31% of the full-time Jewish educators say Jewish education is not their career. ~~For a majority of educators, part-time or not, Jewish education is their career.~~

Table 11. Teachers' Career Perceptions	
SETTING	Reported Having a Career in Jewish Education
Day Schools	79%
Orthodox	88%
Other	66%
Supplementary Schools	44%
Pre-Schools	60%
Orthodox	89%
Other	56%
TOTAL	59%

Teachers in day schools and pre-schools under Orthodox sponsorship are the most likely to indicate they have a career in Jewish education. In these settings, ^{close to 90%} describe themselves as having a career in Jewish education. Almost two-thirds of teachers in other day schools also describe Jewish education as their career, as do 56% of teachers in other pre-schools and 44% of supplementary school teachers.

Future Plans

The majority of teachers we surveyed plan to continue working in their present positions (see Table 12). Across all settings, 64% of the teachers reported that they plan to

stay in their present positions over the next three years, and only 6% planned to seek a position outside Jewish education. In day schools, as many as 76% reported that they expected to stay in their current jobs. (Teachers in Orthodox and other day schools were ^{ed similarly} similar in responding to this question.)

Table 12. Future Plans of Teachers in Jewish Schools				
FUTURE PLANS	Day	SETTINGS		TOTAL
		Sup ^{APC}	Pre ^A	
Continue Same Position	76%	56%	63%	64%
Change Schools	6%	4%	3%	4%
Change Positions	3%	2%	2%	2%
Seek a Position outside of Jewish Education	3%	9%	6%	6%
Other (e.g., going back to school)	2%	7%	5%	5%
Undecided	10%	22%	21%	18%

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

Day school teachers who do not plan to stay in their current positions are most likely to be changing to a different school (6%) or do not know their plans (10%). Among supplementary and pre-school teachers who anticipate a change, the vast majority are uncertain about their plans for the next three years: 22% of supplementary and 21% of pre-school teachers are undecided. ^{Diff?} _{vast majority}

Teacher Empowerment

Our interviews with teachers indicated that they play little role in developing school policies for curriculum and instruction. In general, the teacher's role is not to participate in developing the curriculum but to implement it. Teachers generally feel autonomous in their

classrooms, but this freedom is constrained by ^{set} curriculum ^{and} resources. Teachers seldom participate in networks beyond their own schools. Moreover, teachers have few opportunities to collaborate with other teachers even within their own schools. While the phenomenon of teacher isolation is not unknown in general education, it is exacerbated in Jewish education because of the part-time nature of most teachers' work.

By and large, teachers are at their institutions to meet their classes and to attend infrequent faculty meetings. This is true across all settings. Since their agreements with their institutions call for a certain amount of pay for a certain number of contact hours with students, principals are often reluctant to ask them to be present for professional discussions and teachers have accepted the "drop-in" structure laid out for them. The framing of their work agreements and the structure of their work settings conspire to discourage teachers from collaborating together either in curricular areas or on professional matters that extend beyond the classroom walls. There are some exceptions, but ⁱⁿ general, ^{teachers} lead isolated professional lives and do not participate in the conversations that affect their professional futures.

Summary and Implications

Most teachers in Jewish schools have substantial experience in Jewish education, but many teachers are new to their current schools. Most plan to continue teaching in their current positions. In addition, a majority of teachers indicate that they have made Jewish education their careers. Even among part-time teachers, more than half describe themselves as having a career in Jewish education. Most strikingly, 44% of supplementary school teachers view their work in this way.

The commitment and stability reflected in these findings suggest that the notion of a profession of Jewish education is not as far-fetched as its part-time nature might indicate. If teachers plan to stay in Jewish education, and view it as a career, they may respond positively to increased opportunities for professional growth. Through professional growth, the weaknesses in pre-service training may be addressed. Moreover, the commitment and stability of teachers in Jewish education suggests that investment in their professional growth would have a long-term payoff.

Conclusions

The findings in this report shed light on the characteristics of teachers in Jewish schools in North America. Although the study was restricted to three cities, the findings are similar to data available from other cities, and most likely reflect patterns that are common to many communities. The results show substantial diversity among teachers, both within and across settings, but on the whole one can say that although the field of Jewish teaching is not highly professionalized, the potential exists for enhancing the professional standards and conditions of teaching in Jewish schools.

A number of key findings contribute to this conclusion:

(1) Roughly half the teachers have completed formal training in the field of education. Far fewer have degrees or certification in Jewish content areas; outside of Orthodox day schools, such training is especially rare.

(2) Overall, 19% of teachers are formally trained in both education and Jewish content; 47% are trained in one area or the other, and 34% are not formally trained in either field.

(3) Pre-collegiate Jewish education does not make up for teachers' limited backgrounds in Jewish content. Almost one-third of the teachers received no pre-collegiate Jewish education after age 18; this included 29% of supplementary school

including
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teachers and 55% of pre-school teachers. Eleven percent of teachers in non-Orthodox pre-schools are not Jewish.

(4) In-service education also fails to compensate for limited formal training. Required workshops averaged 3.8 over two years for day school teachers, 4.4 for supplementary school teachers, and 6.2 among pre-school teachers. Particularly in day and supplementary schools, the amount of required in-service training was far below common standards for public school teachers.

(5) Interviews raised questions about the quality of in-service education, highlighting the isolated and fragmented character of workshops. In-service education is not targeted to meet teachers' diverse needs, and it is not part of a coherent plan for ^{their} professional growth, particularly in day and supplementary schools.

(6) Coupled with limited formal training is the finding that work conditions are not professionalized. The teaching force is largely part-time. Even in day and pre-schools, around half the teachers work part time. Only 20% of teachers say their earnings from Jewish education are the main source of family income. Supplementary teachers are generally satisfied with their salaries, but day school teachers are less so, and pre-school teachers are largely dissatisfied.

(7) Benefits ^{only} are scarce, even for full-time teachers. Among full-time teachers in all settings, just 48% reported that they are offered health benefits, 45% have access to pensions, and 28% are offered disability coverage.

(8) Despite these conditions, most teachers in Jewish schools describe their work in Jewish education as a career. Even among supplementary school teachers, almost all of whom work part time, 44% say they have a career in Jewish education. Most teachers have six or more years of experience, and most plan to stay in the field.

What should we make of these findings? Taken as a whole, they suggest that improving the quantity and quality of professional development for teachers, along with enhancing the conditions of employment, is the strategy most likely to improve the quality of the teaching force in Jewish schools.

Improving Opportunities for Professional Development

Why should professional development be the focus of reform efforts? First, obviously, many teachers are limited in their formal training, and improved and extended in-service

gen ed. on prof. dev. is effectiveness for reform?

efforts to respond to these findings?

education may compensate for the lack of pre-service training. Second, the field of Jewish education is largely part-time, and many teachers choose it precisely because of that characteristic. Hence, while we do not mean to dismiss intensified recruitment efforts, the part-time nature of the work means it is unlikely that the field will be transformed through recruitment of a large cadre of teachers who are formally trained as Jewish educators.

Third, and most strikingly, enhancement of professional growth is a powerful strategy for reform because teachers are committed, stable, and career-oriented. Even among part-time teachers who lack formal training as Jewish educators, many view their work in Jewish education as a career, and plan to stay in their positions for some time to come. These teachers are a ripe target for higher standards for professional growth. While it is not realistic to expect Jewish schools to hire only trained teachers ^{remove?} because the candidates are simply not available -- ^{remove} our data suggest that it is realistic to ask teachers to participate in some degree of high-quality [✓] ongoing professional training.

Our findings about in-service education point to two ^{necessary aspect of changes} directions for reform. First, the quantity must be increased. At present, the extent of in-service is far too meager, especially in day and supplementary schools, to compensate for background deficiencies. Second, the quality must be improved. Our interviews indicated that in-service experiences are isolated, fragmented, not targeted to meet diverse needs, and generally not part of a coherent program. (16) These problems should be remedied.

Other analyses of our data suggest ways of addressing these problems. Gamoran et al. (in press) noted that supplementary teachers in a community that provided financial incentives to teachers and schools for attending workshops reported significantly higher levels of

required in-service. Also, teachers in pre-schools that are certified by the state reported more required workshops on average. These findings indicate that raising standards is possible, that the community as a whole can be a source of standards, and that financial inducements may help maintain adherence to standards.

Raising standards for quantity will be of little avail, however, if the quality of professional growth is not improved simultaneously. Staff development should emphasize the diverse needs of teachers, corresponding to their varied training, experience, subject matters, and grade levels. In-service reforms should also emphasize the need for a coherent, ongoing, individualized program for teachers, instead of one-shot, isolated, generic workshops. In light of teachers' commitment to their work, we anticipate that they would be eager to participate in high-quality, targeted programs.

Improving the Conditions of Work

~~Coupled with~~ raising standards for professional growth of teachers, conditions of work must also be shifted towards higher standards. This is important for three reasons. First, it may encourage more people to train professionally as Jewish educators. Our data do not address this possibility, but it is plausible. Second, improving the conditions of work may encourage more teachers to work full time. Our data do address this notion: part-time teachers indicated that salary, benefits, and job security could make them consider full-time work. Standards for professional growth can be higher for full-time teachers, so the two reforms (more professional growth and more professional working conditions) could build upon one another. Third, improving work conditions for teachers is a moral imperative. In

why is this hyphenated when we took out the hyphen
m. p. 35

this day, it is not appropriate that many teachers in Jewish schools work full time in Jewish education but are not offered health benefits.

Indeed, perhaps the most important reform of working conditions would be to extend benefit packages to teachers who work full time in Jewish education. Community agencies could create programs to provide benefits to teachers who ^{work} create full-time ^{work} by teaching at more than one institution. Such programs could serve as incentives to increase the proportion of full-time teachers, and could include demands for intensive professional development.

Salaries for pre-school teachers pose a more difficult problem. Earnings are low and teachers are dissatisfied, but this is a characteristic of the field of early childhood education, and is not specific to Jewish schools. However, if Jewish schools could be on the forefront of increasing pay standards for early childhood education, they could also demand professional growth in the area of Jewish content as well as in child development, and this would address the most serious shortcoming among teachers in Jewish pre-schools.

Towards A Comprehensive Plan

To some extent, these problems can be addressed on a community by community basis, as each community studies its educators and devises a comprehensive plan in response. The need for community-wide planning in education is clear. Opportunities for full-time work and career advancement ultimately rest with the community as a whole. For example, the position of "community educator" provides an opportunity to create full-time work, with appropriate salary and benefits, for teachers employed at more than one school. In addition, these educators may take on leadership responsibilities such as mentoring new teachers or peer coaching.

Questions about standards and accountability for educational personnel might also be addressed at the community level. Communities may design systems for professional development, which include standards for in-service training coupled with increased salaries and benefits for qualifying teachers. Although communities cannot set binding rules for individual schools, community guidelines might provide a moral force that would upgrade the quality of personnel. In addition to moral suasion, community standards might be backed up with community incentives, such as providing salary and benefit supplements to create "community educator" positions.

*15/1/18
repetition*
To succeed, a comprehensive plan would have to incorporate the full spectrum of the community, address the critical needs identified in this report, and be adequately funded to do so. At the same time, national Jewish organizations can play an important role in supporting these ~~reform~~ efforts, through setting standards, developing programs of in-service education, and providing intellectual resources and normative support for change. The task may be daunting, but the stakes are high, and now is the time to act.

Appendix: Data and Methods

This study draws on two sources of data: a survey of teachers in Jewish schools; and a series of interviews with Jewish teachers, principals, and other educational leaders in Atlanta, Baltimore, and Milwaukee. (Educational leaders were also surveyed; those results will be reported by Goldring, Gamoran, and Robinson, forthcoming.) The surveys were administered in the spring and fall of 1993 to all Judaica teachers at all Jewish day schools, supplementary schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey administration. Teachers completed the questionnaires and returned them at their schools. (Some teachers who did not receive a survey form at school were mailed a form and a self-addressed envelope, and returned their forms by mail.) An updated version of the survey and the interview protocols is available from the CIJE (Gamoran et al., 1996).

Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of 983 teachers out of 1192 who were surveyed. In analyzing the results, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first, if hours were the same for two types of settings). Each teacher was 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. In most cases, we report results separately by setting (day, supplementary, and pre-school); in some cases where differences were salient, we further separate day schools and pre-schools under Orthodox sponsorship from other day and pre-schools.

Despite differences in the Jewish populations of the three communities, results were generally comparable across communities for schools of a given type; we do not provide separate results by community in this report. The broad comparability of results from the three communities in this study suggests that the profile of teachers presented here is likely to resemble that of many other communities. Where possible, we provide results from other surveys carried out in Boston, Miami, and Los Angeles, which shed light on the generalizability of our results. We also compare findings to the 1990 National Jewish Population Survey, to see how teachers differ from other Jewish adults on some indicators.

Missing responses were excluded from calculations of percentages. Generally, ^{fewer} less than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education (see below). In two communities, 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 meant were not themselves certified, for this item only we calculated percentages based on the total who returned the survey forms, instead of the total who responded to the question.

The interviews for our study were designed and carried out by Julie Tammivaara, Roberta Goodman, and Claire Rottenberg, CIJE field researchers. Interviews were conducted

with teachers in pre-schools, supplementary schools, and day schools, as well as educational directors and educators at central agencies and institutions of Jewish higher learning. In total, 125 educators were interviewed, generally for one to two hours. All quotes in this report derive from those interviews.

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Levor
Gorda

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11/1/01

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FROM: Bill Robinson, 74104,3335
TO: Nessa Rapoport, 74671,3370
CC: Adam Gamoran, INTERNET:GAMORAN@SSC.WISC.EDU
Ellen Goldring, INTERNET:GOLDRIEB@CTRVAX.VANDERBILT.EDU
DATE: 7/2/97 9:18 AM

Re: Teachers Report

Nessa,

I mailed the disk to you yesterday with all the tables and figures in separate files. Table 9 (on the disk) has the clearer(?) terms as indicated in the e-mail I cc'ed you yesterday.

Bill



TO: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
Bill Robinson, 74104,3335

Re: Prepare yourselves mentally

By priority mail, you'll be receiving The Teachers Report, sent tomorrow, with a cover letter from me indicating the few remaining points I'd like you to clarify.

It must be the definition ofchutzpah to ask if you could please get it back to me no later than Monday November 3, and you have every right to scoff--but I'll ask anyway. I very much want this published and distributed to key people within the calendar year--and the year is waning.

Again, please forgive me for the time it has taken. It was indeed my top priority--and I hope the quality of work shows it--but the mega- workplan issues of CIJE and the imminent deadlines kept taking precedence. Now I'm back into my routine. Leaders are next!

Nessa

FROM: INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu,
INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
TO: Nessa Rapoport, 74671,3370
CC: Adam, INTERNET:gamoran@ssc.wisc.edu
DATE: 10/29/97 3:09 PM

Re: Re: Teachers Report

Sender: GOLDRIEB@ctrvax.Vanderbilt.Edu
Received: from ctral1.Vanderbilt.Edu (ctral1.Vanderbilt.Edu [129.59.1.22])
by dub-img-9.compuserve.com (8.8.6/8.8.6/2.7) with ESMTP id PAA21550
for <74671.3370@compuserve.com>; Wed, 29 Oct 1997 15:09:19 -0500 (EST)
From: GOLDRIEB@ctrvax.Vanderbilt.Edu
Received: from PATHWORKS-MAIL by ctrvax.Vanderbilt.Edu (PMDf V5.1-8 #16820)
id <01IPDR2MEGZ88XWCNL@ctrvax.Vanderbilt.Edu> for 74671.3370@compuserve.com;
Wed, 29 Oct 1997 14:06:44 CST
Date: Wed, 29 Oct 1997 14:06:44 -0600 (CST)
Subject: Re: Teachers Report
To: 74671.3370@compuserve.com
Cc: gamoran@ssc.wisc.edu
Message-id: <01IPDR2MEGZA8XWCNL@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"74671.3370@compuserve.com"
X-VMS-Cc: in%"gamoran@ssc.wisc.edu"
MIME-version: 1.0

Nessa, I thik the idea to have a list of "other readings" beside the formal references is a great idea. I do not mean to pass the buck BUT, the person to generate the list should be Gail. Definitely add the PJE piece and the Darling-Hammond report (Gail has the report and can give you the complete reference).

Sorry
Ellen

TO: Gail, 73321,1217

Re: Teachers Report bibliography

I'm expecting final revisions from Adam and Ellen next week. Can you give me a realistic date by which you can get me the bibliography? I'll give you the pages of references from Adam so that you/Sarah can see the style.

Thanks.

Nessa


FROM: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
TO: Nessa Rapoport, 74671.3370
CC: Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
Bill Robinson, 74104.3335
DATE: 11/3/97 6:19 PM

Re: the teachers report

Sender: gamoran@ssc.wisc.edu
Received: from duncan.ssc.wisc.edu (duncan.ssc.wisc.edu [144.92.190.57])
by hil-img-5.compuserve.com (8.8.6/8.8.6/2.8) with SMTP id SAA28770;
Mon, 3 Nov 1997 18:19:15 -0500 (EST)
Received: from [144.92.174.144] by duncan.ssc.wisc.edu;
(5.65v3.2/1.1.8.2/10May96-0433PM)
id AA23921; Mon, 3 Nov 1997 17:17:52 -0600
Message-Id: <2.2.16.19971103231848.32dfea30@ssc.wisc.edu>
X-Sender: gamoran@ssc.wisc.edu
X-Mailer: Windows Eudora Pro Version 2.2 (16)
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
Date: Mon, 03 Nov 1997 17:18:48 -0600
To: 74671.3370@CompuServe.COM
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: the teachers report
Cc: Bill Robinson <74104.3335@CompuServe.COM>, GOLDRIEB@ctrvax.Vanderbilt.Edu

I am going to respond to Nessa's comments on the teachers report in a separate message. I have some changes to propose, mainly in response to Nessa, which I think will improve the paper.

In this message I want to talk about the title. I favor a more dramatic title than the understated "The Teachers Report." This could be accomplished with a subtitle. For example:

 The Teachers Report:
Current Conditions of Teachers in Jewish Schools, and How Professional
Development Can Transform our Teaching Force

I'd follow this with:

The Leaders Report:
Current Conditions of Leaders in Jewish Schools, and How We Can Prepare a
New Generation of Educational Leaders

Adam

11/4/97

Council for Initiatives in Jewish Education

THE TEACHERS REPORT

Adam Gamoran
Ellen Goldring
Bill Robinson
Julie Tammivaara
Roberta Goodman

CIJE RESEARCH FOR POLICY

FROM: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
TO: Nessa Rapoport, 74671,3370
CC: Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
Bill Robinson, 74104,3335
DATE: 11/3/97 6:45 PM

Re: revisions for the Teachers Report

Sender: gamoran@ssc.wisc.edu

Received: from duncan.ssc.wisc.edu (duncan.ssc.wisc.edu [144.92.190.57])
by hil-img-2.compuserve.com (8.8.6/8.8.6/2.8) with SMTP id SAA21555;
Mon, 3 Nov 1997 18:45:38 -0500 (EST)

Received: from [144.92.174.144] by duncan.ssc.wisc.edu;
(5.65v3.2/1.1.8.2/10May96-0433PM)
id AA08667; Mon, 3 Nov 1997 17:45:36 -0600

Message-Id: <2.2.16.19971103234632.33273b80@ssc.wisc.edu>

X-Sender: gamoran@ssc.wisc.edu

X-Mailer: Windows Eudora Pro Version 2.2 (16)

Mime-Version: 1.0

Content-Type: text/plain; charset="us-ascii"

Date: Mon, 03 Nov 1997 17:46:32 -0600

To: 74671.3370@CompuServe.COM

From: Adam Gamoran <gamoran@ssc.wisc.edu>

Subject: revisions for the Teachers Report

Cc: GOLDRIEB@ctrvax.Vanderbilt.Edu, Bill Robinson <74104.3335@CompuServe.COM>

1) First a couple of general comments:

Careful attention needs to be given to the placement of tables and figures. Generally tables and figure go as soon as possible after they are first mentioned in the text. In practice they often appear several paragraphs later. In the current draft of the paper, the spots that say TABLE 1 etc. are not the optimal spots, they are the places that I fit in the tables/figures in the previous draft. In some cases the tables/figures should appear earlier if they fit earlier. It's a little hard to explain this by e-mail but if it is not obvious to you we could go over it by phone pretty easily.

✓
Call Adam

In the tables, the titles need to be wrapped -- it looks as though there are some hard returns that need to be deleted.

① ✓

The citation for the policy brief is:

Gamoran, A., Goldring, E., Goodman, R. L., Robinson, B., and Tammivaara, J. 1994. Policy Brief: Background and Training of Teachers in Jewish Schools. New York: Council for Initiatives in Jewish Education.

✓

Below I will indicate where it needs to be cited in the text.

Also in the references, you may want to change Current Activities 1996-97 to

✓ make change

Current Activities 1997, as I suggest below. If you don't want that change, then leave it as 1996-97 in the text.

I can't remember if we are still using the overview. If we are, please change "the availability of" to "access to" in the second to last line.



but overview

2) Response to questions

P.2, 3rd para, revise as follows:

stat. The findings of _The CIJE Study of Educators_ have contributed to new local initiatives as well as to national programs sponsored by CIJE (CIJE, 1997). Findings about the teachers' background and professional training were published in 1994 (Gamoran et al., 1994). Findings about the leaders are forthcoming (Goldring, Gamoran, and Robinson, in press).



P.4, top -- I really don't think it's necessary to say this refers to general higher education (as opposed to Jewish education or education in the field of education). I think this is perfectly clear from the second sentence, and I can think of any different language that would be less confusing.

ok. leave as is.

P.5, first full para, revise the end as follows:

"...pattern for certification in Jewish education. (These figures are for post-secondary degrees and certification, so yeshiva study is represented only when it resulted in ordination, degrees, or other formal certification.) Similar contrasts in Judaic studies training..."



Add as indicated.

P. 27, first paragraph of summary: An important implication here is that if teachers stay in Jewish education but change schools, then schools may be reluctant to invest in p.d. So I propose the following revisions to this section:

FIRST PARAGRAPH: Most teachers in Jewish schools have substantial experience in Jewish education. Most plan to continue teaching in their current positions, and a majority indicate that they have made Jewish education their careers. Even among part-time teachers, more than half....CONTINUE AS IS.



SECOND PARAGRAPH: The commitment and stability...CONTINUE AS IS TO END OF THIS PARAGRAPH.



BRAND NEW THIRD PARAGRAPH: Only 6% of teachers who responded to our survey were in their first year of working in Jewish education, but 18% were new to their current schools. The finding that three times as many teachers were new to their schools as were new to the field reflects movement by teachers among Jewish schools. Individual schools may therefore question whether they will reap the full benefits of providing extensive professional development to their teachers. Consequently it seems important to view

ok ✓

professional growth for teachers as a responsibility of the local and continental Jewish community in addition to being an obligation for schools.

This revision to p.27 calls for a corresponding addition to the conclusions, so on p.32, add the following sentence to the end of the second paragraph:

Further, because teachers may change schools but remain in Jewish education, professional growth for teachers must be seen as a communal responsibility in addition to a mandate for schools.

P. 34, second complete para, add the following sentence at the end:
Another question with substantial missing data asked teachers to report their ages. Because xx of teachers did not respond to this question, we have not reported this result. ~~BILL PLEASE FILL IN FOR XX.~~

51%



notes and previous
version of
teacher's report
revised in 11/4/97
edition

October 22, 1997

Dear Adam, Ellen, and Bill:

Here, at last, is the edited text of *The Teachers Report*. (The tables and charts are attached at the back, as they need to be separate for typesetting.) Thank you for both your input and your patience.

I said when we met that I would highlight the few remaining questions, so that when you review the text, you can also address these last points:

P. 2, 3rd para. Note my added sentences. Please add the formal Policy Brief citation to your "references" at the end.

P. 4: Opening sentence. Please find a way to indicate that "highly educated" refers to general studies.

P. 5: 2nd para. Please address Gail's question: "How is yeshiva training represented?" by adding a sentence that says that post-high school, only degree or one-year yeshiva is represented (if I understood you correctly).

P. 27: Under "Summary and Implications": "Most teachers in Jewish schools have substantial experience in Jewish education, but many teachers are new to their current schools. Most plan to continue teaching in their current positions." This seems to me to require a sentence or two of explanation--and I'd be grateful for your help. That is, teachers intend to stay in their current jobs, but in fact they don't! Thus, the second sentence, above, is probably in the wrong place. I think you as "interpreters" of the data needs to say something like: "The field is stable, as X percent of teachers stay in and are committed, etc. But stability within individual institutions is less. Despite the fact that Y percent of teachers plan to stay in their current positions, Z percent are new to their current schools. " Then, amplifying the opening of the next paragraph ("The commitment and stability reflected in these findings...), you'd say something like: "Because the teachers do continue as teachers, even if they change settings, and because even part-time teachers see themselves as having a career...." Please rewrite this paragraph.

P. 30: Let's remember to keep on top of the status of the "levers" paper, which is listed now as "in press" but may be published by the time we go to press.

P. 33: We agreed that you would be explicit about age, by saying in the bottom paragraph that you have no data on age of teachers (because they didn't fill it in?)

P. 36: Ellen: Adam and I talked about making this document even more of a teaching tool by adding "Other Readings" in addition to the direct references in the paper that appear on pp. 36-37. These might include the Peabody article; the formal title of the levers paper; whatever papers in the TEI bibliography have been pertinent and effective; etc. I have also been asking whether there are any published findings on the efficacy of professional development opportunities in "improving" teachers in general education. If Linda Darling-Hammond or others have published in this area, it seems important to me that we cite those references, perhaps in the paper itself. After all, our central strategy is that this is a key way to "build the profession," but is there research evidence? To conclude: Ellen: Could you create a short bibliography, if you think it is a sound idea?

Finally: I am content to have the authoritative sound of *The Teachers Report* as the sole title of this publication. (I'm not calling it *The CIJE Teachers Report* because both our logo and the words "CIJE Research for Policy" appear on the cover.) If you feel wedded to a subtitle, however, tell me what you're thinking about.

To all of you: I'd be grateful if you'd give the paper as careful a reading as you can muster, as we are finally at the end and there is no court of appeal but you! Bill, please pay special attention to the tables and any figures cited in the text.

Thanks for all of it, and call or e-mail with questions.

Nessa Rapoport

FROM: Bill Robinson, 74104,3335
TO: Nessa Rapoport, 74671,3370
CC: Adam Gamoran, INTERNET:GAMORAN@SSC.WISC.EDU
Ellen Goldring, INTERNET:GOLDRIEB@CTRVAX.VANDERBILT.EDU
DATE: 11/6/97 12:21 PM

Re: Teachers Report

Nessa,

I examined all the percentages in the text, tables, and figures -- and they are all correct.

In regard to Adam's change to page 34, concerning missing data on age... XX should be 50%.
("... Because 50% of teachers did not respond to this question...")

Three minor edits:

1. On Tables 2,3,7 & 9, some of the single digit percentages are not aligned correctly in their columns. *fix ✓*

2. On Table 11, a space must be added between the rows on supplementary schools and pre-schools. *fix ✓*

3. On Figure 2, the words in parentheses should NOT be capitalized, except the first word. This was your earlier edit, and it looks like I forgot to make that change. *OK fix*

Lastly, both figures are jumbled. Will the publishing person or someone in NY recreate the figures? Or, do you want me to? BUT, if we are using different software, that could be the problem. *?*

That's it (yeah!),
Bill

I am having trouble with the figures because of software issues. I would suggest that Liz Sheehan make any changes to them in her software to prevent further problems in conversions.

TO: Adam, internet:gamoran@ssc.wisc.edu
Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
Bill Robinson, 74104,3335
CC: Gail, 73321,1217

Re: Changes and titles

First of all, I'm very grateful to you for being so prompt and responsive, Adam, to the final changes on The Teachers Report. Many thanks. Chava and I will sit down on Monday to implement the suggestions line-by-line, and pay special attention to the issue of the tables. If we have any questions, we'll e-mail all of you. Otherwise, it's off to the designer at last.

Ellen and Bill: Do you have anything to add, besides Bill's addressing Adam's question on p. 34?

Style query: Adam, I see two styles in citing references in education/social science, one of which I find annoying. That is, I note that it is now the convention to list authors by last name and initial rather than full first name, which I can live with. But I also see that titles of articles seem to be lower case. Gail has pointed out to me that that is indeed the style; in other documents, I had changed them back to upper case because I thought they looked so odd and un-English. In your e-mail citation of the Policy Brief you've retained the upper case, but usually I think you use the lower-case style. I do feel that for the credibility of the document I should adhere to the conventions of this field. Do I have to lower-case titles of articles, or is there a minority opinion, the way there is in the Talmud?

Upper-case
OK

Titles: You show a great flair for sub-titles and have a real future in trade publishing. This is your best effort yet. HOWEVER, when I ran the Teachers sub-title by Gail, she pointed out that she likes it very much...but it isn't accurate. That is, this document does not tell readers "How Professional Development Can Transform Our Teaching Force." I like the jazziness of it, but it does over-promise. We have until next week to decide this one for good. New suggestions still welcome.

Overview: I don't think it's necessary, and I worried that it made a complex document seem overly narrow. My strong recommendation is to cut it.

cut

It's terrific to be moving forward. All of you: Please send your responses to any of the above. The sub-title is particularly important, since it affects the design of the cover. If we decide to add one, I'll also need to run it by Karen.

Nessa

FROM: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
TO: Nessa Rapoport, 74671,3370
CC: Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
Bill Robinson, 74104,3335
DATE: 11/7/97 3:28 PM

Re: Re: Changes and titles

Sender: gamoran@ssc.wisc.edu
Received: from duncan.ssc.wisc.edu (duncan.ssc.wisc.edu [144.92.190.57])
by arl-img-7.compuserve.com (8.8.6/8.8.6/2.8) with SMTP id PAA16090;
Fri, 7 Nov 1997 15:28:20 -0500 (EST)
Received: from [144.92.174.144] by duncan.ssc.wisc.edu;
(5.65v3.2/1.1.8.2/10May96-0433PM)
id AA05147; Fri, 7 Nov 1997 14:28:14 -0600
Message-Id: <2.2.16.19971107202910.22a79200@ssc.wisc.edu>
X-Sender: gamoran@ssc.wisc.edu
X-Mailer: Windows Eudora Pro Version 2.2 (16)
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
Date: Fri, 07 Nov 1997 14:29:10 -0600
To: Nessa Rapoport <74671.3370@CompuServe.COM>
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: Re: Changes and titles
Cc: GOLDRIEB@ctrvax.Vanderbilt.Edu, Bill Robinson <74104.3335@CompuServe.COM>

You do not have to use lower-case for titles. (I assume you're talking about the first letter of words in the titles.) Some journals still use upper case, and you can do it that way. Any way is ok as long as it's consistent.

✓ Upper-case rules, as
Jash would say.

It's fine to drop the overview.

On the subtitle: This paper concludes with an argument that claims that professional development is the key strategy for enhancing the profession of Jewish education in North America. I'd like a subtitle that reflects that claim. Instead of "How...", how about "Why...", i.e.
"Why Professional Development Will Transform our Teaching Force."

✓

Someone in Massachussetts wrote a book called "Crossing the Tracks: How Detracking Can Save America's Schools." Now that is a ridiculous subtitle. But it got a lot of attention.

Adam

At 05:28 PM 11/6/97 -0500, you wrote:

>First of all, I'm very grateful to you for being so prompt and responsive,
>Adam, to the final changes on The Teachers Report. Many thanks. Chava and I
>will sit down on Monday to implement the suggestions line-by-line, and pay

MEMO

To: Karen, Adam, Ellen, Gail
From: Nessa Rapoport
Subject: The Teachers Report
Date: November 26, 1997

I'm delighted to report that all the editorial work is done. Thank you for your unflagging input.

We have only two final decisions to make:

After consulting with Karen, I have concluded that we do, indeed, need both a subtitle and an overview for this publication to maximize its effectiveness for a range of readers.

Therefore, attached are:

My edited version of the original overview, which I think reads quite well.

The "conclusions" of the Report, which are also strong, as a comparison.

A list of four possible sub-titles for your vote.

Proposed Sub-titles for The Teachers Report (in order of Gail's and my preference)

The Teachers Report: A Portrait with Strategic Implications

Also on this cover:

CIJE Research for Policy

The Teachers Report: A Portrait with Policy Implications

The Teachers Report: Background, Training, Conditions, and Careers of Teachers in Jewish Schools

Also on this cover:

CIJE Research for Policy

The Teachers Report: A Portrait of Teachers in Jewish Schools

Also on this cover:

CIJE Research for Policy

11/26/97

To: Ellen Goldring, INTERNET:goldrieb@ctrvax.vanderbilt.edu
To: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
CC: Nessa Rapoport, 74671,3370
From: Chava Werber, CWerber
Date: 11/28/97, 8:58 AM
Re: The Teachers Report

Hi Ellen. The following message is from Nessa:

I am sending you a fax about the two remaining decisions on the Teachers Report, after which--next week--it will be formally designed. Please keep your eyes open for it when you return from what I hope will be a great vacation, and give me your feedback as soon as you possibly can. (Don't worry: This one's an easy assignment!)

Karen and I will meet over the same materials next Monday. I'll e-mail her your feedback.

Nessa

To: Adam, internet:gamoran@ssc.wisc.edu
To: Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
CC: Karen, 104440,2474
Re: Teachers Report

I met with Karen this morning to review the two outstanding matters on this publication.

Title: She strongly favors The Teachers Report: A Portrait of Teachers in Jewish Schools. It is the only title that represents the publication as she would like--descriptive, without an overt slant toward policy. Fine with me as well, so please give me your approval.

Overview: She likes the current overview very much and thinks it's important to include it. I've now checked the text against the Conclusions and would like to add only one phrase: After saying, in the third last paragraph, "only 48% report that they are offered health benefits," I'd add, "and only 45% have access to pensions." I think the additional fact reinforces a very salient point you're making by broadening the example base. OK with both of you?

If you send me your sign-off, I can get this to the designer this week. The next thing you see will be page proofs!

Thanks--and see you soon, Ellen.

Nessa




11/28/97

Council for Initiatives in Jewish Education

THE TEACHERS REPORT:

Current Conditions of Teachers in Jewish Schools,
and Why Professional Development Will Transform our Teaching Force

checked
against
11/14 copy
11/4 copy d
11/4 e-mails/
comments
w/ G2D references
added



Adam Gamoran
Ellen Goldring
Bill Robinson
Julie Tammivaara
Roberta Goodman

CIJE RESEARCH FOR POLICY

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Salary

Benefits

Work Conditions and Motivation for Teaching

Summary and Implications

Career Patterns

Entering Jewish Education

Experience

Career Opportunities

Career Perceptions

Future Plans

Teacher Empowerment

Summary and Implications

One copy
with
"overview"
listed,
one without

yes
X

is the
"overview"
officially
back in the
text?

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Appendix: Data and Methods

References

OVERVIEW

What can be done to improve Jewish education in North America? According to the Commission on Jewish Education in North America (1988-1990), one essential condition for revitalizing Jewish education is to build the profession of Jewish education.

The Council for Initiatives in Jewish Education (CIJE), a non-for-profit organization dedicated to help transform North American life through Jewish education, was established to implement the Commission's recommendations. To embark on this task, CIJE first posed the question: What are the characteristics of teachers in Jewish schools? In collaboration with its three Lead Communities of Atlanta, Baltimore, and Milwaukee, CIJE carried out a study of educators in all the Jewish schools of these communities.

Key findings of this study -- the strong commitment of teachers, coupled with their limited training and minimal opportunities for professional development -- have already influenced the continental debate about revitalizing Jewish education. This report provides the full details of the study of teachers in Jewish schools, including information from surveys and interviews. Where possible, results from the study are compared to those of earlier surveys from Boston, Los Angeles, and Miami.

Among the critical findings are these: In Atlanta, Baltimore, and Milwaukee, about half of the teachers have completed formal training in the field of education, but far fewer have degrees or certification in Jewish content areas. Jewish education during childhood does little to compensate for the lack of later training in Jewish studies: Almost one-third of the teachers received no pre-collegiate Jewish education after age 13. Similarly, in-service professional development fails to make up for limited formal training. Most teachers attend around two workshops per year, or fewer. The quality of workshops is also problematic: In-service education is not only infrequent, but it is not aimed at teachers' specific needs, and in most schools it is not part of a coherent plan for professional growth.

Generally, work conditions are not professionalized. Most teachers work part-time in Jewish education. Only 20% of teachers say their earnings from Jewish education are their main source of family income, although this figure is much higher in Orthodox day schools. Benefits are scarce, even for full-time teachers. For example, among full-time teachers in all three settings, only 48% report that they are offered health benefits.

Despite these conditions, the teachers are strongly committed to their work in Jewish education. Close to 60% describe their work in Jewish education as a career. Even among part-time teachers, over half describe their work in Jewish education as a career.

In light of teachers' limited training but strong commitment, the authors argue that improving the quality and quantity of professional development should be the primary focus of reform efforts. Improving working conditions, including increasing access to benefits and opportunities for full-time work, should also be part of a comprehensive plan for reform.

← To transform
N. American
life, or
N. American
Jewish life?
whose
mission is
to help
transf.
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J life... ✓

THE TEACHERS REPORT

Introduction

The need for well-trained teachers in Jewish education has been recognized since the beginning of the modern American Jewish community. In a 1907 lecture on the problems of Jewish education, Solomon Schechter explained (1915, p. 110):

The first difficulty under which we labor is the great dearth of trained teachers.... The American teacher, with his knowledge of the English language and his familiarity with the best educational methods, will thus in the end prove to be the only fit person to instruct also in religion, but unfortunately he is not always sufficiently equipped with a knowledge of Hebrew things in general and Hebrew language in particular to enable him to accomplish his duties in a satisfactory manner.

Schechter recognized the need for modern educational methods in the Jewish classroom and, simultaneously, the need for educators to be well versed in Jewish studies. In a similar vein, Emanuel Gamoran commented in his manual for teacher training for the Reform movement (1924, p. 2):

[T]he crux of the problem of Jewish education centers about the question of the Jewish teacher.... It is therefore of the utmost importance that our teachers be adequately trained, thoroughly imbued with Jewish spirit, possessed of Jewish knowledge and pedagogically qualified.

For Gamoran, the essential components in the background of a Jewish educator were commitment to and knowledge of Judaica and pedagogical training. Yet one or more of these were usually missing. Gamoran explained that teachers lacked adequate training (p. 5):

Training is absolutely essential for the development of adequate Jewish teachers. Very few people today would think of entrusting their legal affairs to anyone but a lawyer who had received special training entitling him to engage in his professional activities. Still less would people permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical ailments. Yet those who are entrusted with the responsibility of molding the character of the young -- of developing the Jews of tomorrow -- are too often people who present no other qualification for their task than that of availability.

well-versed?
(spell check)

If spell
chk
says so!
my dict.
confirm!



References

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 in (I checked their letterhead.) ✓
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All formatted according to "Adam's style" (but with capitalized title)

Change? yes ✓
A Time to Act is actually PAI

In *Current Activities* this is listed as: *Background and Training of Teachers in Jewish Schools*

(no Policy Brief?)
Change? let's leave it

I added The to title as in *Current Activities* OK? ✓

Levers paper is listed as 1997 in *Current Activities* - which one?

Leaders Report is listed as 1998 in *Current Activities* Forth = UC

An Kosmin piece, the citation is different in peabody - are they one document or 2? it was in my old bkcase

✓ Keysar = ~~Primary~~ Keysar

Date = 1991 ✓

Title = Highlights of the 1990 National...

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is listed
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Teachers report.

Add to bibliography:-- ask Chava for a copy so that I can check what's missing. I know I want to add McDiarmid article on Kentucky reforms; Ann Lieberman: Teachers: their world and their work. And Teachers' Work: Individuals, Colleagues, and Contexts. Judith Warren Little, Milbrey Wallin McLaughlin (editors) 1993. New York: Teachers College Press.

additions
from G2D

received
12/1/97

Rachel Glaser
→ never got a reimbursement
form
410-581-0113



MEMO

To: Adam Gamoran, Ellen Goldring, Bill Robinson CC: Karen Barth, Gail Dorph
From: Nessa Rapoport
Subject: *The Teachers Report*
Date: December 23, 1997

Attached are the first page proofs of *The Teachers Report*. I am sending them out to you at the same time as I will read them myself, to expedite the transition from proofs to printing.

As you can see, the cover has not yet been redesigned to incorporate the subtitle we have chosen. As soon as I receive the new version, I'll send it along to you.

Please return any pages on which you have notes, as well as any comments, as soon as is reasonable for you, given the season.

Thanks--and happy Chanukah.

Nessa

To: Adam, internet:gamoran@ssc.wisc.edu
To: Ellen, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
To: Bill Robinson, 74104,3335
CC: Gail, 73321,1217
Re: Teachers Report

I have now heard from Gail, who will meet with me tomorrow to convey her comments. I don't know who among the three of you is busier (a newborn vs. an overseas sabbatical is a tough call), but I DO know that four weeks today, with the help of the Almighty, I am at NYU Hospital.

Therefore: Could each of you please let me know by what date you can give me your feedback on the Report, as I am eager to get it to the designer. (If you want a fallback position, I'll be happy to send you final page proofs. Otherwise, I'll let this be your last read.)

Bill: I am counting on you to review the tables and numbers **SCRUPULOUSLY**, as you're the authority. (Also, reminder, please send me the Leaders disc.)

By Thursday, do let me hear from you about when I'll hear from you!

Thanks.

Nessa

To: [unknown], 74671,3370
CC: [unknown], INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
CC: Bill Robinson, 74104,3335
From: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
Date: 1/9/98, 12:44 AM
Re: teacher report

Sender: gamoran@ssc.wisc.edu
Received: from duncan.ssc.wisc.edu (duncan.ssc.wisc.edu [144.92.190.57
by dub-img-6.compuserve.com (8.8.6/8.8.6/2.9) with SMTP id AAA
Fri, 9 Jan 1998 00:44:30 -0500 (EST)
Received: from [144.92.182.58] by duncan.ssc.wisc.edu; (5.65v3.2/1.1.8
id AA03940; Thu, 8 Jan 1998 23:44:20 -0600
Date: Thu, 8 Jan 1998 23:44:20 -0600
Message-Id: <9801090544.AA03940@duncan.ssc.wisc.edu>
X-Sender: gamoran@ssc.wisc.edu
X-Mailer: Windows Eudora Pro Version 2.1.2
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: 74671.3370@CompuServe.COM
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: teacher report
Cc: GOLDRIEB@ctrvax.Vanderbilt.Edu, Bill Robinson <74104.3335@CompuSer

Here are my comments on the teacher report:

page 1

2nd para, line 4 -- capitalize "in" after question mark

4th para

-- delete "pre-collegiate" (this is precise but too wordy for an overv
-- tighten last sentence as follows: "The quality of workshops is also
problematic; inservice education is not aimed at teachers' specific ne
and in most schools..."

page 3

-- did I spell "Schechter" correctly? I've moved out of my house now
can't look it up.
-- the heading, "INTRODUCTION," should not be big capital letters at t
-- it is the only heading in this type face. Instead, it should be in
italics at the left margin like the rest of the headings. Otherwise,
looks like "Background and training of teachers in Jewish schools" (p.
a subheading of INTRODUCTION.

page 5 -- why not put "Questions for Research and Policy" and "About t
Study" on the previous page, and start "Background and Training..." at
top of this page?

page 12, left column, 3rd para

-- line 1: hyphenate "full-time" (because it is an adjective describing)
-- line 10: need a space after the period: "average. "

Page 13 -- I'm not crazy about the line spacing in Table 5. It would be better if all the rows of numbers were evenly spaced. This could be accomplished by wrapping "Schools" after "Supplementary" or by adding an extra line after Supplementary Schools and after Pre-Schools.

page 18

-- line 3 of the quote: "full-time"
-- Table 10, third panel: change heading to "Total Years of Teaching Experience in the Present School" -- In the paper we use "setting" to refer to type of school, e.g. day school, pre-school, etc., but the survey question asks about the school the teacher works in.

page 19

-- I would change the heading over the numbers to "View their work in education as a career" -- the survey item was: Would you describe your work in Jewish education as a career?

page 20, line 3 -- "part-time"

page 22

--left side, 3rd para: change (in press) to (1997)
-- right side: "appropriate"

page 24, right side, 2nd para, line 5, delete words "(see below)"

Page 25

--be consistent in bold-facing last names of authors (some in left column are not bold-faced)
-- change first reference in left column to:
"Gamoran, A., Goldring, E.B., Robinson, B., Goodman, R. L., & Tammivaa (1997). Background and Training of Teachers in Jewish Schools: Current Status and Levers for Change. *Religious Education*, 92, 534-550.
(Note that "Religious Education, 92" should be italicized.)

facsimile

TRANSMITTAL

to: Nessa Rapoport
fax #: (212) 532-2646
re: Teachers Report
date: January 3, 1980
pages: 14 including cover sheet.

Nessa,

The following pages contain my editorial comments (mostly punctuation, bolding, etc.) on the Teachers Report. I found one incorrect figure (on page 7); the rest of the figures are correct. In total, there are 23 (numbered) comments.

In addition, you may want to run a search (if you can) for all uses of part-time and full-time to make certain that they contain a hyphen, as I may have missed some instances in which they don't. Lastly, I assume that phrases like "two thirds" and "one seventh" do not get hyphens (and they don't in this report).

Bill

From the desk of...

Bill Robinson
Staff Researcher
CIJE
1525 Wood Creek Trail
Roswell, Georgia 30076

(770) 552-0930
Fax (770) 998-0860

MEMO

✓
To: Adam Gamoran, Ellen Goldring, Bill Robinson CC: Karen Barth, Gail Dorph
From: Nessa Rapoport
Subject: *The Teachers Report*
Date: December 23, 1997

Attached are the first page proofs of *The Teachers Report*. I am sending them out to you at the same time as I will read them myself, to expedite the transition from proofs to printing.

As you can see, the cover has not yet been redesigned to incorporate the subtitle we have chosen. As soon as I receive the new version, I'll send it along to you.

Please return any pages on which you have notes, as well as any comments, as soon as is reasonable for you, given the season.

Thanks--and happy Chanukah.

Nessa

Nessa - this looks great
I didn't proof numbers on
Tables if you want - ask
Bill to do that

Revisions 2/6/98

Council for Initiatives
in Jewish Education

The Teachers Report

✓ Can the colon
be smaller?

*A Portrait of
Teachers in
Jewish Schools*

Liz:

- ① Please check bottoms of all pages
for alignment - for ex. p.5, the
2 columns aren't aligned

CIJE RESEARCH FOR POLICY

Adam Gamoran

Ellen Goldring

Bill Robinson

Julie Tammivaara

Roberta Goodman



See attached
page.

The Council for Initiatives in Jewish Education (CIJE)

Created in 1990 by the Commission on Jewish Education in North America, CIJE is an independent national organization whose mission is to help transform North American Jewish life through Jewish education. We promote educational excellence by developing:

Lay and professional leadership

Strategies for change

Innovative ideas

Models of success

CIJE is committed to placing powerful Jewish ideas at the heart of our work; to bringing the best of general education to the field of Jewish education; to using rigorous research and evaluation to inform decision-making; and to working with a range of institutions, foundations, and denominations to make outstanding Jewish education a communal priority—and reality.

(wingding?)

The Council for Initiatives in Jewish Education (CIJE)

15 East 26th Street, Suite 1817

New York, NY 10010-1579

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(wingding?)

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O V E R V I E W

What can be done to improve Jewish education in North America? According to the Commission on Jewish Education in North America (1988-1990), one essential condition for revitalizing Jewish education is to build the profession of Jewish education.

The Council for Initiatives in Jewish Education (CIJE), a not-for-profit organization whose mission is to help transform North American Jewish life through Jewish education, was established to implement the Commission's recommendations. To embark on this task, CIJE first posed the question: What are the characteristics of teachers in Jewish schools? In collaboration with its three Lead Communities of Atlanta, Baltimore, and Milwaukee, CIJE carried out a study of educators in all the Jewish schools, ~~of these communities~~ *day, supplementary schools, and pre-school programs.*

Key findings of this study — the strong commitment of teachers, coupled with their limited training and minimal opportunities for professional development — have already influenced the continental debate about revitalizing Jewish education. This report provides the full details of the study of teachers in Jewish schools, including information from surveys and interviews. Where possible, results from the study are compared to those of earlier surveys from Boston, Los Angeles, and Miami.

Among the critical findings are these: In Atlanta, Baltimore, and Milwaukee, about half of the teachers have completed formal training in the field of education, but far fewer have degrees or certification in Jewish content areas. Jewish education during childhood does little to compensate for the lack of later training in Jewish studies: Almost one-third of the teachers received no Jewish education after age 13. Similarly, in-service professional development fails to make up for limited formal training. Most teachers attend around two workshops per year, or fewer. The quality of workshops is also problematic; in-service education is ~~not~~ *not* aimed at teachers' specific needs, and in most schools it is not part of a coherent plan for professional growth.

Generally, work conditions are not professionalized. Most teachers work part-time in Jewish education. Only 20% of teachers say their earnings from Jewish education are their main source of family income, although this figure is much higher in Orthodox day schools. Benefits are scarce, even for full-time teachers. For example, among full-time teachers in all three settings, only 48% report that they are offered health benefits and only 45% have access to pensions.

Despite these conditions, the teachers are strongly committed to their work in Jewish education. Close to 60% describe their work in Jewish education as a career. Even among part-time teachers, over half describe their work in Jewish education as a career.

In light of teachers' limited training but strong commitment, the authors argue that improving the quality and quantity of professional development should be the primary focus of reform efforts. Improving working conditions, including increasing access to benefits and opportunities for full-time work, should also be part of a comprehensive plan for reform.



I N T R O D U C T I O N

This should be like subsequent headings; "overview" should be distinct as it is.

The need for well-trained teachers in Jewish education has been recognized since the beginning of the modern American Jewish community. In a 1907 lecture on the problems of Jewish education, Solomon Schechter (1915, p. 110) explained:

The first difficulty under which we labor is the great dearth of trained teachers... The American teacher, with his knowledge of the English language and his familiarity with the best educational methods, will thus in the end prove to be the only fit person to instruct also in religion, but unfortunately he is not always sufficiently equipped with a knowledge of Hebrew things in general and Hebrew language in particular to enable him to accomplish his duties in a satisfactory manner.

add space between last dot and "T".

- inconsistent spacing - close up spaces

Schechter recognized the need for modern educational methods in the Jewish classroom and, simultaneously, the need for educators to be well-versed in Jewish studies. In a similar vein, Emanuel Gamoran commented in his manual for teacher training for the Reform movement (1924, p.2)

[T]he crux of the problem of Jewish education centers about the question of the Jewish teacher... It is therefore of the utmost importance that our teachers be adequately trained, thoroughly imbued with Jewish spirit, possessed of Jewish knowledge and pedagogically qualified.

add space between last dot and "I".

For Gamoran, the essential components in the background of a Jewish educator were commitment to and knowledge of Judaica and pedagogical training. Yet one or more of these were usually missing. Gamoran explained that teachers lacked adequate training (p.5):

Training is absolutely essential for the development of adequate Jewish teachers. Very few people today would think of entrusting their legal affairs to anyone but a lawyer who had received special training entitling him to engage in his professional activities. Still less people would permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical ailments. Yet those who are entrusted with the responsibility of molding the character of the young—of developing the Jews of tomorrow—are too often people who present no other qualification for their task than that of availability.

The concerns of Schechter and Gamoran are still echoed today. According to *A Time to Act*, the 1990 report of the Commission on Jewish Education in North America, building the profession of Jewish education is one essential condition for improving Jewish education in North America. The Council for Initiatives in Jewish Education (CIJE) was established to implement the Commission's recommendations.

A first step in the process of building the profession of Jewish education is asking the question: What is the character of the teaching profession in today's Jewish schools? To address this question, CIJE carried out a study of teachers and leaders in Jewish schools in collaboration with its three Lead Communities—Atlanta, Baltimore, and Milwaukee.

The findings of The CIJE Study of Educators have contributed to new local initiatives as well as to national programs sponsored by CIJE (CIJE, 1997). Findings about the teachers' background and professional training were

Ital.

✓
Goldring, Goodman, Robinson, and Tammivaara,

published in 1994 (Gamoran [✓]et al. ~~1994~~).
Findings about the leaders are forthcoming
(Goldring, Gamoran, and Robinson, in press).

The purpose of this report is to share the
findings about Jewish teachers with the

wider Jewish community, in hopes of bringing continental attention to the problems and prospects of building the profession of Jewish education.



Questions for Research and Policy

One of the central questions of the CLJE study was to learn about the professional backgrounds of teachers who work in Jewish schools. How adequate is their training in the field of education? How extensive is their background in Jewish studies? Do they engage in activities that continually enhance their preparation for teaching? Answers to these questions are essential for policy decisions.

If professional preparation and growth for teachers are important, professional conditions for work may be closely related. What are the earn-

ings and benefits for teachers in Jewish schools? How many hours do they work? Are teachers commonly employed in more than one school? What are the prospects for full-time work as a Jewish teacher?

A third set of issues concerns Jewish education as a career. How are teachers recruited to Jewish education? How experienced are they? Do they view their work as a career? What are their future plans? Addressing these questions may provide guidance about communal investment in our current teaching force.

About the Study and Its Participants

This study was carried out by the Council for Initiatives in Jewish Education (CIJE), in collaboration with the three Lead Communities of Atlanta, Baltimore, and Milwaukee. Data sources included surveys of nearly 1000 teachers and interviews with over 100 educators. Further information on the data and methodology of the study may be found in the Appendix.

The survey indicated that teachers in the three communities are predominantly female (84%) and married (80%). A large majority are American-born (86%), while 7% percent were born in Israel. Surveys from other cities have indicated much higher proportions of Israeli-born teachers: 17% in Boston (Frank, Margolis, and Weisner, 1992); 25% in Los Angeles (Aron and Phillips, 1988); and in Miami, 15% of synagogue school teachers and 29% of Judaic studies day school teachers (Sheskin, 1988).

Our respondents represent a variety of religious affiliations. Thirty-two percent are Orthodox, and 8% define themselves as traditional. Thirty-one percent identify with the Reform movement; 25% see themselves as Conservative. (The remaining 4% list other affiliations, including 1% Reconstructionist.) Sixty-three percent of the teachers have visited Israel, and 51% of those have lived in Israel for three months or more. Twenty-one percent of the teachers in our survey described themselves as fluent Hebrew speakers.

Background and Training of Teachers in Jewish Schools

To what extent are teachers in Jewish schools trained as educators? Are they prepared in areas of Jewish content? What standards are maintained for their ongoing professional development? Our first task is to examine the background and training of teachers in Jewish schools.

EDUCATIONAL BACKGROUND

Teachers in the Jewish schools of Atlanta, Baltimore, and Milwaukee are highly educated. Table 1 shows that 74% have college degrees, and 29% have graduate or professional degrees. Compared to the national Jewish population, the teachers

alignment?

Please check all pages.

Please move this
section (Questions
for Research...)
to the previous
page - including
the table.

move this
section (Background
& Training...) to
top of this page.

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BOLD as
the rest

Background and Training of Teachers in Jewish Schools

are more likely to have college degrees, and about equally likely to have post-collegiate degrees. According to the 1990 National Jewish Population Survey, around 50% of both men and women who identify as Jews have college degrees, and 24% of women and 32% of men have graduate degrees (Kosmin et al. 1993).

More important for our interests is the finding that as many as 43% of the teachers in the Jewish schools of the three communities have university degrees in education, and another 11% have education degrees from teachers institutes. Just over half the teachers have worked in general education. Whereas day, supplementary, and pre-school teachers are about equally likely to have degrees and experience in general

education, these comparisons mask important denominational differences within settings: Teachers in day and pre-schools under Orthodox sponsorship have less formal training and experience in general education compared to those in day and pre-schools under other sponsorships. Thirty-seven percent of the day school teachers reported a college major or seminary degree in Jewish studies, and slightly more are certified in Jewish education (*see Table 2*). (Certification is typically granted by a local Board of Jewish Education; standards for certification may vary across communities.) Again, these figures differed within the day school setting: Teachers in Orthodox day schools are substantially more likely to have training or certification in Jewish education or studies.

Table 1. General Educational Backgrounds of Teachers in Jewish Schools

SETTING	College Degree	Grad./Prof Degree	From University	From Teacher's Institute	Worked in General Education
Day Schools	76%	40%	43%	17%	48%
Orthodox	69%	42%	32%	26%	36%
Other	86%	38%	58%	5%	64%
Supplementary Schools	80%	33%	41%	5%	55%
Pre-Schools	63%	13%	46%	15%	50%
Orthodox	38%	8%	28%	31%	32%
Other	66%	14%	48%	12%	53%
TOTAL	74%	29%	43%	11%	51%

Teachers in other settings, whether Orthodox or not, have far less formal preparation in Jewish studies. *Table 2* indicates that only 12% of supplementary school teachers, 16% of teachers in Orthodox pre-schools, and 3% of teachers in other pre-schools majored in Jewish studies; the percentages are moderately higher but follow the same pattern for certification in Jewish education. (These figures are for post-secondary degrees and certification, so yeshiva study is

represented only when it resulted in ordination, degrees, or other formal certification.) Similar contrasts in Judaic studies training between day school and other teachers were reported in Miami (Sheskin, 1988).

Teachers in supplementary schools and pre-schools have relatively little formal preparation to be Jewish educators (*see Table 2*). Even in day schools, where formal preparation is most extensive, only half the teachers are trained in

Background and Training of Teachers in Jewish Schools

Table 2. Collegiate and Professional Jewish Educational Backgrounds of Teachers in Jewish Schools

SETTING	Certification in Jewish Education	Degree in Jewish Studies
Day Schools	40%	37%
Orthodox	47%	49%
Other	30%	24%
Supplementary Schools	18%	12%
Pre-Schools	10%	4%
Orthodox	24%	16%
Other	8%	3%
TOTAL	22%	19%

education, and half are prepared in Jewish studies at the collegiate or professional level. (This includes both Jewish studies majors and Jewish education certification.)

Overall, 19% of the teachers we surveyed have professional or collegiate training in both Jewish studies and education (this includes teachers in institutes). Another 47% had formal training in one field or the other but not both, including 35% with backgrounds in education and 12% certified in Jewish subjects (including Jewish education). The remaining 34% of teachers in Jewish schools in the three communities lack collegiate or professional degrees in both areas.

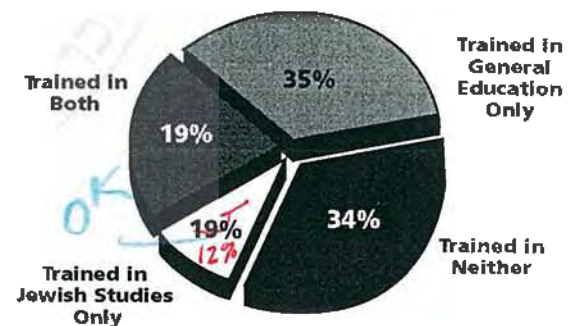
Figure 1 provides a graphic display of this pattern for all teachers. The pattern differs somewhat across settings and sponsorships: Among day school teachers, only 10% in Orthodox schools and 23% in non-Orthodox schools lack degrees in both areas, whereas the figure is 38% for pre-school teachers and 44% for supplementary school teachers.

This analysis views teachers who are certified in Jewish education but who lack a degree in general education as partially trained, because certification in Jewish education typically does not require the same level of training in education as

a secular degree. To count those with certificates in Jewish education as trained in general education would lead to the conclusion that about 25% instead of 19% are formally trained in education and in Jewish studies — still only a quarter of all teachers in Jewish settings.

An important qualification to these findings is that they emphasize formal schooling. Jewish content, however, is learned not only in school but in informal settings, such as the home, the synagogue, summer camp, and Israel experiences, among others. To focus only on formal education thus underestimates the extent of Jewish knowledge among teachers in Jewish schools. Still, it is widely recognized in the field of education that full preparation for teaching includes formal training in one's subject matter as well as in pedagogy (e.g., Darling-Hammond, 1994), so that the lack of formal training in Jewish studies among many of the teachers is a matter of concern.

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



PRE-COLLEGIATE JEWISH EDUCATIONAL BACKGROUND

What sort of Jewish education did the teachers receive when they were children?

On the whole, teachers in Jewish schools are much better educated Jewishly than the typical American Jew. For example, according to the 1990 National Jewish Population Survey (Kosmin et al., 1993), 22% of males and 38% of females who identify as Jews received no Jewish

Background and Training of Teachers in Jewish Schools

education as children; the comparable figure is only 8% for the teachers in our survey when childhood education both before and after age 13 are considered.

Table 3 indicates that among teachers in Orthodox day schools and pre-schools, a majority attended day schools (or schools in Israel), and nearly all teachers in Orthodox day schools and over two thirds of those in Orthodox pre-schools attended a Jewish school at least 2 days a week both before and after age 13. Among teachers in other day schools, about two thirds attended a Jewish school at least twice a week before age 13, and over half attended at least that often after

age 13. Supplementary school teachers participated less, but still much more than the average American Jew: Before age 13, 24% of teachers attended day schools, and another 40% attended a supplementary school of 2 days or more a week, while 25% attended only once a week, and 11% did not attend at all. After age 13, 29% attended day school, 17% attended a Jewish school twice a week, and the proportion that reported "none" rises to 29%.

Teachers in non-Orthodox pre-schools stand out as having received substantially less Jewish schooling as children. Fewer than one third before age 13 and less than one seventh after

Table 3. Pre-Collegiate Jewish Educational Background of Teachers in Jewish Schools

BEFORE AGE 13				
Setting	None	1 day per week only	2 days or more supplementary	School in Israel or day school
Day Schools	6%	11%	21%	62%
Orthodox	2%	2%	16%	79%
Other	11%	24%	28%	37%
Supplementary Schools	11%	25%	40%	24%
Pre-Schools	22%	40%	23%	15%
Orthodox	20%	3%	23%	54%
Other	22%	45%	23%	9%
TOTAL	12%	25%	29%	33%

AFTER AGE 13				
Setting	None	1 day per week only	2 days or more supplementary	School in Israel yeshiva, or day school
Day Schools	14%	8%	11%	67%
Orthodox	7%	1%	7%	86%
Other	25%	20%	17%	38%
Supplementary Schools	29%	25%	17%	29%
Pre-Schools	55%	23%	8%	14%
Orthodox	22%	3%	11%	64%
Other	60%	27%	8%	5%
TOTAL	32%	20%	13%	36%

Note: Figures omit a small number of responses marked "other." Rows may not sum to 100%.

Background and Training of Teachers in Jewish Schools

age 13 attended a Jewish school twice or more each week. One reason for these low figures is that 11% of teachers in non-Orthodox pre-schools are not Jewish. (A survey in Miami also reported that 7% of early childhood teachers in Jewish schools were not Jewish; see Sheskin, 1988). Even excluding the non-Jewish teachers, however, over half of teachers in non-Orthodox pre-schools received no Jewish schooling after the age of Bat Mitzvah.

PROFESSIONAL DEVELOPMENT

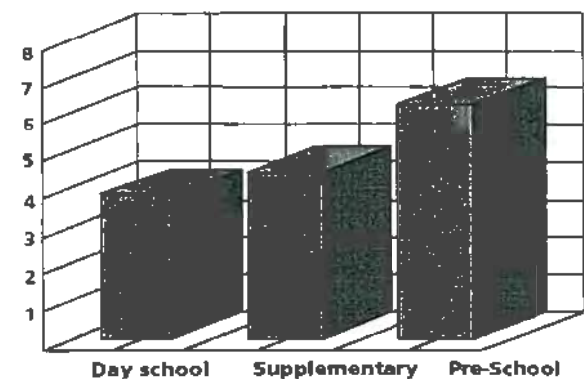
Nearly all pre-school teachers reported that they were required to attend in-service workshops. In our interviews, we learned that most pre-schools were licensed by the states in which they were located, and state accreditation requirements demanded staff development. On the surveys, pre-school teachers reported they were required to attend an average of 6.2 in-service workshops over a two-year period. While these workshops generally satisfied state requirements, they are not sufficient to compensate for the limited Judaic backgrounds of most pre-school teachers.

Day school teachers attend substantially fewer workshops. Almost 80% said workshops were required, but the number required averaged only 3.8 workshops over a two-year period (see Figure 2). This level of staff development is far below normal standards in public education. For example, teachers in Wisconsin are required to complete 180 hours of workshops over a five-year period in order to maintain their teaching license. On the assumption that a typical workshop lasts 3 hours, day school teachers in our study averaged about 29 hours of workshops over a five-year period, less than one sixth of what is required for state-licensed teachers in Wisconsin.

Wisconsin teachers can also maintain their licenses by earning six college or university credits over a five-year period. About 32% of the day school

teachers reported taking a course in Judaica or Hebrew at a university, community center, or synagogue during the previous 12 months. Although we did not ask more specific questions about these courses, it is clear that attendance at workshops does not capture the full extent of continuing education obtained by day school teachers. Furthermore, the survey did not ask about university courses in education. When these courses are counted, day school teachers come closer to the levels of professional development required in public education, but they do not attain it, nor are they required to do so, even though they are less well prepared initially compared to their peers in public education.

Figure 2. Average number of required workshops over a two-year period



Supplementary school teachers reported slightly more in-service training than day school teachers, although not as much as pre-school teachers (see Figure 2). Also, 44% of the supplementary school teachers reported taking a Judaica or Hebrew course at a university, community center, or synagogue. (Many of these courses meet for only a few hours.) As in the case of day school teachers, professional development for supplementary teachers falls well short of common professional standards for public school teachers.

Staff development activities were even less frequent in a Miami survey (Sheskin, 1988), which found that day school teachers averaged 3.7

Background and Training of Teachers in Jewish Schools

Judaica workshops over a three-year period; supplementary school teachers averaged 3.2 Judaica workshops; and pre-school teachers averaged 3.4 such workshops. During the same three-year period, day school and pre-school teachers reported having taken 0.8 courses in teaching methods on average, and supplementary school teachers averaged 1.1 courses.

Consistent with their diverse backgrounds, the teachers varied substantially in the areas in which they would like to improve (*see Table 4*). Among the most popular were skills in motivating children to learn, creating materials, and content knowledge in Hebrew and history. Variation across settings followed predictable patterns. For example, pre-school teachers were more concerned with child development, and teachers in non-Orthodox pre-schools were especially interested in learning about Jewish customs and ceremonies. Teachers in Orthodox day schools were most concerned with learning more history, while teachers in non-Orthodox day schools more often perceived a need for improved Bible knowledge. It is noteworthy that interests in motivating students, creating materials, and learning Hebrew were uniformly strong across settings.

In-service training is not only infrequent but, especially in day and supplementary schools, it tends to be sporadic and not geared to teachers' specific needs. On the survey, teachers indicated they typically find the workshops "somewhat helpful." Aside from Hebrew language, many teachers had in fact attended a workshop in an area in which they desired to improve. Yet our interviews indicated several concerns about the workshops. Particularly in day and supplementary schools, there is rarely any overall coordination among offerings or program of professional development: Teachers feel that a workshop is an event unto itself, without any apparent connection to previous staff development activities or follow-up afterwards.

Teachers who learn something practical and concrete see the workshop as useful. One pre-school teacher commented about workshops:

[S]ome of them are wonderful and really do address just the issues you need to hear about, very practical things. . . . I went to a wonderful one that covered several of the major Jewish holidays. She showed us some very useful things we could take back to our classroom.

Table 4. Teacher Workshop Areas: What would teachers like to improve? What workshops have they attended?

Percent desiring improvement: Teaching skills		Percent desiring improvement: Jewish content	
<i>Motivating children</i>	67%	<i>Hebrew language</i>	57%
<i>Creating materials</i>	58%	<i>Jewish history</i>	54%
<i>Classroom management</i>	46%	<i>Bible</i>	46%
<i>Curriculum development</i>	42%	<i>Customs and ceremonies</i>	45%
<i>Child development</i>	37%	<i>Synagogue skills/prayer</i>	32%
<i>Parental involvement</i>	37%	<i>Rabbinic literature</i>	32%
<i>Communication skills</i>	32%	<i>Israel and Zionism</i>	29%
Percent who attended workshops on the following topics in the last two years:			
<i>Teaching methods</i>	76%	<i>Curriculum development</i>	49%
<i>Judaic subject matter</i>	62%	<i>Art/drama/music</i>	41%
<i>Classroom management</i>	61%	<i>Hebrew language</i>	30%

Background and Training of Teachers in Jewish Schools

Conversely, another teacher who found nothing of practical value dismissed the workshop experience as "dreadfully boring and non-helpful to me." Moreover, in-service training tends to be provided uniformly for all teachers, rather than offering different programs designed to meet the varied needs of teachers with diverse backgrounds in pedagogy and Jewish content. Given the wide range of training, experience, subject matters, and grade levels among teachers in Jewish schools, it is unlikely that a given workshop will be appropriate for many teachers, even within the same school. As one day school teacher remarked,

A lot of times, I guess because Jewish education is so small, you end up in a [workshop] class with a range of people teaching all the way from pre-school to tenth grade. You can't teach a [workshop] class like that. The way you approach the material depends entirely on the age that the children are. Developmentally what works for an eighth grader does not work for a kindergartner and vice versa.

SUMMARY AND IMPLICATIONS

Compared to other settings, day school teachers of Judaica are relatively well prepared, both Jewishly and pedagogically. Still, fewer than half have undergone the level of professional preparation that is standard among public school teachers, although day schools generally require their teachers of secular subjects to meet the standard requirements. In addition, staff development demands for day school Judaica teachers are minimal, and are fewer than the requirements for day school teachers of secular subjects, who typically meet state requirements for ongoing certification to maintain their teaching licenses. Both for pre-service preparation and in-service development, Jewish day schools in Atlanta, Baltimore, and Milwaukee typically hold teachers of secular subjects to higher standards than teachers of Jewish subjects.

Among supplementary and pre-school teachers, few are fully prepared as professional Jewish educators. That is, only small proportions of teachers in those settings have extensive training in both education and Judaica. In particular, only 46% of supplementary school teachers are trained in education, and most teachers in non-Orthodox pre-schools received minimal formal Jewish education as children, let alone at the college level. Professional growth opportunities are needed to advance their levels of knowledge and skills.

Professional development for Jewish educators is not only a matter of remediation, of making up for deficiencies. It is also a means of renewal and growth, which 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. (For a concise review of current directions in professional development, see Dilworth and Imig, 1995.)

What must teachers know in order to teach? Beyond pedagogic and content knowledge is the notion of "pedagogic content knowledge"—that is, the knowledge of what it is about the content that is most essential for successfully imparting it to a student (Shulman, 1986). This is the knowledge of how to create bridges between subject matter and student. Teachers need a rich and deep knowledge of the subject matter to place it in a meaningful context for their students. Although students do not always respond to instruction in predictable ways, a teacher who possesses pedagogic content knowledge has the power to find new ways of enabling students to learn the material at hand. In thinking and planning professional development for Jewish teachers in the future, then, we must consider not only pedagogy and not only Judaica but their integration—the teaching of Jewish subject matter.

alignment?

Conditions of Work

Having identified a need for the professional preparation and development of teachers, we must also consider whether work conditions for teachers in Jewish schools make it reasonable to think about a profession of Jewish education. How many hours do teachers work each week? How many teachers ^{work} are full time? What are their earnings and benefits? What incentives might stimulate more teachers to work full time if positions were available?

SETTINGS AND HOURS OF WORK

Most of the teachers we surveyed reported that they work in one school. Specifically, 80% teach in one school, 17% teach in two schools, and 3% teach in more than two schools. Thirty-one percent of the respondents teach in day schools as their primary setting (the setting in which they work the most hours), including 18% under Orthodox sponsorship and 13% under other sponsorships. Forty percent work in supplementary schools. The remaining 29% teach in pre-schools, including 4% under Orthodox sponsorship and 25% under other sponsorships. Whereas 20% of teachers work in more than one school, approximately 35% of *positions* are held by teachers who teach in more than one school.

There is no agreed-upon definition of full time work in the field of Jewish education. When we define full-time teaching as more than 25 hours per week, we find that 28% work full time in one school, and 32% work full time when all their positions in Jewish education are taken into account. When asked on the survey, 31% of the teachers described themselves as a "full-time Jewish educator." Thus, alternative definitions give similar results, on average. Teaching in supplementary schools is overwhelmingly a part-time occupation; 96% teach 12 hours or less in their primary setting, and almost two thirds teach fewer than 5 hours per week (*see Table 5*).

By contrast, day school teachers are about evenly split between those who work 25 hours per week or more in their primary setting and those who work less. Among pre-school teachers, 43% work full time, 37% work 13 to 24 hours per week, and 20% work 12 hours per week or less. Similar differences appeared in Miami, where 55% of day school teachers and 50% of pre-school teachers reported working 25 hours per week or more, compared with 5% of supplementary school teachers (Sheskin, 1988). In Los Angeles, only 16% of teachers reported 25 hours of teaching per week or more (Aron and Phillips, 1988). This figure was not broken down by setting, but two thirds of the respondents were supplementary school teachers, and one third were day school teachers. (Pre-school teachers were not included in the Los Angeles survey.) In Atlanta, Baltimore, and Milwaukee, about two thirds of the teachers who work in more than one school teach in supplementary schools as their second school.

In our interviews with teachers, we discovered that teachers and principals work together to assemble "employment packages" to provide some teachers with more paid work. Rabbis in Orthodox day school settings are commonly recruited to take responsibility for worship and extracurricular activities to fill out their work week. Teachers in other settings assume responsibility for a variety of additional activities, including working in the library, tutoring students at the school, engaging in family education, leading worship services, directing grant-related projects, and so forth. Even with these additional responsibilities, few are able to put together an employment package that is considered full time, although many find they devote more than 40 hours per week to their institutions.

One pre-school teacher who presently teaches part time exemplifies the struggle of putting together a full-time position. Looking ahead at her career

Conditions of Work

Table 5. Weekly Hours of Work among Teachers in Jewish Schools (Primary Setting)

Setting	HOURS			
	1-4	5-12	13-24	25+
Day Schools	5%	11%	37%	47%
Supplementary Schools	64%	32%	2%	2%
Pre-Schools	1%	19%	36%	43%
TOTAL	27%	22%	2%	28%

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

please space evenly by rows of numbers rather than the "setting" column
→ 2 options:
① wrap "schools" after "supplementary" OR
② add blank row after "supplementary schools" and "Pre-schools"

plans, she expressed a desire to work full time as a Judaic pre-school teacher. But her school, like most others in her community, offers Judaic programs only in the morning. She could become full time only by teaching non-Judaic subjects in the afternoon, by working with older students in a day school in the afternoon, or by the school's reorganization of the timing of curricular offerings. Typically, the Jewish educational "marketplace" does not provide an opportunity for a teacher like this one to specialize (teaching a particular subject to a specific age group) and to work full time.

SALARY

Earnings from Jewish education must be viewed in the context of the part-time nature of Jewish education. Table 6 shows that 58% of the teachers we surveyed reported earning less than \$10,000 from their work in Jewish education in one school, while 43% reported earning less than \$5,000. (In Los Angeles, 69% of teachers earned less than \$10,000 per year, according to Aron and Phillips, 1988, but their sample was two thirds supplementary teachers.) Fifteen percent of the teachers in our survey said they earned between \$10,000 and \$15,000; 18% reported wages between \$15,000 and \$30,000; while 9% reported earnings of over \$30,000 annually. As one educational director of a day school lamented: "We certainly lose the best teachers to principalships, assistant principalships, administrative

roles, because that is what day schools are willing to pay for. They are not willing to pay the same thing for teachers."

This is a problem with which all education systems (not only Jewish education) must contend: Because there are few opportunities for job promotion within teaching, often a teacher must leave the classroom to advance professionally.

Table 6. Teachers' Earnings from One School

EARNINGS	Percent
Less than \$1000	3%
\$1000-\$4999	40%
\$5000-\$9999	15%
\$10000-\$14999	15%
\$15000-\$19999	9%
\$20000-\$24999	5%
\$25000-\$30000	4%
Over \$30000	9%

Teaching at more than one school provides modest gains to teachers' incomes; the gains are limited because teachers rarely work more than 10 hours per week at the second school. Seventy-four percent of those who teach in more than one school reported they receive less than \$5,000 for the additional work, while 19% receive between \$5,000 and \$10,000.

We asked the teachers: "How important to your household is the income you receive from Jewish

Conditions of Work

education?" Only 20% of teachers surveyed reported that their income from Jewish education is the main source of income for their household. Fifty-one percent indicated that their income from Jewish education is an important source of additional income, while 29% ^{said} ~~were~~ their wages from teaching ~~are~~ insignificant to their household income. Responses to a similar question in Los Angeles were more evenly distributed: 32% said their income from Jewish education ^{was} ~~is~~ the main source of household income; 34% called it an important supplement; and 32% said it was unimportant (Aron and Phillips, 1988). In Miami, 57% of day school teachers reported that more than half their household income ^{came} ~~comes~~ from Jewish teaching, but only 24% of pre-school teachers and 18% of supplementary school teachers reported that level of importance (Sheskin, 1988).

An exception to the general pattern in Atlanta, Baltimore, and Milwaukee, and more consistent with Miami's, is that income from teaching for teachers in Orthodox day schools is typically not only an important source of additional pay but their ^{main} ~~main~~ source of income. Fifty-nine percent of teachers in Orthodox day schools reported that their wages from Jewish education ^{were} ~~are~~ the main source of income, compared to 35% who indicated their wages ^{were} ~~are~~ an important source of additional income; only 6% teachers in Orthodox

schools reported their income from Jewish education ^{was} ~~is~~ insignificant. Moreover, among those who work full ^{time} ~~time~~ in Orthodox day schools (that is, those who work 25 hours per week or more, or about four fifths of teachers in Orthodox day schools), 79% ^{were} ~~are~~ said their wages from Jewish education ^{were} ~~are~~ their main source of income.

For many teachers the additional income, however small, is very meaningful. As one educator stated: "The salary is extremely important. That's how I pay for my kid's education. I have to be working. I want to be working, but also that salary is essential." Overall, teachers were more satisfied than dissatisfied with their salaries, but the level of satisfaction varied substantially by setting. As Table 7 illustrates, a substantial majority of supplementary school teachers were somewhat or very satisfied with their salaries. However, just under half the day school teachers and only 37% of pre-school teachers reported satisfaction with their salaries. A comparison between full-time and part-time teachers revealed somewhat less satisfaction among full-time teachers, but the main differences in satisfaction occurred across the three settings, as exhibited in Table 7. Our interviews confirmed a general pattern of greater satisfaction with salaries among supplementary school teachers, and the most dissatisfaction among pre-school teachers.

Table 7. Teachers' Satisfaction with Salaries

SETTING	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied
Day Schools	14%	35%	28%	23%
Supplementary Schools	33%	42%	19%	7%
Pre-Schools	7%	30%	30%	32%
TOTAL	20%	36%	25%	19%
Note: Rows may not sum to 100% due to rounding.				

Conditions of Work

BENEFITS

Few benefits are available to teachers in Jewish schools. Given the part-time nature of teaching, the scarcity of benefits may not be surprising. However, most full-time Jewish educators (those teaching more than 25 hours per week) reported that they are not offered many benefits (see Table 8). Full-time teachers are most likely to be offered tuition subsidies (75%) (i.e., reduced tuition for their children at their school) and money to attend conferences (66%). Of those who teach full time, only 28% are offered disability benefits, 48% are offered health benefits, and 45% have pension plans.

Table 8. Availability of Benefits for Full-Time and Part-Time Teachers: Percentages of teachers who are offered various benefits

BENEFIT	Full-time teachers	Part-time teachers	All teachers
Health insurance	48%	28%	34%
Pension plan	45%	28%	34%
Disability benefits	28%	28%	28%
Tuition subsidies	75%	28%	40%
Conference money	66%	28%	40%
Professional development	45%	28%	34%
Student stipend	45%	28%	34%
Travel	45%	28%	34%
Research	45%	28%	34%

When teachers put together "job packages" that include part-time positions in a number of settings, they are not eligible for health, pension, or disability benefits from any one institution. Even when benefits are offered, the size of the benefits may be negligible. One day school principal indicated:

Today a health plan for a family is about \$5500 a year. A full-time teacher may get \$900 from the school; the rest they have to pay for. They get a small allocation. It's a token, but it's not

that much. The same thing with pension plans. The pension plan until now was a fair plan. It was little, but it was fair. That's been suspended because of the financial crisis, so there is none at all. That's all the benefits there are.

Benefits differ somewhat across settings, mainly as a function of the percentage of teachers in that setting who work full time. Forty-seven percent of teachers in day schools reported that health benefits are available to them. Only 29% of those in pre-schools and a mere 7% of supplementary school teachers are offered health benefits. About 46% of teachers in day schools and 27% of those in pre-schools are offered pensions, as compared with just 7% of supplementary school teachers.

WORK CONDITIONS AND MOTIVATION FOR TEACHING

Although earnings and benefits are meager compared to most professions, they are still important to many teachers in Jewish schools. When we surveyed part-time teachers about what possible incentives would encourage them to work full time in Jewish education, salary, benefits, and job security/tenure were the most important incentives (see Table 9). At the same time, it is not extrinsic motivators such as salary and benefits that attract people to work in Jewish education. Instead, those who have chosen the field of Jewish education typically find their greatest rewards in the intangibles. As one supplementary school teacher commented:

[F]inancially, no, this is not the best job in the world. The reward is watching children grow. I don't think any of the synagogues really pay that well. We have no benefits. I've worked 26 years without any benefits whatsoever. Nothing. When I retire, it is: 'Good-bye. It was nice knowing you.' You really have to love what you are doing, let's face it.

Similarly, another teacher explained that the opportunity to teach Judaism to children was key for her:

Conditions of Work

When I go into any position, it's not how much are you going to pay me, it's what kind of job am I going to do. Am I really going to reach the children, am I going to have the support of the administration, am I going to impart what I know?

A synagogue educator who formerly taught in a public high school emphasized her commitment to the Jewish people in explaining her reason for working in Jewish education:

[W]hile I was teaching in a public school setting...I decided [that] if I was putting this much energy into working with teens and was doing a good job with it, I really felt strongly that I wanted to make a commitment to doing it with Jewish teenagers.

Other teachers emphasized the warmth of the Jewish community as a reward from Jewish teaching. A pre-school educator commented:

I think the reason I am in Jewish education is the community. . . . I feel very comfortable. When I first came to the Center, it was almost a sense of family. I just always enjoyed coming to work, enjoyed the people that I was working with.

Our research suggests that the current teaching force is largely composed of persons who find their greatest rewards from teaching in the intangible rather than tangible benefits. Of course, persons for whom the tangible benefits would be more salient may simply not have chosen to enter this field. It is interesting to note that our findings about the importance of intangible rewards mirror the findings of research on general education, where intangible benefits are also highly salient for teachers (Lortie, 1975).

SUMMARY AND IMPLICATIONS

Most educators work part-time, have few tangible benefits, and receive salaries that they consider to be an important, supplementary part of their household income. For some educators, this situation is compatible with their goals and family situations. For others, the current situation does not meet their needs, and they are not pleased with their salaries and benefits. Since we did not question persons who chose not to enter Jewish education, we cannot say whether these work conditions discourage people from entering the

Table 9. Percentages of Part-Time Teachers Who Indicated That a Particular Incentive Would Encourage Them to Work Full Time (First, Second, and Third Most Important Incentives)

INCENTIVE	First	Second	Third
Increased salary	33%	18%	7%
Availability of benefits	3%	22%	13%
Job security/tenure	4%	6%	14%
Acquiring a better Judaica background	6%	4%	5%
Acquiring a better education background	3%	3%	2%
Opportunities for career advancement	6%	6%	9%
Availability of additional job opportunities	4%	3%	4%
Availability of affordable training opportunities	1%	1%	2%
Change in family status	9%	3%	5%
Additional resources in work environment	—	1%	2%
Opportunities to work with and learn from colleagues	1%	2%	4%

Conditions of Work

field at all, but these results are consistent with that speculation.

What do these findings imply for the notion of building a profession of Jewish education? The working conditions of teachers in Jewish schools, particularly the part-time nature of work, the modest significance of earnings, and the absence of benefits for many teachers, are not typical of other professional occupations. Moreover, we found that many teachers chose their positions *because* of the availability of part-time work. On the one hand, these conditions may make it difficult to build a profession. The scarcity of

full-time positions with substantial salary and benefits packages may make it difficult to recruit teachers who are willing to conform to high standards of professional preparation and development. On the other hand, just because someone chooses to work part-time does not mean he or she would necessarily resist efforts to raise standards. A part-time teacher may be experienced and committed to Jewish teaching, and therefore welcome opportunities for professional development. To resolve these issues, we need to examine the career orientation and experiences of full-time and part-time teachers.

Career Patterns

To build the profession of Jewish education, it is essential to learn about the career patterns of today's teachers. How were they recruited into Jewish education? How experienced are they? Do they view Jewish education as a career? What are their plans for the future? Answering these questions will tell us whether investing in our current teachers is a sound strategy.

ENTERING JEWISH EDUCATION

The field of Jewish education offers relatively easy access to prospective members, although pre-schools are more highly regulated by the state than other settings. In interviews, we learned that teachers in Jewish schools enter the field as early as high school and as late as retirement. This wide range, combined with the part-time nature of teaching in Jewish settings, allows educators to teach while they are pursuing other endeavors, such as post-secondary schooling. Since educators typically enter the field in an unregulated manner, without complete formal preparation or certification, there is a common perception that "anybody can do it." Some educators make casual

decisions to enter the field and expect on-the-job training to prepare them as they teach. Interviews with supplementary school teachers suggest that an overwhelming number entered the field without much planning. They became Jewish educators because someone, usually a friend, told them about an opening at the synagogue. As one supplementary teacher recounted:

Well, basically, I got recruited through a friend. I have a friend who was teaching here and she said it was fun and great and a good thing to do. She thought I might like doing that. My first reaction, of course, was: "Who am I to be teaching?" I have no formal education as a teacher and certainly not of Judaica or Hebrew. And she just said from what she knew that I knew, I had all the qualifications. I had no experience in Jewish education, but my friend persuaded me. And so just indirectly, and luckily, I became involved in Jewish education.

Teachers most commonly obtained their current positions by approaching the school directly (29%), through a friend or mentor (30%), or by being recruited by the school (24%). Our interviews indicated that it is rare for teachers to be

Career Patterns

recruited for their positions from outside their current community.

Factors influencing the decision to work at a particular school coincide with the parttime nature of teaching. On the survey, 87% of teachers said the hours and days available for work was an important reason for choosing to work at a particular school. This was the most prevalent reason mentioned. As one teacher explained,

I had my third child, and I was feeling like I needed to get out and do something, but I couldn't do something on a fulltime basis. [Working as a Jewish educator] seemed to coincide with what I needed at the time.

Location was also an important factor, cited by 75% of the teachers, and the reputation of the school was listed as important by 66% of the teachers. Religious affiliation was indicated as important by 68% of the teachers — 55% percent of supplementary school teachers teach in synagogues where they are also members — and 51% of the teachers mentioned salary as an important factor in choosing to work at a particular school. The most important reason for choosing a specific second school was the same as that for choosing the first: scheduling. In addition, 64% percent of those teaching in a second school reported that location was a significant factor in their decision to teach in a particular school, and 55% listed salary as an important factor.

EXPERIENCE

There is considerable stability in the field of Jewish teaching. The top panel of Table 10 indicates that 14% of teachers have been in the field for more than 20 years; 24% for between 10 and 20; and 29% for 6 to 10 years. Another 27% have worked in Jewish education for 2 to 5 years, and only 6% were in their first year at the time of our survey.

At the same time, teachers' tenure at their current

Table 10. **Stability and Continuity of Teachers**

Total Years of Experience In Jewish Education	
1 or less	6%
2 to 5	27%
6 to 10	29%
11 to 20	24%
20 or more	14%
Total Years of Teaching Experience in the Current Community	
1 or less	11%
2 to 5	34%
6 to 10	27%
11 to 20	19%
20 or more	10%
Total Years of Teaching Experience in the Present Setting	
1 or less	18%
2 to 5	41%
6 to 10	23%
11 to 20	13%
20 or more	5%
Note: Columns may not sum to 100% due to rounding.	

Change "setting" to "school"

schools is less extensive than their experience in the field. The majority of teachers, 59%, have been teaching in their current institutions for 5 years or less; 18% have been teaching in their current settings for the first time. Others, totaling just 18%, have been teaching in their current institutions for more than 10 years. Twenty-three percent have been teaching 6 to 10 years in their current schools.

Supplementary schools have the highest proportion of novice teachers. Whereas only 9% of supplementary school teachers were new to Jewish education, 27% were new to their current schools. Twelve percent of day school teachers and 13% of pre-school teachers were new to their current schools. Figures for new teachers reflect new faculty positions as well as movement across schools.

Career Patterns

CAREER OPPORTUNITIES

There are limited career advancement opportunities in the three communities. Teachers can make horizontal moves from one setting to another, although their denominational or philosophical orientation constrains this movement to a certain degree.

There are two ways teachers move out of their regular positions. Some apply for non-teaching positions when they become vacant, while others are tapped by administrators who see promising qualities in them. The fact that teachers are recruited without benefit of a position's being advertised narrows the perceived range of opportunities. Our interviews indicated that many positions are filled before it is generally known that they are vacant. Vertical movement is constrained by the small number of positions, and top-level administrative positions are sometimes filled by recruits from outside the community.

CAREER PERCEPTIONS

Interestingly, although only a minority of teachers work full time in Jewish education (32%), a majority, 59% of teachers, describe themselves as having a career in Jewish education (see Table 11). In fact, 54% of those who work part time in

Jewish education (those who teach fewer than 25 hours per week) indicate that they have careers in Jewish education. At the same time, 31% of the full-time Jewish educators do not view Jewish education as their career.

Teachers in day schools and pre-schools under Orthodox sponsorship are the most likely to indicate they have a career in Jewish education. In these settings, close to 90% describe themselves as having a career in Jewish education. Almost two thirds of teachers in other day schools also describe Jewish education as their career, as do 56% of teachers in other pre-schools and 44% of supplementary school teachers.

FUTURE PLANS

The majority of teachers we surveyed plan to continue working in their present positions (see Table 12). Across all settings, 64% of the teachers reported that they plan to stay in their present positions over the next 3 years, and only 6% planned to seek a position outside Jewish education. In day schools, as many as 76% reported that they expected to stay in their current jobs. (Teachers in Orthodox and other day schools responded similarly to this question.)

Table 11. Teachers' Career Perceptions

SETTING	Reported having a career in Jewish education
Day Schools	79%
Orthodox	88%
Other	66%
Supplementary Schools	44%
Pre-Schools	60%
Orthodox	89%
Other	56%
TOTAL	59%

TEACHER EMPOWERMENT

Our interviews with teachers indicated that they play little role in developing school policies for curriculum and instruction. In general, the teacher's role is not to participate in developing the curriculum but to implement it. Teachers generally feel autonomous in their classrooms, but this freedom is constrained by set curricula and resources. Teachers seldom participate in networks beyond their own schools. Moreover, teachers have few opportunities to collaborate with other teachers even within their own schools. While the phenomenon of teacher

Career Patterns

Table 12. Future Plans of Teachers in Jewish Schools

FUTURE PLANS	Day	SETTINGS		TOTAL
		Supp.	Pre-	
Continue same position	76%	56%	63%	64%
Change schools	6%	4%	3%	4%
Change positions	3%	2%	2%	2%
Seek a position outside of Jewish education	3%	9%	6%	6%
Other (e.g., going back to school)	2%	7%	5%	5%
Undecided	10%	22%	21%	18%

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

2% isn't alignment
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the rest

isolation is not unknown in general education, it is exacerbated in Jewish education because of the part-time nature of most teachers' work.

By and large, teachers are at their institutions to meet their classes and to attend infrequent faculty meetings. This is true across all settings. Since their agreements with their institutions call for a certain amount of pay for a certain number of contact hours with students, principals are often reluctant to ask them to be present for professional discussions and teachers have accepted the "drop-in" structure laid out for them. The framing of their work agreements and the structure of their work settings conspire to discourage teachers from collaborating together either in curricular areas or on professional matters that extend beyond the classroom walls. There are some exceptions, but, in general, teachers lead isolated professional lives and do not participate in the conversations that affect their professional futures.

SUMMARY AND IMPLICATIONS

Most teachers in Jewish schools have substantial experience in Jewish education. Most plan to continue teaching in their current positions, and a majority indicate that they have made Jewish education their careers. Even among part-time teachers, more than half describe themselves as

having a career in Jewish education. Most strikingly, 44% of supplementary school teachers view their work in this way.

The commitment and stability reflected in these findings suggest that the notion of a profession of Jewish education is not as far-fetched as its part-time nature might indicate. If teachers plan to stay in Jewish education and view it as a career, they may respond positively to increased opportunities for professional growth. Through professional growth, the weaknesses in pre-service training may be addressed. Moreover, the commitment and stability of teachers in Jewish education suggests that investment in their professional growth would have a long-term payoff.

Only 6% of teachers who responded to our survey were in their first year of working in Jewish education, but 18% were new to their current schools. The finding that 3 times as many teachers were new to their schools as were new to the field reflects movement by teachers among Jewish schools. Individual schools may therefore question whether they will reap the full benefits of providing extensive professional development to their teachers. Consequently it seems important to view professional growth for teachers as a responsibility of the local and continental Jewish community in addition to being an obligation for schools.

looks odd

alignment

Conclusions

The findings in this report shed light on the characteristics of teachers in Jewish schools in North America. The study was restricted to three cities, but the findings are similar to data available from other cities and most likely reflect patterns that are common to many communities. Although the results show substantial diversity among teachers, both within and across settings, and although the field of Jewish teaching is not highly professionalized, the potential exists for enhancing the professional standards and conditions of teaching in Jewish schools.

A number of key findings contribute to this conclusion:

- 1 Roughly half the teachers have completed formal training in the field of education. Far fewer have degrees or certification in Jewish content areas; outside of Orthodox day schools, such training is especially rare.
- 2 Overall, 19% of teachers are formally trained in both education and Jewish content; 47% are trained in one area or the other; and 34% are not formally trained in either field.
- 3 Pre-collegiate Jewish education does not make up for teachers' limited backgrounds in Jewish content. Almost one third of the teachers received no pre-collegiate Jewish education after age 13, including 29% of supplementary school teachers and 55% of pre-school teachers. Eleven percent of teachers in non-Orthodox pre-schools are not Jewish.
- 4 In-service education also fails to compensate for limited formal training. Required workshops averaged 3.8 over 2 years for day school teachers, 4.4 for supplementary school teachers, and 6.2 among pre-school teachers. Particularly in day and supplementary schools, the amount of required in-service training was far below common standards for public school teachers.
- 5 Interviews raised questions about the quality of in-service education, highlighting the isolated and fragmented character of workshops. In-service education is not targeted to meet teachers' diverse needs, and it is not part of a coherent plan for

their professional growth, particularly in day and supplementary schools.

6 Coupled with limited formal training is the finding that work conditions are not professionalized: The teaching force is largely part-time; even in day and pre-schools, around half the teachers work part-time. Only 20% of teachers say their earnings from Jewish education are the main source of family income.

7 Benefits are scarce, even for full-time teachers. Among full-time teachers in all settings, only 48% reported that they are offered health benefits, 45% have access to pensions, and 28% are offered disability coverage.

8 Despite these conditions, most teachers in Jewish schools describe their work in Jewish education as a career. Even among supplementary school teachers, almost all of whom work part-time, 44% say they have a career in Jewish education. Most teachers have 6 or more years of experience, and most plan to stay in the field.

What should we make of these findings? Taken as a whole, they suggest that improving the quantity and quality of professional development for teachers, along with enhancing the conditions of employment, is the strategy most likely to improve the quality of the teaching force in Jewish schools.

IMPROVING OPPORTUNITIES FOR PROFESSIONAL DEVELOPMENT

Why should professional development be the focus of efforts to respond to these findings? First, many teachers are limited in their formal training, and improved and extended in-service education may compensate for the lack of pre-service training. Second, the field of Jewish education is largely part-time, and many teachers choose it precisely because of that characteristic. Hence, while we do not mean to dismiss intensified recruitment efforts, the part-time nature of the work means it is unlikely that the field will be transformed through recruitment of a large cadre of teachers who are formally trained as Jewish educators.

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Conclusions

Third, and most strikingly, enhancement of professional growth is a powerful strategy for reform because teachers are committed, stable, and career-oriented. Even among part-time teachers who lack formal training as Jewish educators, many view their work in Jewish education as a career and plan to stay in their positions for some time to come. These teachers are a ripe target for higher standards for professional growth. While it is not realistic to expect Jewish schools to hire only trained teachers — because the candidates are simply not available — our data suggest that it is realistic to ask teachers to participate in some degree of high-quality ongoing professional training.

Our findings about in-service education point to two necessary aspects of change. First, the quantity must be increased. At present, the extent of in-service is far too meager, especially in day and supplementary schools, to compensate for background deficiencies. Second, the quality must be improved. Our interviews indicated that in-service experiences are isolated, fragmented, not targeted to meet diverse needs, and generally not part of a coherent program. These problems should be remedied.

Other analyses of our data suggest ways of addressing these problems. Gamoran et al. (in press) noted that supplementary teachers in a community that provided financial incentives to teachers and schools for attending workshops reported significantly higher levels of required in-service. Also, teachers in pre-schools that are certified by the state reported more required workshops on average. These findings indicate that raising standards is possible, that the community as a whole can be a source of standards, and that financial inducements may help maintain adherence to standards.

Raising standards for quantity will be of little avail, however, if the quality of professional growth is not

improved simultaneously. Staff development should emphasize the diverse needs of teachers, corresponding to their varied training, experience, subject-matter knowledge, and grade levels. New professional development should also emphasize the need for a coherent, ongoing, ^{tailored} individualized program for teachers, instead of one-shot, isolated generic workshops. In light of teachers' commitment to their work, we anticipate that they would be eager to participate in high-quality, targeted programs.

IMPROVING CONDITIONS OF WORK

Conditions of work must also be shifted towards higher standards. This is important for three reasons. First, it may encourage more people to train professionally as Jewish educators. Our data do not address this possibility, but it is plausible. Second, improving the conditions of work may encourage more teachers to work full time. Our data do address this notion: Part-time teachers indicated that salary, benefits, and job security could make them consider full-time work. Standards for professional growth can be higher for full-time teachers, so the two reforms (more professional growth and more professional working conditions) could build upon one another. Third, improving work conditions for teachers is a moral imperative. In this day, it is not appropriate that many teachers in Jewish schools work full time in Jewish education but are not offered health benefits.

Indeed, perhaps the most important reform of working conditions would be to extend benefit packages to teachers who work full time in Jewish education. Community agencies could create programs to provide benefits to teachers who work full time by teaching at more than one institution. Such programs could serve as incentives to increase the proportion of full-time teachers and could require of participants intensive professional development.

Conclusions

Salaries for pre-school teachers pose a more difficult problem. Earnings are low and teachers are dissatisfied, but this is a characteristic of the field of early childhood education and is not specific to Jewish schools. However, if Jewish schools could be on the forefront of increasing pay standards for early childhood education, they could also demand professional growth in the area of Jewish content as well as in child development; this would address the most serious shortcoming among teachers in Jewish pre-schools.

TOWARD A COMPREHENSIVE PLAN

To some extent, these problems can be addressed on a community-by-community basis, as each community studies its educators and devises a comprehensive plan in response. The need for communitywide planning in education is clear. Opportunities for fulltime work and career advancement ultimately rest with the community as a whole. For example, the position of "community educator" can provide an opportunity to create fulltime work, with appropriate salary and benefits, for teachers employed at more than one school. In addition, these educators may take on leadership responsibilities within the community, such as mentoring new teachers or peer coaching.

Questions about standards and accountability for educational personnel might also be addressed at the community level. Communities may design systems for professional development, which include standards for inservice training coupled with increased salaries and benefits for qualifying teachers. Although communities cannot set binding rules for individual schools, community guidelines might provide a moral force that would upgrade the quality of personnel. ~~In addition to moral suasion, community standards might be backed up by community incentives, such as salary and benefit supplements to create "community educator" positions.~~ Further, because teachers may change schools but remain in Jewish education, professional growth for teachers must be seen as a communal responsibility in addition to a mandate for schools. cut

To succeed, a comprehensive plan would have to incorporate the full educational spectrum of the community, address the critical needs identified in this report, and be adequately funded to do so. At the same time, national Jewish organizations can play an important role in supporting these efforts by setting standards, developing programs of in-service education, and providing intellectual resources and normative support for change. The task may be daunting, but the stakes are high, and now is the time to act.

alignment?

Appendix:

Data and Methods

This study draws on two sources of data: a survey of teachers in Jewish schools, and a series of interviews with Jewish teachers, principals, and other educational leaders in the CLJE Lead Communities of Atlanta, Baltimore, and Milwaukee. (Educational leaders were also surveyed; those results will be reported by Goldring, Gamoran, and Robinson, forthcoming.) The

surveys were administered in the spring and fall of 1993 to all Judaica teachers at all Jewish day schools, supplementary schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey admin-

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Appendix:

Data and Methods

istration. 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.) An updated version of the survey and the interview protocols is available from the CLJE (Gamoran et al., 1996).

Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of 983 teachers out of 1192 who were surveyed. In analyzing the results, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first, if hours were the same for two types of settings). Each teacher was 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. In most cases, we report results separately by setting (day, supplementary, and pre-school); in some cases where differences were salient, we further separate day schools and pre-schools under Orthodox sponsorship from other day and pre-schools.

Despite differences in the Jewish populations of the three communities, results were generally comparable across communities for schools of a given type; we do not provide separate results by community in this report. The broad compara-

bility of results from the three communities in this study suggests that the profile of teachers presented here is likely to resemble that of many other communities. Where possible, we provide results from other surveys carried out in Boston, Miami, and Los Angeles, which shed light on the generalizability of our results. We also compare findings to the 1990 National Jewish Population Survey to see how teachers differ from other Jewish adults on some indicators.

Missing responses were excluded from calculations of percentages. Generally, fewer than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education (*see below*). In two communities, 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 meant were not themselves certified, for this item only we calculated percentages based on the total who returned the survey forms, instead of the total who responded to the question. Another question with substantial missing data asked teachers to report their ages. Because 50% of teachers did not respond to this question, we have not reported this result.

The interviews for our study were designed and carried out by Julie Tammivaara, Roberta Goodman, and Claire Rottenberg, CLJE field researchers. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as with educational directors and educators at central agencies and institutions of Jewish higher learning. In total, 125 educators were interviewed, generally for one to two hours. All quotations in this report are from those interviews.

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BOLD Holtz, B.W., Dorph, G.Z., and Goldring, E.B. (1997). Educational Leaders as Teacher Educators: The Teacher Educator Institute—A Case from Jewish Education. *Peabody Journal of Education*, 72 (2), 147-166.



Council for Initiatives
in Jewish Education

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The Teachers Report

CIJE

Research

For Policy

? (A Portrait of Teachers
in Jewish Schools

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Adam Gamoran

Ellen Goldring

Bill Robinson

Julie Tammivaara

Roberta Goodman



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NOTE: This is the old version of the Overview—unchanged since the sample pages we received. I have noted all the subsequent revisions that need to be made to get this to the final version we gave to Liz 12/8/97.

O V E R V I E W

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What can be done to improve Jewish education in North America? According to the Commission on Jewish Education in North America, revitalizing Jewish education depends on building the profession of Jewish education. (1988-1990) IS TO

to help transform North American Jewish life through Jewish education,

The Council for Initiatives in Jewish Education (CIJE), a non-profit organization ^{+ for-} dedicated to the improvement of Jewish education in North America, was established to implement the commission's recommendations. To embark on this task, CIJE first posed the question: What are the characteristics of teachers in Jewish schools? In collaboration with its three Lead Communities of Atlanta, Baltimore, and Milwaukee, CIJE carried out a study of educators in all the Jewish schools of these three communities. whose mission is

Key findings of this study—the strong commitment of teachers, coupled with their limited training and minimal opportunities for professional development—have already influenced the continental debate about ^{revitalizing} improvement of Jewish education. This report provides the full details of the study of teachers in Jewish schools, including information from surveys and interviews. Where possible, results from the study are compared to those of earlier surveys from Boston, Los Angeles, and Miami.

Among the critical findings are these:

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In Atlanta, Baltimore, and Milwaukee, about half of the teachers have completed formal training in the field of education, but far fewer have degrees or certification in Jewish content areas. Jewish education during childhood does little to compensate for the lack of later training in ^{Jewish Studies} Judaism: almost one-third of the teachers received no pre-collegiate Jewish education after age 13. Similarly, in-service professional development fails to make up for limited formal training. Most teachers attended around two workshops per year, or fewer. The quality of workshops is also problematic; in-service education is not only infrequent, but it is not aimed at teachers' specific needs, and in most schools it is not part of a coherent plan for professional growth. (or)

Generally, work conditions are not professionalized. Most teachers work part-time in Jewish education. Only 20% of teachers say their earnings from Jewish education are their main source of family income, although this figure is much higher in Orthodox day schools. Benefits are scarce, even for full-time teachers. For example, among full-time teachers in all three settings, only 48% reported that they are offered health benefits.

and only 45% have access to pensions.

Despite these conditions, the teachers are strongly committed to their work in Jewish education. Close to 60% describe their work in Jewish education as a career. Even among part-time teachers, over half described their work in Jewish education as a career.

In light of teachers' limited training but strong commitment, the authors argue that improving the quality and quantity of professional development should be the primary focus of reform efforts. Improving working conditions, including increasing ^{access to} the availability of benefits and opportunities for full-time work, should also be part of a comprehensive plan for reform.

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The need for well-trained teachers in Jewish education has been recognized since the beginning of the modern American Jewish community. In a 1907 lecture on the problems of Jewish education, Solomon Schechter (1915, p. 110), explained:

The first difficulty under which we labor is the great dearth of trained teachers... The American teacher, with his knowledge of the English language and his familiarity with the best educational methods, will thus in the end prove to be the only fit person to instruct also in religion, but unfortunately he is not always sufficiently equipped with a knowledge of Hebrew things in general and Hebrew language in particular to enable him to accomplish his duties in a satisfactory manner.

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Schechter recognized the need for modern educational methods in the Jewish classroom and, simultaneously, the need for educators to be well-versed in Jewish studies. In a similar vein, Emanuel Gamoran commented in his manual for teacher training for the Reform movement (1924, p.2)

[T]he crux of the problem of Jewish education centers about the question of the Jewish teacher... It is therefore of the utmost importance that our teachers be adequately trained, thoroughly imbued with Jewish spirit, possessed of Jewish knowledge and pedagogically qualified.

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For Gamoran, the essential components in the background of a Jewish educator were commitment to and knowledge of Judaica and pedagogical training. Yet one or more of these were usually missing. Gamoran explained that teachers lacked adequate training (p.5):

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Training is absolutely essential for the development of adequate Jewish teachers. Very few people today would think of entrusting their legal affairs to anyone but a lawyer who had received special training entitling him to engage in his professional activities. Still less people would permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical ailments. Yet those who are entrusted with the responsibility of molding the character of the young of developing the Jews of tomorrow are too often people who present no other qualification for their task than that of availability.

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The concerns of Schechter and Gamoran are still echoed today. According to *A Time to Act*, the 1990 report of the Commission on Jewish Education in North America, building the profession of Jewish education is one essential condition for improving Jewish education in North America. The Council for Initiatives in Jewish Education (CIJE) was established to implement the Commission's recommendations.

A first step in the process of building the profession of Jewish education is asking the question: What is the character of the teaching profession in today's Jewish schools? To address this question, CIJE carried out a study of teachers and leaders in Jewish schools in collaboration with its three Lead Communities—Atlanta, Baltimore, and Milwaukee.

Ital.

✓ The findings of *The CIJE Study of Educators* have contributed to new local initiatives as well as to national programs sponsored by CIJE (CIJE, 1997). Findings about the teachers' background and professional training were

- ✓ published in 1994 (Gamoran et al., 1994).
- ✓ Findings about the leaders are forthcoming (Goldring, Gamoran, and Robinson, in press).

The purpose of this report is to share the findings about Jewish teachers with the

wider Jewish community, in hopes of bringing continental attention to the problems and prospects of building the profession of Jewish education.

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Questions for Research and Policy

One of the central questions of the CLJE study was to learn about the professional backgrounds of teachers who work in Jewish schools. How adequate is their training in the field of education? How extensive is their background in Jewish studies? Do they engage in activities that continually enhance their preparation for teaching? Answers to these questions are essential for policy decisions.

If professional preparation and growth for teachers are important, professional conditions for work may be closely related. What are the earn-

ings and benefits for teachers in Jewish schools? How many hours do they work? Are teachers commonly employed in more than one school? What are the prospects for full-time work as a Jewish teacher?

A third set of issues concerns Jewish education as a career. How are teachers recruited to Jewish education? How experienced are they? Do they view their work as a career? What are their future plans? Addressing these questions may provide guidance about communal investment in our current teaching force.

About the Study and Its Participants

This study was carried out by the Council for Initiatives in Jewish Education (CIJE), in collaboration with the three Lead Communities of Atlanta, Baltimore, and Milwaukee. Data sources included surveys of nearly 1000 teachers and interviews with over 100 educators. Further information on the data and methodology of the study may be found in the Appendix.

The survey indicated that teachers in the three communities are predominantly female (84%) and married (80%). A large majority are American-born (86%), while 7% percent were born in Israel. Surveys from other cities have indicated much higher proportions of Israeli-born teachers: 17% in Boston (Frank, Margolis, and Weisner, 1992); 25% in Los Angeles (Aron and Phillips, 1988); and in Miami, 15% of synagogue school teachers and 29% of Judaic studies day school teachers (Sheskin, 1988).

Our respondents represent a variety of religious affiliations. Thirty-two percent are Orthodox, and 8% define themselves as traditional. Thirty-one percent identify with the Reform movement; 25% see themselves as Conservative. (The remaining 4% list other affiliations, including 1% Reconstructionist.) Sixty-three percent of the teachers have visited Israel, and 51% of those have lived in Israel for three months or more. Twenty-one percent of the teachers in our survey described themselves as fluent Hebrew speakers.

Background and Training of Teachers in Jewish Schools

To what extent are teachers in Jewish schools trained as educators? Are they prepared in areas of Jewish content? What standards are maintained for their ongoing professional development? Our first task is to examine the background and training of teachers in Jewish schools.

EDUCATIONAL BACKGROUND

Teachers in the Jewish schools of Atlanta, Baltimore, and Milwaukee are highly educated. Table 1 shows that 74% have college degrees, and 29% have graduate or professional degrees. Compared to the national Jewish population, the teachers

Background and Training of Teachers in Jewish Schools

are more likely to have college degrees, and about equally likely to have post-collegiate degrees. According to the 1990 National Jewish Population Survey, around 50% of both men and women who identify as Jews have college degrees, and 24% of women and 32% of men have graduate degrees (Kosmin et al., 1993).

More important for our interests is the finding that as many as 43% of the teachers in the Jewish schools of the three communities have university degrees in education, and another 11% have education degrees from teachers institutes. Just over half the teachers have worked in general education. Whereas day, supplementary, and pre-school teachers are about equally likely to have degrees and experience in general

education, these comparisons mask important denominational differences within settings: Teachers in day and pre-schools under Orthodox sponsorship have less formal training and experience in general education compared to those in day and pre-schools under other sponsorships.

Thirty-seven percent of the day school teachers reported a college major or seminary degree in Jewish studies, and slightly more are certified in Jewish education (see Table 2). (Certification is typically granted by a local Board of Jewish Education; standards for certification may vary across communities.) Again, these figures differed within the day school setting: Teachers in Orthodox day schools are substantially more likely to have training or certification in Jewish education or studies.

Table 1. General Educational Backgrounds of Teachers in Jewish Schools

SETTING	College Degree	Grad./Prof. Degree	From University	From Teacher's Institute	Worked in General Education
Day Schools	76%	40%	43%	17%	48%
Orthodox	69%	42%	32%	26%	36%
Other	86%	38%	58%	5%	64%
Supplementary Schools	80%	33%	41%	5%	55%
Pre-Schools	63%	13%	46%	15%	50%
Orthodox	38%	8%	28%	31%	32%
Other	66%	14%	48%	12%	53%
TOTAL	74%	29%	43%	11%	51%

Teachers in other settings, whether Orthodox or not, have far less formal preparation in Jewish studies. Table 2 indicates that only 12% of supplementary school teachers, 16% of teachers in Orthodox pre-schools, and 3% of teachers in other pre-schools majored in Jewish studies; the percentages are moderately higher but follow the same pattern for certification in Jewish education. (These figures are for post-secondary degrees and certification.)

represented only when it resulted in ordination, degrees, or other formal certification.) Similar contrasts in Judaic studies training between day school and other teachers were reported in Miami (Sheskin, 1988).

Teachers in supplementary schools and pre-schools have relatively little formal preparation to be Jewish educators (see Table 2). Even in day schools, where formal preparation is most extensive, only half the teachers are trained in

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Background and Training of Teachers in Jewish Schools

Table 2. Collegiate and Professional Jewish Educational Backgrounds of Teachers in Jewish Schools

SETTING	Certification in Jewish Education	Degree in Jewish Studies
Day Schools	40%	37%
Orthodox	47%	49%
Other	30%	24%
Supplementary Schools	18%	12%
Pre-Schools	10%	4%
Orthodox	24%	16%
Other	8%	3%
TOTAL	22%	17%

education, and half are prepared in Jewish studies at the collegiate or professional level. (This includes both Jewish studies majors and Jewish education certification.)

Overall, 19% of the teachers we surveyed have professional or collegiate training in both Jewish studies and education (this includes teachers institutes). Another 47% ^{ve} had formal training in one field or the other but not both, including 35% with backgrounds in education and 12% certified in Jewish subjects (including Jewish education). The remaining 34% of teachers in Jewish schools in the three communities lack collegiate or professional degrees in both areas.

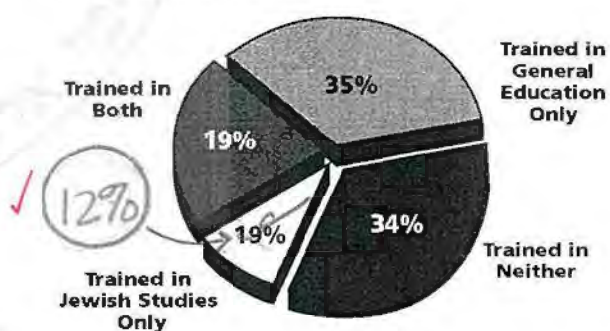
Figure 1 provides a graphic display of this pattern for all teachers. The pattern differs somewhat across settings and sponsorships: Among day school teachers, only 10% in Orthodox schools and 23% in non-Orthodox schools lack degrees in both areas, whereas the figure is 38% for pre-school teachers and 44% for supplementary school teachers.

This analysis views teachers who are certified in Jewish education but who lack a degree in general education as partially trained, because certification in Jewish education typically does not require the same level of training in education as

a secular degree. To count those with certificates in Jewish education as trained in general education would lead to the conclusion that about 25% instead of 19% are formally trained in education and in Jewish studies — still only a quarter of all teachers in Jewish settings.

An important qualification to these findings is that they emphasize formal schooling. Jewish content, however, is learned not only in school but in informal settings, such as the home, the synagogue, summer camp, and Israel experiences, among others. To focus only on formal education thus underestimates the extent of Jewish knowledge among teachers in Jewish schools. Still, it is widely recognized in the field of education that full preparation for teaching includes formal training in one's subject matter as well as in pedagogy (e.g., Darling-Hammond, 1994), so that the lack of formal training in Jewish studies among many of the teachers is a matter of concern.

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



PRE-COLLEGIATE JEWISH EDUCATIONAL BACKGROUND

What sort of Jewish education did the teachers receive when they were children?

On the whole, teachers in Jewish schools are much better educated Jewishly than the typical American Jew. For example, according to the 1990 National Jewish Population Survey (Kosmin et al., 1993), 22% of males and 38% of females who identify as Jews received no Jewish

Background and Training of Teachers in Jewish Schools

how old?

education as children; the comparable figure is only 8% for the teachers in our survey when childhood education both before and after age 13 are considered. (15)

Table 3 indicates that among teachers in Orthodox day schools and pre-schools, a majority attended day schools (or schools in Israel), and nearly all teachers in Orthodox day schools and over two thirds of those in Orthodox pre-schools attended a Jewish school at least 2 days a week both before and after age 13. Among teachers in other day schools, about two thirds attended a Jewish school at least twice a week before age 13, and over half attended at least that often after

age 13. Supplementary school teachers participated less, but still much more than the average American Jew: Before age 13, 24% of teachers attended day schools, and another 40% attended a supplementary school of 2 days or more a week, while 25% attended only once a week, and 11% did not attend at all. After age 13, 29% attended day school, 17% attended a Jewish school twice a week, and the proportion that reported "none" rises to 29%.

Teachers in non-Orthodox pre-schools stand out as having received substantially less Jewish schooling as children. Fewer than one third before age 13 and less than one seventh after

Table 3. Pre-Collegiate Jewish Educational Background of Teachers in Jewish Schools

Setting	BEFORE AGE 13			
	None	1 day per week only	2 days or more supplementary	School in Israel or day school
Day Schools	6%	11%	21%	62%
Orthodox	2%	2%	16%	79%
Other	11%	24%	28%	37%
Supplementary Schools	11%	25%	40%	24%
Pre-Schools	22%	40%	23%	15%
Orthodox	20%	3%	23%	54%
Other	22%	45%	23%	9%
TOTAL	12%	25%	29%	33%

Setting	AFTER AGE 13			
	None	1 day per week only	2 days or more supplementary	School in Israel yeshiva, or day school (1) add comma ✓
Day Schools	14%	8%	11%	67%
Orthodox	7%	1%	7%	86%
Other	25%	20%	17%	38%
Supplementary Schools	29%	25%	17%	29%
Pre-Schools	55%	23%	8%	14%
Orthodox	22%	3%	11%	64%
Other	60%	27%	8%	5%
TOTAL	32%	20%	13%	36%

Note: Figures omit a small number of responses marked "other." Rows may not sum to 100%

Background and Training of Teachers in Jewish Schools

age 13 attended a Jewish school twice or more each week. One reason for these low figures is that 11% of teachers in non-Orthodox pre-schools are not Jewish. (A survey in Miami also reported that 7% of early childhood teachers in Jewish schools were not Jewish; see Sheskin, 1988). Even excluding the non-Jewish teachers, however, over half of teachers in non-Orthodox pre-schools received no Jewish schooling after the age of Bat Mitzvah.

PROFESSIONAL DEVELOPMENT

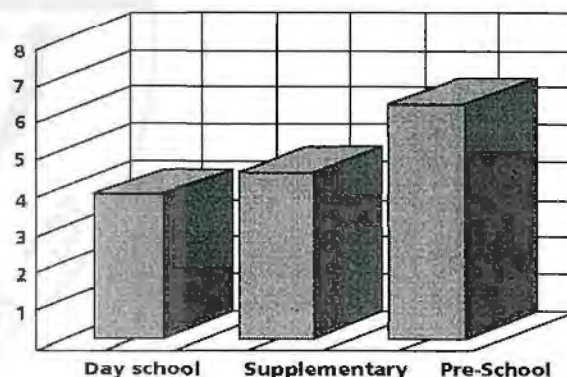
Nearly all pre-school teachers reported that they were required to attend in-service workshops. In our interviews, we learned that most pre-schools were licensed by the states in which they were located, and state accreditation requirements demanded staff development. On the surveys, pre-school teachers reported they were required to attend an average of 6.2 in-service workshops over a two-year period. While these workshops generally satisfied state requirements, they are not sufficient to compensate for the limited Judaic backgrounds of most pre-school teachers.

Day school teachers attend substantially fewer workshops. Almost 80% said workshops were required, but the number required averaged only 3.8 workshops over a two-year period (see *Figure 2*). This level of staff development is far below normal standards in public education. For example, teachers in Wisconsin are required to complete 180 hours of workshops over a five-year period in order to maintain their teaching license. On the assumption that a typical workshop lasts 3 hours, day school teachers in our study averaged about 29 hours of workshops over a five-year period, less than one sixth of what is required for state-licensed teachers in Wisconsin.

Wisconsin teachers can also maintain their licenses by earning six college or university credits over a five-year period. About 32% of the day school

teachers reported taking a course in Judaica or Hebrew at a university, community center, or synagogue during the previous 12 months. Although we did not ask more specific questions about these courses, it is clear that attendance at workshops does not capture the full extent of continuing education obtained by day school teachers. Furthermore, the survey did not ask about university courses in education. When these courses are counted, day school teachers come closer to the levels of professional development required in public education, but they do not attain it, nor are they required to do so, even though they are less well prepared initially compared to their peers in public education.

Figure 2. Average number of required workshops over a two-year period



Supplementary school teachers reported slightly more in-service training than day school teachers, although not as much as pre-school teachers (see *Figure 2*). Also, 44% of the supplementary school teachers reported taking a Judaica or Hebrew course at a university, community center, or synagogue. (Many of these courses meet for only a few hours.) As in the case of day school teachers, professional development for supplementary teachers falls well short of common professional standards for public school teachers.

Staff development activities were even less frequent in a Miami survey (Sheskin, 1988), which found that day school teachers averaged 3.7

Background and Training of Teachers in Jewish Schools

Judaica workshops over a three-year period; supplementary school teachers averaged 3.2 Judaica workshops; and pre-school teachers averaged 3.4 such workshops. During the same three-year period, day school and pre-school teachers reported having taken 0.8 courses in teaching methods on average, and supplementary school teachers averaged 1.1 courses.

Consistent with their diverse backgrounds, the teachers varied substantially in the areas in which they would like to improve (*see Table 4*). Among the most popular were skills in motivating children to learn, creating materials, and content knowledge in Hebrew and history. Variation across settings followed predictable patterns. For example, pre-school teachers were more concerned with child development, and teachers in non-Orthodox pre-schools were especially interested in learning about Jewish customs and ceremonies. Teachers in Orthodox day schools were most concerned with learning more history, while teachers in non-Orthodox day schools more often perceived a need for improved Bible knowledge. It is noteworthy that interests in motivating students, creating materials, and learning Hebrew were uniformly strong across settings.

In-service training is not only infrequent but, especially in day and supplementary schools, it tends to be sporadic and not geared to teachers' specific needs. On the survey, teachers indicated they typically find the workshops "somewhat helpful." Aside from Hebrew language, many teachers had in fact attended a workshop in an area in which they desired to improve. Yet our interviews indicated several concerns about the workshops. Particularly in day and supplementary schools, there is rarely any overall coordination among offerings or program of professional development: Teachers feel that a workshop is an event unto itself, without any apparent connection to previous staff development activities or follow-up afterwards.

Teachers who learn something practical and concrete see the workshop as useful. One pre-school teacher commented about workshops:

[S]ome of them are wonderful and really do address just the issues you need to hear about, very practical things. . . . I went to a wonderful one that covered several of the major Jewish holidays. She showed us some very useful things we could take back to our classroom.

Table 4. **Teacher Workshop Areas: What would teachers like to improve? What workshops have they attended?**

Percent desiring improvement: Teaching skills		Percent desiring improvement: Jewish content	
<i>Motivating children</i>	67%	<i>Hebrew language</i>	57%
<i>Creating materials</i>	58%	<i>Jewish history</i>	54%
<i>Classroom management</i>	46%	<i>Bible</i>	46%
<i>Curriculum development</i>	42%	<i>Customs and ceremonies</i>	45%
<i>Child development</i>	37%	<i>Synagogue skills/prayer</i>	32%
<i>Parental involvement</i>	37%	<i>Rabbinic literature</i>	32%
<i>Communication skills</i>	32%	<i>Israel and Zionism</i>	29%
Percent who attended workshops on the following topics in the last two years:			
<i>Teaching methods</i>	76%	<i>Curriculum development</i>	49%
<i>Judaic subject matter</i>	62%	<i>Art/drama/music</i>	41%
<i>Classroom management</i>	61%	<i>Hebrew language</i>	30%

Background and Training of Teachers in Jewish Schools

Conversely, another teacher who found nothing of practical value dismissed the workshop experience as "dreadfully boring and non-helpful to me." Moreover, in-service training tends to be provided uniformly for all teachers, rather than offering different programs designed to meet the varied needs of teachers with diverse backgrounds in pedagogy and Jewish content. Given the wide range of training, experience, subject matters, and grade levels among teachers in Jewish schools, it is unlikely that a given workshop will be appropriate for many teachers, even within the same school. As one day school teacher remarked,

A lot of times, I guess because Jewish education is so small, you end up in a [workshop] class with a range of people teaching all the way from pre-school to tenth grade. You can't teach a [workshop] class like that. The way you approach the material depends entirely on the age that the children are. Developmentally what works for an eighth grader does not work for a kindergartner and vice versa.

Is this what we
decided was right?

SUMMARY AND IMPLICATIONS

Compared to other settings, day school teachers of Judaica are relatively well prepared, both Jewishly and pedagogically. Still, fewer than half have undergone the level of professional preparation that is standard among public school teachers, although day schools generally require their teachers of secular subjects to meet the standard requirements. In addition, staff development demands for day school Judaica teachers are minimal, and are fewer than the requirements for day school teachers of secular subjects, who typically meet state requirements for ongoing certification to maintain their teaching licenses. Both for pre-service preparation and in-service development, Jewish day schools in Atlanta, Baltimore, and Milwaukee typically hold teachers of secular subjects to higher standards than teachers of Jewish subjects.

Among supplementary and pre-school teachers, few are fully prepared as professional Jewish educators. That is, only small proportions of teachers in those settings have extensive training in both education and Judaica. In particular, only 46% of supplementary school teachers are trained in education, and most teachers in non-Orthodox pre-schools received minimal formal Jewish education as children, let alone at the college level. Professional growth opportunities are needed to advance their levels of knowledge and skills.

Professional development for Jewish educators is not only a matter of remediation, of making up for deficiencies. It is also a means of renewal and growth, which 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. (For a concise review of current directions in professional development, see Dilworth and Imig, 1995.)

chk
break

What must teachers know in order to teach? Beyond pedagogic and content knowledge is the notion of "pedagogic content knowledge"—that is, the knowledge of what it is about the content that is most essential for successfully imparting it to a student (Shulman, 1986). This is the knowledge of how to create bridges between subject matter and student. Teachers need a rich and deep knowledge of the subject matter to place it in a meaningful context for their students. Although students do not always respond to instruction in predictable ways, a teacher who possesses pedagogic content knowledge has the power to find new ways of enabling students to learn the material at hand. In thinking and planning professional development for Jewish teachers in the future, then, we must consider not only pedagogy and not only Judaica but their integration—the teaching of Jewish subject matter.

Conditions of Work

Where's my manual?!

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"full-time"
where underlined

Having identified a need for the professional preparation and development of teachers, we must also consider whether work conditions for teachers in Jewish schools make it reasonable to think about a profession of Jewish education.

How many hours do teachers work each week?

How many teachers ^{work} are full time? What are their earnings and benefits? What incentives might stimulate more teachers to work full time if positions were available?

SETTINGS AND HOURS OF WORK

Most of the teachers we surveyed reported that they work in one school. Specifically, 80% teach in one school, 17% teach in two schools, and 3% teach in more than two schools. Thirty-one percent of the respondents teach in day schools as their primary setting (the setting in which they work the most hours), including 18% under Orthodox sponsorship and 13% under other sponsorships. Forty percent work in supplementary schools. The remaining 29% teach in pre-schools, including 4% under Orthodox sponsorship and 25% under other sponsorships. Whereas 20% of teachers work in more than one school, approximately 35% of *positions* are held by teachers who teach in more than one school.

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here
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There is no agreed-upon definition of full time work in the field of Jewish education. When we define full-time teaching as more than 25 hours per week, we find that 28% work full time in one school, and 32% work full time when all their positions in Jewish education are taken into account. When asked on the survey, 31% of the teachers described themselves as a "full-time Jewish educator." Thus, alternative definitions give similar results, on average. Teaching in supplementary schools is overwhelmingly a part-time occupation; 96% teach 12 hours or less in their primary setting, and almost two thirds teach fewer than 5 hours per week (see Table 5).

⊖ 9

⊕

By contrast, day school teachers are about evenly split between those who work 25 hours per week or more in their primary setting and those who work less. Among pre-school teachers, 43% work full time, 37% work 13 to 24 hours per week, and 20% work 12 hours per week or less. Similar differences appeared in Miami, where 55% of day school teachers and 50% of pre-school teachers reported working 25 hours per week or more, compared with 5% of supplementary school teachers (Sheskin, 1988). In Los Angeles, only 16% of teachers reported 25 hours of teaching per week or more (Aron and Phillips, 1988). This figure was not broken down by setting, but two thirds of the respondents were supplementary school teachers, and one third were day school teachers. (Pre-school teachers were not included in the Los Angeles survey.) In Atlanta, Baltimore, and Milwaukee, about two thirds of the teachers who work in more than one school teach in supplementary schools as their second school.

In our interviews with teachers, we discovered that teachers and principals work together to assemble "employment packages" to provide some teachers with more paid work. Rabbis in Orthodox day school settings are commonly recruited to take responsibility for worship and extracurricular activities to fill out their work week. Teachers in other settings assume responsibility for a variety of additional activities, including working in the library, tutoring students at the school, engaging in family education, leading worship services, directing grant-related projects, and so forth. Even with these additional responsibilities, few are able to put together an employment package that is considered full time, although many find they devote more than 40 hours per week to their institutions.

One pre-school teacher who presently teaches part time exemplifies the struggle of putting together a full-time position. Looking ahead at her career

Conditions of Work

Table 5. Weekly Hours of Work among Teachers in Jewish Schools (Primary Setting)

Setting	HOURS			
	1-4	5-12	13-24	25+
Day Schools	5%	11%	37%	47%
Supplementary Schools	64%	32%	2%	2%
Pre-Schools	1%	19%	36%	43%
TOTAL	27%	22%	2%	28%

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

plans, she expressed a desire to work full time as a Judaic pre-school teacher. But her school, like most others in her community, offers Judaic programs only in the morning. She could become full time only by teaching non-Judaic subjects in the afternoon, by working with older students in a day school in the afternoon, or by the school's reorganization of the timing of curricular offerings. Typically, the Jewish educational "marketplace" does not provide an opportunity for a teacher like this one to specialize (teaching a particular subject to a specific age group) and to work full time.

SALARY

Earnings from Jewish education must be viewed in the context of the part-time nature of Jewish education. Table 6 shows that 58% of the teachers we surveyed reported earning less than \$10,000 from their work in Jewish education in one school, while 43% reported earning less than \$5,000. (In Los Angeles, 69% of teachers earned less than \$10,000 per year, according to Aron and Phillips, 1988, but their sample was two-thirds supplementary teachers.) Fifteen percent of the teachers in our survey said they earned between \$10,000 and \$15,000; 18% reported wages between \$15,000 and \$30,000; while 9% reported earnings of over \$30,000 annually. As one educational director of a day school lamented: "We certainly lose the best teachers to principalships, assistant principalships, administrative

roles, because that is what day schools are willing to pay for. They are not willing to pay the same thing for teachers."

This is a problem with which all education systems (not only Jewish education) must contend: Because there are few opportunities for job promotion within teaching, often a teacher must leave the classroom to advance professionally.

Table 6. Teachers' Earnings from One School

EARNINGS	Percent
Less than \$1000	3%
\$1000-\$4999	40%
\$5000-\$9999	15%
\$10000-\$14999	15%
\$15000-\$19999	9%
\$20000-\$24999	5%
\$25000-\$30000	4%
Over \$30000	9%

Teaching at more than one school provides modest gains to teachers' incomes; the gains are limited because teachers rarely work more than 10 hours per week at the second school. Seventy-four percent of those who teach in more than one school reported they receive less than \$5,000 for the additional work, while 19% receive between \$5,000 and \$10,000.

We asked the teachers: "How important is your household is the income you receive from Jewish

Conditions of Work

education?" Only 20% of teachers surveyed reported that their income from Jewish education is the main source of income for their household. Fifty-one percent indicated that their income from Jewish education is an important source of additional income, while 29% ^{said} their wages from teaching ^{were} are insignificant to their household income. Responses to a similar question in Los Angeles were more evenly distributed: 32% said ^{was} their income from Jewish education is the main source of household income; 34% called it an important supplement; and 32% said it was unimportant (Aron and Phillips, 1988). In Miami, 57% of day school teachers reported that more than ^{come} half their household income comes from Jewish teaching, but only 24% of pre-school teachers and 18% of supplementary school teachers reported that level of importance (Sheskin, 1988).

An exception to the general pattern in Atlanta, Baltimore, and Milwaukee, and more consistent with Miami's, is that income from teaching for teachers in Orthodox day schools is typically not only an important source of additional pay but ^{was} their main source of income. Fifty-nine percent of teachers in Orthodox day schools ^{were} reported that their wages from Jewish education are the main source of income, compared to 35% who indicated their wages ^{were} are an important source of additional income; only 6% teachers in Orthodox

schools reported their income from Jewish education ^{was} is insignificant. Moreover, among those who work full time in Orthodox day schools (that is, those who ^{work} work 25 hours per week or more, or about four fifths of teachers in Orthodox day schools), 79% said their wages from Jewish education ^{were} are their main source of income.

For many teachers the additional income, however small, is very meaningful. As one educator stated: "The salary is extremely important. That's how I pay for my kid's education. I have to be working. I want to be working, but also that salary is essential." Overall, teachers were more satisfied than dissatisfied with their salaries, but the level of satisfaction varied substantially by setting. As Table 7 illustrates, a substantial majority of supplementary school teachers were somewhat or very satisfied with their salaries. However, just under half the day school teachers and only 37% of pre-school teachers reported satisfaction with their salaries. A comparison between full-time and part-time teachers revealed somewhat less satisfaction among full-time teachers, but the main differences in satisfaction occurred across the three settings, as exhibited in Table 7. Our interviews confirmed a general pattern of greater satisfaction with salaries among supplementary school teachers, and the most dissatisfaction among pre-school teachers.

Table 7. Teachers' Satisfaction with Salaries

SETTING	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied
Day Schools	14%	35%	28%	23%
Supplementary Schools	33%	42%	19%	7%
Pre-Schools	7%	30%	30%	32%
TOTAL	20%	36%	25%	19%
Note: Rows may not sum to 100% due to rounding.				

Conditions of Work

BENEFITS

Few benefits are available to teachers in Jewish schools. Given the part-time nature of teaching, the scarcity of benefits may not be surprising. However, most full-time Jewish educators (those teaching more than 25 hours per week) reported that they are not offered many benefits (*see Table 8*). Full-time teachers are most likely to be offered tuition subsidies (75%) (i.e., reduced tuition for their children at their school) and money to attend conferences (66%). Of those who teach full time, only 28% are offered disability benefits, 48% are offered health benefits, and 45% have pension plans.

Table 8. Availability of Benefits for Full-Time and Part Time Teachers: Percentages of teachers who are offered various benefits

BENEFIT	Full-time teachers	Part-time teachers	All teachers
Tuition subsidies	75%	42%	52%
Day care	28%	15%	19%
Membership subsidies	46%	33%	37%
Synagogue privileges	17%	19%	19%
Conferences	66%	55%	58%
Sabbaticals	14%	6%	9%
Disability	28%	9%	15%
Health	48%	15%	26%
Pension	45%	16%	25%

When teachers put together "job packages" that include part-time positions in a number of settings, they are not eligible for health, pension, or disability benefits from any one institution. Even when benefits are offered, the size of the benefits may be negligible. One day school principal indicated:

Today a health plan for a family is about \$5500 a year. A full-time teacher may get \$900 from the school; the rest they have to pay for. They get a small allocation. It's a token, but it's not

that much. The same thing with pension plans. The pension plan until now was a fair plan. It was little, but it was fair. That's been suspended because of the financial crisis, so there is none at all. That's all the benefits there are.

Benefits differ somewhat across settings, mainly as a function of the percentage of teachers in that setting who work full time. Forty-seven percent of teachers in day schools reported that health benefits are available to them. Only 29% of those in pre-schools and a mere 7% of supplementary school teachers are offered health benefits. About 46% of teachers in day schools and 27% of those in pre-schools are offered pensions, as compared with just 7% of supplementary school teachers.

WORK CONDITIONS AND MOTIVATION FOR TEACHING

Although earnings and benefits are meager compared to most professions, they are still important to many teachers in Jewish schools. When we surveyed part-time teachers about what possible incentives would encourage them to work full time in Jewish education, salary, benefits, and job security/tenure were the most important incentives (*see Table 9*). At the same time, it is not extrinsic motivators such as salary and benefits that attract people to work in Jewish education. Instead, those who have chosen the field of Jewish education typically find their greatest rewards in the intangibles. As one supplementary school teacher commented:

[F]inancially, no, this is not the best job in the world. The reward is watching children grow. I don't think any of the synagogues really pay that well. We have no benefits. I've worked 26 years without any benefits whatsoever. Nothing. When I retire, it is: 'Good-bye. It was nice knowing you.' You really have to love what you are doing, let's face it.

Similarly, another teacher explained that the opportunity to teach Judaism to children was key for her:

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When I go into any position, it's not how much are you going to pay me, it's what kind of job am I going to do. Am I really going to reach the children, am I going to have the support of the administration, am I going to impart what I know?

A synagogue educator who formerly taught in a public high school emphasized her commitment to the Jewish people in explaining her reason for working in Jewish education:

[W]hile I was teaching in a public school setting...I decided [that] if I was putting this much energy into working with teens and was doing a good job with it, I really felt strongly that I wanted to make a commitment to doing it with Jewish teenagers.

Other teachers emphasized the warmth of the Jewish community as a reward from Jewish teaching. A pre-school educator commented:

I think the reason I am in Jewish education is the community. . . . I feel very comfortable. When I first came to the Center, it was almost a sense of family. I just always enjoyed coming to work, enjoyed the people that I was working with.

Our research suggests that the current teaching force is largely composed of persons who find their greatest rewards from teaching in the intangible rather than tangible benefits. Of course, persons for whom the tangible benefits would be more salient may simply not have chosen to enter this field. It is interesting to note that our findings about the importance of intangible rewards mirror the findings of research on general education, where intangible benefits are also highly salient for teachers (Lortie, 1975).

SUMMARY AND IMPLICATIONS

Most educators work part time, have few tangible benefits, and receive salaries that they consider to be an important, supplementary part of their household income. For some educators, this situation is compatible with their goals and family situations. For others, the current situation does not meet their needs, and they are not pleased with their salaries and benefits. Since we did not question persons who chose not to enter Jewish education, we cannot say whether these work conditions discourage people from entering the

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for "full-time" ✓

Table 9. Percentages of Part-Time Teachers Who Indicated That a Particular Incentive Would Encourage Them to Work Full Time (First, Second, and Third Most Important Incentives)

INCENTIVE	First	Second	Third
Increased salary	33%	18%	7%
Availability of benefits	3%	22%	13%
Job security/tenure	4%	6%	14%
Acquiring a better Judaica background	6%	4%	5%
Acquiring a better education background	3%	3%	2%
Opportunities for career advancement	6%	6%	9%
Availability of additional job opportunities	4%	3%	4%
Availability of affordable training opportunities	1%	1%	2%
Change in family status	9%	3%	5%
Additional resources in work environment	—	1%	2%
Opportunities to work with and learn from colleagues	1%	2%	4%

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field at all, but these results are consistent with that speculation.

What do these findings imply for the notion of building a profession of Jewish education? The working conditions of teachers in Jewish schools, particularly the part-time nature of work, the modest significance of earnings, and the absence of benefits for many teachers, are not typical of other professional occupations. Moreover, we found that many teachers chose their positions *because* of the availability of part-time work. On the one hand, these conditions may make it difficult to build a profession. The scarcity of

full-time positions with substantial salary and benefits packages may make it difficult to recruit teachers who are willing to conform to high standards of professional preparation and development. On the other hand, just because someone chooses to work part time does not mean he or she would necessarily resist efforts to raise standards. A part-time teacher may be experienced and committed to Jewish teaching, and therefore welcome opportunities for professional development. To resolve these issues, we need to examine the career orientation and experiences of full-time and part-time teachers.

Career Patterns

To build the profession of Jewish education, it is essential to learn about the career patterns of today's teachers. How were they recruited into Jewish education? How experienced are they? Do they view Jewish education as a career? What are their plans for the future? Answering these questions will tell us whether investing in our current teachers is a sound strategy.

ENTERING JEWISH EDUCATION

The field of Jewish education offers relatively easy access to prospective members, although pre-schools are more highly regulated by the state than other settings. In interviews, we learned that teachers in Jewish schools enter the field as early as high school and as late as retirement. This wide range, combined with the part-time nature of teaching in Jewish settings, allows educators to teach while they are pursuing other endeavors, such as post-secondary schooling. Since educators typically enter the field in an unregulated manner, without complete formal preparation or certification, there is a common perception that "anybody can do it." Some educators make casual

decisions to enter the field and expect on-the-job training to prepare them as they teach. Interviews with supplementary school teachers suggest that an overwhelming number entered the field without much planning. They became Jewish educators because someone, usually a friend, told them about an opening at the synagogue. As one supplementary teacher recounted:

Well, basically, I got recruited through a friend. I have a friend who was teaching here and she said it was fun and great and a good thing to do. She thought I might like doing that. My first reaction, of course, was: "Who am I to be teaching?" I have no formal education as a teacher and certainly not of Judaica or Hebrew. And she just said from what she knew that I knew, I had all the qualifications. I had no experience in Jewish education, but my friend persuaded me. And so just indirectly, and luckily, I became involved in Jewish education.

Teachers most commonly obtained their current positions by approaching the school directly (29%), through a friend or mentor (30%), or by being recruited by the school (24%). Our interviews indicated that it is rare for teachers to be

Career Patterns

recruited for their positions from outside their current community.

Factors influencing the decision to work at a particular school coincide with the part-time nature of teaching. On the survey, 87% of teachers said the hours and days available for work was an important reason for choosing to work at a particular school. This was the most prevalent reason mentioned. As one teacher explained,

I had my third child, and I was feeling like I needed to get out and do something, but I couldn't do something on a full-time basis. [Working as a Jewish educator] seemed to coincide with what I needed at the time.

Location was also an important factor, cited by 75% of the teachers, and the reputation of the school was listed as important by 66% of the teachers. Religious affiliation was indicated as important by 68% of the teachers—55% percent of supplementary school teachers teach in synagogues where they are also members—and 51% of the teachers mentioned salary as an important factor in choosing to work at a particular school. The most important reason for choosing a specific second school was the same as that for choosing the first: scheduling. In addition, 64% percent of those teaching in a second school reported that location was a significant factor in their decision to teach in a particular school, and 55% listed salary as an important factor.

EXPERIENCE

There is considerable stability in the field of Jewish teaching. The top panel of Table 10 indicates that 14% of teachers have been in the field for more than 20 years; 24% for between 10 and 20; and 29% for 6 to 10 years. Another 27% have worked in Jewish education for 2 to 5 years, and only 6% were in their first year at the time of our survey.

At the same time, teachers' tenure at their current

Table 10. Stability and Continuity of Teachers

Total Years of Experience in Jewish Education	
1 or less	6%
2 to 5	27%
6 to 10	29%
11 to 20	24%
20 or more	14%
Total Years of Teaching Experience in the Current Community	
1 or less	11%
2 to 5	34%
6 to 10	27%
11 to 20	19%
20 or more	10%
Total Years of Teaching Experience in the Present Setting	
1 or less	18%
2 to 5	41%
6 to 10	23%
11 to 20	13%
20 or more	5%

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

Change
"Setting"
to
"School"

schools is less extensive than their experience in the field. The majority of teachers, 59%, have been teaching in their current institutions for 5 years or less; 18% have been teaching in their current settings for the first time. Others, totaling just 18%, have been teaching in their current institutions for more than 10 years. Twenty-three percent have been teaching 6 to 10 years in their current schools.

Supplementary schools have the highest proportion of novice teachers. Whereas only 9% of supplementary school teachers were new to Jewish education, 27% were new to their current schools. Twelve percent of day school teachers and 13% of pre-school teachers were new to their current schools. Figures for new teachers reflect new faculty positions as well as movement from other schools.

Career Patterns

CAREER OPPORTUNITIES

There are limited career advancement opportunities in the three communities. Teachers can make horizontal moves from one setting to another, although their denominational or philosophical orientation constrains this movement to a certain degree.

There are two ways teachers move out of their regular positions. Some apply for non-teaching positions when they become vacant, while others are tapped by administrators who see promising qualities in them. The fact that teachers are recruited without benefit of a position's being advertised narrows the perceived range of opportunities. Our interviews indicated that many positions are filled before it is generally known that they are vacant. Vertical movement is constrained by the small number of positions, and top-level administrative positions are sometimes filled by recruits from outside the community.

CAREER PERCEPTIONS

Interestingly, although only a minority of teachers work full time in Jewish education (32%), a majority, 59% of teachers, describe themselves as having a career in Jewish education (see Table 11). In fact, 54% of those who work part time in

Jewish education (those who teach fewer than 25 hours per week) indicate that they have careers in Jewish education. At the same time, 31% of the full-time Jewish educators do not view Jewish education as their career.

Teachers in day schools and pre-schools under Orthodox sponsorship are the most likely to indicate they have a career in Jewish education. In these settings, close to 90% describe themselves as having a career in Jewish education. Almost two thirds of teachers in other day schools also describe Jewish education as their career, as do 56% of teachers in other pre-schools and 44% of supplementary school teachers.

FUTURE PLANS

The majority of teachers we surveyed plan to continue working in their present positions (see Table 12). Across all settings, 64% of the teachers reported that they plan to stay in their present positions over the next 3 years, and only 6% planned to seek a position outside Jewish education. In day schools, as many as 76% reported that they expected to stay in their current jobs. (Teachers in Orthodox and other day schools responded similarly to this question.)

TEACHER EMPOWERMENT

Our interviews with teachers indicated that they play little role in developing school policies for curriculum and instruction. In general, the teacher's role is not to participate in developing the curriculum but to implement it. Teachers generally feel autonomous in their classrooms, but this freedom is constrained by set curricula and resources. Teachers seldom participate in networks beyond their own schools. Moreover, teachers have few opportunities to collaborate with other teachers even within their own schools. While the phenomenon of teacher

Table 11. Teachers' Career Perceptions

SETTING	Reported having a career in Jewish education
Day Schools	79%
Orthodox	88%
Other	66%
Supplementary Schools	44%
Pre-Schools	60%
Orthodox	89%
Other	56%
TOTAL	59%

Change to:
"View their work
in Jewish education
as a career"

Career Patterns

Table 12. Future Plans of Teachers in Jewish Schools

FUTURE PLANS	SETTINGS			TOTAL
	Day	Supp.	Pre-	
Continue same position	76%	56%	63%	64%
Change schools	6%	4%	3%	4%
Change positions	3%	2%	2%	2%
Seek a position outside of Jewish education	3%	9%	6%	6%
Other (e.g., going back to school)	2%	7%	5%	5%
Undecided	10%	22%	21%	18%

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

isolation is not unknown in general education, it is exacerbated in Jewish education because of the parttime nature of most teachers' work.

By and large, teachers are at their institutions to meet their classes and to attend infrequent faculty meetings. This is true across all settings. Since their agreements with their institutions call for a certain amount of pay for a certain number of contact hours with students, principals are often reluctant to ask them to be present for professional discussions and teachers have accepted the "drop-in" structure laid out for them. The framing of their work agreements and the structure of their work settings conspire to discourage teachers from collaborating together either in curricular areas or on professional matters that extend beyond the classroom walls. There are some exceptions, but, in general, teachers lead isolated professional lives and do not participate in the conversations that affect their professional futures.

SUMMARY AND IMPLICATIONS

Most teachers in Jewish schools have substantial experience in Jewish education. Most plan to continue teaching in their current positions, and a majority indicate that they have made Jewish education their career. Even among part-time teachers, more than half describe themselves as

having a career in Jewish education. Most strikingly, 44% of supplementary school teachers view their work in this way.

The commitment and stability reflected in these findings suggest that the notion of a profession of Jewish education is not as far-fetched as its part-time nature might indicate. If teachers plan to stay in Jewish education and view it as a career, they may respond positively to increased opportunities for professional growth. Through professional growth, the weaknesses in pre-service training may be addressed. Moreover, the commitment and stability of teachers in Jewish education suggests that investment in their professional growth would have a long-term payoff.

Only 6% of teachers who responded to our survey were in their first year of working in Jewish education, but 18% were new to their current schools. The finding that 3 times as many teachers were new to their schools as were new to the field reflects movement by teachers among Jewish schools. Individual schools may therefore question whether they will reap the full benefits of providing extensive professional development to their teachers. Consequently it seems important to view professional growth for teachers as a responsibility of the local and continental Jewish community in addition to being an obligation for schools.

Conclusions

The findings in this report shed light on the characteristics of teachers in Jewish schools in North America. The study was restricted to three cities, but the findings are similar to data available from other cities and most likely reflect patterns that are common to many communities. Although the results show substantial diversity among teachers, both within and across settings, and although the field of Jewish teaching is not highly professionalized, the potential exists for enhancing the professional standards and conditions of teaching in Jewish schools.

A number of key findings contribute to this conclusion:

- 1 Roughly half the teachers have completed formal training in the field of education. Far fewer have degrees or certification in Jewish content areas; outside of Orthodox day schools, such training is especially rare.
- 2 Overall, 19% of teachers are formally trained in both education and Jewish content; 47% are trained in one area or the other; and 34% are not formally trained in either field.
- 3 Pre-collegiate Jewish education does not make up for teachers' limited backgrounds in Jewish content. Almost one third of the teachers received no pre-collegiate Jewish education after age 13, including 29% of supplementary school teachers and 55% of pre-school teachers. Eleven percent of teachers in non-Orthodox pre-schools are not Jewish.
- 4 In-service education also fails to compensate for limited formal training. Required workshops averaged 3.8 over 2 years for day school teachers, 4.4 for supplementary school teachers, and 6.2 among pre-school teachers. Particularly in day and supplementary schools, the amount of required in-service training was far below common standards for public school teachers.
- 5 Interviews raised questions about the quality of in-service education, highlighting the isolated and fragmented character of workshops. In-service education is not targeted to meet teachers' diverse needs, and it is not part of a coherent plan for

their professional growth, particularly in day and supplementary schools.

6 Coupled with limited formal training is the finding that work conditions are not professionalized: The teaching force is largely part time; even in day and pre-schools, around half the teachers work part time. Only 20% of teachers say their earnings from Jewish education are the main source of family income.

7 Benefits are scarce, even for full-time teachers. Among full-time teachers in all settings, only 48% reported that they are offered health benefits, 45% have access to pensions, and 28% are offered disability coverage.

8 Despite these conditions, most teachers in Jewish schools describe their work in Jewish education as a career. Even among supplementary school teachers, almost all of whom work part time, 44% say they have a career in Jewish education. Most teachers have 6 or more years of experience, and most plan to stay in the field.

What should we make of these findings? Taken as a whole, they suggest that improving the quantity and quality of professional development for teachers, along with enhancing the conditions of employment, is the strategy most likely to improve the quality of the teaching force in Jewish schools.

IMPROVING OPPORTUNITIES FOR PROFESSIONAL DEVELOPMENT

Why should professional development be the focus of efforts to respond to these findings? First, many teachers are limited in their formal training, and improved and extended in-service education may compensate for the lack of pre-service training. Second, the field of Jewish education is largely part time, and many teachers choose it precisely because of that characteristic. Hence, while we do not mean to dismiss intensified recruitment efforts, the part-time nature of the work means it is unlikely that the field will be transformed through recruitment of a large cadre of teachers who are formally trained as Jewish educators.

I don't like this in smaller font. Emphasize this, and reduce Appendix if needed.

11 And in Orthodox?

Conclusions

Third, and most strikingly, enhancement of professional growth is a powerful strategy for reform because teachers are committed, stable, and career-oriented. Even among part-time teachers who lack formal training as Jewish educators, many view their work in Jewish education as a career and plan to stay in their positions for some time to come. These teachers are a ripe target for higher standards for professional growth. While it is not realistic to expect Jewish schools to hire only trained teachers — because the candidates are simply not available — our data suggest that it is realistic to ask teachers to participate in some degree of high-quality ongoing professional training.

Our findings about in-service education point to two necessary aspects of change. First, the quantity must be increased. At present, the extent of in-service is far too meager, especially in day and supplementary schools, to compensate for background deficiencies. Second, the quality must be improved. Our interviews indicated that in-service experiences are isolated, fragmented, not targeted to meet diverse needs, and generally not part of a coherent program. These problems should be remedied.

Other analyses of our data suggest ways of addressing these problems. Gamoran et al. (1997) (in press) noted that supplementary teachers in a community that provided financial incentives to teachers and schools for attending workshops reported significantly higher levels of required in-service. Also, teachers in pre-schools that are certified by the state reported more required workshops on average. These findings indicate that raising standards is possible, that the community as a whole can be a source of standards, and that financial inducements may help maintain adherence to standards.

Raising standards for quantity will be of little avail, however, if the quality of professional growth is not

improved simultaneously. Staff development should emphasize the diverse needs of teachers, corresponding to their varied training, experience, subject-matter knowledge, and grade levels. New professional development should also emphasize the need for a coherent, ongoing, ^{specific} individualized program for teachers, instead of one-shot, isolated generic workshops. In light of teachers' commitment to their work, we anticipate that they would be eager to participate in high-quality, targeted programs.

IMPROVING CONDITIONS OF WORK

Conditions of work must also be shifted towards higher standards. This is important for three reasons. First, it may encourage more people to train professionally as Jewish educators. Our data do not address this possibility, but it is plausible. Second, improving the conditions of work may encourage more teachers to work full time. Our data do address this notion: Part-time teachers indicated that salary, benefits, and job security could make them consider full-time work. Standards for professional growth can be higher for full-time teachers, so the two reforms (more professional growth and more professional working conditions) could build upon one another. Third, improving work conditions for teachers is a moral imperative. In this day, it is not appropriate that many teachers in Jewish schools work full time in Jewish education but are not offered health benefits.

Indeed, perhaps the most important reform of working conditions would be to extend benefit packages to teachers who work full time in Jewish education. Community agencies could create programs to provide benefits to teachers who work full time by teaching at more than one institution. Such programs could serve as incentives to increase the proportion of full-time teachers and could require of participants intensive professional development.

Conclusions

Salaries for pre-school teachers pose a more difficult problem. Earnings are low and teachers are dissatisfied, but this is a characteristic of the field of early childhood education and is not specific to Jewish schools. However, if Jewish schools could be on the forefront of increasing pay standards for early childhood education, they could also demand professional growth in the area of Jewish content as well as in child development; this would address the most serious shortcoming among teachers in Jewish pre-schools.

TOWARD A COMPREHENSIVE PLAN

To some extent, these problems can be addressed on a community-by-community basis, as each community studies its educators and devises a comprehensive plan in response. The need for communitywide planning in education is clear. Opportunities for fulltime work and career advancement ultimately rest with the community as a whole. For example, the position of "community educator" can provide an opportunity to create fulltime work, with appropriate salary and benefits, for teachers employed at more than one school. In addition, these educators may take on leadership responsibilities within the community, such as mentoring new teachers or peer coaching.

Questions about standards and accountability for educational personnel might also be addressed at the community level. Communities may design systems for professional development, which include standards for inservice training coupled with increased salaries and benefits for qualifying teachers. Although communities cannot set binding rules for individual schools, community guidelines might provide a moral force that would upgrade the quality of personnel. In addition to moral suasion, community standards might be backed up by community incentives, such as salary and benefit supplements to create "community educator" positions. Further, because teachers may change schools but remain in Jewish education, professional growth for teachers must be seen as a communal responsibility in addition to a mandate for schools.

To succeed, a comprehensive plan would have to incorporate the full educational spectrum of the community, address the critical needs identified in this report, and be adequately funded to do so. At the same time, national Jewish organizations can play an important role in supporting these efforts by setting standards, developing programs of in-service education, and providing intellectual resources and normative support for change. The task may be daunting, but the stakes are high, and now is the time to act.

Appendix:

Data and Methods

This study draws on two sources of data: a survey of teachers in Jewish schools, and a series of interviews with Jewish teachers, principals, and other educational leaders in the CLJE Lead Communities of Atlanta, Baltimore, and Milwaukee. (Educational leaders were also surveyed; those results will be reported by Goldring, Gamoran, and Robinson, forthcoming.) The

surveys were administered in the spring and fall of 1993 to all Judaica teachers at all Jewish day schools, supplementary schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey admin-

Appendix:

Data and Methods

istration. 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.) An updated version of the survey and the interview protocols is available from the CLJE (Gamoran et al., 1996).

Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of 983 teachers out of 1192 who were surveyed. In analyzing the results, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first, if hours were the same for two types of settings). Each teacher was 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. In most cases, we report results separately by setting (day, supplementary, and pre-school); in some cases where differences were salient, we further separate day schools and pre-schools under Orthodox sponsorship from other day and pre-schools.

Despite differences in the Jewish populations of the three communities, results were generally comparable across communities for schools of a given type; we do not provide separate results by community in this report. The broad compara-

bility of results from the three communities in this study suggests that the profile of teachers presented here is likely to resemble that of many other communities. Where possible, we provide results from other surveys carried out in Boston, Miami, and Los Angeles, which shed light on the generalizability of our results. We also compare findings to the 1990 National Jewish Population Survey to see how teachers differ from other Jewish adults on some indicators.

Missing responses were excluded from calculations of percentages. Generally, fewer than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education (~~see below~~). In two communities, 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 meant were not themselves certified, for this item only we calculated percentages based on the total who returned the survey forms, instead of the total who responded to the question. Another question with substantial missing data asked teachers to report their ages. Because 50% of teachers did not respond to this question, we have not reported this result.

The interviews for our study were designed and carried out by Julie Tammivaara, Roberta Goodman, and Claire Rottenberg, CLJE field researchers. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as with educational directors and educators at central agencies and institutions of Jewish higher learning. In total, 125 educators were interviewed, generally for one to two hours. All quotations in this report are from those interviews.

✓ CW - check for italicized journal titles & volumes

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✓ *correct name?*
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✓ *Bold all authors for consistency*
✓ *BOLD (underline means italics)*
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✓ *BOLD*
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✓ *get it!*
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✓ *BOLD title?*
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To: [unknown], 74671,3370
From: INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Ed
Date: 1/29/98, 11:32 AM
Re: Teacher report

Sender: GOLDRIEB@ctrvax.Vanderbilt.Edu
Received: from ctrall.Vanderbilt.Edu (ctrall.Vanderbilt.Edu [129.59.1.22])
by arl-img-6.compuserve.com (8.8.6/8.8.6/2.10) with ESMTTP id LAA28668
for <74671.3370@compuserve.com>; Thu, 29 Jan 1998 11:31:42 -0500 (EST)
From: GOLDRIEB@ctrvax.Vanderbilt.Edu
Received: from PATHWORKS-MAIL by ctrvax.Vanderbilt.Edu (PMDF V5.1-10 #24212)
id <01ISY2D6N0JY9FYNBL@ctrvax.Vanderbilt.Edu> for 74671.3370@compuserve.com;
Thu, 29 Jan 1998 10:31:13 CST
Date: Thu, 29 Jan 1998 10:31:13 -0600 (CST)
Subject: Teacher report
To: 74671.3370@compuserve.com
Message-id: <01ISY2D6N58W9FYNBL@ctrvax.Vanderbilt.Edu>
X-VMS-To: in%"74671.3370@compuserve.com"
MIME-version: 1.0

Bill, Can you fed ex me the latest version of the Teachers' Report,
the one from Nessa that "looks"like the report already? I gave her back
my copy. Send it to my Ed Leadership office.
Thanx
E.

To: Chava Werber, CWerber
CC: ellen, INTERNET:ellen.goldring@vanderbilt.edu
CC: bill r, [74104,3335]
From: Adam Gamoran, AGamoran
Date: 3/6/98, 6:39 AM
Re: Teachers Report - ONE LITTLE MISTAKE

Chava,

The report looks good, thanks for your careful proofreading. I think I found a MISTAKE we made.

Page 11, middle right, says the following: "When we define full-time teaching as more than 25 hours per week, ..."
This should be "When we define full-time teaching as 25 hours per week or more, ..." That's what it says a little farther down, and that's what it says in Table 5. Chava, it would be good if you could check with Bill about this, but I am 99.99% sure I am right.

Adam

To: Chava Werber, CWerber
CC: "Goldring, Ellen B", INTERNET:ellen.b.goldring@vanderbilt.edu
CC: Adam Gamoran, INTERNET:gamoran@post.tau.ac.il
From: Bill Robinson, [74104,3335]
Date: 3/18/98, 2:43 PM
Re: Teachers Report

Chava,

In addition to agreeing to Adam's correction (of wich we spoke), I have two other corrections to The Teachers Report.

On page 1, paragraph 4: Three different types of punctuations (i.e., colon, period, and semi-colon) are used to separate sets of two sentences in which the following sentence more specifically addresses the issue raised in the initial sentence. It seems that more consistency is needed, but I only pass this along as a suggestion.

On page 12, second column, line 4: "full time" needs a hyphen.

That's it and good luck with the final version,
Bill

To: nessa, [74671,3370]
To: Chava Werber, CWerber
CC: ellen, INTERNET:ellen.goldring@vanderbilt.edu
CC: bill r, [74104,3335]
From: Adam Gamoran, AGamoran
Date: 4/5/98, 6:50 AM
Re: typo

Dear Nessa and Chava,

I have discovered a minor typo in the Teachers Report. I'm sure it's too late to do anything but just in case, or in case we do a second printing, or whatever:

On p.3 of the last version I saw, the following is part of a quote from Emanuel Gamoran:

Very few people today would think of entrusting their legal affairs to anyone but a lawyer who had received special training entitling him to engage in his professional activities. Still less people would permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical ailments.

But the second sentence above should read:

Still less would people would permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical ailments.

Somehow in the editing or typesetting process, the words "would" and "people" were transposed. I happened to discover this because I'm using the quote in a presentation tomorrow.

No big deal, this should be the least of what we find

Adam

To: Chava Werber, CWerber
CC: ellen, INTERNET:ellen.goldring@vanderbilt.edu
CC: nessa, [74671,3370]
CC: bill r, [74104,3335]
From: Adam Gamoran, AGamoran
Date: 4/9/98, 7:34 AM
Re: the teachers report

I found another typo in The Teachers Report, and this one is much more problematic: Figure 1 says 19% of teachers are "Trained in Jewish Studies Only," but this number should be 12%!!!! That's the number in the text, and that's the number that makes the %'s add up.

I'm sorry this was not caught during the proofreading process. At least it is correct in the text. Any chance of fixing it in Figure 1? I suppose it's too late. How about including an errata slip?

Adam

To: Chava Werber, CWerber
CC: ellen, INTERNET:ellen.goldring@vanderbilt.edu
CC: nessa, [74671,3370]
CC: bill r, [74104,3335]
From: Adam Gamoran, AGamoran
Date: 4/20/98, 4:07 AM
Re: teachers report

Dear Chava, guess what, when I spotted the error in figure 1, that was in the next-to-most-recent copy, not the latest copy. So I was all worked up over nothing, and our proofreading process worked after all. Figure 1 is already correct in the version of 2/13/98. Sorry for the trouble.

The quote I spotted does need to be corrected.

Adam