



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.

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

Box
46

Folder
1

Policy Brief: Background and Professional Training of Teachers in
Jewish Schools. Press clippings, 1994-1995.

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

The Jewish Week, New York, NY, December 2, 1994

Teachers Aid

Israel offers its expertise in training Jewish American educators—a badly needed service, according to a recent report.

STEWART AIN
STAFF WRITER

Denver — Israel's educational resources and expertise have been offered to North American Jewry as another tool to help ensure Jewish continuity.

The offer was made here by Israeli Prime Minister Yitzhak Rabin and Education Minister Amnon Rubinstein to 3,000 delegates attending the Council of Jewish Federation's General Assembly two weeks ago.

Rabin said Israel's destiny is not just to serve as a refuge for Jews but to "assist Jewish communities to maintain their Jewishness. We need to cooperate. ... We have to strengthen Jewish education. And we in Israel are ready to cooperate, to help bring teachers to [learning] centers in Israel so they can be prepared for you."

Rubinstein said in separate remarks that he foresees the establishment of a "world center [in Israel] for the training of senior educators" who number about 1,500. He said they would serve as the heads of the departments of education of the religious denominations, professors of Jewish education and the principals of key Jewish schools and community centers.

He pointed out there are two existing one-year and two-year programs in Israel that have graduated 200 educators who now hold leading positions in the field of Jewish education worldwide. These programs are the Jerusalem Fellows and the senior educators program at the Melton Centre at Hebrew University.

"We believe that we should, that we can, enlarge and deepen these programs as well as introduce shorter term programs for the in-service education of senior educators," said Rubinstein. "Let us together form our new alliance with programs for senior educators because they determine so much of what takes place in education."

Rubinstein said he was only laying out the framework for his proposal and that he wanted Jewish leaders to work with him in developing the partnership.

The executive director of education and continuity for UJA-Federation of New York, John Ruskay, said he welcomed the statements of Rabin and Rubinstein.

"They reflect the apparent readiness on the part of the Israeli government to make available its prodigious resources to the challenges we face in strengthening Jewish education throughout North America," he said. "Given the urgent need to strengthen the quality of Jewish educators, all initiatives are welcomed and deserve the most serious attention."

The executive director of the Council for Initiatives in Jewish Education (CIJE), Alan Hoffmann, said he has already begun assembling a committee of top North American educators to respond to the offer. He said Ruskay and Jonathan Woocher, executive vice president of the Jewish Education Service of North America, are among about a dozen educators who are being asked to serve.

CIJE was founded to implement the 1990 recommendations of the Commission on Jew-



Amnon Rubinstein: "Senior educators determine so much of what takes place in education." Photo by Yelene Haik

ish Education in North America chaired by Morton Mandel, a billionaire Cleveland industrialist. A key finding of the commission was that there is a "shortage of well-trained and dedicated educators for every phase of Jewish education."

To assess the educational background of Jewish educators today, the CIJE surveyed preschool, supplementary school and day school teachers in Atlanta, Milwaukee and Baltimore. Its questionnaire, which was completed by more than 80 percent of the teachers, revealed that most supplementary school teachers had little or no Jewish education since their bar or bat mitzvah.

Other highlights:

■ A majority of preschool teachers had no more than one day a week of Jewish education as children—and 10 percent of them were not even Jewish. In one community, that figure was 21 percent.

■ Fully 40 percent of day school Judaica teachers and 80 percent of supplementary school teachers had neither a degree in Jewish studies nor certification as Jewish educators.

■ Day school Judaica teachers averaged fewer than two in-service workshops each year. Supplementary school teachers reported that in-service opportunities were infrequent.

The study, which was released at the GA, pointed out that research has found that "carefully crafted in-service can improve the quality of teaching" and thereby make a "decisive difference." In addition, it said that although there are state requirements regarding the training necessary to be a general studies teacher, there are none for Judaica teachers.

Ironically, fully 69 percent of the full-time day school teachers surveyed said they viewed Jewish education as their career. More than half of those who worked only part-time gave the same answer. In supplementary schools, where virtually no teacher is considered full-time, 44 percent considered Jewish education their career. □

The Jewish Week, New York, NY, December 2, 1994

BAD MARKS

THE JEWISH WEEK INDEX

Compiled & created by Jay Bailey

An intensive, two-year study of Jewish educators in Atlanta, Baltimore and Milwaukee yields some surprising data about teachers in our day schools, supplementary schools and pre-schools.

Only 19%
have training
(a degree or certificate from a university, college, seminary, etc.)
in both Jewish Studies and Education.

34%
had training
in neither.

17% of teachers majored in Jewish Studies.
22% are certified in Jewish Education.

10%
of teachers
in Jewish
pre-schools are
not Jewish.

84%
of teachers
are female.

38% of Jewish school teachers
have taught for over 10 years.
6% have taught for under a year.



Source:
Council for
Initiatives in
Jewish
Education
(CIJE) Study
of Educators
Survey

THE JEWISH WEEK, DECEMBER 2-8, 1994 63

COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION

FAX COVER SHEET

Date sent: **12/6/14** Time sent: **4:45**

No. of Pages (incl. cover): **6**

To: **JOY WEINBERG**

From: **NESJA RAPOPORT**

Organization: **REFORM JUDAISM**

Phone Number:

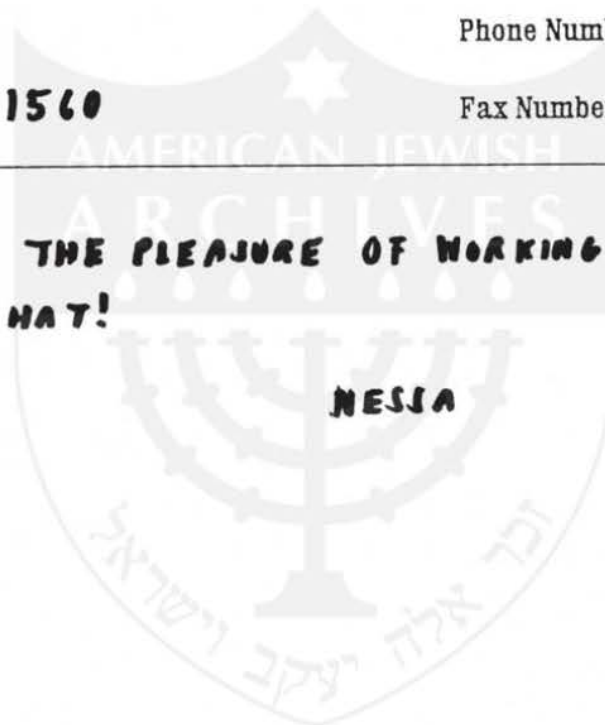
Phone Number: 212-532-2360 **X408**

Fax Number: **734-1560**

Fax Number: 212-532-2646

COMMENTS:

**ANTICIPATING THE PLEASURE OF WORKING WITH YOU UNDER
A DIFFERENT HAT!**



CIJE

GA FORUM

Council for Initiatives in Jewish Education

Our Educators: The New Imperative

FORUM: Thursday, November 17

3:45 PM to 5:15 PM

C201, C205

Join:

Morton L. Mandel:
Chair

The Hon. Amnon Rubinstein:
Minister of Education, *The State of Israel*

Dr. Adam Gamoran:
University of Wisconsin

Alan Hoffmann:
Council of Initiatives in Jewish Education

The first dramatic findings of this just-released policy brief and a new partnership between Israel and North America to revitalize the profession of Jewish educators.

pie chart - prof. training
about + j educ box

questions

refer to plan (compensation in particular) (continental - training)
1200 - 2 pages

ref. movement -
need to do.

teacher - key but we know so little

(to give status) tell the story



Our Educators: The New Imperative

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. Therefore, these communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from the study offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, these opportunities are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full- and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to

contributing to the Jewish people. There is also considerable stability: Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators. And only 6% of the teachers plan to seek positions outside Jewish education in the near future.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the quality of teaching. The teachers' acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving Jewish education.

A Plan for Action

In Communities:

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its educators to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its own specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education, such as stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include **leadership** (the recognition that the educational director of a school is indispensable in creating a successful

environment for teaching and learning); **evaluation** (the need to monitor ongoing initiatives in professional development and to evaluate outcomes); and **compensation** (salaries, benefits, and career track opportunities for qualified Jewish educators who want them).

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers who are well prepared, a means of renewal and growth as well as an encounter with exciting new ideas and techniques that are essential for all educators.

At the Continental Level:

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

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

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

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

[For box beneath first or second page]

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with local and continental organizations, foundations, colleges and universities, and denominational movements. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.



Wisconsin Jewish Chronicle, December 9, 1994

Educate the educators

The Council of Initiatives of Jewish Education's Lead Communities Project has performed a valuable service with its study of the working conditions and educational levels of our community's Jewish educators.

This study shows that Milwaukee and the other two participating communities, Atlanta and Baltimore, are in much the same leaky Jewish educational boat. All have teachers that show commendable dedication to their tasks but are woefully underpaid, under-respected, and under-educated for their vital work.

Judaic teachers
must be the
best possible.

The latter is something that can be improved most readily. The majority — 85 percent — of Milwaukee Judaica teachers are college graduates, and one-third of them have graduate or professional degrees. They are intelligent people who know the value of study. But only 54 percent have training in education; and 70 percent lack high level training in Jewish studies, the subject they are teaching. While self-study can accomplish much, it usually can't provide the kind of background necessary to create a top notch teacher. And if Jewish education constitutes the front line in the struggle to maintain a-shrinking U.S. Jewish community, then Judaic teachers must be the best possible.

This study already has communal minds pondering solutions. Louise Stein, co-chair of Milwaukee's Lead Community Project, indicated that Milwaukee is contemplating creating a master's degree program in Jewish education. We second the motion. This state and its immediate environs have abundant resources handy to create such a program — at the University of Wisconsin campuses in Milwaukee and Madison (and possibly Marquette University if its plans for a Jewish studies program come to fruition), in Chicago and elsewhere in the Midwest. All the idea needs is a workable plan and community support. We hope both will be forthcoming.

FAX

FROM: Joy Weinberg

TO: Nessa Rapoport

DATE: 12/13/94

PAGES: 7

RE: As we discussed. Aron & I
welcome your feedback.

UNION OF AMERICAN JEWISH CONGREGATIONS
REFORM JUDAISM

838 Fifth Avenue, New York, NY 10021-7064 • 212/249-0100 • Fax 212/734-1560

Our Educators: The New Imperative

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. Therefore, these communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from the study offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, these opportunities are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full- and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to

contributing to the Jewish people. There is also considerable stability: Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators. And only 6% of the teachers plan to seek positions outside Jewish education in the near future.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the quality of teaching. The teachers' acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving Jewish education.

A Plan for Action

In Communities:

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its educators to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its own specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education, such as stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include **leadership** (the recognition that the educational director of a school is indispensable in creating a successful

environment for teaching and learning); **evaluation** (the need to monitor ongoing initiatives in professional development and to evaluate outcomes); and **compensation** (salaries, benefits, and career track opportunities for qualified Jewish educators who want them).

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers who are well prepared, a means of renewal and growth as well as an encounter with exciting new ideas and techniques that are essential for all educators.

At the Continental Level:

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

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

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

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

[For box beneath first or second page]

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with local and continental organizations, foundations, colleges and universities, and denominational movements. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.



FAX

FROM: Joy Wernberg

TO: Nessa Rapoport

DATE: 12/13/94

PAGES: 7

RE: Here is the revised manuscript, as we discussed.

Thanks.

UNION OF AMERICAN JEWISH CONGREGATIONS

REFORM JUDAISM

838 Fifth Avenue, New York, NY 10021-7064 • 212/249-0100 • Fax 212/734-1560

1052 WC
RAPORT

Who is Teaching Our Children?

negative?

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

In November 1990, the Commission on Jewish Education in North America released A Time to Act, a report calling for dramatic change in the scope, standards, and quality of Jewish education on this continent. It concluded that the revitalization of Jewish education will depend on building up the profession and mobilizing community support. ^{on its behalf.} ^{of J ed} (7)

The Council for Initiatives in Jewish Education (CIJE), established to implement the Commission's recommendations, has been working since 1992 with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education.

X ^{before believes that} As CIJE policy decisions must be informed by solid data, the ^{communities engaged in a process} Council conducted a comprehensive study of the educational ^{the} personnel in day schools, supplementary schools, and pre-schools ⁱⁿ ~~the three cities.~~

^{serve as} The study's initial results provide a catalyst for reexamining the personnel of Jewish education throughout North America. Despite the

differences among these communities, the profiles of their Jewish educators, as presented here in a question and answer format, are similar and likely to be representative of many other communities as well.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of

supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (Jewish day school teachers in Wisconsin, for example, engaged in about 29 hours of workshops over a five-year period--less than one-sixth ^{of the 180 hours of} the requirement for state-licensed teachers.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements,

these opportunities are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers, both full- and part-time, are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people. There is also considerable stability: 38% of the teachers have taught for more than 10 years; only 6% were teaching their first year. And only 6% of the teachers plan to seek positions outside Jewish education in the near future.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the quality of teaching. The teachers' acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving Jewish education.

The Jewish people has survived and flourished because of a remarkable commitment to the centrality of teaching and learning. The Jews of North America are among the most highly educated citizens on the continent. For the sake of our unique inheritance, we need to bring the same expectations to Jewish education. *or we do it for educ, for*

check
This summary of The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools was prepared by Nessa Rapoport, the Council's leadership development officer. The study was conducted by Dr. Adam Gamoran, professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, professor of Educational Leadership and associate dean of Peabody College of Education, Vanderbilt University; and field researchers Roberta Louis Goodman, R.J.E., president of N.A.T.E.; Bill Robinson; and Dr. Julie Tammivaara. The

authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with local and continental organizations, foundations, colleges and universities, and denominational movements. For copies of the complete policy brief, contact CIJE, 15 E. 26th St., New York, NY 10010, (212) 532-2360.

*the complete
which includes a plan for action, at
the
local
level*



The Background and Professional Training of Teachers in Jewish Schools

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. These communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from *The CIJE Study of Educators* offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

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

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

backgrounds. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%.

Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

The Jewish education that the teachers received as children cannot act as a counterforce to their lack of formal training in Jewish studies, for the Jewish education of their childhoods was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

Do the present levels of in-service training for teachers compensate for their background deficiencies? No, most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

And yet, in all settings, the profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full-time and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the quality of teaching. If we juxtapose the teachers' acute lack of training with their intense commitment, the result is a powerful argument for investing in teachers as a concrete--and achievable--first step toward improving

Jewish education, community by community.

A Plan for Action

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its teachers to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education include stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include:

Leadership: The recognition learned from educational research that the educational director is indispensable in creating a successful environment for teaching and learning. Those leaders must foster vision, be committed, knowledgeable, skilled--and engaged in their own professional development.

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

Compensation: Qualified teachers who wish to teach full-time should be able to do so and receive both salary and benefits commensurate with their educational background, years of experience, and ongoing professional development. A future CIJE policy brief will focus on issues of salary and benefits for Jewish educators.

Most important, a well-designed plan for professional development of Jewish educators in a community not only will redress the teachers' background but will provide, even for teachers

who are well prepared, a means of renewal and encounter with exciting new ideas and techniques that is imperative for all educators.

At the Continental Level

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

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

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

CIJE is committed to working in partnership, at the local and continental level, to building the profession of Jewish education. Ultimately, this must include new sources of recruitment and personnel; expanded training opportunities; improved salary and benefits for Jewish educators; and careers tracks in Jewish education; among other elements.

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

This article summarizes The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools, the first in a series of policy briefs based on The CIJE Study of Educators. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee. For further details, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.

Our Educators: The New Imperative

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. Therefore, these communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from the study offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, even these are not sufficient to compensate for their limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full-time and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the quality of teaching. If we juxtapose the teachers' acute lack of training with their intense commitment, the result is a powerful argument for investing in teachers as a concrete--and achievable--first step toward improving

Jewish education, community by community.

A Plan for Action

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its teachers to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet their specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education include stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include:

Leadership: Research shows that the educational director of a school is indispensable in creating a successful environment for teaching and learning. These leaders must foster vision, be committed, knowledgeable, skilled--and engaged in their own professional development.

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

Compensation: Qualified teachers who wish to teach full-time should be able to do so and receive both salary and benefits commensurate with their educational background, years of experience, and ongoing professional development. A future CIJE policy brief will focus on issues of salary and benefits for Jewish educators.

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers

who are well prepared, a means of renewal and growth, an encounter with exciting new ideas and techniques that is essential for all educators.

At the Continental Level

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

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

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

As a catalyst for educational reform, CIJE recognizes that to build the profession of Jewish education will also require new approaches to recruitment and sources of personnel; expanded training opportunities; improved salary and benefits for Jewish educators; and careers tracks in Jewish education; among other elements.

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

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.

Our Educators: The New Imperative

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. Therefore, these communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from the study offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, they are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full-time and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people. There is also considerable stability: Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators. And only 6% plan to seek positions outside Jewish education in the near future.

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

acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving of Jewish education.

A Plan for Action

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its educators to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education, such as stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include **leadership** (the recognition that the educational director of a school is indispensable in creating a successful environment for teaching and learning); **evaluation** (the need to monitor ongoing initiatives in professional development and to evaluate outcomes); and **compensation** (salaries, benefits, career track opportunities for Jewish educators).

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers who are well prepared, a means of renewal and growth and an encounter with exciting new ideas and techniques that are essential for all educators.

At the Continental Level

As an ever-increasing number of communities are engaged in the creation and implementation of

their individual plans, how can the major continental institutions and organizations address professional development from their own vantage points?

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

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

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

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.

Our Educators: The New Imperative

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. Therefore, these communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from the study offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, they are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full-time and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people. There is also considerable stability: Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators. And only 6% plan to seek positions outside Jewish education in the near future.

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

acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving of Jewish education.

A Plan for Action

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its educators to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education, such as stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include **leadership** (the recognition that the educational director of a school is indispensable in creating a successful environment for teaching and learning); **evaluation** (the need to monitor ongoing initiatives in professional development and to evaluate outcomes); and **compensation** (salaries, benefits, and career track opportunities for Jewish educators).

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers who are well prepared, a means of renewal and growth and an encounter with exciting new ideas and techniques that are essential for all educators.

At the Continental Level

As an ever-increasing number of communities are engaged in the creation and implementation of

their individual plans, how can the major continental institutions and organizations address professional development from their own vantage points?

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

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

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

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with a wide range of local and continental organizations, foundations, universities, and denominational movements. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.

Our Educators: The New Imperative

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

--A Time to Act

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change in Jewish education at the local level. A central tenet of CIJE is that policy decisions must be informed by solid data. Therefore, these communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

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

The first data drawn from the study offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica--or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average--far less than the requirement for general studies teachers in the same schools. (In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in *The CIJE Study of Educators* engaged in about 29 hours of workshops over a five-year period--less than one-sixth the requirement for state-licensed teachers in Wisconsin.)

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

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, they are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers--both full-time and part-time--are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people. There is also considerable stability: Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators. And only 6% plan to seek positions outside Jewish education in the near future.

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

acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving Jewish education.

A Plan for Action

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its educators to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its own specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education, such as stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include **leadership** (the recognition that the educational director of a school is indispensable in creating a successful environment for teaching and learning); **evaluation** (the need to monitor ongoing initiatives in professional development and to evaluate outcomes); and **compensation** (salaries, benefits, and career track opportunities for qualified Jewish educators who want them).

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers who are well prepared, a means of renewal and growth as well as an encounter with exciting new ideas and techniques that are essential for all educators.

At the Continental Level

As an ever-increasing number of communities are engaged in the creation and implementation of

their individual plans, how can the major continental institutions and organizations address professional development from their own vantage points?

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

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

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

[For box beneath first or second page]

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with a wide range of local and continental organizations, foundations, universities, and denominational movements. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.

Carefully crafted in-service training can indeed improve the quality of teaching. The teachers' acute lack of training alongside their intense commitment offers a powerful argument for a communal and continental investment in teachers as a concrete--and achievable--first step toward improving Jewish education.

A Plan for Action

How can a community design a comprehensive plan to improve its teaching personnel? After profiling its educators to learn precisely where their strengths lie and which areas need improvement, a community can tailor a plan to meet its own specific needs.

Such a plan should take into account:

Content: The content needs of individual teachers in education, Jewish studies, and in the integration of the two.

Differentiation: The distinct needs of novice and experienced teachers; the different ages and affiliations of students; and the various settings of classroom education--day schools, supplementary schools, and pre-schools.

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

Community Incentives: Incentives that motivate teachers to be involved in substantive, ongoing in-service education, such as stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits.

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

Other elements, in addition to these components drawn from the study, include **leadership** (the recognition that the educational director of a school is indispensable in creating a successful environment for teaching and learning); **evaluation** (the need to monitor ongoing initiatives in professional development and to evaluate outcomes); and **compensation** (salaries, benefits, and career track opportunities for qualified Jewish educators who want them).

Most important, a well-designed plan for professional development of Jewish educators in a community will not only redress the teachers' background but will provide, even for teachers who are well prepared, a means of renewal and growth as well as an encounter with exciting new ideas and techniques that are essential for all educators.

At the Continental Level

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

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

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

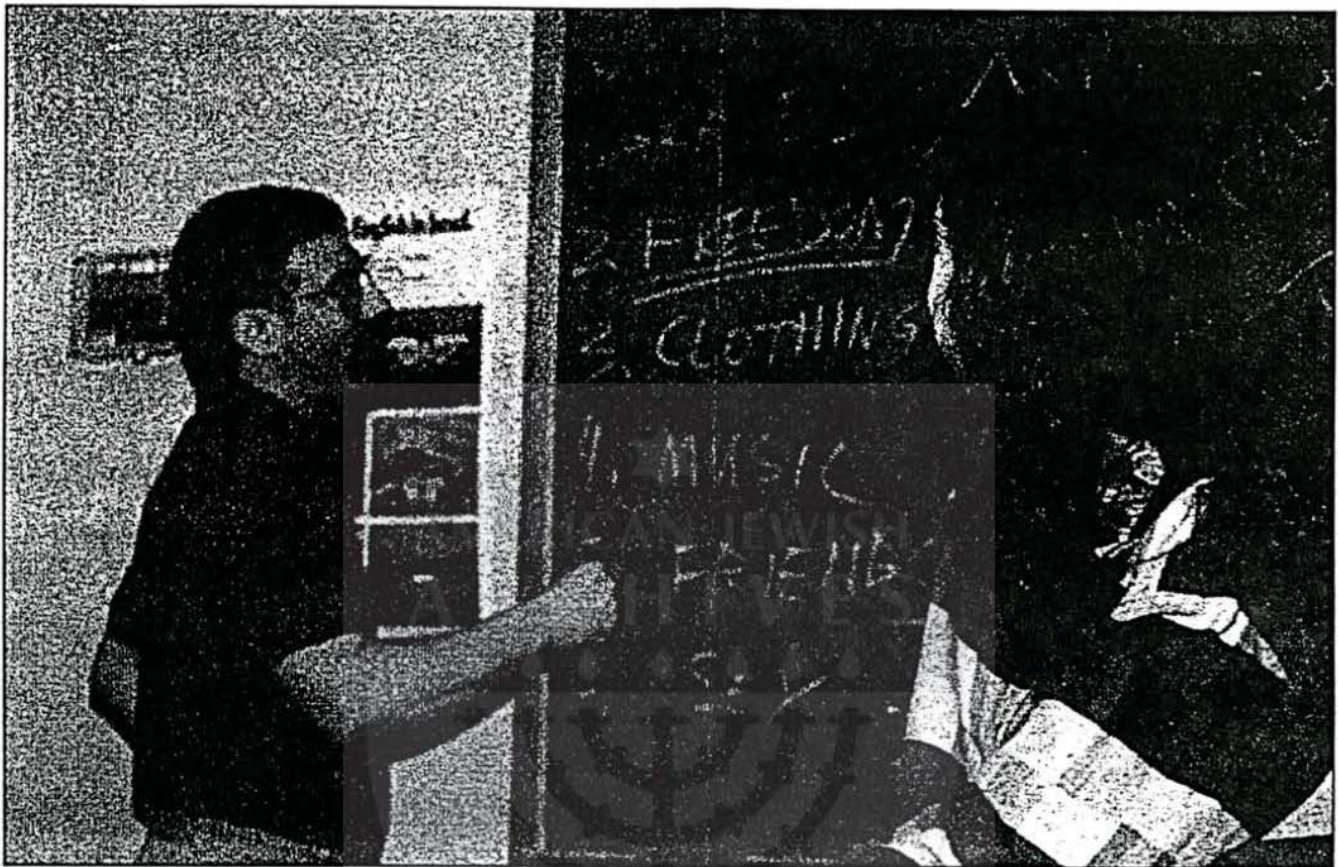
The Jewish people has survived and flourished because of a remarkable commitment to the centrality of teaching and learning. The North American Jewish community has continued this commitment, with the result that Jews are among the most highly educated citizens on the continent. We need to bring the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

[For box beneath first or second page]

This article summarizes *The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools*, the first in a series of policy briefs based on *The CIJE Study of Educators*. The study was conducted by Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, Professional of Educational Leadership and Associate Dean of Peabody College of Education, Vanderbilt University; and Field Researchers Roberta Louis Goodman; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with local and continental organizations, foundations, colleges and universities, and denominational movements. For copies of the complete policy brief, contact CIJE: (212)532-2360, at 15 E. 26 St., New York, NY 10010.

Atlanta Jewish Times, December 16, 1994



Jewish classroom: Almost no one disputes the findings.

Judaic Teachers Get Low Grades

Survey shows a minority have training in Jewish studies and education.

DAVID HOLZEL ASSISTANT EDITOR

In Jewish lore, a cherished rung in purgatory is reserved for the Hebrew school teacher — that badly prepared pedagogue who has turned generations against Jewish learning. In Atlanta, that image of an undertrained educator isn't total fantasy, a new survey shows.

Circulated among school heads last week, the draft report paints an unflattering statistical portrait of

Atlanta's Jewish studies teachers. (Secular studies teachers were not included.) It shows that most of the 400 teachers surveyed are largely untrained — both in Judaism and as educators. And while teachers at synagogue supplementary schools scored the lowest, the study casts a shadow over the glossier images of Jewish preschools and day schools.

What's noteworthy is that almost

no one is disputing the findings.

"It's nothing new to the educators," said Steven Grossman, director of Ahavath Achim Synagogue's supplementary school. "We've been saying we need serious staff training for a long time."

What is new is the report, for the first time, puts hard numbers to what people long have suspected. It also

GRADES/page 18

Atlanta Jewish Times, December 16, 1994

Editorial

Point Zero On Education

EDITORIAL

Passion is the good part of the message about Atlanta's Jewish studies teachers. What's disturbing is that most of them come into the classroom uneducated themselves. Such were the inescapable conclusions of a new report on Jewish studies teachers in Atlanta.

As Assistant Editor David Holzel reports in "Judaic Teachers Get Low Grades," on page one, Atlanta's approximately 400 Jewish studies teachers are under trained and have had few opportunities to improve. The report was prepared by the Council for Initiatives in Jewish Education, a national group monitoring the three "lead Jewish communities" — Atlanta, Baltimore and Milwaukee.

The Atlanta Jewish Federation hopes to use these grim numbers to poke community activists and philanthropists to channel more energy and money into on education — starting with making our teachers better teachers.

The Federation's own commitment to education has increased in recent years. Allocations to day schools and Jewish Educational Services in 1993-94 were \$1.4 million — 25 percent of local allocations. Compare that to day schools and the old Atlanta Bureau of Jewish Education allocation in 1989-90: \$1 million — 17 percent of local allocations. Other boosts are Janice Alper's arrival in 1993 to head JES, the 1994 hiring of education planner/consultants at the Federation and the Atlanta Jewish Community Center, and the continuing expansion of Tichon Atlanta, the evening com-

munity high school program.

Educators say the level of training reflected in the CIJE report was below where it should be because the survey was taken at the low ebb in Jewish education here, while the Atlanta Board of Jewish Education and then the JES were administered by the Federation without professional leadership. Although perhaps needed for long-term improvement, clearly the slow restructuring of Jewish education here since 1991 has been damaging in the short term.

The CIJE report pulls together what other Federation-funded Jewish education reports have concluded since 1989 — Atlanta's education delivery system needs help. Now that the foundation has been strengthened, the walls are in desperate need of support. The CIJE report offers a baseline for improvement. Tossing money at the problem is only part of the answer. Atlanta's Jewish community — parents, educators and spiritual leaders, must ac-

knowledge this problem without being defensive. Our education system is filled with committed teachers. Now our community is obligated to give them the tools to deliver a positive, lasting knowledge-base about the depth of a Jewish life.

Making our teachers better will not solve the much ballyhooed continuity crisis. That will only come from more committed Jewish homes. At best, more qualified teachers will make for better schools and, hopefully, more Jewishly knowledgeable students. That's a worthwhile end in itself. □

Atlanta's Jewish community must acknowledge the problem without being defensive.

Atlanta

SURVEY/From page 1

provides a baseline to measure improvement in teacher training, said Steven Chervin, director of the Atlanta Jewish Federation's council for Jewish continuity, an education planning body.

Only 13 percent of Judaica teachers in Atlanta are professionally trained in both education and Jewish content areas, according to the report, prepared by the New York-based Council for Initiatives in Jewish Education, following two years of information gathering.

high level of commitment to Jewish education as a career.

"Most educators are attracted to Jewish education for intrinsic rewards, such as transmitting the joy and enthusiasm for Judaism to children," the report stated.

"The data show these people are stable and by investing in their professional development, it is not wasted money," said Mr. Chervin of the Federation.

Coming up with a plan to raise the quality of Jewish

education, and they're hungry for having more," said Cheryl Finkel, head of the Epstein School, a Conservative day school. To improve teaching quality, "we need to have pre-service opportunities, internship opportunities, mentorships and study courses on several different levels of knowledge," she said.

Any action plan from the Federation will comprise a set of guidelines — rather than binding rules — for raising the professional level of teachers, Mr. Chervin said. The report calls this approach "moral suasion."

"It means we might say to the schools, 'This is the expectation for working conditions' or 'This is the level of in-service training,'" Mr. Chervin said. "It's using the Federation and other agencies as a bully pulpit which, one would hope, people would respond to on a voluntary basis."

\$1 million needed?

The Federation and educators are looking to Jewish Educational Services, Atlanta's Jewish teacher-training agency, to execute the action plan. Adding academic programs, periodic workshops and incentives to study will cost money. With a budget of \$213,000, the agency, created two years ago to raise the level of teaching professionalism, already runs at a deficit, said Janice Alper, director of JES.

How much money is enough to do the job?

"If the community put \$1 million into a fund that says training is important, we could have the best trained teachers in the country," she said.

Some educators warn against a gloomy interpretation of the report.

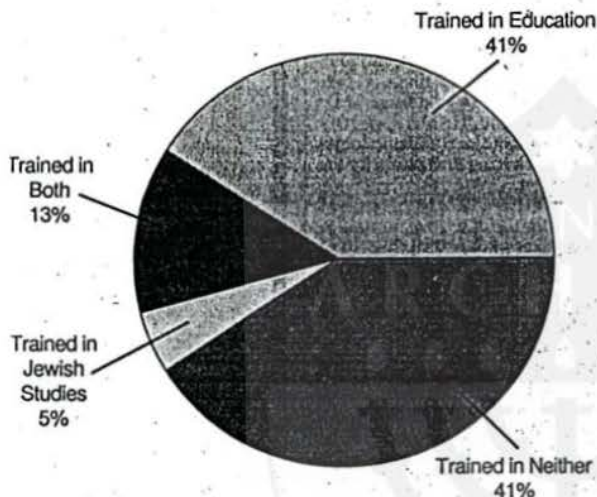
"I don't see in this community a sick system," said Richard Wagner, headmaster of the Greenfield Hebrew Academy, a traditional day school.

The fact that a minority of Jewish studies teachers are cer-

tified "is more indicative of national failure to encourage and require licensure," he said.

"The survey was taken during a transition period, so what was true then is out of date already," said Linda Weinroth, director of Congregation Etz Chaim's religious school.

She referred to a two-year period following the 1991 resignation of Leon Spotts as director of the Atlanta Bureau of Jewish Education, precursor to JES. Until Ms. Alper was hired to



Extent of professional training in education and Jewish studies.

While expected, the report's findings can still shock. "It's disconcerting how little Judaic education people have," Moira Frank, director of Congregation B'nai Torah's preschool, said after reading the report, "but they're teaching Judaica."

Among the report's findings:

- Atlanta teachers have more formal Jewish education than the average for American Jewish adults, but they are not well educated in their field compared to other types of teachers.

- Atlanta's day school teachers — many of whom are not fully prepared before they begin teaching — receive just over one quarter of the in-service training (periodic and ongoing study) that is required for state certification of public school teachers.

- Despite limited backgrounds in Jewish studies and infrequent in-service training, most teachers do not engage in formal study of Judaica in other contexts.

- Few benefits, such as health, disability and pension, are available to teachers.

Surprising loyalty

The one bright spot in the report came as a surprise to researchers: Jewish studies teachers, the vast majority of whom are part-time, show a

teachers is the council for Jewish continuity's next task, Mr. Chervin said.

"Hopefully in six months we'll have the criterion of a personnel action plan for high-quality staff development. After that, we'll set up bench marks and see how we're progressing," he said.

Addressing the issue of benefits is a longer-term goal, he said.

"The study shows teachers have little formal Jewish edu-

Teacher Profile

Atlanta's Jewish studies teachers are predominantly female (87 percent) and American-born (84 percent).

- In religious affiliation, 37 percent say they are Reform, 29 percent Conservative, 17 percent Orthodox and 11 percent Traditional. Six percent list other preferences, such as secular.

- Among day school teachers, 32 percent are trained in both education and Jewish studies, and 18 percent are not trained in either. Of supplementary school teachers, 9 percent are formally trained in both and 51 percent are not trained in either. Among preschool teachers, 6 percent have degrees or certification in both and 40 percent lack formal training in both areas.

- Sixty percent have visited Israel and 52 percent of those lived in Israel for at least three months.

From "The Teaching Force of Atlanta's Jewish Schools."



Steven Grossman:
Findings are nothing new.

head JES in the fall of 1993, staff development slowed to a near halt.

The report is a product of Atlanta's participation as one of the Council for Initiatives in Jewish Education's three "lead communities," or education laboratories. The CIJE conducted teacher interviews in each lead community, including Baltimore and Milwaukee. In addition, each lead community administered a teacher survey in 1993.

Combined findings went into a national policy brief, released last month. Those findings were nearly identical to Atlanta's profile, although Atlanta scored lower than the national aggregate in some areas, Mr. Chervin said.

"Atlanta is probably more typical of U.S. [Jewish communities], because we don't have the resources," such as post-graduate Jewish studies programs and a Jewish teachers college, he said.

Atlanta educators hope the report will be a wake-up call for those who don't know the system is in need of improvement.

"It's a policy and planning document that needs to be taken seriously," Dr. Wagner said.

The next step in evaluating the quality of Jewish education in Atlanta will come in the spring of 1995, with a report on school administrators. □

JEWISH BULLETIN

OF NORTHERN CALIFORNIA

Volume 143, Number 50

Tevet 20, 5755 / December 23, 1994

Bay Area tackles problem

Religious teachers: They're inspired but under-trained

LESLEY PEARL
Bulletin Staff

Four of every five teachers in synagogue religious schools don't have the proper training to teach Jewish students, according to a recent national study.

Most of them, in fact, have had little or no Jewish education since their bar and bat mitzvahs and lack sufficient, up-to-the-moment training in education, or Judaica or both.

These were the determinations of a policy brief released by the Cleveland-based Council for Initiatives in Jewish Education last month.

The problem, says S.F. Congregation Emanu-El educator Rabbi Peretz Wolf-Prusan, is that "we have entered a time when we have the greatest need and the smallest available pool of qualified teachers."

While the data seem dismal, there are some bright spots on the education horizon.

The majority of teachers surveyed over the course of two years in Milwaukee, Atlanta and Baltimore, for example, do view

their jobs — mostly part-time and without benefits — as careers.

And in the Bay Area, even though religious schools and their students suffer many of the same educational ills that plague educational institutions across the country, local agencies have responded more quickly.

The Bureau for Jewish Education has addressed the issues to some degree in San Francisco, Marin and Sonoma counties, and on the Peninsula, with its five-year-old *laatid* ("to the future") program.

East Bay's Agency for Jewish Education and the San Jose federation have been working together to offer the *shoresh* ("roots") project, which started two years ago.

Both are teacher-enrichment programs. They include a variety of seminars and workshops that range in scope from how to



Educator Sarah Haselkorn reads a story to students at an assembly at Congregation Beth Am in Los Altos Hills.

Photo — Michael Schwartz

talk about God in the classroom to innovative methods for teaching Hebrew. And both offer a financial incentive for instructors completing a certain number of credits.

Those programs, local educators say, are a beginning, but certainly not a solution.

Nationally, educators agree that parents have sent a clear message: They want to give their children a Jewish education yet feel incapable. Indeed, they want a better education for their offspring than they received.

Educators across the country have responded by trying to institute family-education programs and innovative and entertaining ways of learning.

Still, the bottom line with most Jewish education programs is a lack of money.

Allan Hoffman, CIJE executive director, believes funding is absent because most federation campaigns — which many educational institutions depend on for large

See MONEY, Page 34

Money is stumbling block to training Jewish teachers

Continued from Page 1
chunks of their funding — have been flat in recent years.

"It's not because there isn't money," he says, pinpointing a recent \$15 million donation Detroit philanthropist William Davidson made to the Jewish Theological Seminary in New York. "It's that no compelling arguments are being made" to obtain the money from private contributors for Jewish education.

Another problem, according to Emanu-El's Wolf-Prusan, is how

the money that is available is used. "We know the problems, and we even know some of the solutions," he says. "The money is being spent in the wrong places. The dollars flow upwards to studies and consultants. We need it to go on the line, to the teachers. I know what I want, and I know what these kids need."

Teacher Sarah Haselkorn, of Congregation Beth Am in Los Altos Hills, knows too, having spent the last two decades in the trenches called classrooms.

When she and her husband moved to the United States from their native Israel 20 years ago, Haselkorn presumed she would teach Hebrew in a synagogue religious school — just because she was fluent.

And despite her having had little education training, she was "thrown right in" to a classroom anyway.

The early years of her career, at Temple Beth Jacob in Redwood City and Congregation Kol Emeth in Palo Alto, "were especially difficult" because of the cultural differences between Israel and the United States, Haselkorn remembers.

Now, however, she is completely comfortable in her role. Students even vie for spots in her fourth- and fifth-grade Hebrew classes at Beth Am.

New teachers, she believes, have an easier time starting out today than she did. That, she says, is due to efforts by the BJE and AJE to tackle the sorts of problems cited in the CIJE report.

About one-third of eligible teachers complete the *laatid* or *shoresh* programs and earn a financial bonus. Even more enroll in the workshops but do not log enough hours to qualify for the money.

"This is an opportunity to talk to each other, hear new theories, find out what others are doing," says Haselkorn. "This program is imperative, especially for new

teachers." How to inspire congregation-school instructors and keep them motivated is a difficulty, partly because of the part-time nature of the job and partially because many of the teachers must maintain another, primary job and, therefore, have little time to devote to enrichment.

"We need money to provide support and allow teachers to do the kind of work they want to do," says Bob Sherman, San Francisco's BJE executive director. "We provide workshops and seminars. Teachers come and get excited and motivated, but there is no one to really help them implement these new ideas and techniques."

With improved funding, Sherman says, medical benefits could be offered to instructors, adding legitimacy to Jewish education as a career choice, and field supervisors could be hired to give individualized assistance.

"It's like coaching. It's not enough to just teach someone how to bat. It's the constant cheerleading, watching the performance, giving feedback. Right now we're stopping short of that," Sherman says.

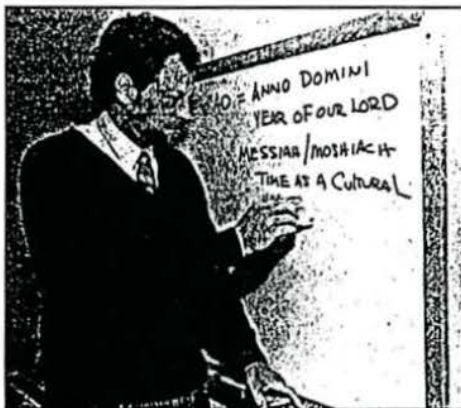
To date, though, the kind of concrete ideas proposed by Sherman and others in the field are not getting

through to those in positions of financial and political strength.

So far now, educators such as Helene Holley, principal of the religious school at Congregation Rodef Sholom in San Rafael, must remain content making "the best choices possible."

Holley admits not all 41 of her teachers are both scholarly on Jewish issues and capable of relating well with young people. They are, however, "all committed Jews," she says.

"They might not all be as knowledgeable as I'd hope for, but they all feel a sense of *Am Yisrael*. And if the teachers are dedicated, they'll do the necessary research to teach properly."



Rabbi Peretz Wolf-Prusan teaches at Congregation Emanu-El in San Francisco.

Photo — Mike Richman



Robert Sherman

Jewish Bulletin of Northern California, December 23, 1994

A must: training for Jewish educators

E 2376
The good news is that many Bay Area religious school teachers are committed Jews with a dedication to Jewish education and a penchant for relating to children.

The bad news, according to a national survey, is that the vast majority of them lack the proper training to teach Judaism.

According to the survey, by the Cleveland-based Council for Initiatives in Jewish Education, those teachers have had little or no education since their bar or bat mitzvahs — and have not received sufficient, updated training in either education, Judaica, or both.

That doesn't mean they're bad teachers. It just means some of them could be a lot better.

The Bureau of Jewish Education in San Francisco and the East Bay's Agency for Jewish Education should be commended for recognizing the need for improvement, and for formulating teacher-enrichment programs aimed at imparting Jewish knowledge and innovative teaching methods.

Wisely, both the Bureau's *laatid* program and the Agency for Jewish Education's *shores* project offer financial incentives for

teachers completing a certain amount of credits. Because those teachers cannot generally support themselves through such jobs alone, the incentives should help attract more participants to those important programs.

Religious school principals would be wise to follow the example of local Jewish education agencies by consistently exposing their teachers to a broad range of educational methods and materials. Although teachers may have an abundance of knowledge, they sometimes need help delivering it so that children will understand and remember.

Ultimately, religious school teachers, together with parents, are some of the most pivotal figures in a child's Jewish life. Teachers have the power to turn a child on, or off, to Jewish culture and ideas, and ultimately to determine whether a child will have a Jewish future.

By sending their children to religious school, parents are sending the message that they want their children to have a Jewish education. As a community, we should do everything possible to ensure that our children's education is the best it can be.



COVER



Students at work in a classroom at Akiva Hebrew High School.

PHOTO / GAI PETE COPELAND

Teach our children well

MARCY OSTER Staff Reporter

Little Jeremy can't read - Hebrew, that is. And Rachel is so bored that she can't wait until the day after her bat mitzva so that she can quit Sunday school.

One reason for these disturbing trends can be found in a 1994 survey conducted by the Council for Initiatives in Jewish Education (CIJE). The survey found that 80% of Jewish educators lack professional training in either education or Jewish studies or both, and they receive little in-service training to overcome this lack of background.

When the policy brief on the background and professional training of teachers in Jewish schools was released last November, Jewish communal professionals and lay people across the country raised their eyebrows at the findings in the three cities surveyed (Atlanta, Baltimore and Milwaukee). They also raised their commitment to study and improve the quality of Jewish educators in their communities.

But parents of Jewish children in religious and day schools don't need a costly study to tell them that their children are tuning out or daydreaming their Jewish education away. The study confirmed what they already knew from talking with their sons and daughters and watching the lack of enthusiasm in their step when it is time for religious schooling.

Jewish leaders in Cleveland were not surprised by the CIJE study's findings, either. Nearly seven years ago, a local study pointed out the problems of Jewish education in Cleveland, and Jewish educators here began making plans to tackle these issues. Today, programs are sending veteran educators back to the classroom for additional training and training young new educators, as well.

Cleveland has come a long way in upgrading Jewish education here, say local and national Jewish education professionals. But until the impact is felt uniformly in the trenches - by students and parents in the classroom and at home - this community still has a long way to go.

Charles A. Ratner, president of the Jewish Education Center of Cleveland (JECC), did not need facts

and figures to tell him about the state of Jewish education here when he co-chaired a study on behalf of the joint Federation/Congregational Plenum Commission on Jewish Continuity. Released in December 1988, the study acknowledged officially the problems that Jewish community leaders and parents already knew about anecdotally.

"Our product wasn't adequate," Ratner told the CJN. Even though 80% of Jewish children in Cleveland

attended some form of formalized Jewish education at some point in their lives, most found the experience "poor" or were simply bored, he says.

The Cleveland study also found that in 1988, as in the three cities in the recent CIJE study, most supplementary schools were staffed with "avocational teachers," and only three of the then-15 congregational schools employed full-time school directors. Parents did not get involved in their children's supplementary Jewish educations and local day schools were half the size they are today.

Seven years ago Cleveland embarked on a long-term, three-pronged plan to improve Jewish education here. Their goals were to build the profession; involve the whole family in Jewish education; and provide more informal Jewish educational experiences.

This was not the first time Cleveland tried to improve its Jewish education, nor the first time inade-

"We would never stand for this kind of teacher profile in our children's secular education."

-- Charles A. Ratner, president, JECC



The Teacher Resource Center at the Jewish Education Center of Cleveland provides creative teaching tools for area educators. Pictured are center director Rivkha Dahan and Rabbi Joel Chazin.

PHOTO / HERBERT ASCHERMAN JR.

quate teacher training has been identified as a problem. Indeed, Ratner carries with him the minutes of a 1925 meeting of the Bureau of Jewish Education (forerunner of JECC) headed by Rabbi Abba Hillel Silver. It addresses issues such as teacher training, reaching the unaffiliated and improving congregational religious schools. More recent reports can be found in the CJN's files. The years may differ, but the issues and the problems are still the same.

Ratner hopes the CIJE educators study will be a call to action on behalf of Jewish education, much like the 1990 National Jewish Population Survey was. (The survey indicated that more than 50% of American Jews were intermarrying.)

"We hope it will wake up the community to the fact that there is a crisis in Jewish education," Ratner says. "We would never stand for this kind of teacher profile

COVER

in our children's secular education, he points out.

Today, more than six years after the release of the Continuity Commission study, the picture is "far from rosy," says Ratner, as he recites a litany of woes. "There is a crisis (with) Hebrew school teachers," he asserts. Older teachers are leaving and few knowledgeable young people are available to take their places. Despite attempts to increase their salary base, "our day school teachers are still underpaid." Jewish students in congregational schools "still find their religious education to be a turn-off" and, virtually everywhere, parents are "marginally involved."

To change this bleak scenario, the Jewish Community Federation in 1989 allocated more than \$4 million over four years to the Continuity Commission's Fund for the Jewish Future. The goal was to establish new programs to improve Jewish education in Cleveland. Family philanthropic funds, endowment funds and Jewish Welfare Fund campaign dollars were tapped for this ambitious undertaking.

In 1993, a new four-year, \$8.1 million plan was established for the Fund for the Jewish Future, which is now under the stewardship of the JECC.

Ratner believes the new programs have already improved and will continue to improve Jewish education in Cleveland. "Clearly, we have attracted a real critical mass of professionals to help make sure this happens," he says. But, "these are things that take generations to change."

Things have already begun to change noticeably, asserts Sylvia Abrams, director of educational services at JECC. The Jewish Educator Services Program (JESP), offering teacher in-service mini-courses, has exploded with new course offerings and participants.

Last school year (1993/94), 381 educators enrolled in the 64 assorted course offerings, and many took more than one course. Twenty-four of JECC's 26 affiliated

JECC offers financial incentives to teachers and institutions who participate in training seminars.

congregational and day schools, as well as the Jewish Community Center and area rabbinic boards, have sent their personnel to these programs. In 1987/88, by comparison, only 147 educators enrolled in in-service programs.

The JESP program is also co-ordinated with the Cleveland College of Jewish Studies through a joint committee for planning in-service education; it is staffed by Abrams and Lifsa Schachter, director for the Center of Jewish Education, as the College's Cleveland Fellows director.

Some of this past fall's course offerings include: "Effective Teachers - Effective Attitudes"; "Seminar in Teaching Jewish Texts: Bible"; "Creating Instructional Aids for Very Young Students"; "Lesson Planning"; and "Movement and Music: Ingredients to Enhance Reading Readiness." Practice with a Jewish educator "coach" is also available.

Last year, artist-in-residence Farryl Hadari taught "Puppetry and More" in a year-long seminar to 15 local educators who learned to use the medium to promote communication around Jewish issues. She recently returned for a week of additional training. She is one of several national and international Jewish educators who have been brought to the city.

The courses all provide continuing education units, recognized by the Ohio Department of Education.

JECC offers financial incentives to encourage teachers to attend training sessions. These include completion stipends for educators. Institutional stipends are also available, Abrams points out. If 75% of a supplementary school's teachers complete a minimum of 10 hours of continuing education, the school receives as much as \$7,000, giving the school incentive to make it easier for teachers to participate. Some supplementary schools even require their teachers to attend the continuing education programs. Last year, 12 of the 18 eligible schools qualified for an institutional stipend.

Thirty-one educators are currently enrolled in a Personal Growth Plan, or PGP. Under this program, individual Jewish educators and administrators are given stipends for professional development in JESP courses at the College and at area universities. Educators, for example, have gone back to school for bachelor's and

master's degrees in education or Jewish Studies.

The Executive Educators Program (at the Cleveland College of Jewish Studies) identifies educators with leadership potential and offers them an opportunity to pursue individual courses of study while they remain in their jobs. Some of these educators also meet in high-level community seminars to discuss how to further the goals of Jewish education here.

Rabbi Alan Berkowitz, assistant educational director of the Fuchs Bet Sefer Mizrahi day school, is currently pursuing a master's degree in educational administration at Cleveland State University through the PGP. The program helps him pay his tuition and provides financial incentives at the halfway mark and when he completes his course of study. Rabbi Berkowitz, who has a bachelor's degree in Hebrew and philosophy from Hunter College, and *smicha* (rabbinic ordination), believes the extra schooling "helps make me a stronger professional."

Several Bet Sefer teachers have also returned to school. "What I have seen in the last six years is a tremendous amount of professional growth," Rabbi Berkowitz says. "The teachers who are taking advantage of this are growing professionally and that has had

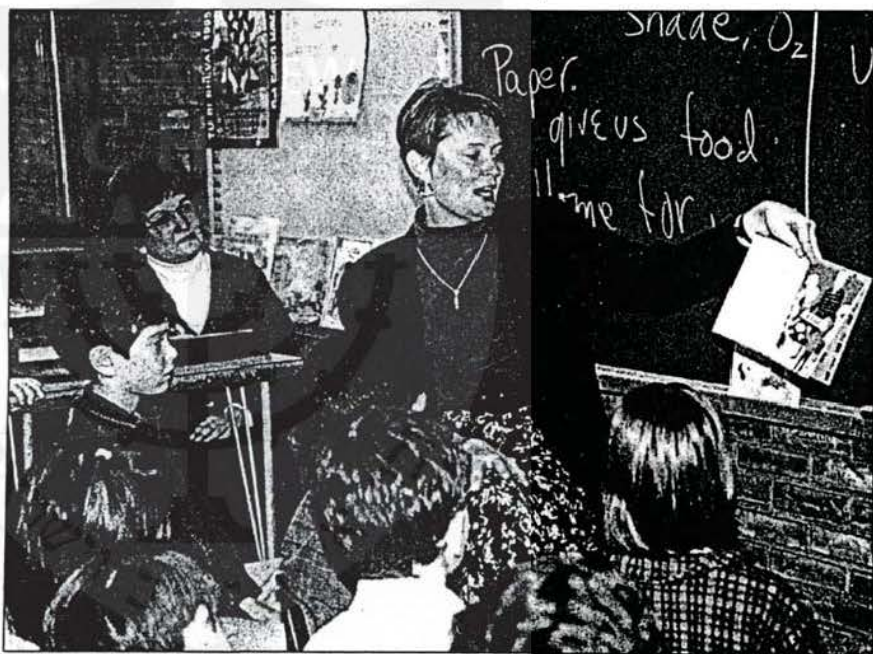
head of the schools, but as innovators in informal and family education.

The Fellows were recruited nationally, and were expected to move on after their two-year, post-graduate commitment was up, says Schachter. However, many of the Fellows come from Cleveland, or have decided to settle in Cleveland.

The guaranteed positions, at "good salaries for the field" of \$35,000 annually, were, in most cases, higher than the existing salaries of school administrators, explains Schachter. This has caused some resentment of the Fellows by co-workers, and has caused some schools to raise the salaries of principals and other teachers.

The program has also set new communal standards for professional leadership, she says. It has encouraged others to make a commitment to professional growth. However it cannot continue in its present form, because there is not unlimited funding to create positions for the Fellows.

Mark Gurvis, managing director of JECC, who with Abrams makes up the JECC's Office of the Executive, says Cleveland is now planning its own educators survey. While some of this data has been collected infor-



First-grade teacher Shannon Gray tells a story to her class at The Temple-Tifereth Israel, as her teaching coach, Sherril Sperling, looks on.

a positive impact on the education we offer our students."

The rabbi believes it is particularly important for the day school's Judaic studies teachers to receive some formal education training. "Torah knowledge is not enough to be an educator," he says.

Cleveland has also trained a cadre of Jewish education professionals to assume full-time positions created just for them through the Cleveland Fellows program. The new positions, mostly at congregational schools, are supported by the Fund for the Jewish Future.

When the third class of Fellows graduates from the fully funded, two-year master's program this spring, creating 14 professional Jewish educators in total, the program will work solely on its newly created Phase II. This will include the Goals Seminar, the Executive Educators Program, a Family Education Certificate program, and funding for teachers to participate in them. Phase II will also offer new programs to meet the needs of the community.

Lifsa Schachter, director of the Fellows program at the Cleveland College of Jewish Studies, is pleased with the results of the program. "The idea was that in order to improve Jewish education, we had to find a way to infuse the field with professionally trained Jewish educators who could take on leadership roles," she explains.

These leadership roles, for the most part, are not as

many in the past, a professional survey will establish a base line by which to judge the progress of the JECC, successor to the continuity commission's educational reforms and innovations, he says.

Cleveland businessman and philanthropist Morton Mandel has been involved in finding ways to improve Jewish education since 1979, and through family philanthropic funds he and his brothers have been perhaps the largest contributors to Jewish education in Cleveland and in North America.

Mandel, founding chairman of the CIJE, says there is good and bad news to be found in the group's study and what it tells us about Jewish educators here and around the country. The good news, he says, is that "there are some very capable people working in Jewish education, people who see Jewish education as a career and who care a lot." The bad news, he continues, is that "too many of them are not trained in both education skills and in a strong Jewish background."

Mandel expects Cleveland, like most major metropolitan areas, to mirror the average of the CIJE study, but hopes that the money invested in new programs here will change that profile. "You always want a good return on your investment," he quips. Still, he admits, "the jury is out on how much good we are going to do."

From where he sits, CIJE executive director Alan

continued on following page

COVER

continued from preceding page

Hoffmann sees Cleveland as very different from the three cities involved in his organization's extensive survey. Cleveland, he says, has been a "pioneer."

"There are a lot of things in Jewish education that communities can learn from Cleveland," he adds. The city is investing more money in Jewish education, proportionately and possibly even absolutely, than any other community in North America, he maintains.

Hoffmann is impressed that even without a formal study, the city has "plunged into raising the level of teachers" through higher salaries, teacher in-service programs, and the Fellows program.

The city is also lucky to have an institution like the Cleveland College of Jewish Studies, he adds. Hoffmann envisions Cleveland as a regional training center for Jewish educators in Midwestern communities.

But Cleveland still has a long way to go, Hoffmann points out. The community still has not arrived at a to-

Cleveland is investing more money in Jewish education than any other community in North America.

tal action plan, he says. In addition, some key senior leadership positions — "gatekeeper positions" for Jewish education — need to be filled.

Hoffmann points out that finding good educators is not a problem unique to the Jewish community. "Education as a field is grappling with these issues," he says, pointing out that forays into national teacher certification are just beginning.

We will know we have succeeded, Hoffmann says, when the young sons and daughters of the leading Jewish families here and across the country consider the field of Jewish education as exciting, rewarding and compelling as other career choices they are contemplating. "That is a long, long way away," he says. "And I don't think the American Jewish community has generations to wait."

Cleveland's commitment to Jewish education is like a marriage, according to Daniel Pekarsky, founding director of the Cleveland Fellows program, and a CIJE consultant from 1991 to 1993.

"There may be hard times, but both parties know there is a deep commitment to work through the problems," he explains.

Pekarsky, who has watched other communities struggle to redefine Jewish education, is impressed with community efforts here. "Thoughtful innovations," such as the Retreat Institute, initiatives in family education and the Fellows Program, "break down traditional ideas of what education is," he marvels.

But even innovations have their problems.

"Cleveland's efforts are not perfect, but they are willing to revisit things that are not going as well as they'd like," he says.

The field of Jewish education is changing, says Schachter, who worked in general education before pursuing a doctorate in Jewish education. Jewish educators need the tools to help them analyze, reflect and adapt to meet new challenges and goals, she says.

Cleveland has been able to make strides in educating its teachers in large part because of the College, one of only five community colleges of Jewish studies in the country, says Schachter. Cleveland is the smallest city to host such a college.

Rabbi Rob Toren, JECC director of educational planning, works with professionals and lay people to identify gaps, holes and inadequacies in the community's long-term educational goals. At any one time, Toren has several studies running on aspects of Jewish education here. These studies can include observations, questionnaires and focus groups. But it is very difficult, he admits, to find out if efforts to improve the teaching profession are making a difference in the classroom.

Toren is also a staff member overseeing the Task Force on Family Education. Family education, according to the Continuity Commission report, "reinforce(s) the family's role as the primary transmitter of Jewish values and practices ... In order for parents to model and represent Jewish values and atti-

tudes adequately, they often need more tools and skills than their own childhood Jewish education provided them."

Cleveland's concentration on family education "seems to have made a difference in a lot of congregations and families," says Toren. He cites the fact that rabbis have more relationships with families, the increase in family programming, and the success of the family-education-oriented Fellows program as examples.

But between Nintendo, ballet and sports teams ... "we're still competing for students' attention," says Toren.

He would like to move forward with a study of high-school-level Jewish education. "That is at a crisis level," he admits.

Toren believes this community is leading the pack in the effort to improve Jewish educators and Jewish education, but he too thinks it has a long way to go. And some of the change, he says, must be global.

"Our educational system is only as good as our Jewish community," he says philosophically. "And the American Jewish community is in trouble."

"Effective Jewish education is not going to guarantee continuity, but without it we don't have a chance."



Kyla Epstein (playing guitar), Anshe Chesed-Fairmount Temple religious school director, and Howard Creed of the retreat staff, lead song session at sixth-grade retreat earlier this year.

Creating qualified educators for congregational schools

It isn't easy finding qualified men and women to teach in religious school today, admits Loree Resnik, executive director of Suburban Temple, as well as principal of the congregation's religious school.

In the past, many women did not work and welcomed the opportunity to get out of the house and teach a few hours a week. Today, when trying to attract teachers, "you are looking at somebody who probably has a job five days a week and asking (that individual) to work some more," Resnik says.

And, she adds, "If you are looking for someone who is knowledgeable both Judaically and pedagogically, there aren't too many people" to choose from.

Resnik says she has been able to find quality staff for her school this year, "but it has been difficult." Part of the problem, she explains, is "there is not enough income to make it a career."

This is where the Fellows program has been helpful to Suburban, says Resnik, who is also chairman of the Jewish Educators Council, a forum where educational directors and heads of agencies involved in education address educational issues.

After an extensive application process, Suburban was assigned a graduate of the Fellows program, Lisa Bales, on a part-time basis.

The Fellow has planned family education programs, worked on re-evaluation of the religious school's *tefillah* (prayer) curriculum and Sunday morning worship experience, served as advisor to the student leadership council and as a mentor to first- and second-year teachers.

"It is working out absolutely wonderfully for us," Resnik says. "She has added much to our school and to our programs."

Resnik believes funding the positions is "a valuable use" of community resources. However, if the program funding dries up, the congregation could not continue to support the extra staff person. "We would have to do without it," Resnik says.

Additional dollars from the Fund for the Jewish Future and expanded in-service programs for teachers have been a boon to both congregational and day schools here, says Resnik. Her congregation has benefited from such programs as the Institutional Stipend, Congrega-

tion Enrichment Fund, Retreat Institute and Project Curriculum Renewal.

Cleveland is a model city, says Resnik, who meets educators at conferences in many U.S. cities. "We are the envy of educators and administrators of congregations around the country."

Anshe Chesed-Fairmount Temple religious school director Kyla Epstein is responsible for the Jewish education of over 800 children. Epstein and her staff have taken advantage of many growth programs through the Jewish Education Center of Cleveland and the Cleveland College of Jewish Studies. At least two members of her staff are working toward degrees through the personal growth program. Staff members

It isn't easy finding qualified men and women to teach in religious school today.

are required to participate in continuing education programs and many are taking them through Jewish Educators Service Program and the College. Two members of the administrative staff are participating in the Executive Educators Program.

All faculty members are required to participate in teacher in-service training.

"A commitment of my faculty to Talmud Torah acts as a model. They are concerned about their personal and professional growth," says Epstein. "It takes them out of the realm of being just a Sunday School teacher."

The congregation also has a graduate of the Fellows program, Nancy Lurie, as a full-time member of the staff, as well as a Fellow intern, Mark Davidson. Epstein is pleased that her congregation was chosen to help train young Jewish educators. "We provide an opportunity for these people to get dirty up to the elbow in Jewish education," she explains.

Epstein sees in the city's attempts to improve the quality of Jewish educators and education "a resurgence of energy and revitalization of hope for the future because of people attempting to collaborate in ways we have not done before."

— M.S.O.

SURVEY FINDS JEWISH EDUCATORS ARE COMMITTED, BUT NOT TRAINED FOR FIELD

By Larry Yudelson

NEW YORK, Nov. 8 (JTA) -- Finally, some good news about the state of Jewish education: Most teachers in Hebrew schools, day schools and Jewish preschools see their job as a career, even if they are only working part-time.

That is one finding of a study, conducted by the Council of Initiatives of Jewish Education, based on questionnaires filled out by more than 80 percent of the Jewish educators in Atlanta, Baltimore and Milwaukee.

The study also found, however, that only a small percentage of those teachers had any formal training as Jewish educators.

"This goes part of the way to explain why people's supplementary (Hebrew school) experience was the way it was," said Alan Hoffman, executive director of CIJE.

Taken together, Hoffman insists the twin findings "offer a huge opportunity for the Jewish community.

"You have teachers in classrooms for whom investment in their professional backgrounds, both as educators and as Jews, will have immediate payoff," he said.

Currently, according to the survey, day school teachers receive only a sixth the amount of continuing education as Wisconsin mandates for public school teachers.

Most of the supplementary school teachers have had little or no Jewish education since their Bar or Bat Mitzvah. And the majority of preschool educators had no more than one day a week of Jewish education as children.

In the three cities surveyed, discussion has already begun on what to do in light of the data. One emerging possibility is the creation of master's degree programs in Jewish education in communities which now lack them.

Such moves toward professionalizing Jewish education will be boosted by the survey, which dispels an image of Jewish educators as transient.

The survey found that two-thirds of the educators had been teaching for more than five years. Even among part-time teachers, more than half consider Jewish education their profession. Only 7 percent are Israeli, dispelling another common myth about these educators.

But only 31 percent of the teachers had been trained in Jewish studies, and just more than half had professional education training. A third had training in neither field.

The 983 teachers surveyed, 84 percent of whom were women, were almost evenly divided between day school, supplementary school, and preschool teachers.

The survey was conducted by Adam Gamoran, professor of sociology and educational policy studies at the University of Wisconsin, Madison, and Ellen Goldring, professor of educational leadership and associate dean of Peabody College of Education, Vanderbilt University.

The survey was undertaken as part of CIJE's Lead Communities Project, which aimed to use the Jewish educational systems in the three communities as laboratories for revamping Jewish education.

Hoffman of CIJE believes that the results can be generalized across North America, noting the similarity of the results in the different cities -- as well their similarities to previous studies of Jewish teachers in Miami and Los Angeles.

Improving teacher training has been a central mandate for CIJE, which was created in 1990 as an outgrowth of the Commission on Jewish Education in North America.

Headed by Morton Mandel, a billionaire Cleveland industrialist and former president of the Council of Jewish Federations, the commission had warned in its final report of "a shortage of well-trained and dedicated educators for every phase of Jewish education."

The new survey will be officially released at the General Assembly of the Council of Jewish Federations, being held in Denver next week.

Mandel, whose foundation largely funds CIJE, will be joined in presenting the survey by the researchers and by Israeli Minister of Education Amnon Rubinstein.

CIJE officials hope that against the backdrop of continuing concerns over Jewish continuity in America, and the endorsement of that agenda by Israeli officials, the time has come for American Jews to turn their Jewish educational system around.

"It's a very involved process; we have to be patient," said Louise Stein, co-chair of Milwaukee's Lead Community Project. "But there's enthusiasm in Milwaukee."

She said her community is looking into creating a master's degree in Jewish education.

Among the suggestions, she said, is a long-distance program with the Cleveland College of Jewish Studies, or for the University of Madison to offer such a program, using its education and Jewish studies faculties.

Rita Wiseman, principal of Baltimore's Beth Tfiloh Hebrew School, agrees that training makes a difference in the caliber of teachers.

"You can only impart as much knowledge as you have," said Wiseman, who taught Hebrew school for 25 years before becoming principal this year.

Wiseman, who has a degree from Yeshiva University's Stern College, has taken both education and Jewish studies courses throughout the years, and is now enrolled in a master's program in Jewish education at the Baltimore Hebrew University.

While supplementary school teachers are less likely to have general education training than their day school or preschool counterparts, nonetheless 41 percent have a university degree in education, and a further 5 percent a degree from a teachers institute.

Sixty-two percent of preschool teachers, and 60 percent of day school educators, have a degree in education.

But if Jewish educators start off with a degree, they can expect little professional support for their continuing education.

The officials at CIJE say that one-shot workshops are not the solution.

"The worst thing that would happen is for people to respond to the data and say, 'We had X amounts of episodic training opportunities; we will now make it X plus 50 percent,'" said Hoffman.

"One has to target specific populations and think of systematic training that has norms and standards built into it," he said.

One finding that particularly disturbed the CIJE researchers was the clear gap in Jewish background among the preschool teachers.

Since Jewish preschool education is being hailed as a great way of getting parents involved in the Jewish community, the findings indicate that an opportunity is being squandered.

"Parents of young children will send their kids to Jewish settings, not only because they're Jewish, but because they have heard the best early childhood program happens to be in the synagogue down my street," explained Barry Holtz, senior education officer at CIJE.

But the goal of turning the Jewish preschools into a "holistic Jewish education" runs up against the fact that more than half the preschool educators had no Jewish education after age 13.

Fully 10 percent were not Jewish, with that figure 21 percent in one of the three communities.

For Hoffman, this is one more reason for the Jewish community to take to heart the powerful lesson that has emerged from the field of general teacher education in the last decade: "If one invests in teachers, that pays very high dividends.

"That means investing in their self-image, compensation, and thinking through their role in the community, but it also means investing in their training and their upgrading," said Hoffman.

"We think the North American Jewish community ought to be galvanized by this."

SURVEY FINDS JEWISH EDUCATORS ARE COMMITTED, BUT NOT TRAINED FOR FIELD By Larry Yudelson

NEW YORK, Nov. 8 (JTA) -- Finally, some good news about the state of Jewish education: Most teachers in Hebrew schools, day schools and Jewish preschools see their job as a career, even if they are only working part-time.

That is one finding of a study, conducted by the Council for Initiatives in Jewish Education, based on questionnaires filled out by more than 80 percent of the Jewish educators in Atlanta, Baltimore and Milwaukee.

The study also found, however, that only a small percentage of those teachers had any formal training as Jewish educators.

"This goes part of the way to explain why people's supplementary (Hebrew school) experience was the way it was," said Alan Hoffman, executive director of CIJE.

Taken together, Hoffman insists the twin findings "offer a huge opportunity for the Jewish community.

"You have teachers in classrooms for whom investment in their professional backgrounds, both as educators and as Jews, will have immediate payoff," he said.

Currently, according to the survey, day school teachers receive only a sixth the amount of continuing education as Wisconsin mandates for public school teachers.

Most of the supplementary school teachers have had little or no Jewish education since their Bar or Bat Mitzvah. And the majority of preschool educators had no more than one day a week of Jewish education as children.

In the three cities surveyed, discussion has already begun on what to do in light of the data. One emerging possibility is the creation of master's degree programs in Jewish education in communities which now lack them.

Such moves toward professionalizing Jewish education will be boosted by the survey, which dispels an image of Jewish educators as transient.

Less Than A Third Trained In Jewish Studies

The survey found that two-thirds of the educators had been teaching for more than five years. Even among part-time teachers, more than half consider Jewish education their profession. Only 7 percent are Israeli, dispelling another common myth about these educators.

But only 31 percent of the teachers had been trained in Jewish studies, and just more than half had professional education training. A third had training in neither field.

The 983 teachers surveyed, 84 percent of whom were women, were almost evenly divided between day school, supplementary school, and preschool teachers.

The survey was conducted by Adam Gamoran, professor of sociology and educational policy studies at the University of Wisconsin, Madison, and Ellen Goldring, professor of educational leadership and associate dean of Peabody College of Education, Vanderbilt University.

The survey was undertaken as part of CIJE's Lead Communities Project, which aimed to use the Jewish educational systems in the three communities as laboratories for revamping Jewish education. Hoffman believes that the results can

be generalized across North America, noting the similarity of the results in the different cities -- as well as their similarities to previous studies of Jewish teachers in Miami and Los Angeles.

Improving teacher training has been a central mandate for CIJE, which was created in 1990 as an outgrowth of the Commission on Jewish Education in North America.

Headed by Morton Mandel, a billionaire Cleveland industrialist and former president of the Council of Jewish Federations, the commission had warned in its final report of "a shortage of well-trained and dedicated educators for every phase of Jewish education."

The new survey will be officially released at the General Assembly of the Council of Jewish Federations, being held in Denver next week.

Mandel, whose foundation largely funds CIJE, will present the survey along with the researchers and Israeli Education Minister Amnon Rubinstein.

CIJE officials hope that against the backdrop of continuing concerns over Jewish continuity in America, and the endorsement of that agenda by Israeli officials, the time has come for American Jews to turn their Jewish educational system around.

Rita Wiseman, principal of Baltimore's Beth Tfiloh Hebrew School, agrees that training makes a difference in the caliber of teachers.

One-Shot Workshops Not The Solution

"You can only impart as much knowledge as you have," said Wiseman, who taught Hebrew school for 25 years before becoming principal this year.

While supplementary school teachers are less likely to have general education training than their day school or preschool counterparts, nonetheless 41 percent have a university degree in education.

Sixty-two percent of preschool teachers, and 60 percent of day school educators, have a degree in education.

But if Jewish educators start off with a degree, they can expect little professional support for their continuing education.

The officials at CIJE say that one-shot workshops are not the solution.

"One has to target specific populations and think of systematic training that has norms and standards built into it," said Hoffman.

One finding that particularly disturbed the CIJE researchers was the clear gap in Jewish background among the preschool teachers.

Since Jewish preschool education is being hailed as a great way of getting parents involved in the Jewish community, the findings indicate that an opportunity is being squandered.

"Parents of young children will send their kids to Jewish settings not only because they're Jewish but because they have heard the best early childhood program happens to be in the synagogue down my street," explained Barry Holtz, senior education officer at CIJE.

But the goal of turning the Jewish preschools into a "holistic Jewish education" runs up against the fact that more than half the preschool educators had no Jewish education after age 13.

For Hoffman, this is one more reason for the Jewish community to take to heart the powerful lesson that "if one invests in teachers, that pays very high dividends."

Post-It Fax Note	7671	Date	# of pages
To	NESSA	From	
Co./Dept.		Co.	
Phone #		Phone #	
Fax #		Fax #	

Special Edition**CJF GENERAL ASSEMBLY****November 1994****Stung by Democratic debacle,
Jews fear for domestic agenda***By Matthew Dorf*

WASHINGTON (JTA) — Stung by the Democratic debacle in this week's elections, many Jews find themselves grappling with the rightward tidal wave that has swept the country.

For many of the defining issues of American Jewry, an unclear and uncharted path lies ahead in the wake of widespread Democratic losses across the nation.

While Jewish Republicans rejoiced and some voiced little worry, others sounded a dire warning.

"The entire domestic agenda is clearly in trouble," said Jerome Chanes, co-director for domestic concerns at the National Jewish Community Relations Advisory Council, an umbrella organization.

With new Republican majorities in both the House of Representatives and the Senate, Jewish activists across the political spectrum predict a tumultuous time for Jewish domestic concerns on Capitol Hill beginning in January.

Faced with the loss of many longtime supporters of Israel and other Jewish causes — including nine Jewish lawmakers — many in the Jewish community have already begun to re-evaluate strategies and legislative priorities for the coming year.

The 104th Congress that was elected Tuesday will include a total of nine Jewish senators and 23 Jewish representatives, down from 10 senators and 31 representatives in the current legislature.

Much of how the Jewish community reacts to the altered balance of power in Washington depends on the level of cooperation that Republicans strike with the Clinton administration, analysts say.

American Jews, who vote overwhelmingly Democratic, and Jewish groups, which tend to have a liberal bent, basked in the past two years of Democratic rule.

'Volcanic eruption of anger'

Organizations were generally more concerned with shaping good legislation than opposing what they saw as harmful initiatives.

Jewish organizations supported much of the recent congressional domestic agenda, including abortion rights legislation, the Family and Medical Leave Act, and the Religious Freedom Restoration Act. They also supported Clinton's goal of universal health care coverage and welfare reform.

But now many activists fear a new role will emerge for Jewish groups as the Republican majority launches more conservative initiatives, such as school prayer and budget cuts that could harm social programs.

Democrats painted the loss that spanned all ideological, geographic and social barriers as a "catastrophe."

Republicans picked up eight seats in the Senate assuring the GOP its first majority since 1986. On the other side of the Hill, Republicans captured a majority in the House for the first time in 40 years.

Democratic consultant Mark Mellman called the elec-

JEWS IN THE 104th CONGRESS**Senate**

Barbara Boxer (D-Calif.)
Russell Feingold (D-Wis.)
Dianne Feinstein (D-Calif.)
Herb Kohl (D-Wis.)
Frank Lautenberg (D-N.J.)

Carl Levin (D-Mich.)
Joseph Lieberman (D-Conn.)
Arlen Specter (R-Pa.)
Paul Wellstone (D-Minn.)

*was not up for re-election

House of Representatives

Gary Ackerman (D-N.Y.)
Anthony Beilenson (D-Calif.)
Howard Berman (D-Calif.)
Benjamin Cardin (D-Md.)
Peter Deutsch (D-Fla.)
Eliot Engel (D-N.Y.)
Bob Filner (D-Calif.)
Jon Fox (R-Pa.)
Barney Frank (D-Mass.)
Martin Frost (D-Texas)
Benjamin Gilman (R-N.Y.)
Tom Lantos (D-Calif.)

Sander Levin (D-Mich.)
Nita Lowey (D-N.Y.)
Jerrold Nadler (D-N.Y.)
Bernard Sanders (I-Vt.)
Steven Schiff (R-N.M.)
Charles Schumer (D-N.Y.)
Norman Sisisky (D-Va.)
Henry Waxman (D-Calif.)
Ron Wyden (D-Ore.)
Sidney Yates (D-Ill.)
Dick Zimmer (R-N.J.)

*first time in office

Note: Returns showed Rep. Sam Gejdenson (D-Conn.) with a slight lead over his opponent, but final results were pending a vote recount.

tion "a volcanic eruption of anger" by voters, who were "anxious about the economic status and crisis of values."

Voters "are totally distrustful of government," he said.

"We're going to see a much smaller, but rather unified, Democratic Party, because if they don't hang together, they will hang separately," Mellman said.

A somber Steve Gutow, executive director of the National Jewish Democratic Council, blamed not only the White House but all Democratic organizations, which, he said, "didn't do a good job selling changes."

Still, he added, "the president has to learn to express himself and not be all over the map."

'Get on board or be left outside'

In contrast, a jubilant Matthew Brooks, executive director of the National Jewish Coalition, a Republican group, hailed the election as the "most important of the century for Republicans."

Brooks said the next few weeks will be critical for the Jewish community.

"The Jewish community will lose influence if it does not start to support the Republican Party," Brooks said. "There's a choice — to get on board or be left outside."

Some on the Washington Jewish scene agreed.

"There is no reason to believe that the Jewish political agenda will not be advanced," said Abba Cohen, Washington director of the fervently Orthodox Agudath Israel.

Noting that the Jewish community "is not a monolithic community," Cohen said, "There are differing positions on a wide range of issues, and I believe the Jewish community can find allies in both political parties."

However, Jewish organizations that have traditionally sided with Democrats in many legislative battles are

unlikely to heed Brooks' advice and alter their domestic agenda.

Many painted a bleak picture for the new Congress.

"There will be efforts to undo much of the social legislation the Jewish community has been key on in the past 40 years," said Rabbi David Saperstein, director of the Religious Action Center for Reform Judaism.

"Clearly we will have to fight defensive battles to stop bad legislation," the rabbi said.

But Saperstein remained optimistic that bipartisan coalitions could be forged. He recalled the Reagan years when landmark civil rights legislation passed.

Nonetheless, Saperstein predicted, "this is likely to be the toughest Congress on domestic and constitutional issues I've faced in my 20 years as a Jewish representative in Washington."

Democratic activists scored the election as a major victory for the religious right.

Perhaps the most important challenge to the Jewish community, observers say, will center around prayer in public schools.

With the new conservative Congress likely to consider an amendment to the Constitution to allow prayer in school, many Jewish analysts predict that major battles over the issue lie ahead.

Some Jews, including many in the Orthodox community, support issues such as school prayer and school vouchers for private school education.

But the majority of Jews have traditionally felt that school prayer crosses the line separating church and state.

A 'Troubled Road'?

"There's a real danger that a constitutional amendment will be introduced and there's a real possibility of passage," NJCRAC's Chanes said, adding, "This Congress poses a troubled road."

Gutow of the National Jewish Democratic Council believes that "the Christian Coalition is going to claim — and rightfully in many cases — that it had a significant impact in the election."

As a result, he said, "we're going to see an attempt to promote their agenda."

But Brooks countered, saying that he guaranteed that there is nothing to fear about the Christian Coalition.

"There are going to be those who continue to play on the fears of the Jewish community, but we're going to see that it's nothing more than politicians playing with emotions," Brooks said.

"We're not going to see the Christianization of America or prayer in schools," he said. "That's people trying to drive a wedge between the Jewish community" and the Republican Party.

Despite the dire predictions for domestic Jewish interests, the picture on the pro-Israel front looks brighter, according to Jewish activists.

The American-Israel relationship and Israel's \$3 billion in foreign aid are not threatened by the new Congress, the activists suggest.

The turnover "does not pose a threat to Israel," said Steven Grossman, president of the American Israel Public Affairs Committee, the pro-Israel lobby.

"I'm very upbeat about the prospects for the pro-Israel cause and the American-Israel relationship," he said.

"From past bipartisan support, it's clear that the pro-

Israel community has the support of the Republican leadership," he said.

Ever since the high turnover in Congress, AIPAC has continued a massive grass-roots campaign to educate lawmakers and candidates alike on the pro-Israel agenda.

Despite dire predictions for foreign aid in the last Congress, both the Senate and House passed Israel's \$3 billion aid package by record margins this year.

Some Friends Were Defeated

As pro-Israel activists prepare to forge new alliances, some stalwart friends of Israel went down to defeat election night.

On the Senate side, all the Jews up for re-election managed to stave off sometimes tough competition. With the retirement of Sen. Howard Metzenbaum (D-Ohio), the 104th Congress will have nine Jews in the Senate, one less than the minyan that made up the last Senate.

Sen. Frank Lautenberg (D-N.J.), one of the most vulnerable incumbents going into the election, will return to the Senate for a third term. The Jewish senator narrowly defeated N.J. Assembly Speaker Chuck Haytaian.

Another Jewish incumbent, Dianne Feinstein (D-Calif.), also edged out her challenger Michael Huffington in a race so close that results were not final until Wednesday morning.

When the dust settled, voters also had returned Joseph Lieberman (D-Conn.) and Herb Kohl (D-Wisc.) to the Senate.

But the major news from the Senate will be the shift from the Democrats to the Republicans in leadership positions and chairs of committees. Bob Dole (R-Kan.) will become majority leader.

Most notably from the pro-Israel perspective, Sen. Jesse Helms (R-N.C.) will chair the Foreign Relations Committee. Helms, an archconservative criticized by many in the Jewish community for his domestic agenda, has nonetheless been supportive of Israel in recent years.

Mark Hatfield (R-Ore.) will take over the Senate Appropriations Committee, a position he held when the Republicans controlled the Senate in the 1980s. The Appropriations Committee and its Subcommittee on Foreign Operations, which will be chaired by Mitch McConnell (R-Ky.), is responsible for foreign aid.

Another closely watched Senate race saw incumbent Chuck Robb (D-Va.) defeat Republican Oliver North, a religious right-backed candidate who suffered voter backlash because of his role in the Iran-Contra scandal.

Other key congressional races across the country held a mixed bag for Jewish incumbents.

Voters returned freshman Nita Lowey (D-N.Y.) and Martin Frost (D-Texas) to the House.

But several other Jews — freshmen and veterans alike — lost. Among the list is freshman Marjorie Margolies-Mezvinsky (D-Pa.), who lost to Jon Fox, a Jewish Republican.

Fox is believed to be the only new Jewish member to join the 104th Congress.

Other Jewish members who lost their seats include freshmen Eric Fingerhut (D-Ohio); Dan Hamburg (D-Calif.); Jane Harman, (D-Calif.); Herb Klein (D-N.J.); David Levy (R-N.Y.) and Lynn Schenk (D-Calif.).

Dan Glickman (D-Kan.), a veteran Jewish member, was ousted by his constituents.

As of press time, Sam Gejdenson (D-Conn.), was leading by 400 votes in a race still too close to call. □

Jewish community starting to consider needs of neglected singles population

By Debra Nussbaum Cohen

NEW YORK (JTA) — Long neglected and underserved, Jewish singles are slowly beginning to garner the attention of the organized Jewish community.

There are well over half-a-million single Jews in the United States ages 18 to 40, according to the 1990 National Jewish Population Study.

As the organized Jewish world continues its focus on promoting continuity, it has begun to realize that the decisions these singles make about marriage partners and involvement in the Jewish community will, in large measure, shape the future of American Jewish life.

Yet singles say that the only time they hear from the organized Jewish community is when they are being solicited for a contribution, and that it is clear that their needs are not considered much of a priority.

But Jewish communal organizations are now beginning to consider how to better service this population.

"With our renewed commitment to college youth, and to an ongoing connection with young adults, it's in the interests of the community to devote more effort to relating to this population," said Joan Strauss, associate director for community planning at the Council of Jewish Federations.

"It's our hope that (the community) will. We see some development of programs and hope there will be more," she said. One session at the CJF General Assembly will look at the issue of addressing young adults.

And two new reports take a look at the Jewish communal services available to singles and make recommendations for improving what some concede is a dismal lack of attention to this population.

In cities like New York and San Francisco, there is a wealth of Jewish activity available, much of it not specifically targeting singles. But in the vast stretch of America that lies in between, especially in smaller and mid-sized cities, there are few places for unmarried Jews to meet.

"We haven't yet as a community put a lot of energy into what we're doing with the young singles population," said one senior federation official, who spoke on condition of anonymity.

Beginning to attract greater attention

It is a sizable population — estimated to number 563,000 — with idiosyncratic and sometimes contradictory needs, which makes it difficult to serve.

"In general the federations have had difficulty seeing this group — they're not big givers for the most part and they're not clients," said the senior federation executive.

The North American Commission on Jewish Identity and Continuity, convened by CJF at last year's General Assembly, has a working group looking at the task of "engaging diverse populations," including singles.

"It's clearly an area beginning to attract greater attention in the mainstream, but at this point the commission doesn't have much to contribute," said Jonathan Woocher, commission staff coordinator.

One of the new reports was prepared by CJF, under Strauss' direction. Called "Selected Services to Jewish Singles," it is an overview of how various federations serve the population.

Existing efforts tend to be modest, according to the

CJF report. They typically include a federation funding a part-time coordinator of community singles events which are run by other agencies, or a young leadership section which holds fund-raising events.

Singles who were interviewed for the report listed as obstacles to involvement high synagogue and Jewish community center fees, a lack of programs, insufficient federation leadership opportunities and a generally negative attitude of the mainstream Jewish community towards singles.

The other new report, "Promoting Jewish Intramarriage Through Increased Social Interaction," is an in-depth look at the situation in Cleveland, home to the Immerman family foundation, which commissioned the research. The survey was conducted as a series of interviews and focus groups by the New York City-based Jewish Community Centers Association Research Center.

Cleveland demographer Ann Schorr, a consultant to the project, found the city has about 6,600 Jewish young single people ages 20 to 40, half of whom are under 30, and that they have high levels of Jewish identification.

Yet in interviews, Cleveland's young Jewish singles indicated a significant willingness to date and marry non-Jews.

More than half of Cleveland's Jewish singles, 55 percent, will date non-Jews, although they prefer to date Jews, the survey found.

'Vicious Circles'

The research revealed a number of paradoxes the report terms "vicious circles":

- Cleveland's Jewish singles think highly of the city's organized Jewish structures but are very critical of them for ignoring their unique needs and not involving them in the decision-making processes.

- They want more opportunities to meet people but are leery of programs obviously designed to help them meet people.

- They prefer to meet and marry other Jews but do not want to work too hard at it.

- They express pride in their Jewishness but are anxious about appearing "too Jewish" or "religious."

- They want sophisticated programs and sources of information but are very sensitive to price.

The solution, according to Edward Kagen, co-author of the report and director of the JCCA's research center, is for Jewish organizations to get out of the "singles business" and target programs to all young adults.

Unmarried Jews are more enthusiastic about events that tie into their interests — like skiing, theater, sailing and investing — than any specially designed for singles.

Efforts to reach young adults through a community's agencies and synagogues should be coordinated by an independent entity whose sole business is servicing this population, according to the Immerman report.

The report also suggests putting together a "package membership" which would, for one fee and a finite length of time, allow a single Jew to belong to one or more synagogues, the Jewish community center and other Jewish community groups.

Montreal is one city that has successfully recast its efforts to attract and retain young Jewish adults. Its program, ProMontreal, has a social interaction committee, composed of 14 young adult leadership groups which have sponsored popular social events attracting as many as 1,700 Jews, mostly singles, ages 18 to 34. □

A Sampling of Recent JTA Reports:

WASHINGTON — Conventional wisdom has U.S. Sens. Bob Dole (R-Kan.) and Phil Gramm (R-Texas), former Defense Secretary Richard Cheney and former Congressman Jack Kemp among the likely front-runners in the race for the 1996 Republican presidential nomination. Yet the first formal entrant into the race may just be U.S. Sen. Arlen Specter (R-Pa.), the U.S. Senate's only Jewish Republican. . .

BONN — They say that the death squads of Izz a-Din al-Kassam, the military branch of the Islamic fundamentalist Hamas movement, number only several dozen. But that seems to be all they need to pose a serious threat to the Middle East peace process. Despite their small numbers, much of Hamas' strength derives from the fact that thousands of Palestinians support them — many of whom do not even know what the inside of a mosque looks like. . .

UNITED NATIONS — If Russian ultranationalist Vladimir Zhirinovskiy was hoping his current trip to America would clean up his image as a potential dictator and anti-Semite, he failed. At a news conference here, he called Jews a negative influence on Russia, blaming them for the Bolshevik revolution, the breakup of the strong Soviet state and criminal enterprises in his country. He then renounced anti-Semitism. . .

NEW YORK — Finally, some good news about the state of Jewish education: Most teachers in Hebrew schools, day schools and Jewish preschools see their job as a career, even if they are only working part-time. That is one finding of a study, conducted by the Council of Initiatives of Jewish Education, based on questionnaires filled out by more than 80 percent of the Jewish educators in Atlanta, Baltimore and Milwaukee. The study also found, however, that only a small percentage of those teachers had any formal training as Jewish educators. . .

CASABLANCA, Morocco — The measure of the success of this week's conference on economic cooperation in the Middle East, according to the governor of the Bank of Israel, Jacob Frenkel, is "not the number of projects agreed on, but the number of business cards exchanged." By that measure, the sumptuous summit held this week at the royal palace of King Hassan II in the heart of Casablanca was a roaring success. The 2,000-odd businessmen and 500 additional ministers and senior officials from 65 countries wandered through the glittering halls and lavish meeting rooms, their pockets stuffed with newly exchanged business cards. . .

JERUSALEM — Gabi Hakim has a butcher shop on Sokolov Street in downtown Holon, where he sells spicy kubbeh and other Arab specialties, along with more standard Israeli fare. Hakim is one of the approximately 1,260 Syrian Jews brought here from New York since April 1992, in a secret operation of the Jewish Agency for Israel. Most of the families have already bought apartments with subsidized mortgages and settled in Holon and Bat Yam, small cities near Tel Aviv. The Israeli government recently lifted the censorship on the quiet but systematic exodus of 3,800 Jews from Syria since 1992. . .

GOMA, Zaire — In the middle of the Kibumba refugee camp here, Dr. Rick Hodes, a slim American doctor wearing a yarmulke and a light-blue windbreaker, can be seen darting in and out of the hospital tents. The rainy season has begun, adding to the misery of the 850,000 refugees who have fled the civil war in their native Rwanda in recent months, arriving in this city in eastern Zaire near the Rwandan border. The American Jewish Joint Distribution Committee has established a Jewish humanitarian presence here, opening a hospital in the Kibumba refugee camp. It is one of five camps in the Goma area that is home to 160,000 refugees, most of them children. . .

Subscribe Now!

Stay on top of the news that affects the Jewish community and Israel. Subscribe to the **JTA Daily News Bulletin** and receive it 5 days a week by fax or by mail. You will receive a complimentary subscription to the weekly **JTA Community News Reporter**.

It's easy! Just fill out this form and mail it in to the address below. Or call our subscription hotline at **212-643-1890**.

Name

Address

Phone

- ☐ By Mail
☐ By Fax

Send this form to: **Jewish Telegraphic Agency**
330 Seventh Avenue, 11th Floor
New York, NY 10001

Dedicated Jewish educators need training

CJIE: JTA
FEATURE

By LARRY YUDELSON

Finally, some good news about the state of Jewish education: most teachers in supplementary schools, day schools and preschools see their job as a career, even if they are only working part-time.

That is one finding of a study, conducted by the Council of Initiatives of Jewish Education (CIJE), based on questionnaires filled out by more than 80 percent of the Jewish educators in Atlanta, Baltimore and Milwaukee.

The study also found, however, that only a small percentage of the teachers had any formal training as Jewish educators.

"This goes part of the way to explain why people's supplementary [Hebrew school] experience was the way it was," said Alan Hoffman, the council's executive director.

Hoffman insists that the twin findings "offer a huge opportunity for the Jewish community."

"You have teachers in classrooms for whom investment in their professional backgrounds, both as educators and as Jews, will have immediate payoff," he said.

According to the survey, day-school teachers receive only one-sixth of the continuing education Wisconsin mandates for public-school teachers.

Most of the supplementary-school teachers have had little or no Jewish education since their bar or bat mitzva. And the majority of preschool educators had no more than one day a week of Jewish education as children.



Morton Mandel

In the three cities surveyed, discussion has already begun on what to do in light of the data. One emerging possibility is to create master's degree programs in Jewish education in communities that now lack them.

Such moves toward professionalizing Jewish education will be boosted by the survey, which dispels an image of Jewish educators as transient.

The survey found that two-thirds of the educators had been teaching for more than five years. More than half of even the part-time teachers consider Jewish education their profession. And only 7 percent are Israeli, dispelling another common myth about the educators.

But only 31 percent of the teachers had been trained in Jewish studies, and just more than half had professional education training. A third had no training in either field.

The 983 teachers surveyed, 84

percent of whom were women, were almost evenly divided between day-school, supplementary-school and preschool teachers.

The survey was conducted by Adam Gamoran, professor of sociology and educational policy studies at the University of Wisconsin, Madison, and Ellen Goldring, professor of educational leadership and associate dean of Peabody College of Education, Vanderbilt University.

The survey was undertaken as part of CIJE's Lead Communities Project, which aimed to use the Jewish educational systems in the three communities as laboratories for revamping Jewish education.

Hoffman of CIJE believes that the results can be generalized across North America, noting the similarity of results in the different cities—as well their similarities to previous studies of Jewish teachers in Miami and Los Angeles.

Improving teacher training has been a central mandate for CIJE, which was created in 1990 as an outgrowth of the Commission on Jewish Education in North America.

Headed by Morton Mandel, a billionaire Cleveland industrialist and former president of the Council of Jewish Federations, the commission had warned in its final report of "a shortage of well-trained and dedicated educators for every phase of Jewish education."

The new survey will be officially released at the General Assembly of the Council of Jewish Federations,

Continued on Page 20

Mandel

Continued from Page 3

being held in Denver next week.

Mandel, whose foundation largely funds CIJE, will be joined in presenting the survey by the researchers and by Israeli Minister of Education Amnon Rubinstein.

CIJE officials hope that against the backdrop of continuing concerns over Jewish continuity in America, and the endorsement of that agenda by Israeli officials, American Jews will turn their Jewish educational system around.

"It's a very involved process; we have to be patient," said Louise Stein, co-chair of Milwaukee's Lead Community Project. "But there's enthusiasm in Milwaukee."

She said her community is looking into creating a master's degree in Jewish education.

Among the suggestions, she said, is a long-distance program with the Cleveland College of Jewish Studies, or a program at the University of Madison under its education and Jewish studies faculties.

Rita Wiseman, principal of Baltimore's Beth Tfiloh Hebrew School, agrees that training makes a difference in the caliber of teachers.

"You can only impart as much knowledge as you have," said Wiseman, who taught Hebrew school for 25 years before becoming

principal this year.

Wiseman, who has a degree from Yeshiva University's Stern College, has taken both education and Jewish studies courses throughout the years, and is now enrolled in a master's program in Jewish education at the Baltimore Hebrew University.

While supplementary-school teachers are less likely to have general education training than their day- or preschool counterparts, 41 percent nonetheless have a university degree in education, and a further 5 percent a degree from a teachers' institute.

Sixty-two percent of preschool teachers, and 60 percent of day-school educators, have a degree in education.

But if Jewish educators start off with a degree, they can expect little professional support for their continuing education.

CIJE officials say that one-shot workshops are not the solution.

"The worst thing that would happen is for people to respond to the data, and say, 'We had X amounts of episodic training opportunities; we will now make it X plus 50 percent,'" said Hoffman.

"One has to target specific populations and think of systematic training that has norms and standards built into it," he said.

One particularly disturbing finding for CIJE researchers was the clear gap in Jewish background among the preschool teachers.

Since Jewish preschool education is being hailed as a great way of getting parents involved in the Jewish community, the findings indicate that an opportunity is being squandered.

"Parents of young children will send their kids to Jewish settings, not only because they're Jewish, but because they have heard the best early childhood program happens to be in the synagogue down my street," explained Barry Holtz, senior education officer at CIJE.

But the goal of turning the Jewish preschools into a "holistic Jewish education" runs up against the fact that more than half the preschool educators had no Jewish education after age 13.

What's more, 10 percent were not Jewish, a figure that reached 21 percent in one of the three communities.

For Hoffman, this is one more reason for the Jewish community to take to heart the powerful lesson that has emerged from the field of general teacher education in the last decade: "If one invests in teachers, that pays very high dividends."

"That means investing in their self-image and compensation, and thinking through their role in the community, but it also means investing in their training and their upgrading," said Hoffman.

"We think the North American Jewish community ought to be galvanized by this."

Jewish Telegraphic Agency

Baltimore

BALTIMORE JEWISH TIMES

NOVEMBER 11, 1994

Jewish Education Survey

Study finds teachers in Jewish schools dedicated but undertrained.

LISA S. GOLDBERG STAFF REPORTER

Results from a survey of teachers in Baltimore's Jewish schools show that while they are highly committed to Jewish education, they are often poorly compensated and undertrained.

The study, which was presented Wednesday to the board of directors of the Associated Jewish Community Federation of Baltimore, was prepared under the auspices of the New York-based Council of Initiatives in Jewish Education.

Baltimore, along with Atlanta and Milwaukee, agreed to participate in the study as one of the CIJE's three "Lead Communities," or model communities for Jewish education.

Among the findings of the survey were that of Baltimore's 575 Judaic studies teachers, only 23 percent have higher education training in Jewish subjects and education.

In an interview with JTA, Rita Wiseman, principal of Beth Tfiloh Hebrew School, emphasized that training makes a difference in the caliber of teachers. "You can only impart as much knowledge as you have," said Ms. Wiseman, who taught Hebrew school for 25 years before becoming principal this year. Ms. Wiseman, who has a degree from Yeshiva University's Stern College, has taken both education and Jewish studies courses throughout the years, and is now enrolled in a master's program in Jewish education at the Baltimore Hebrew University.

About half of the surveyed teachers said they would like more instruction in Hebrew language and Jewish history. Teachers also said they attend only a handful of workshops every two years, with Orthodox day and pre-school teachers attending the fewest.

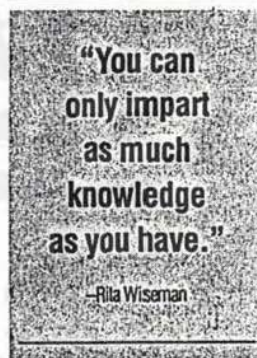
Salaries, the study found, seldom provide the main source of income for a teacher's family, although more than 50 percent said it is an important addition. And Jewish studies teachers are more often than not part-time, with 40 percent teaching less than 10 hours per week. Few receive health, pension or disability benefits, the survey stated.

The lack of benefits, the study

found, is particularly troublesome in local Orthodox day schools. Nearly 60 percent of teachers in those schools reported that their salary is the main source of the family's income, but only 34 percent were offered benefits.

And Baltimore's Jewish educators say there are few opportunities for career advancement beyond teaching, with some qualified instructors indicating that they plan to leave Jewish education for full-time employment in other areas.

"The community has to take a look at levels of compensation" and in-service training, said Chaim Botwinick, executive di-



rector of the Associated's Center for the Advancement of Jewish Education. "We have to recognize the fact that quality education personnel hold the key to effective Jewish education."

The results of the survey, he said, were not surprising.

"If anything, it validates the need to address personnel issues," he said. "The findings really address a compelling argument ... by and large, the insufficient preparation of teachers."

Dr. Botwinick said the Associated is developing focus groups with principals, rabbis and community leaders to study survey findings.

Another work group, he said, will draft a plan to address the "challenges" identified in the CIJE report by the end of the current school year. □

November 11, 1994 • INTERMOUNTAIN JEWISH NEWS •

CIJE: Jewish teacher training needed

A new in-depth study of all the Jewish educators in Atlanta, Baltimore and Milwaukee reveals that classroom teachers have far less professional background and in-service training than is commonly expected of teachers in general education. And yet the majority of teachers in day schools, supplementary schools, and pre-schools are strongly committed to Jewish education as a career.

According to the policy brief on the "Background and Professional Training of Teachers in Jewish Schools," to be released formally by the Council for Initiatives in Jewish Education (CIJE) Nov. 17 at the General Assembly in Denver, the findings offer a powerful first step in the Jewish community's continuity crisis: investment in comprehensive in-service training for current Jewish educators.

"Now every Jewish community can know where to start and what

to do," said Alan Hoffman, executive director of CIJE. "This is a major opportunity for North American Jewry."

Among the findings:

- Over 80% of the teachers surveyed lacked professional training either in education or in Judaica — or in both.

- Almost 30% of teachers in supplementary schools had on Jewish schooling after the age of 13.

- Ten percent of the teachers in Jewish pre-school programs are not Jewish; in one community, the figure is as high as 21%.

- Forty percent of Judaica teachers in day schools have neither a degree in Jewish studies nor certification as Jewish educators, yet they attend fewer than two in-service workshops a year on average. (This is one-sixth the requirement for state-licensed teachers in the state of Wisconsin, for example.)

- And yet, almost 60% of the

teachers view Jewish education as their career. Only 6% plan to seek positions outside Jewish education in the near future.

The policy brief, the first of a series based on the CIJE Study of Educators, outlines a plan for action that every North American Jewish community can undertake to improve its teaching personnel.

CIJE's chair, Morton L. Mandel, of Cleveland, Ohio, is a former president of the Council of Jewish Federations (CJF) and a leading philanthropist in the field of Jewish education.

"Although some of these statistics correspond to what we may have suspected anecdotally," said Mandel, "there are also distinct surprises. We believe that Jewish communities should be able to replicate this research method, extrapolate from these conclusions, and begin to address the personnel needs of Jewish education in a meaningful way."

FROM: Alan D. Hoffmann, 73321,1220
TO: Nessa Rapoport, 74671,3370
DATE: 11/15/94 9:53 AM

Re: clip service

Nessa,

Do you think that it is worth doing for one or two months and then seeing what this yields. We certainly would have a maximal opportunity to see what the "catch" is in this type of net during this period.

alan



NATIONAL FOUNDATION FOR JEWISH CULTURE

330 Seventh Avenue
21st Floor
New York, NY 10001
(212) 629-0500
Fax (212) 629-0508

PRESIDENT
Tom L. Freudenheim

CHAIRMAN OF THE BOARD
*Sandra G. Weiner

VICE PRESIDENTS
Maurice M. Cohen
Robert M. Frankel
Arnold C. Greenberg
James M. Horvitz
Lloyd P. Levin
Sharon Norry
Ruth Cummings Sorenson
Carol Brenning-Spinner

TREASURER
Joseph D. Hurwitz

ASSOCIATE TREASURER
I. Jerome Stern

SECRETARY
Ruth C. Fidler

EXECUTIVE DIRECTOR
Richard A. Siegel

BOARD OF DIRECTORS
Anne E. Abramson
Joan Arnow

James M. August
Madeleine Harris Berman
Pam Bernstein

*Philip Bernstein
** Theodore Bikel
Lee Bohm

Arthur Brody
** Dr. Robert Chazan
Arlene Meyer Cohen

Joyce Arnoff Cohen
*Rosalie Cohen
Phyllis Cook

Alfred Eisenpreis
Estelle Flier
Jean Friedman

Rani Garfinkle
Mildred Gertner
Sally Gilbert

*Bertram H. Gold
Billie Gold
Lois K. Goodman

** Dr. Michael Grunberger
** Sylvia Herskowitz
Lawrence Elliott Hirsch

Rebecca Alban Hoffberger
Lynn Schneider Joseph
** Herb Katz

Gerson Kelat
Dr. David A. Kipper
Lynn Korda Kroll

Donna Leventhal
Jack H. Levine
Nita Levy

*Janet Lowenstein
Seymour H. Mahamed
Dr. Evan M. Mamer

Robert J. Mayer
Manuel D. Mayerson
Hadassah Musher

Charlotte Newberger
Margery Stern Nobel
Morris W. Orlitz

Marvin J. Partik
Charles Ratner
Marian E. Roeder

Lyn M. Rose
David G. Sachs
Carol Schwartz

Rita Segerman
*Dr. David Sidorov
Adele Zeldman Silver

Rabbi Matthew H. Simon
Marjory C. Slavin
*Saul Solender

Marlyn Yolles Waldman
Ruth Fell Wandler
*Lewis H. Weinstein

Joan Weitzman
Alice Rae Yelen
Karen Gantz Zahler

*George M. Zeltzer
*Life Member
** ex officio

FACSIMILE COVER SHEET

DATE: 11/22/94

TO: Nessa Rapoport

COMPANY: CIFE 532-2646

FROM: Roberta Elliott, Director of Communications
(212) 629-0500, Ext. 230

NUMBER OF PAGES (including cover sheet): 3

COMMENTS: let me know....

*Please call 212-629-0500 if there is any trouble with this transmission.

NFJC's fax number: 212-629-0508

"Acquire wisdom for your soul.
And it shall be a crown upon your head."



called to say not accurate

JOINT EDUCATION PROGRAM WITH ISRAEL ANNOUNCED

The future of Jewish education -- and educators -- in North America may depend on a cooperative venture being developed by the Council for Initiatives in Jewish Education (CIJE) and the Israeli Ministry of Education, it was announced at the GA. The joint program is the outgrowth of the results of a new in-depth study of Jewish education in three target communities disclosed at the Forum entitled "Our Educators: The New Imperative," chaired by Morton L. Mandel, of Cleveland.

CIJE study of educators
The study, undertaken by Prof. Adam Gamoran, of the University of Wisconsin, and Prof. Ellen Goldring, of Vanderbilt, under the auspices The Council for Initiatives in Jewish Education (CIJE), revealed that Jewish education in North American "is a system in need of serious upgrading." ~~[according to Gamoran. CIJE was established to implement the conclusions of the Commission on Jewish Education in North America.]~~

target communities
The study was undertaken in three cities -- Atlanta, Baltimore and Milwaukee -- but according to Gamoran, "The results are strikingly similar for the three cities and are informative for all of us."

The findings showed that only 19 percent of teachers surveyed have received professional training in both education and Jewish studies. Of the remaining 81 percent, 35 percent have been trained in education and 12 percent in Judaica, and 34 percent have been trained in neither.

Joint program/page 2

local communities
 regional colleges
 national agencies
 training institutions and to
 Israel

To address the needs of the future, CIJE will turn to ~~Israeli~~ ^{to create alliances to address these issues,} ~~expertise in teacher training.~~ "Let us together form a new alliance for the training of educators," exhorted Forum panelist, the Hon. Amnon Rubinstein, Israel's Minister of Education. "I am not announcing the establishment of a new institution. I'm not even offering a plan. We have much to do first. But I am asking you to join us in establishing a process."

Allen Hoffmanⁿ, Executive Director of CIJE, concurred. "Building the profession and mobilizing leadership is what the GA is all about. ^f If we really want to engender systemic change, we have to put the issues on the table. That's why we called this session, "The New Imperative."

THE PLAIN DEALER / THURSDAY, NOVEMBER 24, 1994

Jewish teachers failing, 2-year study reveals

By IRA RIFKIN

RELIGION NEWS SERVICE

DENVER — American Jewish leaders — fighting escalating intermarriage and declining religious affiliation — have long touted a solid Jewish education as the best assurance of keeping young Jews within the fold.

But a study released by the Council for Initiatives in Jewish Education shows



Mandel

Jewish educators to be woefully ill-prepared for the task. The two-year study of Jewish educators in Atlanta, Baltimore and Milwaukee revealed that more than 80 percent lack professional training in either

Jewish studies or classroom education.

Council chairman Morton L. Mandel, a Cleveland businessman, said equally ill-prepared educators can probably be found "in every (Jewish) community in America."

"Education is our best shot for insuring Jewish continuity. Yet Jewish education in America is in a state of disarray. . . . This report is like a bombshell."

Mandel's comments came during the annual general assembly of the Council of Jewish Federations, the North American umbrella group for 189 local federations coordinating Jewish fundraising and social services for the estimated 6.1-million Jews in the United States and Canada. More than 3,000 delegates attended the four-day meeting in Denver that ended Saturday night.

As has been the case each year since the 1990 release of a Council of Jewish Federations study detailing the rapid rate of Jewish assimilation into the secular mainstream, this year's general assembly revolved around the issue of "Jewish continuity."

Particular attention was paid to young people. A parade of speakers said the current generation of young people may well be the community's last hope for ensuring the survival of a distinctly Jewish community in America.

But as the council's survey showed, organized efforts to slow the erosion of Jewish religious observance still have a long way to go. One piece of evidence: More than half of all young people raised as Jews marry outside the faith.

"Most students come to college with a 12th-grade understanding of the humanities, but with a sixth-grade understanding, at best, of Jewish subjects," said Rabbi Richard Levy of the Los Angeles Hillel Council, a campus outreach program for Jewish university students.

Levy said college-age American Jews often are so embarrassed by their lack of Jewish knowledge that they shy away from anything on campus relating to Judaism.

"Intermarriage figures are well known," added Edgar M. Bronfman, World Jewish Congress president, "but our lack of knowledge about what Judaism is all about is not so well known."

In his general assembly keynote address, Bronfman, who also is chairman of Seagram's, the Montreal-based distiller, called for reallocation of Jewish communal dollars because Jewish education "must receive a massive infusion of money."

But an estimated 28 percent of the more than \$1 billion in donations collected annually by local Jewish federations and other agencies already is spent on education. Despite that, educators working in Jewish day school, supplemental afternoon and Sunday schools, and even pre-schools remain insufficiently prepared, the council's study noted.

According to the survey, 40 percent of the teachers working in day schools have neither a degree in Jewish studies nor certificates as Jewish educators. That figure rose to 80 percent for supplemental schools, which educate the bulk of American Jews who receive any kind of formal Jewish education.

"One of the most startling findings," said the report, "is that many pre-school teachers are teaching Jewish subject matter to Jewish children — but are not themselves Jews. Overall, 10 percent of the teachers in Jewish pre-schools are not Jewish."

The study also concluded that a lack of in-service training is compounding the situation. On average, teachers attend no more than four workshops over a two-year span. Jewish day schools also tended to have higher standards for secular studies teachers than for those involved in Jewish studies.

Mandel, who is chairman of Premier Industrial Corp., agreed that Jewish education needs additional funding. But where it may be needed most, he said, is not in funding new educational programs but in teacher training.

"There has not been a sufficient investment in building the quality of Jewish educators," he said.

Even if the Jewish community were to invest immediately in training educators, it would still take years before Jewish educators are better prepared.

In the meantime, Mandel noted, additional young Jews will be lost to the community through assimilation because they have received an inadequate Jewish education.

ATLANTA JEWISH TIMES

Atlanta Jewish Times, February 24, 1995

Special
Camp Section
page 32



Goals in sight: Organizers of a new community high school are, from left, Felicia Weber, Michael Rosenzweig and Steven Berman.

New High School Push Intensifies In Atlanta

Organizers eye the fall of 1997 as the opening date of their high school.

SUSAN BERNSTEIN STAFF WRITER

Advocates of a second Jewish high school for Atlanta have begun the task of fund raising, forming educational content and staff recruitment. Seventy Atlantans, including parents, rabbis and day school leaders, gathered for a closed meeting on Feb. 12 at Greenfield Hebrew Academy to explore such topics.

Their discussions marked the first step in identifying the Jewish orientation of the school, which organizers hope will open its doors in fall 1997.

"Before we proceed with the other steps of the undertaking, we have to know what we mean when we say this is a Jewish high school," said Michael Rosenzweig, a school

Organizers say a Jewish high school in addition to Orthodox-oriented Yeshiva Atlanta will increase the overall number of students enrolled in Jewish day education. A majority of students enrolled in Jewish day schools do not spend 12 years in a Jewish day school environment. One solution may be another Jewish high school choice, said Felicia Weber who, with Mr. Rosenzweig and Stever Berman, heads the second high school effort.

"There is a need for this. The task of keeping young people identified with Judaism is enormous," Mrs. Weber said. "An alternative high school is another piece that will reinforce the effort already being

schools are: the Epstein School (Conservative), Greenfield Hebrew Academy (traditional), Torah Day School (Orthodox), and the Davis Academy (Reform).

Eyes on the prize

National Jewish education experts from the Commission for Initiatives in Jewish Education (CIJE) and the Wexner Heritage Foundation served as consultants for the Feb. 12 meeting. Organizers discussed an integrated model for the school, in which Judaic themes are applied to general subjects, in contrast to a traditional model, in which Judaic and general studies are taught separately.

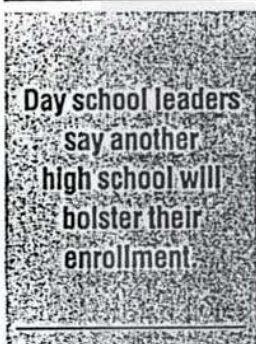
Focus groups discussed five

HIGH SCHOOL/From front page

ry, Jewish text, and prayer and religious practice. Written evaluations produced by each group will serve as the first hard data in forming the school's Jewish orientation, Mr. Rosenzweig said.

An open-to-the-public forum to discuss the school is planned for March 23 at Congregation B'nai Torah.

In addition to an exploration of school philosophy, organizers are taking their first fund-raising steps. Last summer, organizers announced they planned to mail fund-raising letters. Those letters were never mailed. Now organizers plan to raise seed money of



\$350,000-\$400,000 immediately by approaching members of the community personally, Mr. Rosenzweig said, adding that an anonymous donation of \$150,000 already has been received.

Organizers also have taken steps to hire a school director, who will lead fund raising, teacher recruitment and student enrollment. Advertisements have appeared in Jewish educational newsletters nationwide to aid the search for a director, Mr. Rosenzweig said.

Community watching

The Atlanta Jewish Federation has not allocated funds for the proposed new school, Mr. Rosenzweig said. But Federation education director Steven Chervin is acting as an adviser to the project, Mr. Rosenzweig added.

In 1992-93, the Federation sponsored a task force that investigated the feasibility of a second Jewish high school. Last summer, Federation President David Minkin named the development of a community Jewish high school as one of his main concerns.

Day school parent Jill Diamond, who attended the Feb. 12 meeting, has watched the process with interest.

"This is something we have been talking about with other young Jewish couples for many years, knowing [Greenfield] Hebrew Academy will come to an

we do?" said Mrs. Diamond, a member of Traditional Congregation B'nai Torah, who has three children enrolled at Hebrew Academy.

Despite the enthusiasm, achieving consensus will be difficult, Mrs. Diamond said. Delegates to the organizational meetings represent a wide Jewish spectrum; from Reform to Traditional.

"They need to determine whether the school is going to be broad-based, to include Orthodox, Conservative and Reform students, or more narrow-based, aimed at primarily Conservative and Reform, with Orthodox children moving over to Yeshiva," said Mrs. Diamond. "It's the crucial issue, and it has not been decided yet."

Carol Nemo, president of the Reform Davis Academy, said the new school should offer students a distinct alternative to the existing Orthodox-oriented Yeshiva.

"The bottom line to all Jewish day school education is the future of Judaism. For the sake of Jewish continuity, a pluralistic, egalitarian school for high school-age students is critical," said Mrs. Nemo.

At the same time, the community need not abandon its support for Yeshiva, Mrs. Nemo added. "Are there enough people and resources to support all these schools? Definitely, yes. Atlanta has a wealth of resources."

Many lay leaders of primary day schools think an alternative high school will bolster their enrollment.

Both Mrs. Nemo and Andy Kauss, vice president of the Epstein school believe that there is high demand for more schools in Atlanta. "There would be a substantial market for a properly constituted school, with a proper Judaic focus or alternatives in Judaic approach, to attract," said Mr. Kauss. "There is more demand for day school education than is being served."

Like other supporters, Rabbi Juda Mintz of Congregation B'nai Torah believes a second high school will be beneficial for the entire community.

"The fact that the average graduate of day schools has not chosen to continue in a Jewish high school speaks loudly for the need of a Jewish high school that would attract a large percentage of these graduates," said Rabbi Mintz.

There is no question that a large pool of potential Jewish high school students exists. Whether they will abandon Atlanta's public schools and prestigious private schools remains to be seen. □

WHILE NEW CH



SOME SHOULD BE

Parents! Continue the tradition. Give great gift...a subscription to the Jewish Times started teaching your children at a very young age. joys of Jewish life. And now as your children start a new life, and eventually a new family, you can keep those past lessons alive and growing. A gift subscription to the Jewish Times brings young couples a first-hand look at their community. From the events and happenings of the day, to the challenges of the future. We can help add meaning to their lives. And, at the same time, serve as a foundation for building a proud family...just like the one they came from.

ATLANTA
JEWISH TIMES
A Publication You Can Put Your Faith In

Invest in continuity. Order a Jewish Times today! Call toll-free 1-800-875-6621 or

A great gift - 52 issues of the Atlanta Jewish Times plus six issues of Style magazine for only \$31.50 (\$39.50 out-of-state)

☐ Yes, I would like to order a wedding gift subscription
☐ Payment must be enclosed OR
☐ Charge to my ☐ MasterCard ☐ VISA

CARD # EXP.

SIGNATURE (required)

MY NAME

MY ADDRESS

CITY STATE ZIP

PHONE

Please

NAME

ADDRESS

CITY

PHONE

Please
couple
Atlanta
Circu
P.O. B
South
or call

The Jewish Teacher Demystified

A statistical profile of Jewish teachers in three cities yields some surprising results.

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

—A Time to Act

In November 1990, the Commission on Jewish Education in North America released *A Time to Act*, a report calling for dramatic change in the scope, standards, and quality of Jewish education on this continent. It concluded that the revitalization of Jewish education will depend on building the profession of Jewish education and mobilizing community support on its behalf.

The Council for Initiatives in Jewish Education (CIJE), established to implement the Commission's recommendations, has been working since 1992 with three communities—Atlanta, Baltimore, and Milwaukee—to create models of systemic change in Jewish education. As CIJE believes that policy decisions must be informed by solid data, the communities engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools,

and pre-schools.

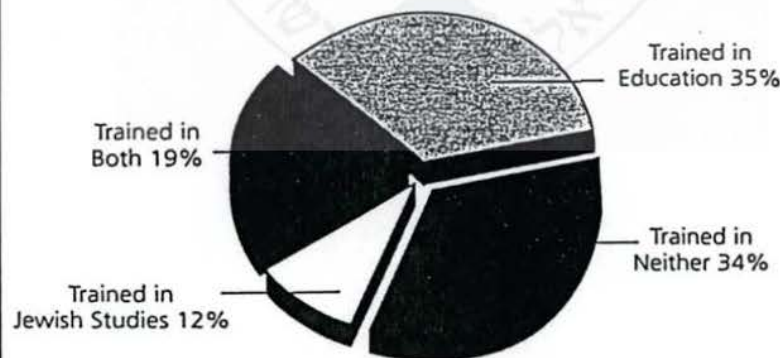
The study's initial results serve as a catalyst for reexamining the personnel of Jewish education throughout North America. Despite the differences among these communities, the profiles of their Jewish educators, as presented here in a question and answer format, are similar and likely to resemble those of many other communities.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica—or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

PROFESSIONAL TRAINING OF TEACHERS IN JEWISH EDUCATION



SOURCE: CIJE STUDY

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before

NESSA RAPOPORT

age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

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

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average—far less than the requirement for general studies teachers in the same schools. (Jewish day school teachers in Wisconsin, for example, engaged in about 29 hours of workshops over a five-year period—less than one-sixth of the 180 hours required for state-licensed teachers.)

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

Although early childhood educators have more

staff development opportunities because of state-mandated licensing requirements, these opportunities are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

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

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers, both full- and part-time, are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people. There is also considerable stability: 38% of the teachers have taught for more than 10 years; only 6% were teaching in their first year. And only 6% of the teach-

Thank You, Teacher

by STUART M. MATLINS

As a child I attended an Orthodox Yeshiva. We translated *Chumash* from Hebrew into Yiddish, then Yiddish into English. As an adult, I remembered Torah study as something dry, boring, irrelevant.

Despite this background, I found myself eagerly attending the Shabbat morning *Chevrach Torah* led by Rabbi Sheldon Zimmerman at Manhattan's Central Synagogue. I had only intended to try out this Reform congregation as a place to go for the High Holy Days, but the warmth and caring of the *Chevrach* regulars, ranging in age from mid-teens to mid-eighties, kept me coming back. The provocative, gentle, intellectually demanding, and loving spirit of Shelly's teaching inspired and empowered us to educate ourselves and each other. As we discussed the *parasha hashevua*, Shelly guided us to talk about ourselves, our day-to-day behavior and, as I came to understand, the ultimate Jewish question: What does God want us to do with our lives?

During that time, I had been in constant conflict with my teenage son and had little hope for reconciliation. I began to study the Torah passage about how Jacob became Israel after wrestling with an angel. Shelly talked about Jacob in a way I had never even imagined.



Stuart Matlins, student.



Rabbi Sheldon Zimmerman, teacher.

At first it seemed disrespectful, almost blasphemous. The Jacob he described was not the *avenu* model ancestor from my childhood memories. He was a difficult and not very honorable guy. But in a transformative moment of encounter, Jacob became Israel.

Our discussion then focussed on transformative moments. I sat there quietly, despondent. I thought about my son. Suddenly, I realized that if Jacob, who I now saw with the eyes of an adult, could change and become Israel, surely there was hope for my child and for our relationship. The text came alive, speaking of the need for endless patience in the knowledge that "turning" is always possible. The text said to me that one's character can change, that with faith everything is possible. Shelly emphasized that if God can forgive us and accept our turning, who are we not to forgive one another? My understanding of this wisdom profoundly changed my attitude toward my son and redeemed our relationship, which has improved ever since. □

Stuart M. Matlins, a management consultant by profession, is founder and publisher of Jewish Lights Publishing in Woodstock, VT. He served as chair of the Board of Overseers of HUC-JIR in New York and is on the Board of Governors of the College-Institute.

THE SHEMA[®]

by Malka

A New Contemporary Symbol
of Jewish Tradition

Only one side... One edge (A Möbius Strip)



"These are beautiful pieces that have important religious symbolism and I'd love to see everyone wearing one. Malka has clearly captured the Shema's essence."

Rabbi Merle Singer, Temple Beth El, Boca Raton, FL

Engraved in Hebrew
Translation: "Hear, O Israel:
The Lord our God, the Lord is One."

Individually Handcrafted
Beautifully Gift Boxed
(Chain not included)

A Memorable Gift

Please write your check
and mail order to:
SOJ Enterprises

P.O. Box 646
Boca Raton, FL 33429-0646

1-800-421-BOCA (2622)

Sterling Silver (Medium)	\$ 65.
Sterling Silver (Large)	\$ 85.
14K (Medium)	\$ 195.
14K (Large)	\$ 285.
18K (Medium)	\$ 265.
18K (Large)	\$ 395.
Tallit Clips	
(Solid Sterling & Engravable)	\$ 175.
Insured Shipping/Handling	\$ 7.

Insurance for Temples

A special and unique property and casualty program
designed especially for synagogues.

- features**
- directors and officers liability
 - daycare/nursery school coverage
 - broad policy terms
 - no interest financing

Come to the Temple Insurance Mavens!

Felsen Insurance Services, Inc.

3155 Route 10

Denville, NJ 07834

Phone: 201-361-1901

Toll Free: 1-800-2-TEMPLE



ers plan to seek positions outside Jewish education in the near future.

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

**The profession of
Jewish teaching
is not the
"revolving door"
many have
assumed.**

quality of teaching. The teachers' acute lack of training alongside their intense commitment offers a powerful argument for an investment in teachers as a concrete—and achievable—first step toward improving Jewish education.

The Jewish people has survived and flourished because of a remarkable commitment to the centrality of teaching and learning. We need to bring the same high expectations to Jewish education as we do to general education, for the sake of our unique inheritance. □

This summary of The CJJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools was prepared by Nessa Rapoport, the Council's leadership development officer. The study was conducted by Dr. Adam Gamoran, professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, professor of Educational Leadership and associate dean of Peabody College of Education, Vanderbilt University; and field researchers Roberta Louis Goodman, R.J.E., president of N.A.T.E.; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with local and continental organizations, foundations, colleges and universities, and denominational movements. For copies of the complete policy brief, which includes a plan for action, contact CJJE, 15 E. 26th St., 10th floor, New York, NY 10010, (212) 532-2360.

Schools That Succeed

A study of the "best practice" Jewish schools reveals their secrets.

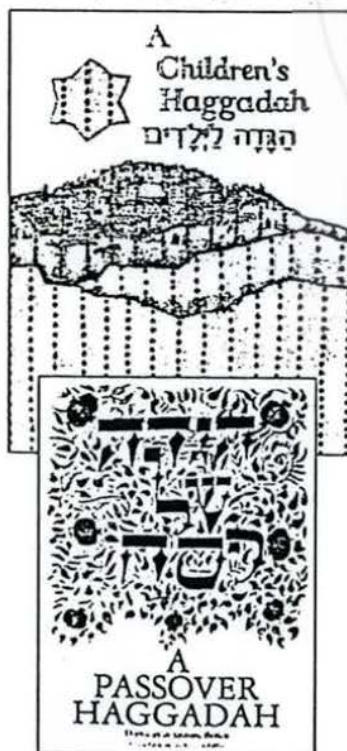
Imagine a congregational school where the children are learning serious Jewish content, where a vast majority of the students continue after their bar or bat mitzvah, where the pupils actually enjoy their Hebrew school experience. This is no fantasy. There are supplementary religious schools that fit this description.

BARRY W. HOLTZ

In order to improve the field of Jewish education, the Best Practices project of the Council for Initiatives in Jewish Education (CIJE) enlisted a team of experts to study and document the "best practice" institutions, the most successful schools and educational programs in North America. Research began with an exploration of exemplary supplementary schools within congregations. This is what they found:

The School/Synagogue Partnership

A best practice school fits into the overall orientation of the congregation, reflecting the values of the synagogue;



"...A Sheer Delight"* A CHILDREN'S HAGGADAH

1994 Edition Sold Out!

"...I certainly intend to have it in my grandchildren's hands just as soon as they are old enough to sit at our seder table."

—Rabbi Alexander M. Schindler,

President, Union of American Hebrew Congregations

Softcover, 72 pages, Hebrew opening, full color illustrations, 8 1/2" x 11", 0-88123-059-6, \$12.95.

Hardcover, 72 pages, Hebrew opening, full color illustrations, 8 1/2" x 11", 0-88123-060-X, \$17.95.

A PASSOVER HAGGADAH

Still the #1 Judaica Bestseller • Over 750,000 Copies Sold

"Restores the old sense of ritual to the ancient celebration...

copiously and dramatically illustrated...

Much of the charm comes from full-page watercolors by artist Leonard Baskin."

—Time Magazine

Hebrew opening, Softcover, 123 pages, 7" x 10 1/4", 0-916694-05-4, \$12.95.

Deluxe hardcover art edition, 10" x 14", 0-916694-06-2, \$30.00.

Russian-Hebrew Edition, Hebrew opening, Softcover, 123 pages, 7" x 9 1/4", 0-88123-036-7, \$9.95.



CENTRAL CONFERENCE OF AMERICAN RABBIS

192 Lexington Avenue, New York, New York 10016 • To order call 1-800-935-CCAR or 212-684-4990 or fax 212-689-1649. Also available through all major wholesalers.

the synagogue, in turn, confers a significant role and status to the school. A school that is viewed as central to the mission of the synagogue has a greater chance for success.

How does the supplementary school become a valued institution? The key player is the rabbi of the congregation. In virtually every best practice site, the rabbi invests the congregational school with prestige by demonstrating strong interest and sustained involvement.

The lay leadership represents a second critical element in ensuring school success. The synagogue stakeholders must be involved in an ongoing conversation about the school's mission. Best practice schools have a clear sense of their vision and continually involve

the temple leadership in discussions about goals.

Finally, best practice schools see themselves as part of a larger context: the synagogue as an educating community. They are also more likely to integrate their formal program (the "school") with a variety of informal programs, such as camps; *shabbatonim*; family retreats; trips to Israel; and holiday, *tzedakah*, or arts programs.

The Educational Leaders

All of the best practice schools have effective educational leaders, usually educational directors (or occasionally the rabbi), who, among other tasks, provide continuity, build morale, and

work with rabbis and lay leadership on issues of status and vision. Their primary role is educational, not administrative or organizational. Some focus on supervision and in-service education; others serve as inspirational or spiritual models; still others concentrate on creative programming and curricular improvements.

The Successful Classroom

Schools ultimately succeed or fail because of what happens in the individual classroom. The best practice schools all emphasize the key role of the teacher in involving and inspiring students. Each of the best schools responds to the three fundamental dimensions of school staffing: recruitment, retention, and professional growth.

Many of the best practice schools have no recruitment problems. In general, good schools tend to perpetuate themselves because their reputations are well-known in the educational community; when openings appear, they have no difficulty in attracting teachers. Other schools have found innovative ways to recruit staff, such as training parents to serve as teachers.

Finding ways to retain outstanding teachers is a crucial component of success. Best practice schools have stable staffs. The key components in retaining teachers are fair pay and, more importantly, a sense of being appreciated by the educational director, the rabbi, and the community as a whole. In congregations where education is highly valued, teacher esteem tends to be high.

An ethos of professional growth and teacher education characterizes all the best practice schools. Professional growth opportunities advance both the quality of teachers and their sense of being valued. Training areas tend to focus on three areas: a) increasing teachers' subject knowledge with sessions on Bible, Hebrew, or Jewish holidays; b) increasing classroom teaching skills such as discussion leading, curricular implementation, or classroom management; c) raising teachers' personal Jewish commitment.

The best practice schools use denominational organizations (such as

Thank You, Teacher

by JAMIE ROWEN

Having attended Hebrew school at University Synagogue in Los Angeles, I learned to respect the Jewish holidays. But when I turned 10, I started feeling that Judaism had no real meaning for me, and decided I would not have a bat mitzvah.

The Torah troubled me. I didn't like what it said about women or homosexuals. I discussed this with my rabbi, Allen Freehling, who told me not to take it so literally, and to come up with my own interpretations. That helped me, but it wasn't enough. I still felt that the Torah was sexist and prejudiced. Also, I thought that there was no way God could have performed all those miracles.

One day my religious school teacher Joelle Keene suggested we discuss the week's Torah portion. I questioned her about the sexism in the story of Adam and Eve. I thought it unfair that the woman was made out of the man, and that she was

blamed for eating the forbidden fruit and getting them thrown out of Eden. Ms. Keene said that we didn't have to look at it that way. Instead of woman being made out of man meaning that men are higher than us, we could interpret the story as saying that men were not complete without us. Instead of the woman eating the forbidden fruit because she was bad, we could say that she did not

want to accept her situation blindly. I still don't agree with Ms. Keene's explanation, but it made me realize that there are many ways to understand the Torah.

I have since celebrated my bat mitzvah and have continued my Jewish education. Rabbi Freehling and Ms. Keene helped me understand what being Jewish means, and because of that, I plan to lead a more committed Jewish life than my parents have. □

Jamie Rowen is an eighth grade student at University Synagogue in Los Angeles, CA.



Jamie Rowen,
student.



Joelle Keene,
teacher.

the UAHC), local central agencies, and, at times, commercial Jewish textbook publishers for teacher education sessions. Teachers are also sent to conferences, including those sponsored by the Coalition for Alternatives in Jewish Education and those connected to meetings of denominational educational organizations, such as the National Association of Temple Educators.

Family Involvement

Family involvement, another important factor in best practice schools, helps support the goals of the school (and probably the quality of discipline in the school), reinforces what children learn in school in the home, gives children a sense that Judaism is not "just for Hebrew school," and empowers

The key components in retaining teachers are fair pay and a sense of being appreciated.

parents by assisting them in home-based informal education, which has been a feature of Jewish life for generations. Family involvement may include adult learning, family retreats, school-teaching by parents, and an entire curriculum focused on family education.

The CIJE Best Practice study indicates that congregational education can work, and that studying exemplary practice can help us improve the educational settings of today and build the institutions of tomorrow. □

Barry W. Holtz is director of the Best Practices Project of the Council for Initiatives in Jewish Education (CIJE). To receive a copy of the 100-page CIJE report on "Best Practices in the Supplementary School," send a check in the amount of \$4.00 (for photocopying and postage) to the Council for Initiatives in Jewish Education, 15 East 26th Street, 10th Floor, New York, NY 10010.

Reform Teacher Training Opportunities

The UAHC Education Department offers many training opportunities for teachers in affiliated Reform congregations. In 1994 alone, more than 500 teachers participated in seminars and workshops held at UAHC regional biennials, at teacher education days organized by local boards and bureaus of Jewish education, in conjunction with teacher conferences and conventions, and at individual congregations. Workshops are usually attended in large cities by as many as fifty teachers, and in smaller congregations by as few as three or four. Several UAHC regions also have engaged professional or volunteer educators to organize workshops and consult with congregational schools.

The National Association of Temple Educators (NATE), celebrating its 50th anniversary, and the Hebrew Union College-Jewish Institute of Religion (HUC-JIR) take an active role in Reform teacher training. HUC-JIR offers advanced courses for teachers and M.A.s in Jewish education at both its New York and Los Angeles campuses. NATE provides teacher advocacy, produces guidelines for professionalization, and conducts certification programs for Reform religious schools. NATE members volunteer as teacher trainers for small Reform congregations throughout North America.

In conjunction with NATE, the UAHC Department of Education assists in ongoing teacher education. The Department offers guides for teaching special concerns,

such as spousal abuse, AIDS, sensitivity to the disabled, Jewish competency development, and Holocaust studies. In addition, the Department issues classroom management and literacy development guides on storytelling, lesson plans, defining instructional objectives, student/teacher contracts, and setting goals for literacy. These materials are available to UAHC congregations upon request. To aid teachers with lesson planning, the Department also prepares teacher guides for all of its major textbooks.

Educational concerns in the Reform movement are addressed by the UAHC/CCAR/NATE Commission on Jewish Education in association with HUC-JIR. The Commission publishes *Compass* magazine, which is circulated free of charge to affiliated congregations, rabbis, and educators. Recent issues have focussed on Jewish literacy, research in Jewish education, lifelong learning, and trends in Jewish teaching. The Commission also sponsors national Teacher Certification and a mentor program in Judaica, Hebrew, and pedagogy, offering teachers growth opportunities through course work and equivalencies.

For more information, contact the UAHC Department of Education, 838 Fifth Ave., New York, NY 10021, (212) 249-0100. □

—Seymour Rossel, Director
UAHC Department of Education



Maybe we haven't been around for 4000 years, but we were the first to provide nationwide relocation guidance on available congregations, community centers and even kosher butchers. Our hand-picked REALTORS from across the country can help you find the ideal home, in the right location, with the best schools - all at no charge to you.

So, if you are planning to buy a home in a new city, call GULD first. We want to help make your exodus a little smoother.

GULD & ASSOCIATES
NATIONWIDE RELOCATION SERVICES

Call us tollfree 1-800-233-GULD. In N.C. call collect, 919-782-4730.

Michigan synagogue draws on parents to educate kids

LESLEY PEARL
Bulletin Staff

Sarah was raised in what she once called the most "Christian" Jewish home she'd ever seen.

Her family viewed assimilation as social progress and celebrated Christmas. Her religious school education was "a total wasteland."

Yet, today Sarah (not her real name) is imparting all the lessons she didn't learn to a class of Jewish high-school students each week at her synagogue, Congregation Kehillat Israel, in Lansing, Mich.

Following three years as a participant in an innovative teaching project at the synagogue, she became both a student and a teacher of Jewish learning.

Her story, as well as the details of the project, were recounted earlier this month at the 10th Conference on Research in Jewish Education at Stanford University.

About 60 religious and secular educators and researchers gathered to discuss studies on key questions plaguing Jewish educators: What is family education? What are the best methods for teaching Torah and Hebrew? How can teacher training be improved?

The Lansing School Project that Sarah

participated in focused on the latter issue.

According to a policy brief issued several months ago by the Cleveland-based Council for Initiatives in Jewish Education, most Jewish educators are devoted to their work but sorely lacking in Jewish knowledge.

The situation at the Lansing synagogue exemplified that trend. Sharon Feiman-Nemser, a member, explained that most of the teachers at the Reconstructionist synagogue were students at nearby Michigan State University. They were young and energetic, she said, but mostly lacking in Jewish and Hebrew knowledge.

In addition, their teaching stints tended to be short, two or three years at best.

Feiman-Nemser, also a professor of education at Michigan State, cited another problem: Leaders at the 125-family-member congregation were burning out. They were the same people who had founded the synagogue 25 years earlier as a *chavurah* (study group), later turning it into an affiliated congregation.

"The leaders were tired," she said. "There were too many roles and not enough people. On top of that, our kids weren't getting turned on in school."

And because of the unorthodox structure of the synagogue, which maintained neither a full-time rabbi nor an education director, "there were few models for us [to look to for change]."

With the help of Gail Dorph of the Council for Initiatives in Jewish Education, Rabbi Amy Walk Katz, Michigan State's education department and funding from the Covenant Foundation, Kehillat Israel created a program to solve the congregation's two problems. The project trained a group of volunteer teachers — mainly parents with full-time jobs who received no pay for their many hours of collaborative study, planning and teaching.

Thirty-five congregants volunteered for the three-year experiment, which had some surprising results.

While the project fulfilled the goal of providing better teachers for the school at no cost to the congregation, it also turned the teachers into more committed Jews.

Rene Wohl, a doctoral candidate in education at Michigan State, told conference participants that the parents got involved as volunteer teachers because they were con-



Photos — Phil Head

Gail Dorph (left) and Rene Wohl discuss options for teacher training at Stanford University.

cerned about their children's Jewish education and wanted to give something back to their community.

However, in the process, "they gained internal gratification," she said.

After months of planning, the program's organizers took their first major step. They used their entire education administration budget and a portion of a grant from the Covenant Foundation to hire rabbi-educator Walk Katz.

Relying mostly on existing teaching materials, Walk Katz and Feiman-Nemser divided volunteer teachers into teams and prepared them for the classrooms.

In addition to study and planning sessions with Walk Katz and Feiman-Nemser, the volunteer teachers attended on-site workshops, out-of-town retreats and courses with other Jewish educators.

The new teachers discussed stumbling blocks in the classroom, including their limited Hebrew and Judaic knowledge and their tendency to gloss over unfamiliar concepts. Dorph, meeting periodically with teachers and congregation leaders, offered no easy solutions to these problems. Instead, she encouraged them to look for "bigger concepts...using textbooks as springboards," to understand the concepts oneself "before trying to teach to students."

The teachers who were interviewed yearly during the program developed a more personal connection to Judaism, which led to more active participation in congregational life, Feiman-Nemser said. They went "from passive to active, public to personal Judaism."

Sarah, the product of an assimilated

home, reported "increased Jewish knowledge, increased Jewish self esteem," said Wohl.

And Dave, another volunteer teacher said Jewish "text replaced [the] rabbi as my spiritual connection."

At the Stanford conference, participants seemed excited by the innovative model presented to them.

The challenge, said Michael Zeldin of Hebrew Union College in Los Angeles, is not to replicate the program, but to learn from it and to disseminate information.

This is about "rethinking what it takes to bring congregations into teaching" and looking at "how we help people grow spiritually as Jews," he said.

"Providing knowledge skills to teach our adults rather than our kids," Zeldin added, is the most critical piece of the program.



Amy Walk Katz



Sharon Feiman-Nemser