MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.
Series D: Adam Gamoran Papers. 1991–2008.
Subseries 1: Lead Communities and Monitoring, Evaluation, and Feedback (MEF), 1991–2000.

Box	Folder
57	4

Gamoran, Adam, et al. "Teachers in Jewish Schools: A Study of Three Communities." Comments and drafts, 1995-1996.

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Council for Initiatives in Jewish Education
Monitoring, Evaluation, and Feedback Project

TEACHERS IN JEWISH SCHOOLS: A STUDY OF THREE COMMUNITIES

> 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 with education. --- A Time to Act

How can Jewish education rise to meet this challenge? According to A Time to Act, the 1990 report of the Commission on Jewish Education in North America, a key building block in this effort is enhancing the personnel of Jewish education. The Commission established a structure for implementing its agenda through the Council for Initiatives in Jewish Education (CIJE), and one of CIJE's major goals has been to develop the profession of Jewish education.

To devise a plan of action, it is crucial to start with clear knowledge of the current state of affairs. Consequently, CIJE organized a study of teachers and their work conditions in three "Lead Communities" (Atlanta, Baltimore, and Milwaukee). The results of the study, which are presented in this paper, have led to a number of plans and programs for improving the personnel of Jewish schools in the three communities. Ultimately, these initiatives may serve as models for North American Jewry.

1. The Problematic Profession of Jewish Education

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

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

Schecter recognized, first, the need for modern educational methods in the Jewish classroom, and simultaneously, the need for educators to be well versed in Jewish studies. In a similar vein, Emanuel Gamoran commented in his (1923, p.2) manual for teacher training for the Reform movement,

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

For Gamoran, the essential components in the background of a Jewish educator were commitment to Judaism, knowledge of Judaica, and pedagogical training. Yet one or more of these were usually missing, and teachers lacked adequate training. Gamoran

continued (p.5),

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

To what extent is this true today? One of the central questions of our study was to learn about the professional backgrounds of the teachers who work in our Jewish schools. How adequate is their training in the field of education? How extensive are their backgrounds in Judaica? Do they engage in activities that continually enhance their preparation for teaching? Knowledge of the specific areas of strength and weakness is essential for developing policies for change.

If one expects professional preparation and growth for teachers, it seems appropriate to provide professional conditions for work. How adequate are the earnings and benefits for teachers in Jewish schools? How many hours do they work? Are teachers commonly employed in more than one school? What are the prospects for full-time work as a Jewish teacher?

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

2. Methods

This study draws on two sources of data: a survey of teachers in Jewish schools, and a series of interviews with Jewish teachers, principals, and other educational leaders, in Atlanta, Baltimore, and Milwaukee. (Educational leaders were also surveyed; those results were reported by Goldring, Gamoran, and Robinson, 1995.) The surveys were administered in spring and fall of 1993 to all Judaica teachers at all Jewish day schools, supplementary schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey administration. Teachers completed the questionnaires and returned them at their schools. (Some teachers who did not receive a survey form at school were mailed a form and a self-addressed envelope, and returned their forms by mail.) An updated version of the survey and the interview protocols is available from the CIJE (Gamoran, ~~Goldring, and Robinson~~, 1995).

Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of 983 teachers out of 1192 who were surveyed. In general, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting

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

3. Background and Training of Teachers in Jewish Schools

From: IN%"74104.3335@compuserve.com" "Bill Robinson" 10-OCT-1995 23:00:43.46
To: IN%"gamoran@ssc.wisc.edu" "Adam Gamoran", IN%"goldrieb@ctrvax.vanderbilt.edu" "Ellen Goldring"
CC:
Subj: on teacher's report

Return-path: <74104.3335@compuserve.com>
Received: from eunice.ssc.wisc.edu by ssc.wisc.edu (PMDF V5.0-4 #6454)
id <01HWAJ57P2VK02HYEA@ssc.wisc.edu> for gamoran@ssc.wisc.edu; Tue,
10 Oct 1995 23:00:25 -0600 (CST)
Received: from dub-img-2.compuserve.com by eunice.ssc.wisc.edu; id AA23433;
5.65/43; Tue, 10 Oct 1995 23:00:44 -0500
Received: by dub-img-2.compuserve.com (8.6.10/5.950515) id XAA23430; Tue,
10 Oct 1995 23:58:32 -0400
Date: Tue, 10 Oct 1995 23:57:41 -0400 (EDT)
From: Bill Robinson <74104.3335@compuserve.com>
Subject: on teacher's report
To: Adam Gamoran <gamoran@ssc.wisc.edu>,
Ellen Goldring <goldrieb@ctrvax.vanderbilt.edu>
Message-id: <951011035741_74104.3335_GH080-1&CompuServe.COM>
Content-transfer-encoding: 7BIT

Adam,

I received your fax today with the draft Introduction to the 3-city Teachers report.

I liked it alot, especially the quotes!!

A few minor comments/thoughts:

1. In the second line following the first Gamoran quote, I'd include the word "personal" so that it reads "were personal commitment".

2. Also, in the fourth line following same quote, you use the word "training" to describe the three components, but commitment is not (necessarily) a matter of training. I suggest the word "background".

3. While your father focuses on three components, in the paragraph following the second quote you focus on only two, dropping the commitment component. While we have not reported any data on commitment in the individual community reports or in the Policy Brief, perhaps we should consider including this in our 3-city teachers report. (The issue of personal commitment has come up in TEI-related discussions with some frequency.)

4. Finally, the authors of the Manual include Roberta and Julie.

Very nice intro'
Bill

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3. Background and Training of Teachers in Jewish Schools

From: EUNICE::"74104.3335@compuserve.com" 6-JUL-1995 20:04:07.72
To: Adam Gamoran <gamoran>, Ellen Goldring <goldrieb@ctrvax.vanderbilt.edu>,
myself <74104.3335@compuserve.com>
CC:
Subj: On the aggregate teachers report

Adam & Ellen,

As requested concerning the aggregate TEACHER'S data, I ran several crosstabs comparing teachers in day schools by city and by affiliation (Orthodox or not). The findings are as follows.

Of note:
There is only 1 Non-Orthodox day school in Milwaukee, only 2 (though most are at only 1) Non-Orthodox day schools in Baltimore, while only 2 (though most are at only 1) Orthodox day school in Atlanta. Thus, the within-community differences between Orthodox and Non-Orthodox day school teachers may be due to the particular schools.

I did NOT include all the day school teachers in the cross- tabulations, since there's a large number whose campus (where they took the survey) is not a day school but whose primary setting is. Thus, I would have to examine school affiliation and perhaps some other responses to decide if they teach at an Orthodox or Non-Orthodox day school. (So, in the meantime, I left them out.) Based ONLY on the ones whose campus matched their primary setting, there are:
in Milw: 26 Ortho; 28 Non-Ortho
in Balt: 114 Ortho; 32 Non-Ortho
in Atl: 10 Ortho; 39 Non-Ortho

1. On JSAFTR13
Orthodox more similar among selves than within community, but Non-Orthodox varies across community.

	1 day	2 day	day school	none
Milw:				
Orthodox	4%	8%	88%	--
Non-Ortho	50	9	9	32
Balt:				
Orthodox	--	4	90	5
Non-Ortho	15	18	44	22
Atl:				
Orthodox	--	11	78	11
Non-Ortho	14	17	50	19

2. On TRAINRE
Orthodox and Non-Orthodox more similar among selves than within community.

	Trained in Education	Trained in Both	Trained in J. Studies	Trained in Neither
Milw:				
Orthodox	4%	44%	39%	13%
Non-Ortho	50	8	12	29
Balt:				
Orthodox	8	50	33	10
Non-Ortho	29	23	29	19
Atl:				
Orthodox	22	44	33	--
Non-Ortho	44	33	8	14

3.On THISCOM2
There are community differences, but no important differences between Orthodox and Non-Orthodox within a community.

	1-5	6-10	11-20	Over 20
Milw:				
Orthodox	54%	23%	15%	8%
Non-Ortho	17	58	12	12
Balt:				
Orthodox	25%	28%	24%	24%
Non-Ortho	26	29	38	6
Atl:				
Orthodox	30	40	10	20
Non-Ortho	45	24	26	5

4. On TOTLYR2
Community differences, but no important differences between Orthodox and Non-Orthodox within a community.

Similar to THISCOM2 - Baltimore's teachers have longer experience in Jewish education than the other two (especially in comparing the Orthodox).

5. On CAREER
Data shows similar Orthodox and Non-Orthodox differences across communities, except that the Milwaukee Non-Orthodox show much lower commitment levels than the Non-Orthodox in Baltimore and Atlanta.

% responding "Yes" (They have a career in Jewish education.)

	Yes
Milw:	
Orthodox	88%
Non-Ortho	44
Balt:	
Orthodox	89
Non-Ortho	72
Atl:	
Orthodox	90
Non-Ortho	80

6. On WRKSPNO (excluding first year teachers and when workshops are not required)

STRANGE! The relationship between the Orthodox and Non-Orthodox flips in Baltimore.

Mean number of workshops attended (required!):

Milw:	
Orthodox	4.6
Non-Orthodox	2.9
Balt:	
Orthodox	3.2
Non-Orthodox	5.7
Atl:	
Orthodox	4.7
Non-Orthodox	3.8

7. On FULLTIME (30+ hours)
Community differences, but similarities between Orthodox and Non- Orthodox within a community.

Percentage full-time:

Milw:	
Orthodox	50%
Non-Orthodox	60%
Balt:	
Orthodox	38%
Non-Orthodox	20%
Atl:	
Orthodox	70%
Non-Orthodox	67%

As you can see it's a mixed bag and the the choice is not straightforward. As far as I understand, the questions are as folllows. If we present the data separately for the Orthodox and Non-Orthodox, will the differences be due to community differences? (In other words, given that the overwhelming number of Orthodox are from Baltimore, are the differences due to differences between Baltimore and Milwaukee/Atlanta?) On the other hand, if we don't split it are we
omiting important differences between the Orthodox and Non-Orthodox?

1. There are important differences between the Orthodox and Non- Orthodox in Early Jewish Education and Formal Training! These differences are found in all three communities.

2. However, reporting the data separately for Orthodox and Non- Orthodox day school teachers for Full-time and the number of Workshops wil show differences that are due to communitiy differences (and not Orthodox/Non-Orthodox differences)!

Perhaps, we should NOT split the day school teachers and only provide separate data (in addition) when there are substantial differences between the Orthodox and Non-Orthodox (on key variables) that is not due to community differences.

Bill

#3 15-FEB-1996 20:24:16.00 NEWMAIL
Message-id: <960216021806_74104.3335_GHQ128-1@CompuServe.COM>
Content-transfer-encoding: 7BIT

Adam,

I skimmed through both reports.

I found the Levers paper to be VERY readable/understandable. The only comment I have is in regard to the sentence on the bottom of page 13: "Teachers who are meetings individual re-licensing requirements may not have indicated that such workshops are required by their schools." The question in the Survey did not specify "school"-based requirements.

In the Conclusions section of the Teachers report, there are some missing hyphens (i.e., part-time, full-time), and one extra hyphen is found in "ongoing"(p.37). Looks good otherwise, especially the paragraph on the Levers paper. [I did NOT look over the numbers again.]

Bill

Press RETURN for more...

MAIL>

Post-it® Fax Note 7672
To Prof. Adam Gamoran
From Ellen Goldring
Today's Date 2/19
Company
Location
Fax #
Telephone #
Comments
Company
Location
Dept. Charge
Fax #
Telephone #
Original Disposition: Destroy Return Call for pickup

activities. Still less would people permit anyone who had not received a long and arduous course of training followed by a period of practice in medicine to minister to their physical ailments. Yet those who are entrusted with the responsibility of molding the character of the young -- of developing the Jews of tomorrow -- are too often people who present no other qualification for their task than that of availability.

The concerns of Schechter and Gamoran are still echoed today. According to A Time to Act, the 1990 report of the Commission on Jewish Education in North America, developing the profession of Jewish education is an essential building block in the effort to improve Jewish education in North America. The Commission established the Council for Initiatives in Jewish Education (CIJE) to address this agenda. What is the status of the teaching profession in today's Jewish schools? To address this question, the CIJE carried out a study of teachers in Jewish schools in collaboration with its three "Lead Communities," Atlanta, Baltimore, and Milwaukee. The findings of this study have led to a number of plans and programs for improving the personnel in these communities. The purpose of this report is to share these findings with the wider Jewish community, in hopes of bringing continental attention to the problems and prospects of enhancing the profession of Jewish education.

Questions for Research and Policy

One of the central questions of ~~our study~~ was to learn about the professional backgrounds of the teachers who work in our Jewish schools. How adequate is their training in the field of education? How extensive are their backgrounds in Judaica? Do they engage in activities that continually enhance their preparation for teaching? ~~Knowledge of~~ the ~~specific areas of strength and weakness~~ is essential for developing policies for change.

~~If one expects~~ professional preparation and growth for teachers, ~~it seems appropriate~~ ~~to provide~~ professional conditions for work. How adequate are the earnings and benefits for

Ts in ~~J~~S - 3C

Conclusions

Shed light on charac of Ts in Js. schls
- A, B, M - consistent w/ others - prob common
- overall patt - diversity - not profz
- ~~have many~~ - little
- 6-7 potential for enhancement

Key findings

(1) ~~About~~ Roughly half compltd formal trng in ed.
~~Far~~ Fewer degree, cert. in J content area,
~~P~~ Partic at side day schls - minimal formal
trng in Judaica (2) Overall, just 19%
of ts trnd in ed + Jud; 47% trnd in one
or the other, 34% trnd in neither.

(3) Childhd J ed does not compensate for
~~weak~~ limited Judaic content. Almost 1/3 none
after age 13, incl 29% of suppl t's +
55% of pre-schl ts. 11% of ts in
non-O pre schls are not Jewish.

(4) In-service ed is not suff. to ~~does not~~ compensate for
lim. formal trng either. ~~Ts att Reg~~
workshops were 3.8 / 2 yrs ds, 4.4 supp,
6.2 pre. Partic d + suppl, far below stds
for public schl ts.

(5) Intervs raised qs re: quality: trng limited,
isolated, partic suppl + day. Not part of coherent
plan of prof growth; not addressing varied needs.

(6) Coupled w/ lack of prof trng, most condits are not profl'z. Over ½ part time. Even in ~~pr~~ day pre, ~~roughly~~ ~~day sch~~ half part time.
roughly

~~A 6t half say~~ Only 20% say condits are main source of fam income
suppl ts gen satisf w/ sals; ds less ~~satis~~ largely dissatis

(7) Benefits are scarce, even for full-time ts. Among f-t ts in all settings, only 48% are offered health benefits, 45% pensions, + 28% d.sab

(8) Despite these condits, ~~many~~ most ts in J sch describe their work in J ed as a "career". Even among ~~suppl~~ ts, 44% say they have a career in J ed. Most ts have 6 or more yrs of expr in J ed, + most plan to stay in the field.

What make of these condits?
- despite lim prep, career-o
  content, stabil
- invest in prof growth
  - incr quantity
  - enhance quality - coherent, meet needs
- provide benefits - ~~at least~~ esp to f-t
  - common "packages" for f-t?

intro to T's in J schls: 3 commun

- enhanc personnel - bldg block
- long establ probl in J ed
  - Schechter
  - EG
  - despite improvmts, growth of J schls, probl of ed pers remains
    (inclusion above "improvmts": "acum'c")
- to begin a resp - need analysis of current situat
  - CIJE working w/ 3 communs - surveys, interviews
  - what's are str & wk of t's in J schls?
    - specif, 3 q's

---

comparison to publ schl t's - certif
  +/or priv
  - subj matt
  - benefits

Adam,

The Teachers Report looks excellent - tight and straight-forward. All my comments and corrections, found in the body of the text, are minor.

Except one issue: On page 21, you provide data on teachers' second school (i.e., type of setting). In total, 193 teachers (20%) indicated teaching in a second school. There is a lot of missing data on this question: 22 teachers who reported teaching in a second school did not indicate the type of setting. Additionally, 14 teachers indicated either "Adult education" or "Other". [These are the figures after I made sure that, for these missing and "Other" cases, their campus setting agreed with their first school setting. If not, I changed their second school setting to their campus setting.]

Given the above, I suggest that we report the figures in percentages only.

We have one choice though: Should we count the "Other" and "Adult education" cases as missing data or as "other (i.e., adult education)?"

If we count them as missing data, the following are the percentages of second school:
Day: 19%
Supp: 72%
Pre: 9%

If we count them as "other (i.e. adult education)," the following are the percentages of second school:
Day: 18%
Supp: 66%
Pre: 8%
Other: 8%

Your choice,
Bill

P.S. Please find enclosed The final (?) draft of The Manual. (Nessa has signed off on it.)

DRAFT: FOR COMMENTS ONLY

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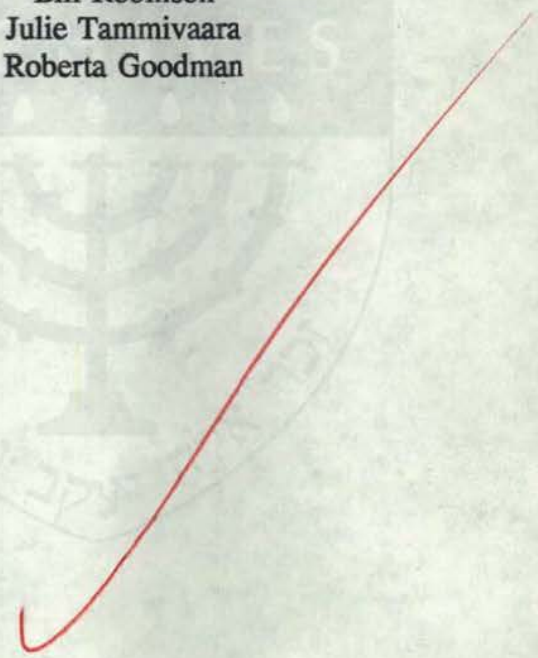

December 1, 1995

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

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

The concerns of Schechter and Gamoran are still echoed today. According to A Time to Act, the 1990 report of the Commission on Jewish Education in North America, developing the profession of Jewish education is an essential building block in the effort to improve Jewish education in North America. The Commission established the Council for Initiatives in Jewish Education (CIJE) to address this agenda. What is the CIJE's starting point? What is the status of the teaching profession in today's Jewish schools? To address this question, the CIJE carried out a study of teachers in Jewish schools in collaboration with its three "Lead Communities," Atlanta, Baltimore, and Milwaukee. The findings of this study have led to a number of plans and programs for improving the personnel in these communities. The purpose of this report is to share these findings with the wider Jewish community, in hopes of bringing continental attention to the problems and prospects of enhancing the profession of Jewish education.

Questions for Research and Policy

One of the central questions of our study was to learn about the professional backgrounds of the teachers who work in our Jewish schools. How adequate is their training in the field of education? How extensive are their backgrounds in Judaica? Do they engage in activities that continually enhance their preparation for teaching? Knowledge of the specific areas of strength and weakness is essential for developing policies for change.

If one expects professional preparation and growth for teachers, it seems appropriate to provide professional conditions for work. How adequate are the earnings and benefits for

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

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

Data and Methods

This study draws on two sources of data: a survey of teachers in Jewish schools, and a series of interviews with Jewish teachers, principals, and other educational leaders, in Atlanta, Baltimore, and Milwaukee. (Educational leaders were also surveyed; those results were reported by Goldring, Gamoran, and Robinson, 1995.) The surveys were administered in spring and fall of 1993 to all Judaica teachers at all Jewish day schools, supplementary schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey administration. Teachers completed the questionnaires and returned them at their schools. (Some teachers who did not receive a survey form at school were mailed a form and a self-addressed envelope, and returned their forms by mail.) An updated version of the survey and the interview protocols is available from the CIJE (Gamoran et al., 1995).

Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of 983 teachers out of 1192 who were surveyed. In analyzing the

results, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first if hours were the same for two types of settings). Each teacher is counted only once. If teachers were counted in all the settings in which they teach, the results would look about the same, except that supplementary school teachers would look more like day school teachers, because 61 day school teachers also work in supplementary schools. In most cases, we report results separately by setting (day, supplementary, and pre-school); in some cases where differences were salient we further separate day schools and pre-schools under Orthodox sponsorship from other day and pre-schools.

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

Missing responses were excluded from calculations of percentages. Generally, less than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education (see below). In two communities, many teachers left this

blank, apparently because they were not sure what it meant. On the assumption that teachers who did not know what certification meant were not themselves certified, for this item only we calculated percentages based on the total who returned the survey forms, instead of the total who responded to the question.

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

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

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

Background and Training of Teachers in Jewish Schools

Teachers in Jewish schools are well educated generally. Many have professional backgrounds in education or in Jewish content areas, but few have substantial training in both, although this varies among day, supplementary, and pre-schools. Day school teachers receive little in-service training, and in all settings, staff development activities tend to be isolated events rather than elements of a long-term cohesive program of enrichment and growth.

Educational Backgrounds

Teachers in the Jewish schools of Atlanta, Baltimore, and Milwaukee are highly educated. Table 1 shows that 72% have college degrees, and more than a quarter have graduate or professional degrees. Compared to the national Jewish population, the teachers are more likely to have college degrees, but slightly less likely to have post-collegiate degrees. According to the 1990 National Jewish Population Survey, about 50% of adults who identify as Jews have college degrees, while 24% of women and 32% of men have graduate degrees (Kosmin et al., 1993).

More important for our interests is the finding that 43% of the teachers in the Jewish schools of the three communities have university degrees in education, and another 12% have education degrees from teacher's institutes. Just over half the teachers have worked in general education. Whereas day, supplementary, and pre-school teachers are about equally likely to have degrees and experience in general education, these comparisons mask important differences within settings: Teachers in day and pre-schools under orthodox sponsorship have less formal training and experience in general education, compared to those

For All Tables: Suggest Larger Fonts for Day+Pre Settings (when total) and Sup + (overall) Total.

For setting titles and E's.

Table 1. General Educational Backgrounds of Teachers in Jewish Schools

SETTING	College Degree	Grad/Prof. Degree	Degree in Education: From University	Degree in Education: From Teacher's Institute	Worked in General Educ.
Day Schools	70%	35%	43%	17%	48%
Orthodox	*63%*	*31%*	*32%*	*26%*	*36%*
Other	*97%*	*41%*	*58%*	*5%*	*64%*
Supplementary Schools	77%	37%	41%	5%	55%
Pre-Schools	60%	13%	46%	15%	50%
Orthodox	*50%*	*10%*	*46%*	*15%*	*50%*
Other	*73%*	*15%*	*48%*	*13%*	*53%*
TOTAL	72%	28%	43%	12%	51%

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

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

in day and pre-schools under other sponsorships.

drop to next page

Forty percent of the day school teachers reported a college major or seminary degree in Jewish studies, and slightly less are certified in Jewish education (see Table 2). Again, these figures differed within the day school setting, with those in Orthodox institutions substantially more likely to have training or certification in Jewish education or studies. Teachers in other settings have far less formal preparation in Jewish studies. Table 2 indicates that only 12% of supplementary school teachers, 16% of teachers in Orthodox pre-schools, and 3% of teachers in other pre-schools majored in Jewish studies; the percentages are moderately higher but follow the same pattern for certification in Jewish education. Similar contrasts in Judaic training between day school and other teachers were reported in Miami (Sheskin, 1988).

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

Overall, 19% of the teachers we surveyed may be considered well trained, with professional or collegiate training in both Judaica and education (this includes teacher's institutes). Another 48% may be considered partially trained, including 35% with backgrounds in education and 12% certified in Jewish subjects (including education), but not both. This leaves about 34% of teachers in Jewish schools in the three communities who lack collegiate or professional degrees in both areas. Figure 1 provides a graphic display of this pattern for the community as a whole. The pattern differs somewhat across settings:

Need table showing levels of Training for all settings?

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

SETTING	None	1 day per week only	2 days or more supplementary	school in Israel or day school
BEFORE AGE 13				
Day Schools	6%	11%	21%	61%
Orthodox	*2%*	*2%*	*16%*	*78%*
Other	*11%*	*24%*	*29%*	*37%*
Supplementary Schools	10%	25%	39%	24%
Pre-Schools	21%	39%	23%	15%
Orthodox	*20%*	*3%*	*23%*	*54%*
Other	*22%*	*44%*	*23%*	*9%*
TOTAL	12%	25%	29%	33%
AFTER AGE 13				
Day Schools	14%	8%	10%	65%
Orthodox	*7%*	*1%*	*7%*	*85%*
Other	*24%*	*19%*	*16%*	*35%*
Supplementary Schools	27%	24%	17%	27%
Pre-Schools	53%	23%	8%	13%
Orthodox	*21%*	*3%*	*11%*	*58%*
Other	*59%*	*19%*	*8%*	*5%*
TOTAL	32%	20%	13%	36%

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

Jewish education as children; the comparable figure is only 8% for the teachers in our survey

among day school teachers, only 10% in Orthodox schools and 23% in non-Orthodox schools lack degrees in both areas, whereas the figure is 38% for pre-school teachers and 44% for supplementary school teachers.

This analysis views teachers who are certified in Jewish education but who lack a degree in general education as partially trained, because certification in Jewish education typically does not require the same level of educational training as a secular degree. Counting those with certificates in Jewish education as well trained would lead to the conclusion that about 31% instead of 23% are well trained -- still less than a third among all teachers in Jewish settings.

An important qualification to these findings is that they emphasize formal schooling. But Jewish content is learned not only in school, but in informal settings such as the home, the synagogue, summer camp, Israel experiences, and through living a Jewish life. Focusing only on formal education thus underestimates the extent of Jewish knowledge among teachers in Jewish schools. Still, to the extent that modern conceptions of teaching include formal training in one's subject matter (as well as in pedagogy), the lack of formal training in Jewish studies among many of the teachers, particularly those in supplementary schools but also in substantial numbers in other settings, must draw our attention.

Pre-Collegiate Jewish Educational Backgrounds

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

when childhood education both before and after age 13 are considered.

Table 3 indicates that among teachers in Orthodox day schools and pre-schools, a majority attended day schools (or schools in Israel), and nearly all teachers in Orthodox day schools and over two-thirds of those in Orthodox pre-schools attended at least two days per week both before and after age 13. Most teachers in other day schools also received extensive Jewish education as children. About two-thirds attended at least twice per week before age 13, and over half attended at least that often after age 13. Supplementary school teachers participated less, but still much more than the average American Jew: Before age 13, 24% attended day schools, and another 39% attended a supplementary school of two days or more per week, while 25% attended only once per week, and 10% did not attend at all. After age 13, 27% attended day school, 25% attended twice per week, and the proportion that reported "none" rises to 27%.

Teachers in non-Orthodox pre-schools stand out as having received substantially less Jewish schooling as children. Less than one third before age 13, and less than one tenth after age 13, attended a Jewish school twice or more each week. One reason for these low figures is that 8% of teachers in non-Orthodox pre-schools are not Jewish. (A survey in Miami also reported that 7% of early childhood teachers in Jewish schools were not Jewish; see Sheskin, 1988). Even excluding the non-Jewish teachers, however, over half of teachers in non-Orthodox pre-schools received no Jewish schooling after the age of Bat Mitzvah.

Professional Development

Nearly all pre-school teachers reported that they were required to attend in-service workshops. In our interviews, we learned that most pre-schools were licensed by the states

in which they were located, and state accreditation requirements demanded staff development. One pre-school director explained:

> They [the teachers] are required by licensing to do 18 hours of continued education. And I would hope that three-quarters of that would be Judaic. They have to have 15 hours of in-servicing, which [another pre-school director] and I have to prepare for them. A consultation is part of that. That's probably a little more of the secular background that we give them. We'll bring in experts on language, on special needs development, that type of area. But it makes a nice package all in all.

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

Day school teachers attend substantially fewer workshops. Although almost 80% said workshops were required, on average only 3.2 workshops were required over a two year period (see Figure 2). This level of staff development is far below normal standards in public education. For example, teachers in Wisconsin are required to complete 180 hours of workshops over a five-year period in order to maintain their teaching license. Assuming a typical workshop lasts 3 hours, day school teachers in our study averaged about 29 hours of workshops over a five-year period, less than one-sixth of what is required for state-licensed teachers in Wisconsin.

Wisconsin teachers can also maintain their licenses by earning 6 college or university credits over a five-year period. About 32% of the day school teachers reported taking a course in Judaica or Hebrew at a university, community center, or synagogue during the previous 12 months. Unfortunately, we did not ask more specific questions about these courses, but it is clear that attendance at workshops does not capture the full extent of

continuing education obtained by day school teachers. Furthermore, the survey did not ask about university courses in education. Taking these courses into account, day school teachers come closer to the levels of professional development required in public education, but they do not attain it, nor are they not required to do so, even though they are less well prepared to begin with.

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

Staff development activities were even less frequent in a Miami survey (Sheskin, 1988), where day school teachers averaged 3.7 Judaica workshops over a three-year period, supplementary school teachers average 3.2 Judaica workshops, and pre-school teachers averaged 3.4 such workshops. During the same three-year period, day school and pre-school teachers reported having taken 0.8 courses in teaching methods on average, and supplementary school teachers averaged 1.1 courses.

In-service training is not only infrequent but, especially in day and supplementary schools, it tends to be sporadic and not geared to teachers' specific needs. On the survey, teachers indicated they typically find the workshops "somewhat helpful." Consistent with their diverse backgrounds, the teachers varied substantially in the areas in which they would like to improve (see Table 4); among the most popular were skills in motivating children to

learn and creating materials, and content knowledge in Hebrew, history, and Bible. Aside from Hebrew language, many teachers had in fact attended at least one workshop in these areas. Yet our interviews indicated several concerns about the workshops. Particularly in day and supplementary schools, there is rarely any overall coordination or program of in-service training.

Teachers feel that a workshop is an event unto itself, ~~with no~~ apparent connection to previous staff development activities, ~~nor~~ follow-up afterwards. Teachers who learn something practical and concrete see the workshop as useful; otherwise, it is seen as largely a waste of time. One pre-school teacher commented about workshops:

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

Conversely, another teacher who found nothing of practical value dismissed the workshop experience as "dreadfully boring and non-helpful to me." Moreover, in-service training tends to be provided according to teachers' roles, ~~despite their diverse backgrounds, rather~~ than offering different programs ~~for those with strength in Jewish content than for those with stronger backgrounds in education~~. Given the wide range of backgrounds, experiences, subject matters and grade levels, it is unlikely that a given workshop will be appropriate for many teachers, even within the same school. As one day school teacher remarked,

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

Re-order the items?

Table 4. Areas in Which Teachers Would Like to Improve and Have Attended Workshops

Percent Desiring Improvement: Teaching Skills		Percent Desiring Improvement: Jewish Content	
Classroom management	40% 46	Hebrew language	54% 57
Child development	38% 37	Customs and ceremonies	39% 45
Lesson planning	27% 31	Israel and Zionism	25% 29
Curriculum development	37% 42	Jewish history	48% 54
Creating materials	55% 58	Bible	41% 46
Communication skills	32%	Synagogue skills/prayer	28% 32
Parental involvement	33% 37	Rabbinic literature	32% 32
Motivating children to learn	67%		

Percent who attended workshops on the following topics in the last two years:	
Judaic subject matter	61% 62
Hebrew language	33% 30
Teaching methods	76%
Classroom management	60% 61
Curriculum development	44% 49
Art/drama/music	37% 41

You used Baltimore figures.

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

Summary and Implications

Compared to other settings, day school teachers are relatively well prepared, both Jewishly and pedagogically. Teachers in Orthodox and other day school settings are similar in this respect (except that teachers in Orthodox settings were more likely to have attended day schools as children). Still, fewer than half have undergone the level of professional preparation that is standard among teachers of secular subjects. Moreover, staff development requirements for day school Judaica teachers are minimal; this also contrasts with day school teachers of secular subjects, who must meet state requirements for ongoing certification. Both for pre-service preparation and in-service development, Jewish day schools in Atlanta, Baltimore, and Milwaukee hold teachers of secular subjects to higher standards than teachers of Jewish subjects.

Among supplementary and pre-school teachers, few are fully prepared as professional Jewish educators. That is, only small proportions of teachers in those settings have extensive training in both education and Judaica. In particular, only 42% of supplementary school teachers are trained in education, and most teachers in non-Orthodox pre-schools received minimal formal Jewish education as children, let alone at the college level. Professional growth opportunities are needed to advance their levels of professional knowledge and skills.

Professional development for Jewish educators is not only a matter of remediation, of making up for deficiencies. It is also a means of renewal and growth, something that is imperative for all teachers. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas, and to be invigorated by contact with other educators.

What must teachers know in order to teach? Beyond pedagogic and content knowledge is the notion of "pedagogic content knowledge," that is, the knowledge of what it is about the content that is most essential for teaching. This is the knowledge of how to create bridges between student and subject matter. Teachers need a rich and deep knowledge of the subject matter to place it in a meaningful context for their students. A teacher whose knowledge of the subject matter extends beyond what is directly taught to students may find new ways of enabling students to learn the material at hand. In thinking about professional development for Jewish teachers, then, we must consider not only pedagogy, and not only Judaica, but the education of Jewish subject matter.

Conditions of Work

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

Settings and Hours of Work

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

under other sponsorships. Whereas 20% of teachers work in more than one school, approximately 35% of positions are held by teachers who teach in more than one school.

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

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

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

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

Teaching in supplementary schools is overwhelmingly a part-time occupation; 96% teach 12 hours or less in their primary setting, and almost two-thirds teach less than 5 hours per week (see Table 5). By contrast, day school teachers are about evenly split between those who work more than 25 hours per week in their primary setting and those who work less. Among pre-school teachers, 43% work full time, 37% work 13 to 24 hours per week, and 20% work 12 hours per week or less. Similar differences appeared in Miami, where

55% of day school teachers and 50% of pre-school teachers reported working 25 hours per week or more, compared with 5% of supplementary school teachers (Sheskin, 1988). In Los Angeles, only 16% of teachers reported 25 hours of teaching per week or more (Aron and Phillips, 1988); this figure was not broken down by setting, but two-thirds of the respondents were supplementary school teachers, and one-third were day school teachers. (Pre-school teachers were not included in the Los Angeles survey.)

In Atlanta, Baltimore, and Milwaukee, teachers who work in more than one school generally teach in supplementary schools as their second school (109 teachers). Only 29 teachers work in day schools and 14 teachers teach in pre-schools as their second school. BILL, THIS NEEDS TO BE CHECKED: CROSSTAB HAS TOO MUCH MISSING DATA, AND IS INCONSISTENT WITH POLICY BRIEF.

See Note.

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

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

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

Salary

Earnings from Jewish education should be viewed in the context of the part-time nature of Jewish education. Table 2 shows that 58% of the teachers we surveyed reported earning less than $10,000 from their work in Jewish education in one school, while 43% reported earning less than $5,000. (In Los Angeles, 69% of teachers earn less than $10,000 per year, according to Aron and Phillips, 1988; note that their sample was two-thirds supplementary teachers.) Fifteen percent of the teachers in our survey said they receive between $10,000 and $15,000, 18% reported wages between $15,000 and $30,000, while 9% reported earnings of over $30,000 annually. As one educational director of a day school lamented, "We certainly lose the best teachers to principalships, assistant principalships,

Table 6. Teachers' Earnings from One School

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

administrative roles, because that is what day schools are willing to pay for. They are not willing to pay the same thing for teachers." This is a problem with which all education systems (not only Jewish education) must contend: Because of education's flat hierarchy, often a teacher must move out of teaching in order to advance professionally.

Teaching at more than one school provides modest gains in teachers' incomes; the gains are limited because teachers rarely work more than ten hours per week at the second school. Seventy percent of those who teach in more than one school reported they receive less than $5000 for the additional work, while 21% receive between $5000-$10,000. ~~NEED CORRECTED FIGURES HERE.~~

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

An exception to the general pattern in Atlanta, Baltimore, and Milwaukee, and more consistent with Miami, is that for teachers in Orthodox day schools, income from teaching is

not typically just an important source of additional pay, but their main source of income. Fifty-nine percent of teachers in Orthodox day schools reported that their wages from Jewish education are the main source of income, compared to 35% who indicated their wages are an important source of additional income, and only 6% who reported their income from Jewish education is insignificant.

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

Overall, teachers were more satisfied than dissatisfied with their salaries, but this varied substantially by setting. As Table 7 illustrates, a substantial majority of supplementary school teachers were somewhat or very satisfied with their salaries. However, just under half the day school teachers and only 37% of pre-school teachers reported satisfaction with their salaries. Our interviews confirmed a general pattern of greater satisfaction with salaries among supplementary school teachers, and the most dissatisfaction among pre-school teachers.

Table 7. Teachers' Satisfaction with Salaries

SETTING	VERY SATISFIED	SOMEWHAT SATISFIED	SOMEWHAT DISSATISFIED	VERY DISSATISFIED
Day Schools	14%	35%	28%	23%
Supplementary Schools	33%	42%	19%	7%
Pre-Schools	7%	30%	30%	32%
TOTAL	20%	36%	25%	19%

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

Teachers acknowledged, however, that it is not the money that keeps them in the profession. As a teacher in an Orthodox day school stated, "To me, it is inconceivable that people that work with so much dedication should be [paid so poorly]. I think that's one of the reasons that Jewish education has been slow in terms of quality."

Benefits

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

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

BENEFIT	FULL-TIME TEACHERS	PART-TIME TEACHERS	ALL TEACHERS
Tuition Subsidies	75%	42%	52%
Day Care	28%	15%	19%
Membership Subsidies	46%	33%	37%
Synagogue Privileges	17%	19%	19%
Conferences	66%	55%	58%
Sabbaticals	14%	6%	8%
Disability	28%	9%	15%
Health	48%	15%	26%
Pension	45%	16%	25%

When teachers put together "job packages" that include part-time positions in a number of settings, they are not eligible for health, pension, or disability benefits from any

one institution. Even when fringe benefits are offered, the size of the benefits may be negligible. One day school principal indicated:

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

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

Summary and Implications

Most educators work part-time, have few tangible fringe benefits, and receive salaries that they consider to be an important, supplementary part of their household income. For some educators, this situation is compatible with their goals and family situations. For others, the current situation does not meet their needs, and they are not pleased with their salaries and benefits. When part-time teachers were asked what possible incentives would encourage them to work full-time in Jewish education, salary, benefits, and job security/tenure were the most important incentives (see Table 9). Since we did not question persons who chose not to enter Jewish education, we cannot say whether these work conditions discourage people from entering the field at all, but these results encourage that speculation.

Table 9. Most Important Incentives for Full-Time Work

INCENTIVE	FIRST	SECOND	THIRD
Salary	47%	25%	7%
Benefits	5%	32%	16%
Job security/tenure	5%	7%	22%
Better Judaica Background	5%	6%	5%
Better Education Background	3%	3%	3%
Career Development	8%	8%	15%
More Job Opportunities	5%	4%	6%
Training Opportunities	1%	1%	2%
Change in Family Status	13%	3%	5%
Work Resources	-	1%	2%
Presence of Colleagues	1%	1%	5%

Those who have chosen the field of Jewish education typically find their greatest rewards in the intangibles. As one supplementary school teacher commented:

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

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

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

Career Patterns

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

Recruitment into Jewish Education

Jewish education provides relatively easy access to prospective members, although pre-schools are more highly regulated by the state than other settings. In interviews, we learned that teachers in Jewish schools enter the field as early high school and as late as retirement. This wide range combined with the part-time nature of teaching in Jewish settings allows educators to teach while they are pursuing other endeavors, such as post-secondary schooling.

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

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

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

Teachers most commonly obtained their current positions by approaching the school directly (30%), through a friend or mentor (30%) or by being recruited by the school (22%). It is rare for teachers to be recruited for their positions from outside their current community. ~~NUMBERS NEED TO BE CHECKED~~ We don't have any quantitative data on this.

Most educators are attracted to Jewish education for intrinsic rewards, such as transmitting the joy and enthusiasm for Judaism to children. Some teachers also emphasized the warmth of the Jewish community. One explained:

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

Use The Numbers?

Factors influencing the decision to work at a particular schools coincide with the part-time nature of teaching. On the survey, 88% of teachers said the hours and days available for work was an important reason for choosing to work at a particular school. This was the most prevalent reason mentioned. As one teacher explained,

* Reputation was rated as important by 66% teachers, * in choosing the first school.

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

Location was also an important factor, cited by ~~73~~ 75% of the teachers, while salary was indicated as an important factor by ~~58~~ 51% of the teachers. Religious affiliation was indicated by ~~62~~ 68% of the teachers as an important factor in choosing to work in a particular school. ~~Sixty-one~~ Fifty-six percent of supplementary school teachers teach in synagogues where they are also members. ~~BILL I CAN'T FIND THESE NUMBERS, THEY NEED TO BE CHECKED~~

The most important reason for choosing a particular second school was the same as that for the first, namely scheduling. ~~Sixty~~ Fifty-five percent of those teaching in a second school reported that salary was as important factor in their decision to teach in a particular second school and ~~59~~ 64% indicated that location was an important factor. * 55% also indicated religion as an important factor in choosing the 2nd school.

Experience

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

At the same time, teachers' tenure at their current school is less extensive than their experience in the field. The majority of teachers, ~~58~~ 59%, have been teaching in their current institutions for five years or less, and 18% were teaching in their current settings for the first time. Others, totalling just 18%, have been teaching in their current institutions for more than 10 years.

You left out those who have been teaching between 5 and 10 years in their current setting (23%).

Supplementary schools have the most novice teachers. Whereas only 9% of supplementary school teachers were new to Jewish education, 26% were new to their current schools. Twelve percent of day school teachers and 13% of pre-school teachers were new to their current schools. Figures for new teachers reflect new faculty positions as well as movement across schools.

Table 10. Stability and Continuity of Teachers

TOTAL YEARS OF EXPERIENCE IN JEWISH EDUCATION	
1 or less	6%
2 to 5	27%
6 to 10	29%
11 to 20	24%
20 or more	14%
TOTAL YEARS OF TEACHING EXPERIENCE IN THE CURRENT COMMUNITY	
1 or less	11%
2 to 5	34%
6 to 10	27%
11 to 20	19%
20 or more	10%
TOTAL YEARS OF TEACHING EXPERIENCE IN THE PRESENT SETTING	
1 or less	18%
2 to 5	41%
6 to 10	23%
11 to 20	13%
20 or more	5%

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

Career Opportunities

There are limited career advancement opportunities in the three communities. Teachers can make horizontal moves from one setting to another, although one's denominational or philosophical orientation constrains this movement to a certain degree. Many educators feel comfortable in specific settings, and they would not be considered for other settings due to qualities that go beyond credentials. There are two ways teachers move out from their regular positions. Some apply for non-teaching positions when they become vacant, while others are tapped by administrators who see promising qualities in them. The fact that teachers are recruited without benefit of a

position's being advertised narrows the perceived range of opportunities. Many positions are filled before it is generally known that they are vacant.

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

Career Perceptions

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

Table 11. Teachers' Career Perceptions

SETTING	REPORTED HAVING A CAREER IN JEWISH EDUCATION
Day Schools	79%
Orthodox	*88%*
Other	*66%*
Supplementary Schools	44%
Pre-Schools	60%
Orthodox	*89%*
Other	*56%*
TOTAL	59%

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

Retention

Table 12. Future Plans of Teachers in Jewish Schools

	SETTINGS			
FUTURE PLANS	Day	Sup	Pre	TOTAL
Continue Same Position	73%	54%	63%	63%
Change Schools	9%	7%	2%	5%
Change Positions	4%	3%	1%	3%
Seek a Position outside of Jewish Education	3%	9%	6%	6%
Other (e.g., going back to school)	1%	6%	4%	4%
Undecided	10%	21%	21%	18%

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

The majority of teachers we surveyed plan to continue working in their present positions (see Table 12). Across all settings, 63% of the teachers reported that they plan to stay in their present positions within the next three years, and only 6% planned to seek a position outside Jewish education. Turnover rates may be smallest in day schools, where 73% expected to stay in their current jobs. (Orthodox and other schools were similar in responding to this question.)

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

Teacher Power

Suggest placing this material after the sub-section Professional Development, with a

Our interviews with teachers indicated that they play little role in developing school policies for curriculum and instruction. Most clearly in the more Jewishly traditional schools, the teacher's role is not to participate in developing the curriculum, but to implement it. Teachers generally feel autonomous in their classrooms, but this freedom is constrained by curriculum and resources. Teachers seldom talk about their teaching with other teachers, and only a small fraction participate in teacher networks beyond their own schools. While the phenomenon of teacher isolation is not unknown in general education, it is exacerbated in Jewish education due to the part-time nature of most teachers' work.

linking sentence or two linking the issues herein to professional development.

By and large, teachers are at their institutions to meet their classes and to attend infrequent faculty meetings. This is true across all settings. Since their agreements with their institutions call for a certain amount of pay for a certain number of contact hours with students, principals are often reluctant to ask them to be present for professional discussions and teachers have accepted the "drop in" structure laid out for them. The framing of their work agreements and the structure of their work settings conspire to discourage teachers from collaborating together either in curricular areas or on professional matters that extend beyond the classroom walls. There are some exceptions, but, in general, teachers lead isolated professional lives that are separated from the conversations that affect their professional futures.

Summary and Implications

Most teachers in Jewish schools have substantial experience in Jewish education, but many teachers are new to their current schools. Most plan to continue teaching in their current positions. In addition, a majority of teachers indicate that they have made Jewish

education their careers. Even among part-time teachers, more than half describe themselves as having a career in Jewish education. Most strikingly, 44% of supplementary school teachers view their work in this way.

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

Conclusions

teacher education and examination process and content. (KH)
Descriptors: Teacher Evaluation; Teacher Education Curriculum; Teacher Education; Teacher Certification; Research Utilization; Postsecondary Education; Curriculum Development; Cognitive Structures;
Identifiers: Competency Based Tests;
Enter a command or press "RETURN" to continue:

36: EJ330821

Author: Shulman, Lee S.;
Title: Those Who Understand: Knowledge Growth in Teaching.
Journal: Educational Researcher v15 n2 p4-14 Feb 1986;
Abstract: Presents an overview of teacher preparation and concludes that the distinction between "knowledge" and "pedagogy" is a relatively recent development. Discusses different types of teacher knowledge ("content," "pedagogical content," and "strategic") and forms of knowledge ("propositional," "case," and "strategic"). Calls for the development of professional examinations and research-based programs of teacher education. (KH)
Descriptors: Teaching Skills; Teaching Methods; Teachers; Teacher Education; Postsecondary Education; Instruction; Information Utilization; Epistemology; Cognitive Structures;
Identifiers: Knowledge;

CIJE + RIE>
Enter a command:

Solutions to Chronic Difficulties.
Journal: Exceptional Child v33 n3 p199-205 Nov 1986;

32: CIJE No.: EJ351846
Author: Shulman, Lee S.;
Title: Knowledge and Teaching: Foundations of the New Reform.
Journal: Harvard Educational Review v57 n1 p1-22 Feb 1987;
Enter a command or press "RETURN" to continue:l 32

32: EJ351846

Author: Shulman, Lee S.;
Title: Knowledge and Teaching: Foundations of the New Reform.
Journal: Harvard Educational Review v57 n1 p1-22 Feb 1987;
Abstract: The author builds his foundation for teaching reform on an idea of teaching that emphasizes comprehension and reasoning, transformation and reflection. He discusses (1) sources of teaching knowledge, (2) conceptualizations of these sources, (3) processes of pedagogical reasoning and action, and (4) implications for teaching policy and educational reform. (Author/CH)
Descriptors: Teacher Evaluation; Teacher Education; Postsecondary Education; Educational Change; Concept Formation; Comprehension; Cognitive Processes; Case Studies;

CIJE + RIE>
Enter a command:

35: CIJE No.: EJ333816
Author: Shulman, Lee S.;
Title: Those Who Understand: A Conception of Teacher Knowledge.
Journal: American Educator v10 n1 p9-15,43-44 Spr 1986;

36: CIJE No.: EJ330821
Author: Shulman, Lee S.;
Title: Those Who Understand: Knowledge Growth in Teaching.
Journal: Educational Researcher v15 n2 p4-14 Feb 1986;
Enter a command or press "RETURN" to continue:l 35-36

35: EJ333816

Author: Shulman, Lee S.;
Title: Those Who Understand: A Conception of Teacher Knowledge.
Journal: American Educator v10 n1 p9-15,43-44 Spr 1986;
Abstract: Reviews consequences of the shift in emphasis from content knowledge to pedagogical method within teacher education. Identifies three forms (propositional, case study, and strategic) in which knowledge about content, pedagogy, and curriculum may be organized. Describes implications for teacher education and examination process and content. (KH)
Descriptors: Teacher Evaluation; Teacher Education Curriculum; Teacher Education; Teacher Certification; Research Utilization; Postsecondary Education; Curriculum Development; Cognitive Structures;
Identifiers: Competency Based Tests;
Enter a command or press "RETURN" to continue:

their views concerning friendship and their reaction to a friendship dilemma. Found age-related differences in types of friendship and reasoning about friendship. (BB)
Descriptors: Junior High Schools; Individual Development; High Schools; Friendship; Foreign Countries; Cooperation; Age Differences; Adolescents;
Identifiers: Israel (Tel Aviv); Friendship Reasoning; Family Systems Theory; Early Adolescents; Closeness;
Enter a command or press "RETURN" to continue:l 11-90

11: EJ460504

Author: Shulman, Lee;
Title: Merging Content Knowledge and Pedagogy: An Interview with Lee Shulman.
Journal: Journal of Staff Development v13 n1 p14-16 Win 1992;
Abstract: Teachers need focused staff development to improve content knowledge and pedagogy for specific subject areas. An interview with Lee Shulman, professor of education, discusses advantages of content-specific development, noting the important role of case studies and the changes necessary for helping teachers become lifelong students of content and pedagogy. (SM)
Descriptors: Teacher Improvement; Staff Development; Preservice Teacher Education; Interviews; Higher Education; Elementary Education; Course Content; Case Studies;
Identifiers: Sparks, Dennis; Teacher Knowledge; Shulman (Lee); Pedagogical Content Knowledge; Case Method (Teaching Technique);
Enter a command or press "RETURN" to continue:

From: IN%"74671.3370@CompuServe.COM" "Nessa Rapoport" 29-MAY-1996 10:09:59.40
To: IN%"GAMORAN@ssc.wisc.edu" "INTERNET:GAMORAN@ssc.wisc.edu"
CC: IN%"73321.1220@CompuServe.COM" "Alan", IN%"73321.1221@CompuServe.COM" "Barry", IN%"GOLDRIEB@ctrvax.Vanderbilt.Edu" "Ellen", IN%"73321.1217@CompuServe.COM" "Gail", IN%"102467.616@CompuServe.COM" "Josie"
Subj: teachers report

As you well know, CIJE's research has been subject to various critiques, often masking other issues, over the years. It occurred to me, in thinking about the teachers report, that you should be explicit and detailed in describing the nature of the research underlying these data. (For example, you should be clear about the similarities and differences across the cities, to offset the famous: "They didn't take into account that Baltimore is so different that it skews the data...")

I am not suggesting that we be unnaturally defensive. But we have said to the community of professionals: "At some point we will publish the full report." If this is the full teachers report, I want to be certain that it is indeed complete and, as far as possible, explains whatever needs to be explained to the Leoras and Susans of this world. If there are staff members who have heard questions about our research and conclusions that are worth repeating, let's be sure this report does indeed address those questions. (I am thinking of a couple of sentences, where needed, not of dramatic changes, because as you know I think the report is very solid. But I would like you to keep in mind the range of audiences, including those professionals who have never had a chance to see this work.)

Also, at the end of the policy brief, we say: "The complete CIJE Study of Educators will be available in 1995." This report is still not that, right? It may be worth adding a note to say what this report does NOT include--which I assume is the leaders.

As for your note to Gail, I do think it's important to describe to readers what the "missing functions" are. That is part of our mission, to give a portrait of the possible in a policy-oriented way. I know that this is "a research report," but this material could be included in the conclusions, as you suggest, Adam. I don't think we are doing justice to our thinking and our mission if we don't.

Nessa

#10 29-MAY-1996 10:56:26.64 MAIL
X-VMS-To: in%"gamoran@ssc.wisc.edu"
MIME-version: 1.0
Content-transfer-encoding: 7BIT

I think your changes faxed are fine. I also think we addressed Nessa's concerns about indicating where there are differences by community and indicating that we did check it out first. I agree with Nessa that we should footnote somewhere that the second part of the study of educators, Leaders is forthcoming.

What are your thoughts? E.

MAIL>

#3 29-MAY-1996 17:07:25.63 NEWMAIL
From: SSCB::GAMORAN
To: IN%"GOLDRIEB@ctrvax.Vanderbilt.Edu"
CC: GAMORAN
Subj: RE: teachers report

We could add more about differences across communities, but that would prevent us from keeping each community's results confidential. I want to think more about this.

As for the Leader's paper, it is cited in the Appendix. Do you want to say more about it there? Perhaps add that it will be released as a separate report?

I'd like to arrange another conference call with Bill, to talk about his interviews. Generally I think they're pretty good -- definitely more structured this time! I'd like to bring up some substantive issues for us to discuss. What evening would be good for you? I can't do it tomorrow night (or tonight), and that takes us already into TEI II. How about next Wednesday night?

MAIL>

From: IN%"73321.1217@CompuServe.COM" "gail dorph" 20-APR-1996 20:41:30.42
To: IN%"gamoran@ssc.wisc.edu" "Adam" CC: IN%"73321.1220@CompuServe.COM" "Alan", IN%"73321.1221@CompuServe.COM" "Barry", IN%"74104.3335@CompuServe.COM" "bill", IN%"goldrieb@ctrvax.vanderbilt.edu" "Ellen Goldring", IN%"74671.3370@CompuServe.COM" "nessa"
Subj: comments on integrated report on teachers

Adam, I particularly appreciated your efforts to include findings from other studies which have been done. Kol Hakavod. Some of these comments are tiny, editorial. Others reflect my not understanding some point. and then there are a few others. gail

p. 2 this para needs better link betweeen agenda and what is the character....

p. 18 ironically, moreover, this also contrasts.... the links and hinges need work here

p. 19 a teacher whose knowledge..... not a clear sentence

p. 21 last sentence of middle para. even with.... technical full-time --- this is not a clear sentence, I wasn't sure what it meant.

salary, p. 22 -- I think "need to be" ought to replace should in first sentence.

p. 23 -- I think we need more info about "for whom income is impt in terms of amount of time they spend doing the work. it would seem from p. 24 that if you're in for part time stuff, then salary is good.

p. 24 -- I'm not sure how the quote proves the point that you are trying to make.

p. 26 --- supplementary school person is quoted about the impt of intangibles and it is suppl. teachers who are the most satisfied by the salary. are we indeed presenting a strong case?

p. 27 - the quote. is there something missing between nice knowing you and you reallly have to love...?

p. 34 -- network doesn't need an "s" on second line. also are you not talking about isolation inside schools and between schools.

p. 37 at end of top para last sentence, do we not want to say something about need to provide alternative kinds of positions so that we can indeed recruit full time people in so far as they would want to work full time. isn't this conigning us to an apporach that will always yied these same teachers with the same profile?

what data sugggests that it is realistic to ask teachers to participate.... (para starting third...) if you mean stuff from levers paper you should mention it

p. 38 ourfindings indicate -- what findings are we talking about --- those that point to non-existence of this condition? or something that we have learned from reading or our research...?

p. 39 second para. salaries for pre- school teachers pose not poses

p. 40 -- if we talk about national efforts, we need to include pre-service programs as well and I'm wondering if this is place to mention strategic kinds of national initiatives that can support this kind of work ala TEI, leadership institutes etc. not by name but by idea. i.e. creating not only norms and standards, but also capacity to do the work.

Give us some language

From: IN%"74671.3370@CompuServe.COM" "Nessa Rapoport" 23-APR-1996 12:01:00.16
To: IN%"gamoran@ssc.wisc.edu" "Adam"
CC: IN%"73321.1220@CompuServe.COM" "Alan", IN%"73321.1221@CompuServe.COM" "Barry", IN%"GOLDRIEB@ctrvax.Vanderbilt.Edu" "Ellen", IN%"73321.1217@CompuServe.COM" "Gail", IN%"74104.3335@CompuServe.COM" "Bill Robinson"
Subj: Teachers Reports: Comments

April 22, 1996

Comments on Teachers Report

First of all, congratulations. The paper is concise, clear, and feels cohesive to these non-researcher eyes. It was a pleasure to read.

Here are my comments and questions, large and small:

One issue I kept mulling over in the back of my mind was the use of quotes from the interviews. You didn't use many, and they weren't that strong for the most part. And yet the research is informed, I'm sure, by that critical aspect of the work--which was also expensive and extensive. I wonder if there's a way to highlight the importance of the interviews in our work. (Most cities are more likely to pay for the survey than the interview: We may be the only ones who do this for a while, so it may be worth thinking about emphasizing the interviews' importance, if they indeed have been significant for our conclusions.)

P. 2, 1st para.: "The Commission established the Council..." CIJE was established to explore this agenda but others as well. I want to suggest that you lift the language of the policy brief to describe CIJE's raison d'etre succintly. I would then begin a new para. for the question: "What is the character of the teaching profession..." (You also use the word "address" twice in two sentences.)

P. 3, Data and Methods: This section could be made easier to read. Almost all of "data and methods" is information about the survey. Then on p. 5, there is one paragraph in the middle about the interviews. This is followed by the (very interesting but not highlighted sufficiently) conclusions from the survey. I think you should subhead these components to tell readers exactly what they're getting. For the purposes of this paper, is it important to put the technical details on how the survey was conducted in the body of the text? Could they be boxed or set apart, or does that diminish your credibility? I am imagining someone like Bill Berman reading this paper with great interest, but being stopped in his tracks by pp. 3,4 and top of 5, so close to the beginning of the paper.

Is there so little to say about the interviews? "All quotes in this report derive from the interviews" does not seem enough for 125 interviews of 1-2 hours. But I don't know the background here.

P. 3, third para.: The implication of the parentheses on leaders is that the data is available to the public.

P. 5.: "The interviews for our study were designed and carried out by Julie Tammivaara, Roberta Goodman, and Claire Rottenberg of the CIJE staff." I think you should call them "field researchers," as in the policy brief. Otherwise, it sounds like core staff.

P. 6: Some statistics seem to demand comment. One is that (l. 2) "51% of those [63%] have lived in Israel for three months or more." I do find it interesting that in light of relatively poor background and training, one-third of all teachers have spent that much time in Israel--if I'm reading correctly.

P. 6, para. 3: Forgive me for my non-research mentality, but I find it hard to understand your quote from the NJPS. Are you saying that 50% of adults have college degrees, and, of those, a quarter of the women and a third of the men went on for post-college? (I'm surprised the college figure is so low.)

Bottom line: Upper case "Orthodox." Also, the format is confusing here, as there are only two lines of text on the next page. I skipped p. 7 and went to p. 8 directly, and then couldn't find my way.

Note: I haven't looked at the tables. Someone else should be sure that they're understandable. (Remember, we said we might have labelled the pie charts on the Policy Brief differently, in light of how they were read by others?)

P. 8: Again, in the middle paragraph, I couldn't understand, from the written text, whether these "half"s that you mention overlap with each other. Similarly, in the next para., "Another 47% may be considered partially trained, including 35% [do you mean of the 47%] with backgrounds in education and 12% certified in Jewish subjects [a different 12%?]. "But not both" is confusing in the way it is written. Perhaps take the language from the pie chart in this case and say "in general education only" or "in Jewish studies only" and that will clear up the confusion. The text should not need the pie charts to be clear.

P. 10, first full para.: I would say on l. 3, "training in education," rather than "same level of educational training." I was confused by this language.

P. 12, l. 7: "also received extensive Jewish education as children." The juxtaposition with the previous sentence implies that "at least twice per week before age 13" constitutes "extensive Jewish education." I don't think we would agree with that.

P. 12, bottom line: This sentence, "over half of teachers in non-Orthodox pre-schools received no Jewish schooling after the age of Bat Mitvah," seems to demand some commentary on the gender of teachers and its implications. As I said about the leaders paper on this issue, the lack of acknowledgement that in some categories virtually all the subjects of the data are women strikes me as odd.

I've appended my comments on this issue re the leaders.

For example, the number of people agitated over the health benefits issue would be far higher if the gender division among teachers were more balanced. If, in this case, 84% of teachers are married women, it is fair to say that the majority of Jewish teachers are presumably getting those benefits through their husbands' presumable full-time employment. This has implications for how many people care about not getting those benefits; for recruitment; for the part-time nature of teaching; and for the importance of the salary to the household. Also for their early Jewish education, which Kosmin showed as less for girls than for boys. Cause and effect tends to blur, too.

Am I reading p. 22 correctly in concluding that 73% of Jewish teachers earn less than $15,000 from their teaching in one school? That makes the salary question and its implications far more drastic than the text seems to imply. If for 51% of teachers, this constitutes "an important source of additional income," it certainly undergirds your point about financial incentives for additional professional development. (Although if most teachers are relatively satisfied with less than $15,000, they don't seem that demanding to me. One might conclude that there's nothing the matter with the salaries. I also thought there were findings from general education on the "merit pay" issue that worked against $incentives/rewards for improved quality.)

This issue, too, seems connected to the gender question and the desire for part-time work. On p. 29 at the bottom, to state "87% of teachers said the hours and days available for work was an important reason for choosing work at

need a paper on gender & Jewish ed

a particular school" with location also cited by 75% seems to require a mention re gender. (They want part-time work because of child-rearing? Yet the hours of supplementary school coincide with the hours many children come home from school.)

P. 13: Pre-school teachers: "While these workshops generally satisfied state requirements, they may not have been sufficient to compensate for the limited Judaic backgrounds of most pre-school teachers." Do we know what proportion of that time was spent on Judaica? Is the director quoted here typical in her expectations that 3/4 of these hours would "be Judaic"?Your language "may not have been sufficient" sounds vague.

Don't know

P. 17: Bottom para., 3rd line: "Moreover, in-service training tends to be provided according to teachers' roles, rather than offering different programs..." I didn't understand what "roles" means here.

P. 18, bottom para. Can you cite some literature from general education about professional development being more than remedial? (Didn't we have a great quote about this from one of our many documents?!)

D-H

P. 22: "(In Los Angeles, 69% of teachers earn...") Given that the data is almost ten years old, can we say "earned"?)

P. 33, top: "Turnover rates may be smallest in day schools, where 76% expect to stay in their current jobs." The leaders also expected to stay, but that doesn't mean that they do stay. You seem to be talking about voluntary turnover here. Can we assume that those who expect to stay can stay? Are day school teachers usually not let go?

Don't know

P. 34, bottom para.: Do you want to make the point that if so many teachers are new to their schools, it is harder to create and maintain a particular culture within a school? (A culture that fosters professional development in a sustained way for individual teachers, for example.)

I like the "conclusions" format.

P. 38, middle para., last line: "In light of teachers' commitment to their work, we anticipate that they would be eager to participate in high-quality, targeted programs." Do the interviews shed any light on this?

NO

P, 38, "Improving the Conditions of Work": At some point in this paper, perhaps here, I think you should cite the Policy Brief as a reference document. (I was thinking in this case of the components of the "Plan for Action," but I suppose it could also come earlier, in the background/training and professional development sections.) Shouldn't any reader of this document know of the availability of the Policy Brief? I don't think it's mentioned.

yes — p. ?

Nessa

Below is a copy of my comments on gender from the leaders paper (11/95 memo). Some apply to the teachers, it seems.

[From leaders paper] Gender: There are conclusions in this paper that do not seem direct enough about the link between the dominant gender of this group and data. When, on p. 36, you talk about "recent recruitment," you say that "most educators have moved from (at least) one city to another during their career in Jewish education." You go on to say that 56% of pre-school teachers (the majority of this category) have spent all their years in Jewish education in one community. Then you speculate about why this is. Your first reason is "this may be the case because pre-schools are not recruiting outside their local communities." Then you say that "women are most likely than men to have always worked in their current community and over 90% of the women did not move to the community to take their current position." But we know from p. 4 that two-thirds of all the educators are women, and that among pre-schools leaders (21% of the total group), all are women. Why not just be more direct about this correlation?

Or in a sentence like: "The interviews suggest that some educational leaders, especially women, are constrained in their choices of positions because they are not geographically mobile." But 66% of the leaders are women.

Or: "Pre-schools are recruiting from the local community. Perhaps because of lower salaries or lower status, there does not seem to be a national market for recruiting educational leaders for pre-schools when compared to day and supplementary schools." Given what we know about the general American marketplace, do you not think that the fact that 100% of these leaders are women has some relationship to their lower salary and status, whether as cause or effect?

Or on p. 79: "Only 12% of the pre-school leaders are trained in Jewish studies, and they have the lowest levels of Jewish education both before and after age 13 when compared to other educational leaders in Jewish schools." Again, to go back to your own earlier data, if all pre-school leaders are women, and American Jewish women are less educated than American Jewish men (Kosmin, cited earlier), this quoted sentence is not surprising. Similarly, you have already told us that even among our (more educated) population studied here, more female than male educational leaders had no Jewish education as children.

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CC: IN%"gamoran@ssc.wisc.edu"
Subj: message from Susan S.

Return-path: <GOLDRIEB@ctrvax.Vanderbilt.Edu>
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01 Oct 1996 08:27:47 -0600 (CST)
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Bill, do you remember what we did in the leaders paper about denominations, Orthodox, etc.

Ellen

----- Begin message from IN%"SHEVITZ@BINAH.CC.BRANDEIS.EDU" 30-Sep-96

From: IN%"SHEVITZ@BINAH.CC.BRANDEIS.EDU" 30-SEP-1996 16:27
To: IN%"Goldrieb@ctrvax.Vanderbilt.Edu"
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(PMDF V4.3-10 #10451) id <01IA3C9H2TUUQR030U@BINAH.CC.BRANDEIS.EDU>; Mon,
30 Sep 1996 14:21:26 -0500 (EST)
Date: Mon, 30 Sep 1996 14:21:26 -0500 (EST)
From: SHEVITZ@BINAH.CC.BRANDEIS.EDU
Subject: Your essay
To: Goldrieb@ctrvax.Vanderbilt.Edu
Message-id: <01IA3C9H2TUWQR030U@BINAH.CC.BRANDEIS.EDU>
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Barry Holtz gave me the paper you did with Adam and Bill on the ed leaders in the 3 communities. Interesting and helpful. A lot corresponds to what I'd expect based on other communities.
Did you run the data by denomination? Or without the Orthodox?
What abt by gender for training and for compensation?

We're considering developing a set of programs in ed leadership here at Brandeis. If we go that route it will be over the next several years. Assuming we move this agenda along, I'd like to consult with you.

Have you any plans to come east? MAybe we can dovetail. . . .

Let's talk soon.

Susan

----- End forwarded message