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	10

Goldring, Ellen B., et al. "Educational Leaders in Jewish Schools." Conference presentation and article, 1996.

3101 Clifton Ave, Cincinnati, Ohio 45220
513.487.3000
AmericanJewishArchives.org

EDUCATIONAL LEADERS IN JEWISH SCHOOLS

Ellen B. Goldring, Vanderbilt University
Adam Gamoran, University of Wisconsin-Madison
Bill Robinson, Council for Initiatives in Jewish Education

Paper presented at the Annual Meeting of the American Educational Research Association 1996, New York.

Draft--not for circulation

EDUCATIONAL LEADERS IN JEWISH SCHOOLS

Ellen B. Goldring
Adam Gamoran
Bill Robinson

Introduction

Following a barrage of national reports that called attention to failing American schools, the field of educational administration began to reassess itself, asking how to best prepare principals to lead our schools into the 21st century (Murphy, 1992). National organizations, such as the National Commission on Excellence in Educational Administration (NCEEA) have responded to this challenge by engaging in a series of deliberations and reports.

The deliberations and reports have served as a catalyst for practitioners and professors in educational administration to reconceptualize leadership preparation programs. One example, is the recently proposed curriculum guidelines set forth by National Council for Accreditation of Teacher Education (NCATE)(National Council for Accreditation of Teacher Education, 1996). Others have developed new instructional strategies, such as problem-based learning, which link preparation programs to practice (Bridges & Hallinger, 1994).

Most of the activity surrounding improving leadership preparation for schools has occurred in the public school arena. However, many of our nation's children attend private schools.

These schools, ranging from elite independent schools to schools with a religious mission, are usually headed by headmasters or principals. These schools are often accredited by regional accreditation associations who have general guidelines about the level of preparation for principals. Thus, for example, the Southern Association of College and Schools indicates that the administrative head of the school should have a graduate degree and at least 15 semester hours in administration and /or supervision. Other private school associations, such as the Seventh-day Adventist schools, have similar requirements.

Leadership in all schools is complex and challenging, encompassing numerous roles. However, the context of leadership in Jewish schools, as well as in other religious schools, has some unique dimensions. The obvious distinction is that Jewish schools have cultural, religious and moral goals as well academic goals. Thus, the image of a school leader in a religious context may include spiritual, religious and moral responsibilities (Grace, 1995). These roles have been explored in Catholic school settings. For example, Bryk, Holland, and Lee(1993) have suggested that educational leadership in Catholic schools is viewed by incumbents as "a vocation to serve," rather than an individual career. Similarly, in a study of Catholic headteachers in England, Grace (1995) found that an ethic of 'serving others' was central to their leadership roles.

Terms such as 'spirit' and 'servant' are not new to the discourse on effective leadership (Depree, 1989). Recently,

writers in the field of leadership in the business world have been exploring spirituality and servant leadership (Spears, 1995; Bolman and Deal, 1995). Many businesses facing new pressures, are 'awakening' to a different type of leadership, leadership that "addresses real human values, including the quest for meaning, and congruence with one's innermost source of power" (Renesch, 1992, p. ix). These writers suggest that leaders in the 21st century must lead with a new sense of commitment and spirituality. These ideas are beginning to make their way into school settings as well (Sergiovanni, 1995). All of these writers, however, caution that they are not trying to bring religion into the workplace.

The purpose of this paper is to stimulate discussion about preparing leaders for Jewish educational institutions. What types of professional preparation programs can be developed for these roles? The first part of the paper will present the context of Jewish schooling as a framework for analyzing educational leadership in Jewish schools. The second part of the paper will examine two questions. The first set of questions is: Why do educational leaders enter the field of Jewish education? Is there a commitment to service and religion as found by Bryk and others (1993) in other types of religious schools? The second set of questions is: Given the unique context of Jewish schooling and the leaders' reasons for entering the field, what are the professional backgrounds and training experiences of educational leaders in Jewish schools?

This discussion is particularly timely for the Jewish community. Recently, reports of very high rates of intermarriage between Jews and non-Jews have highlighted the importance of Jewish education. Some contend that formal Jewish education can stem the tide of intermarriage (Schiff & Schneider, 1994). "Extensive Jewish education is an indispensable tool for the formation of Jewish identity and its continued vitality" (p. 8). However, much like the reform movements in the public school arena, systems of Jewish education are receiving widespread criticism. Much of the criticism is focused around the shortage of adequately trained personnel. A national commission has recommended that one of the avenues to strengthen the Jewish community and its educating institutions is to build and develop a profession of Jewish education (Commission of Jewish Education in North America, 1990).

Context of Jewish Education

It is estimated that 80% of Jews in North America receive Jewish education sometime during their lifetime (Rossel & Lee, 1995). Formal Jewish education typically occurs in three types of settings or schools: day, supplementary and pre-schools. Jewish day schools are independent private schools. These schools are full-day programs. Most Jewish day schools are accredited by their state or regional accrediting bodies. These schools typically have two parallel curricula and consequently two sets of teachers, those who teach the academic subjects, and

those responsible for Judaic Studies (Hebrew, Bible, Prayer, Customs and Ceremonies). It is estimated that approximately 18% of Jewish children attending some type of Jewish school are enrolled in Jewish day schools (Jewish Education Service of North America, 1992, p. 5; Commission on Jewish Education in North America, 1990).

Supplementary or congregational schools, are part-time schools usually formally connected to synagogues. By far, the largest number of Jewish children receive their Jewish education in supplementary schools. Students come to supplementary schools after regular school, and/or Sunday mornings. Supplementary schools meet for a minimum of 2 hours a week to a maximum of 9 hours a week. The curriculum focuses only on Jewish Studies. These schools, despite their limited hours, are usually operated as traditional schools. The schools are headed by educational directors or principals who often report or work in concert with the Rabbi of the congregation. Teachers are usually part-time teachers, many of whom are referred to as "avocational" teachers (see Aron, Lee, and Rossel, 1995).

Jewish pre-schools include both full and part-time programs that work with pre-kindergarten children. They are usually associated with synagogues or Jewish community centers. Most pre-schools have a formal director or principal, typically called an Early Childhood Director. The staff of Jewish pre-schools do not follow the day school model with two sets of teachers. In contrast teachers in pre-schools are responsible for all aspects

of the curricula.

Most Jewish schools are not part of a larger, bureaucratic educational system as are public schools. Therefore, school leaders interact directly with lay boards of trustees in a decentralized, open 'market system'. Day school principals interact with a lay board of trustees, while supplementary school principals work with the religious school committee of the board of the synagogue. Similarly, pre-school directors interact with the boards of their institutions. Jewish schools are part of larger religious communities and institutions, which may include synagogues, community centers or religious movements. Thus, school leaders are connected to a broad intersection of communal institutions. It should be noted, however, that there are few external licensing demands placed on teachers and administrators in Jewish schools. One exception are some pre-schools which have licensing demands from external regulating bodies. Therefore individual schools are relatively free to hire personnel in an unregulated manner.

Most of the three types of schools are affiliated with one of three denominations: Orthodox, Conservative and Reform Judaism. In addition, some schools are community schools, bridging across all three denominations.

Across these complex settings of Jewish education, it is very difficult to generalize and to articulate the goals of Jewish education. In its simplest sense, one could state that "..Jewish education serves the function of making Jews Jewish.."

(Prell, 1995, p. 141). Others have stated the goals of Jewish education in terms of developing strong Jewish identity. In a broader sense, goals for Jewish education include acquiring the knowledge base and cultural, religious and historical understandings rooted in the Jewish religion. Therefore, teachers and leaders in Jewish schools have both cognitive and affective objectives which include serving as role models for Jewish children.

Methodology

A survey of educational leaders was conducted in three Jewish communities in the Southeastern, Midwestern, and Northern United States. The three communities were chosen because they are engaged in a project that is aimed at reforming Jewish education. The survey was administered to all directors of formal Jewish educational institutions, including day schools, supplementary schools, and pre-schools. Other supervisors and administrators in these schools, such as vice-principals and directors of Judaic Studies, were also included. A total of 100 surveys were administered, and 77 persons responded. Survey forms were delivered by mail or in person, and the forms were either picked up at the school or returned by mail to the local research administrator.

Although the survey sample is broadly inclusive and highly representative of educational leaders in the three communities, the numbers are small, particularly when respondents are divided by setting (day school, supplementary school, and pre-school).

Inferential statistics (e.g., t-values) are not presented because the respondents constitute almost the whole population. Readers should not give great weight to small differences in percentages because of the relatively small number of respondents. Data from all three communities are combined for all analyses, and data are divided by setting (or in other ways) only when that was essential for understanding the responses. As additional support for the survey analyses, data from in-depth interviews with 58 educational directors from the three communities are included. The interviews concerned educators' backgrounds, training, work conditions, and professional opportunities.[1]

Findings

The findings are presented in three sections. First we report the general characteristics of the educational leaders. Next, we describe the reasons the leaders entered the field of Jewish education, and lastly, we discuss the professional background and training of the educational leaders.

Who are the Educational Leaders in Jewish Schools?

This section provides information about the general backgrounds of the educational leaders. Most of the educational leaders (77%) who responded to the survey are principals or directors of their schools (see Table 1). The remaining 33% hold administrative or supervisory positions below the top leadership

---

[1] Interviews were designed and conducted by Roberta Louis Goodman, Claire Rottenberg, and Julie Tammivaara. All quotations in this report come from those interviews (see Gamoran, et. al., 1996).

positions in their school. Thirty-six percent of the educational leaders work in day schools, 43% in supplementary schools, and 21% in pre-schools.

Thirty-one percent of the educational leaders work in Orthodox schools. Twenty-two percent work in schools affiliated with the Conservative Movement and the same percentage are with schools connected to the Reform Movement. Eleven percent of the respondents are leaders in schools that are designated as community schools, while 7% indicated that their schools are traditional, and 4% reported their schools are located within Jewish Community Centers. The remaining 4% stated that their schools are independent or have no affiliation.

The educational leaders work in schools with a wide range of student enrollment: pre-schools varied from 8 to 250 students; supplementary schools range in size from 42 to approximately 1000 students; and the day schools have student enrollments from 54 to about 1075 students.

Almost 82% of educational leaders are employed in only one, single Jewish educational setting (either a day, supplementary, or pre-school). Sixteen percent are employed in two settings, and only 1% in more than two settings. (These figures did not differ much across settings.) Of the 17% who work in more than one Jewish educational setting, two-thirds do so in order to earn a suitable wage. Of this same 17%, the large majority (70%) work only 6 hours or less per week in their second setting.

Seventy-eight percent of the educational leaders indicated

that they are employed full-time as Jewish educators. Ninety-six percent of day school educational leaders reported being employed full-time, as did 81% of pre-school educational leaders. In contrast, only 61% of educational leaders working in a supplementary setting work full-time in Jewish education. Of the supplementary school leaders who work part-time, half would rather be working full-time in Jewish education, while the other half prefer their part-time status.

Two-thirds of the educational leaders surveyed are women, including all the pre-school directors, 61% of supplementary school leaders, and 52% of day school administrators. Ninety-five percent of the educational leaders are married, and their median age is 44. The educational leaders are predominantly American-born (88%). Only 7% were born in Israel, and 5% in other countries.

(Table One Here)

Most of the educational leaders of the three communities have worked in the field of Jewish education for a considerable length of time (see Table 2). Seventy-eight percent of the educational leaders have been working in Jewish education for more than 10 years. Thirty percent have been employed in Jewish education for over 20 years, while only 9% have 5 years or less experience. Thus, for example, one educational director began his career in Jewish education by tutoring Hebrew at the age of 14. From tutoring, he moved on to teaching in a congregational school while in college. A rabbi suggested that he pursue a

seminary degree, which he did. Upon graduation he spent 14 years as educational director of various supplementary schools. Now he directs a day school.

The educational leaders in the three communities have less experience in positions of Jewish educational leadership than they have in Jewish education overall. Pre-school leaders have the least amount of experience in leadership positions, with only 12% having worked as an educational leaders for more than 10 years. Thirty-seven percent of supplementary leaders and 38% of day school leaders have more than 10 years of experience as leaders in Jewish schools.

(Table Two Here)

The large majority of educational leaders (78%) plan to remain as administrators or supervisors in the same school in which they are currently employed. In total, only 6% plan to become educational leaders in a different school. None of the educational leaders want to work in another type of Jewish educational institution (such as a central agency), and only one percent plans to leave the field of Jewish education. Nine percent of education leaders are unsure about their future plans. The remaining 5% plan to pursue avenues such as returning to teaching and retirement.

In summary, the educational leaders in Jewish schools have widespread experience in the field of Jewish education and plan to remain working in their current settings. Despite the part-time nature of many Jewish schools, many leaders work full-time.

Attraction to Jewish Education

This section describes why the educational leaders were attracted to the field of Jewish education. Were they driven by a sense of service, as others have found for leaders in religious education? Do they view their work as a calling?

Educational leaders in the three communities enter the field of Jewish education for a variety of reasons (see Figure One). A theme of service to the Jewish community and developing Jewish identity in children do seem to permeate the leaders' responses. As Figure 1 indicates, intrinsic issues, such as working with children (83%), teaching about Judaism (75%), and serving the Jewish community (62%), were rated as very important motivating factors by the highest percentage of educational leaders. As one educational director commented, "I have a commitment. I entered Jewish education because I felt that I wanted to develop [the children's] souls. My number one priority is to develop their love for who they are Jewishly." Another educational leader explained that he was attracted to "the idea of working, seeing children develop and grow. It's something special to be at a wedding of a child that you entered into kindergarten. It does have a special meaning to know you've played a role or to have students come to you years later, share with you that they remember your class, the role you played in their lives."

(Figure One Here)

Other factors that have strong intrinsic value, such as working with teachers (43%) and learning more about Judaism

(49%), were considered by almost half of the educational leaders as very important motivating factors for entering Jewish education.

In contrast, extrinsic factors were rarely considered as important. Only 25% of the educational leaders said the full-time nature of the profession was a very important reason for entering the field. Similarly, opportunities for career advancement was rated as very important by 18%, while 49% of the educational leaders considered it to be unimportant. The level of income was considered by only 7% of educational leaders to be a very important reason for entering Jewish education and by 59% as unimportant. Finally, the status of the profession was rated as very important by only 9%, while 66% of the educational leaders considered it to be unimportant.

The religious affiliation of the school (62%) was mentioned as the most important factor in making the decision to work in the school in which they are currently employed. Among educational leaders who work in schools affiliated with a religious movement (i.e., Orthodox, Traditional, Conservative, Reform), almost all the educational leaders have a personal affiliation that is either the same or more observant than the affiliation of the school where they work. For instance, 81% of educational leaders who work in schools identified with the Conservative movement, personally identify themselves as Conservative. The remaining 19% identify themselves as traditional. Sixty-four percent of supplementary school

educational leaders work in the synagogue to which they belong. Therefore, it seems that most educational leaders are committed to an institutional ideology or affiliation.

In summary, the educational leaders in the three communities were attracted to Jewish education first and foremost as a way to serve the Jewish community through teaching. They are extremely committed to their work in Jewish education as evidenced by their overall long tenure in the field of Jewish education, diversity of past experiences in both formal and informal Jewish education settings, and their future plans to remain in their current positions. Given their future plans, and the fact that 95% of the educational leaders consider Jewish education to be their career, it seems that these leaders want to work with Jewish children as a way of serving their religious community. These findings are consistent with the research on principals in Catholic schools that found that these principals, as compared to their public school counterparts, have a spiritual, communal attachment to their roles (Bryk et al, 1993).

Professional Preparation

The next question posed in this study pertained to the professional background and training of educational leaders in Jewish schools. Given the unique goals of Jewish educating institutions, what type of formal preparation do the educational leaders have? If a public school model of leadership preparation is followed, we could conclude that educational leaders in Jewish schools should have training and credentials in three areas:

general education and pedagogy, subject matter specialty (to obtain a teaching license in a field such as elementary education, math, etc.), and administration/leadership. All leaders should have strong backgrounds in pedagogy and education, including a teaching license. In the case of Jewish education, leaders must also have strong subject matter knowledge in a content area. Content areas would include Jewish studies, Hebrew, or related fields. (We will return to the importance of content knowledge in the discussion section). Third, educational leaders should have training in administration and supervision.

This section describes the formal training backgrounds and the professional development activities of the educational leaders in the three communities. What type of early Jewish education did the leaders receive? What are their backgrounds in Jewish content? What kinds of professional development activities do they undertake?

Collegiate Background and Training

Training in Education. The educational leaders in the three communities are highly educated. Table 3 shows that 97% of all of the leaders have college degrees, and 70% have graduate degrees. Day school educational leaders are the most likely to hold graduate degrees, followed by supplementary school leaders. Almost two-thirds of the leaders (65%) hold university degrees in education and 53% of the leaders are certified as teachers in general education. In addition, 61% of all leaders have previous experience in general education settings.

Pre-school educational leaders are less likely to have college degrees than leaders in other settings. Eighty-seven percent of pre-school leaders hold a college degree and only 13% have graduate degrees. Pre-school educational leaders are also more likely to have training from teachers' institutes (mainly one- or two-year programs in Israel or the U.S.) than are educational leaders in other settings.

(Table 3 Here)

Formal background in Judaica. Very few educational leaders are formally trained in Jewish studies or Jewish education. Only 37% of all leaders are certified in Jewish education, and only 36% hold degrees in Jewish studies (see Table 4). Although supplementary and day school leaders are the most likely to hold certification and/or degrees in Jewish education, only forty-four percent of day and 48% of supplementary school leaders are certified in Jewish education, and similar numbers hold degrees in Jewish studies. No pre-school educational leaders hold degrees in Jewish studies, and only 12% are certified in Jewish education.

(Table 4 Here)

Administration. Educational leaders in Jewish schools have very little formal preparation in the areas of educational administration, leadership or supervision (see Table 5). We define formal preparation in administration as either being certified in school administration or holding a degree with a major in administration or supervision. As presented in Table 5,

only 25% of all the leaders are certified or licensed as school administrators, and only 11% hold degrees in educational administration. Day school educational leaders are the most likely to have formal preparation in educational administration. Forty-one percent of day school leaders, compared to only 19% of supplementary and pre-school educational leaders are trained in educational administration. In total, 27% are trained in educational administration. Of the rest, 35% received some graduate credits in administration without receiving a degree or certification, but we do not know how intensive their studies were.

(Table 5 Here)

Preparation for Educational Leadership Positions

To fully explore the background of educational leaders it is important to consider simultaneously training in 1)general education, 2)Judaic subject matter, and 3)educational administration. Looking first at those who are trained in both general education and Judaica, the results indicate that only 35% of the educational leaders have formal training in both education and Judaic studies (see Figure 2). Another 41% are trained in education only, with 14% trained only in Jewish studies. Eleven percent of the educational leaders are not trained: they lack both collegiate or professional degrees in education and Jewish studies.

(Figure 2 Here)

Forty-eight percent of supplementary school leaders are

trained in both education and Jewish studies as compared to 33% of the leaders in day school settings. More extensive formal training among supplementary leaders is most likely due to programs in Jewish education offered by some of the institutions of higher learning affiliated with denominational movements.

The pre-school educational leaders have the least amount of training in education and Jewish content. A total of 25% of pre-school educational leaders have neither professional nor collegiate degrees in education or Jewish studies.[2] Even in day schools, where we may expect high levels of formal preparation, only 33% of the educational leaders are trained in both education and Jewish studies.

As explained earlier, training in educational administration is an important complement to formal preparation in education and Judaic content areas. Looking at those who are trained in all three components, general education (pedagogy), Judaica, and educational administration, the results indicate that 16% of educational leaders are very well trained, that is, they hold professional or university degrees in education, Jewish studies and educational administration (see Figure 3). An additional 10% are trained in educational administration and either Jewish studies or education, but not all three. Thus, looking at the three components of leadership preparation, a total of 84% are

---

[2] Pre-school educational leaders seems to have the lowest levels of training. We speculate that this may be due to low salaries and separate career paths. Many more pre-school educational leaders than day or supplementary school leaders have only worked in their current setting.

missing one or more parts of their formal preparation for leadership positions.

(Figure 3 Here)

An important qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Focusing only on formal preparation thus underestimates the extent of Jewish knowledge and leadership abilities among the educational leaders. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which include formal preparation in pedagogy, Jewish content areas, and administration.

Professional Growth

What sort of professional growth activities do the educational leaders undertake? Given that almost all consider Jewish education to be their career, we might expect substantial efforts in this area. In addition, one might think that shortages of formal training in administration, and limited background in Judaic content matter, as well as shorter tenure in leadership positions would make ongoing study and professional development a high priority for educational leaders.

Overall, the survey results show little sign of extensive professional development among the educational leaders in these communities. The educational leaders reported attending few in-service workshops: on average, they attended 5.1 over a two year period. Supplementary and pre-school administrators attended

more workshops than did the day school leaders. If we assume a workshop last 3 hours on average, 5 workshops over a two year periods come to approximately 37.5 hours of workshops over 5 years, far short the 100 hours required for example, by the State of Georgia.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or community center during the past year. Notably, three-quarters reported participating in some form of informal study, such as a study group or reading on their own.

Other opportunities for professional growth include participation in national conferences, and organizations. Some educational directors belong to national organizations and attend their annual meetings, such as Jewish Educators Assembly (Conservative); Torah U'Mesorah (Orthodox), and National Association of Temple Educators (Reform). Other educational leaders are members of general education professional organizations such as Association for Supervision and Curriculum Development (ASCD) and The National Association for Education of Young Children (NAEYC).

An additional type of professional growth is achieved through informal and formal networking with other educational leaders in the same community. Some leaders participate in their local principal's organization as a mechanism to share ideas, network, learn about resources, and brainstorm. As one supplementary school director commented about the Synagogue

Educational Directors Council,

> "..there's a study period and a professional section to the meeting where we'll sit and discuss ideas. We wind up sharing ideas that have proven successful to ourselves in our particular schools. And so we learn a lot from each other".

However, even with these organizations, some educational leaders reported infrequent help and support from their colleagues within their communities. Supplementary school educational leaders indicate the highest level of collegial support and pre-school leaders report the lowest.

Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate. Over two-thirds (68%) said that opportunities for their professional growth are adequate or very adequate, including 74% of day school administrators, 59% of supplementary school leaders, and 75% of pre-school directors. Some educational leaders are not as satisfied with their professional growth opportunities. They specifically expressed a desire for an evaluation process that would help them grow as professionals and provide them with constructive feedback. For example, two pre-school education directors each stated that they would like a peer, someone in the field, who would comment on their work. In describing this person and elaborating on their role, one director said, "They would be in many ways superiors to myself who have been in the field, who understand totally what our goals are and who can help us grow." Another educational

director stated similar desires: "I'd like to be able to tell people what I consider are strengths and weaknesses. I'd like to hear from them whether I'm growing in the areas that I consider myself weak in. And I'd like to hear what areas they consider that there should be growth."

In summary, the educational leaders have solid backgrounds in general education, but very few are well-trained overall. Most educational leaders have inadequate backgrounds in Judaic content areas. There is also a lack of preparation in the areas of school administration. Supplementary school educational leaders are better prepared than their counterparts in other settings while pre-school educational directors have the greatest need for further training. The pre-school educational leaders are notably weak in the area of Jewish studies.

Educational leaders are not participating in widespread pre-service training for leadership positions in Jewish education. These leaders are entering Jewish education as teachers, but unlike their counterparts in general education who return to school to obtain credentials in educational administration before becoming educational leaders, most educational leaders in Jewish schools are not pursuing this avenue.

Despite the limited formal training of many educational leaders in Jewish schools, they do not participate in widespread professional growth activities, even though the majority of educational leaders work full-time, in one school, and are committed to a career in Jewish education. Their level of

participation in workshops is far below standards required of most educational leaders in public schools. Many of the educational leaders report that opportunities for professional development are adequate, and they do not participate very frequently in activities in local universities, national organizations, and other programs offered both in and outside of their communities. Furthermore, although many report that they receive financial support for professional growth activities, 31% of those who are offered financial support for professional development choose not to avail themselves of the money. This primarily is the case for educational leaders who work in orthodox school settings.

Discussion

These findings suggest a great challenge awaits the field of Jewish education. Jewish educational leaders are committed to serving their profession and the wider Jewish community. They come to the field of Jewish education with a commitment of service. However, the leaders have relatively little formal preparation for their roles. Most of the educational leaders have training in the field of general education, but only half have collegiate and professional backgrounds in Judaic content areas. Furthermore, the majority of educational leaders do not have formal training in school administration, supervision or leadership.

One possible conclusion could be that the field should be upgraded by increasing participation in existing pre-service and

in-service programs in school administration. Furthermore, educational leaders in Jewish schools can be encouraged to participate in ongoing, systematic professional development activities. Since it is clear that workshops by themselves are not effective in providing meaningful professional growth experiences to educators, professional networks can be developed or expanded so leaders can benefit from senior colleagues who could observe them at work to help develop a shared professional community that could provide a framework for continued renewal and feedback.

Given the unique goals of Jewish educating institutions, however, it is important to ask, what type of preparation programs should be developed for <u>these</u> principals? It is not clear that models from general education really "fit" the Jewish educational context. On the one hand, it would be appropriate to say that Jewish educational leaders should embrace many of the same qualities as those in general education settings: they should be instructional leaders, transformational leaders, change agents and developers of a moral culture supporting inquiry.

On the other hand, Jewish educating institutions have goals that are deeply rooted in Jewish content and Jewish meaning. It is not clear how to best help leaders become prepared to embark on the moral, ethical and value commitments necessary for Jewish educational settings. How can they be prepared to best "serve" the Jewish community? This is extremely difficult in the present context of American Jewish life, where many competing cultures

face Jewish youth.

We suggest that serious learning in Jewish studies is crucial. Rich study of Torah, traditional texts and Jewish history could make a difference. Gerald Grace states, "the rhetoric of the qualities which headteachers and school principals should display, especially on matters to do with values, is becoming part of the check-list culture of education management studies" (Grace, 1995, p. 157). The field of Jewish education could go beyond checklist to infuse real Jewish content into values, symbolism and spirituality.

The uniqueness of religious educational settings requires a complete marrying of academic studies (in this case Judaic Studies) and the cultivation of Jewish identity, morals and values. There should be no difference in Jewish schools between academic learning (the core technology of teaching and learning) and religious identity. The academic learning is the content needed to develop Jewish identity.

With the prevalence of writing about servant leadership and spirituality, little is discussed about how to provide frameworks for leaders to embrace these ideas. It is clear that more thinking is needed about how to prepare leaders to cultivate values. It seems like discussions around these questions would be beneficial to all educational leaders.

References

Aron, I., Lee, S., & Rossel S. (Eds.), A Congregation of learners: Transforming the synagogue into a learning community. NY: UAHC Press.

Bolman, L., & Deal, T. (1995). Leading with soul. San Francisco: Jossey-Bass.

Bridges, E, & Hallinger, P. (1992). Problem Based Learning for Administrators. Eugene, OR: ERIC

Bryk, A. S., Lee, V. E., & Holland, P. B. (1993). Catholic schools and the common good. Cambridge, MA: Harvard University Press.

Commission on Jewish Education in North America (1990). A Time to Act. NY: University Press of America.

Depree, M. (1989). Leadership is an art. NY: Doubleday.

Gamoran, A., Goldring, E., Robinson, B., Tammivaara, J., Goodman, R. (1996). Teachers in Jewish schools: A study of three communities. NY: Council for Initiatives in Jewish Education. (unpublished manuscript).

Grace, G. (1995). School leadership. London: Falmer Press

Jewish Education Service of North America (1992). Trends 16.

Murphy, J. (1992). The landscape of leadership preparation. Newbury Park, CA: Corwin Press.

National Council for Accreditation of Teacher Education (1996). Proposed NCATE Curriculum Guidelines. Advanced Programs in Educational Leadership for Principals, Superintendents, Curriculum Directors and Supervisors.

Prell, R. (1995). Reflections on the social science of American Jews and its implications for Jewish Education. (pp. 139- 154). In: I. Aron, S. Lee, & S. Rossel (Eds.), A Congregation of learners: Transforming the synagogue into a learning community..NY:UAHC Press.

Renesch, J. (1992). (ed). New traditions in Business. San Francisco, CA: Berrett Koehler

Schiff, A. I, & Schneider, M. (1994). Far-reaching effects of extensive Jewish day school attendance. Research Report 2. Azrielei Graduate Institute of Jewish Education and Administration, Yeshiva University.

Sergiovanni, T. (1995). Moral leadership. San Francisco, CA: Jossey-Bass.

Spears, L. C. (1995). (ed). Reflections on leadership. NY: John Wiley & Sons.

Table 1. Characteristics of the Educational Leaders in Jewish Schools

VARIABLES	Percentage	N
Position		
Principal/Director	77%	59
Other Administrative	33%	18
Setting		
Day School	36%	28
Supplementary School	43%	33
Pre-school	21%	16
School Affiliation		
Orthodox	31%	23
Traditional	7%	5
Conservative	22%	16
Reform	22%	16
Community	11%	8
JCC	4%	3
Other	4%	3
# of Settings Employed		
One	82%	61
Two	16%	12
More Than Two	1%	1
Extent of Employment		
Full-time	78%	59
Part-time	22%	17
Gender		
Man	34%	26
Woman	66%	50
Marital Status		
Single	1%	1
Married	95%	72
Divorced	3%	2
Widowed	1%	1
Country of Birth		
American	88%	67
Israel	7%	5
Other	5%	4

Table 2. Length of Experience of Educational Leaders

	Total Years of Experience in Jewish Education	Total Years of Experience as Educational Leaders
1 year or less	--	3%
2 to 5 years	9%	41%
6 to 10 years	13%	24%
11 to 20 years	48%	21%
More than 20 years	30%	10%

Table 3. General Education Backgrounds of the Educational Leaders

SETTING	College Degree	Grad/Prof. Degree	Degree in General Education From University	Degree in General Education From Teacher's Institute	Certification in General Education	Worked in General Educ.
Day School	100%	96%	67%	--	54%	64%
Supplementary	100%	73%	69%	--	53%	55%
Pre-school	87%	13%	56%	12%	50%	69%
TOTAL	97%	70%	65%	3%	53%	61%

Table 4. Collegiate and Professional Jewish Studies Backgrounds of the Educational Leaders

SETTING	Certification in Jewish Education	Degree in Jewish Studies	Trained in Jewish Studies*
Day School	43%	48%	52%
Supplementary	44%	41%	66%
Pre-School	12%	--	12%
TOTAL	37%	36%	49%

*Educational leaders may have both a certification in Jewish education and a degree in Jewish studies.

Table 5. Collegiate and Professional Administration Backgrounds of the Educational Leaders

SETTING	Certification in Administration	Degree in Educational Administration	Trained in Educational Administration*
Day School	36%	19%	41%
Supplementary	19%	9%	19%
Pre-school	19%	--	19%
TOTAL	25%	11%	27%

*Educational leaders may have both a certification in administration and a degree in educational administration.

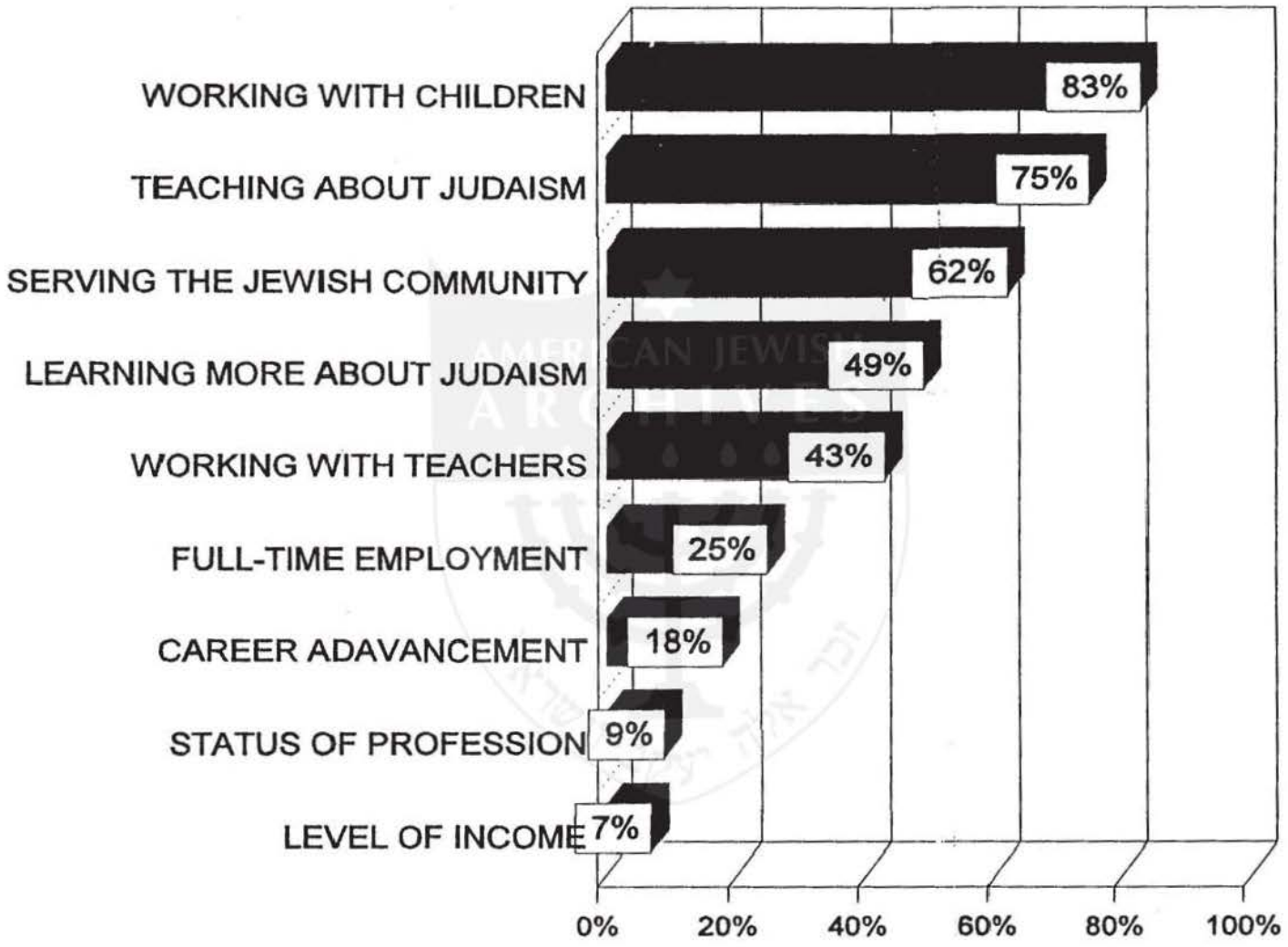

Figure 1: Reasons Educational Leaders Enter Jewish Education

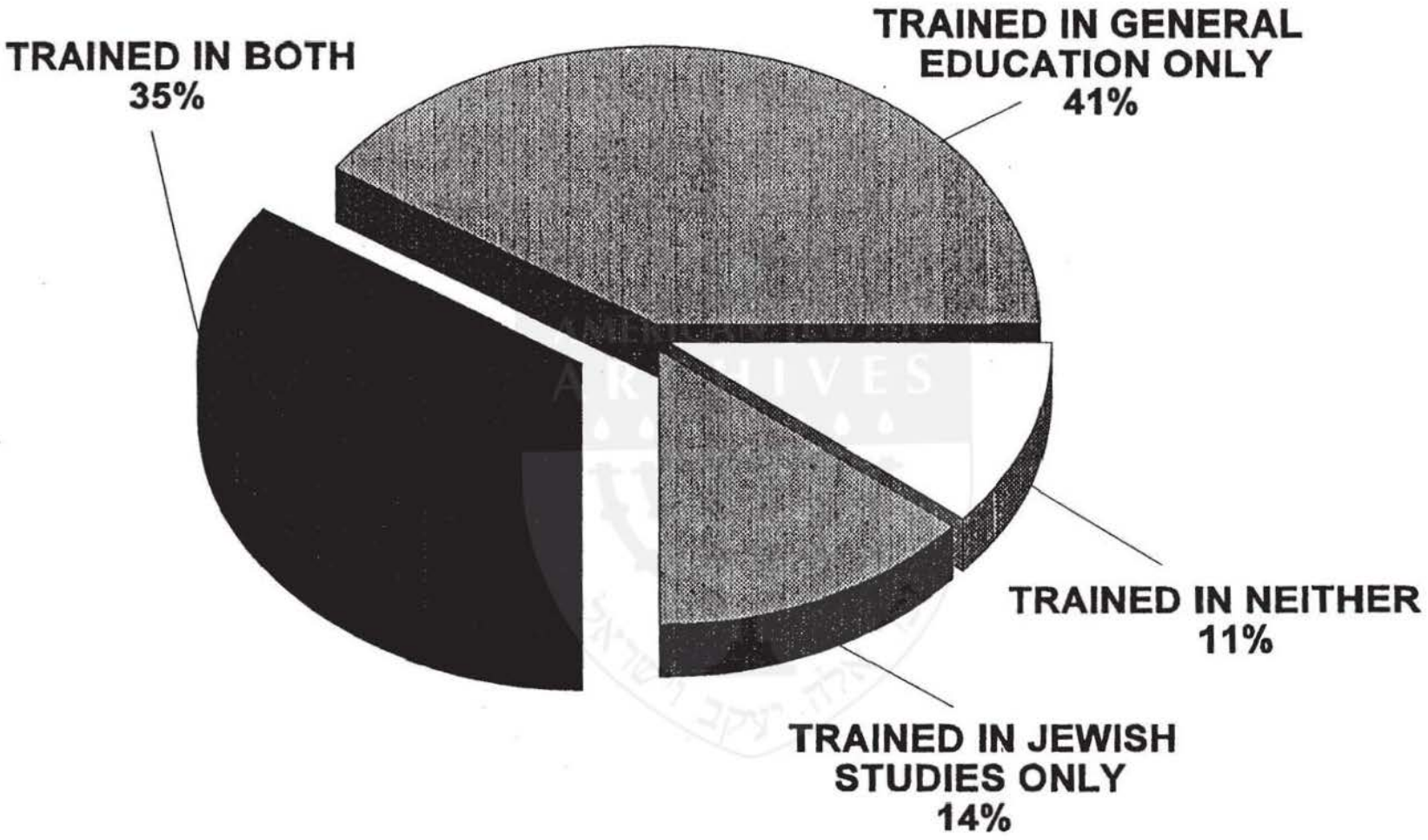

Figure 2: Extent of Professional Training in
General Education and Jewish Studies

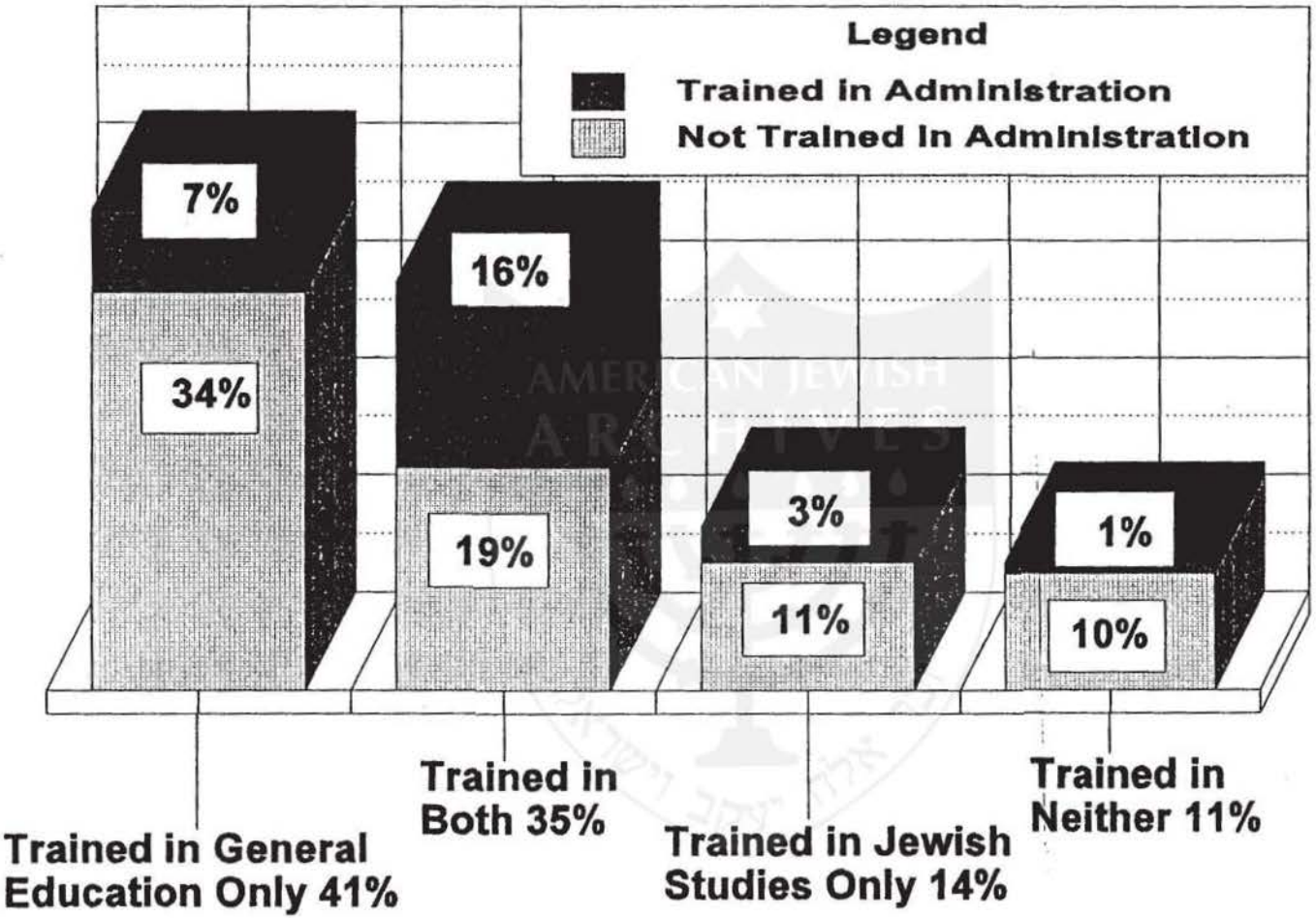

Figure 3: Extent of Professional Training in General Education, Jewish Studies, and Administration

Educational Leaders in Jewish Schools

by
Ellen B. Goldring, Vanderbilt University
Adam Gamoran, University of Wisconsin-Madison
Bill Robinson, Council for Initiatives in Jewish Education

The research presented in this article was conducted with the support of the Blaustein Foundation in conjunction with the work of the Council for Initiatives in Jewish Education (CIJE). CIJE is an independent, non-profit organization dedicated to the revitalization of Jewish education.

Leadership in all schools is complex and challenging, encompassing numerous roles. However the context of leadership in Jewish schools, as well as in other religious schools, has some unique dimensions. The obvious distinction is that Jewish schools have cultural, religious and moral goals as well academic goals. Thus, the image of a school leader in a religious context may include spiritual, religious and moral responsibilities (Grace, 1995). These roles have been explored in Catholic school settings. For example, Bryk, Holland, and Lee (1993) have suggested that educational leadership in Catholic schools is viewed by incumbents as "a vocation to serve," rather than an individual career. Similarly, in a study of Catholic headteachers in England, Grace (1995) found that an ethic of 'serving others' was central to their leadership roles.

Terms such as 'spirit' and 'servant' are not new to the discourse on effective leadership (Depree, 1989). Recently, writers in the field of leadership in the businesss world have been exploring spirituality and servant leadership (Spears, 1995; Bolman and Deal, 1995). Many businesses facing new pressures, are 'awakening' to a different type of leadership, leadership that "addresses real human values, including the quest for meaning, and congruence with one's innermost source of power" (Renesch, 1992, p. ix). These writers suggest that leaders in the 21st century must lead with a new sense of commitment and spirituality.

These ideas are beginning to make their way into school settings as well (Sergiovanni, 1995). All of these writers, however, caution that they are not trying to bring religion into the workplace.

The purpose of this article is to stimulate discussion about preparing leaders for Jewish educational institutions. What types of professional preparation programs can be developed for these roles? The first part of the article will present the context of Jewish schooling as a framework for analyzing educational leadership in Jewish schools. The second part of the article will report on the results of a survey done among leaders in Jewish education. The purpose of this survey was to identify certain demographic data regarding the leaders in the study and ascertain their reasons for entering the field of Jewish education.

Context of Jewish Education

It is estimated that 80% of Jews in North America receive Jewish education sometime during their lifetime (Rossel & Lee, 1995). Formal Jewish education typically occurs in three types of settings or schools: day, supplementary and pre-schools. Jewish day schools are independent private schools. These schools are full-day programs. Most Jewish day schools are accredited by their state or regional accrediting bodies. These schools typically have two parallel curricula and consequently two sets of teachers, those who teach the academic subjects, and those responsible for Judaic Studies (Hebrew, Bible, Prayer, Customs and Ceremonies). It is estimated that approximately 18% of Jewish children attending some type of Jewish school are enrolled in Jewish day schools (Jewish Education Service of North America, 1992, p. 5; Commission on Jewish Education in North America, 1990).

Supplementary or congregational schools, are part-time schools usually formally connected to synagogues. By far, the largest number of Jewish children receive their Jewish education in supplementary schools. Students come to supplementary schools after regular school, and/or Sunday mornings. Supplementary schools meet for a minimum of 2 hours a week to a maximum of 9 hours a week. The curriculum focuses only on Jewish Studies. These schools, despite their limited hours, are usually operated as traditional schools. The schools are headed by educational directors or principals who often report or work in concert with the Rabbi of the congregation. Teachers are usually part-time teachers, many of whom are referred to as "avocational" teachers (see Aron, Lee, and Ossel, 1995).

Jewish pre-schools include both full and part-time programs that work with pre-kindergarten children. They are usually associated with synagogues or Jewish community centers. Most pre-schools have a formal director or principal, typically called an Early Childhood Director. The staff of Jewish pre-schools do not follow the day school model with two sets of teachers. In contrast teachers in pre-schools are responsible for all aspects of the curricula.

Most Jewish schools are not part of a larger, bureaucratic educational system as are public schools. However, Jewish schools are part of larger religious communities and institutions, which may include synagogues, community centers or religious movements. Thus, school leaders are connected to a broad intersection of communal institutions. There are few external licensing demands placed on teachers and administrators in Jewish schools. Therefore individual schools are relatively free to hire personnel in an unregulated manner.

Most of the three types of schools are affiliated with one of three denominations: Orthodox, Conservative and Reform Judaism. In addition, some schools are community schools, bridging across all three denominations.

Across these complex settings of Jewish education, it is very difficult to generalize and to articulate the goals of Jewish education. In its simplest sense, one could state that "..Jewish education serves the function of making Jews Jewish.."(Prell, 1995, p.141). Others have stated the goals of Jewish education in terms of developing strong Jewish identity. In a broader sense, goals for Jewish education include acquiring the knowledge base and cultural, religious and historical understandings rooted in the Jewish religion. Therefore, teachers and leaders in Jewish schools have both cognitive and affective objectives which include serving as role models for Jewish children.

Methodology

A survey of educational leaders was conducted in three Jewish communities in the Southeastern, Midwestern, and Northern United States. The three communities were chosen because they are engaged in a project that is aimed at reforming Jewish education. The survey was administered to all directors of formal Jewish educational institutions, including day schools, supplementary school, and pre-schools. Other supervisors and administrators in these schools, such as vice-principals and directors of Judaic Studies, were also included. A total of 100 surveys were administered, and 77 persons responded. As additional support for the survey analyses, data from in-depth interviews with 58 educational directors from the three communities are included. The interviews concerned educators' backgrounds, training, work conditions, and professional opportunities (Interviews were designed and conducted by Roberta Louis Goodman, Claire Rottenberg, and Julie Tammivaara. All quotations in this report come from those interviews (see Gamoran, et. al., 1996)).

Educational Leaders in Jewish Schools

Most of the educational leaders (77%) who respond to the survey are principals or directors of their schools. The remaining 33% hold administrative or supervisory positions below the top leadership positions in their school. Thirty-six percent of the educational leaders work in day school, 43% in supplementary schools, and 21% in pre-schools.

Thirty-one percent of the educational leaders work in Orthodox schools. Twenty-two percent work in schools affiliated with the Conservative Movement and the same percentage are with schools connected to the Reform Movement. Eleven percent of the respondents are leaders in schools that are designated as community schools, while 7% indicated that their schools are traditional, and 4% reported their schools are located within Jewish Community Centers. The remaining 4% stated that their schools are independent or have no affiliation.

Seventy-eight percent of the educational leaders indicated that they are employed full-time as Jewish eductors. Ninety-six percent of day school educational leaders reported being employed tull-time, as did 81% of pre-school educational leaders. In contrast, only 61% of educational leaders working in a supplememtary setting work full-time in Jewish education. Of the supplementary school leaders who work part-time, half would rather be working full-time in Jewish education, while the other half prefer their part-time status.

Two-thirds of the educational leaders surveyed are women, including all the pre-school directors, 61% of supplememtary school leaders, and 52% of day school administrators. Ninety-five percent of the educational leaders are married, and their median age is 44. The educational leaders are predominatly American-born (88%). Only 7% were born in Israel, and 5% in other countries.

Most of the educational leaders of the three communities have worked in the field of Jewish education for a considerable length of time. Seventy-eight percent of the educational leaders have been working in Jewish education for more than 10 years. Thirty percent have been employed in Jewish education for over 20 years, while only 9% have 5 years or less experience. Thus, for example, one educational director began his career in Jewish education by tutoring Hebrew at the age of 14. From tutoring, he moved on to teaching in a congregational school while in college. A rabbi suggested that he pursue a seminary degree, which he did. Upon graduation he spent 14 years as educational director of various supplememtary schools. Now he directs a day school.

The educational leaders in the three communities have less experience in positions of Jewish educational leadership than they have in Jewish education overall. Pre-school leaders have the least amount of experience in leadership positions, with only 12% having worked as educational leaders for more than 10 years. Thirty-seven percent of supplementary leaders and 28% of day school leaders have more than 10 years of experience as leaders in Jewish schools.

The large majority of educational leaders (78%) plan to remain as administrators or supervisors in the same school in which they are currently employed. In total, only 6% plan to become educational leaders in a different school.

None of the educational leaders want to work in another type of Jewish educational institution (such as a central agency), and only one percent plans to leave the field of Jewish education. Nine percent of education leaders are unsure about their future plans. The remaining 5% plan to pursue avenues such as returning to teaching and retirement.

In summary, the educational leaders in Jewish schools have widespread experience in the field of Jewish education and plan to remain working in their current settings. Despite the part-time nature of many Jewish schools, many leaders work full-time.

Attraction to Jewish Education

Educational leaders in the three communities enter the field of Jewish education for a variety of reasons. A theme of service to the Jewish community and developing Jewish identity in children do seen to permeate the leaders' responses. Intrinsic issues, such as working with children (83%), teaching about Judaism (75%), and serving the Jewish community (62%), were rated as very important motivating factors by the highest percentage of educational leaders.

As one educational director commented, "I have a commitment. I entered Jewish education because I felt that I wanted to develop [the children's] souls. My number one priority is to develop their love for who they are Jewishly." Another educational leader explained that he was attracted to "the idea of working, seeing children develop and grow. It's something special to be at a wedding of a child that you entered into kindergarten. It does have a special meaning to know you've played a role or to have students come to you years later, share with you that they remember your class, the role you played in their lives."

Other factors that have strong intrinsic value, such as working with teachers (43%) and learning more about Judaism (49%), were considered by almost half of the educational leaders as very important motivating factors for entering Jewish education.

In contrast, extrinsic factors were rarely considered as important. Only 25% of the educational leaders said the full-time nature of the profession was a very important reason for entering the field. The level of income was considered by only 7% of educational leaders to be a very important reason for entering Jewish education and by 59% as unimportant. Finally, the status of the profession was rated as very important by only 9%, while 66% of the educational leaders considered it to be unimportant.

The religious affiliation of the school (62%) was mentioned as the most important factor in making the decision to work in the school in which they are currently employed. Among educational leaders who work in schools affiliated with a religious movement (i.e., Orthodox, Traditional, Conservative, Reform), almost all the educational leaders have a personal affiliation that is either the same or more observant than the affiliation of the school where they work.

In summary, the educational leaders in the three communities were attracted to Jewish education first and foremost as a way to serve the Jewish community through teaching. They are extremely committed to their work in Jewish education as evidenced by their overall long tenure in the field of Jewish education, diversity of past experiences in both formal and informal Jewish education settings, and their future plans to remain in their current positions.

Given their future plans, and the fact that 95% of the educational leaders consider Jewish education to be their career, it seems that these leaders want to work with Jewish children as a way of serving their religious community. These findings are consistent with the research on principals in Catholic schools that found that these principals, as compared to their public school counterparts, have a spiritual, communal attachment to their roles (Bryk et al, 1993).

Professional Preparation

This section describes the formal training backgrounds and the professional development activities of the educational leaders in the three communities. Ninety-seven percent of all of the leaders have college degrees, and 70% have graduate degrees. Day school educational leader are the most likely to hold graduate degrees, followed by supplementary school leaders. Almost two-thirds of the leaders (65%) hold

university degrees in education and 53% of the leaders are certified as teachers in general education. In addition, 61% of all leaders have previous experience in general education settings.

Very few educational leaders are formally trained in Jewish studies or Jewish education. Only 37% of all leaders are certified in Jewish education, and only 36% hold degrees in Jewish studies. Although supplementary and day school leaders are the most likely to hold certification and/or degrees in Jewish education, only forty-four percent of day and 48% of supplementary school leaders are certified in Jewish education, and similar numbers hold degrees in Jewish studies. No pre-school educational leaders hold degrees in Jewish studies, and only 12% are certified in Jewish education.

Educational leaders in Jewish schools have very little formal preparation in the areas of educational administration, leadership or supervision. We define formal preparation in administration as either being certified in school administration or holding a degree with a major in administration or supervision. Only 25% of all the leaders are certified or licensed as school administrators and only 11% hold degrees in educational administration. Day school educational leaders are the most likely to have formal preparation in educational administration.

Preparation for Leadership Positions

To fully explore the background of educational leaders it is important to consider simultaneously training in 1) general education, 2)Judaic subject matter, and 3) educational administration. Looking first at those who are trained in both general education and Judaica, the results indicate that only 35% of the educational leaders have formal training in both education and Judaic studies. Another 41% are trained in education only, with 14% trained only in Jewish studies. Eleven percent of the educational leaders are not trained: they lack both collegiate or professional degrees in education and Jewish studies.

Training in educational administration is an important complement to formal preparation in education and Judaic content areas. Looking at those who are trained in all three components, general education (pedagogy), Judaica, and educational administration, the results indicate that 16% of educational leaders are very well trained, that is, they hold professional or university degrees in education, Jewish studies and educational administration. An additional 10% are trained in educational administration and either Jewish studies or education, but not all three. Thus, looking at the three components of leadership preparation, a total of 84% are missing one or more parts of their formal preparation for leadership positions.

An important qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Focusing only on formal preparation thus underestimates the extent of Jewish knowledge and leadership abilities among the educational leaders. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which include formal preparation in pedagogy, Jewish content areas, and administration.

Professional Growth

What sort of professional growth activities do the educational leaders undertake? Overall, the survey results show little sign of extensive professional development among the educational leaders in these communities. The educational leaders reported attending few inservice workshops: on average, they attended 5.1 over a two year period. Supplementary and pre-school administrators attended more workshops than did the day school leaders. If we assume a workshop lasts 3 hours on average, 5 workshops over a two year periods come to approximately 37.5 hours of workshops over 5 years, far short the 100 hours required for example, by the State of Georgia.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or communitiy center during the past year. Notably, three-quarters reported participating in some form of informal study, such as a study group or reading on their own.

Other opportunities for professional growth include participation in national conferences, and

organizations. Some educational directors belong to national organizations and attend their annual meetings, such as Jewish Educators Assembly (Conservative); Torah U'Mesorah (Orthodox), and National Association of Temple Educators (Reform). Other educational leaders are members of general education professional organizations such as Association for Supervision and Curriculum Development (ASCD) and The National Association for Education of Young Children (NAEYC).

An additional type of professional growth is achieved through informal and formal networking with other educational leaders in the same community. Some leaders participate in their local principal's organization as a mechanism to share ideas, network, learn about resources, and brainstorm. However, even with these organizations, some educational leaders reported infrequent help and support from their colleagues within their communities. Supplementary school educational leaders indicate the highest level of collegial support and pre-school leaders report the lowest.

Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate. Over two-thirds (68%) said that opportunities for their professional growth are adequate or very adequate, including 74% of day school administrators, 59% of supplementary school leaders, and 75% of pre-school directors.

Some educational leaders are not as satisfied with their professional growth opportunities. They specifically expressed a desire for an evaluation process that would help them grow as professionals and provide them with constructive feedback. For example, two pre-school education directors each stated that they would like a peer, someone in the field, who would comment on their work. In describing this person and elaborating on their role, one director said, "They would be in many ways superiors to myself who have been in the field, who understand totally what our goals are and who can help us grow."

Another educational director stated similar desires: "I'd like to be able to tell people what I consider are strengths and weaknesses. I'd like to hear from them whether I'm growing in the areas that I consider myself weak in. And I'd like to hear what areas they consider that there should be growth."

In summary, the educational leaders have solid backgrounds in general education, but very few are well-trained overall. Most educational leaders have inadequate background in Judaic content areas. There is also a lack of preparation in the areas of school administration. Supplementary school educational leaders are better prepared than their counterparts in other settings while pre-school educational directors have the greatest need for further training. The pre-school educational leaders are notably weak in the area of Jewish studies.

Despite the limited formal training of many educational leaders in Jewish schools, they do not participate in widespread professional growth activities, even though the majority of educational leaders work full-time, in one school, and are committed to a career in Jewish education. Their level of participation in workshops is far below standards required of most educational leaders in public schools.

Discussion

These findings suggest a great challenge awaits the field of Jewish education. Jewish educational leaders are committed to serving their profession and the wider Jewish community. They come to the field of Jewish education with a commitment of service. However, the leaders have relatively little formal preparation for their roles. Most of the educational leaders have training in the field of general education, but only half have collegiate and professional background in Judaic content areas. Furthermore, the majority of educational leaders do not have formal training in school administration, supervision or leadership.

One possible conclusion could be that the field should be upgraded by increasing participation in existing pre-service and in-service programs in school administration. Furthermore, educational leaders in Jewish schools can be encouraged to participate in ongoing, systematic professional development activities. Professional networks can be developed or expanded so leaders can benefit from senior colleagues who could observe

them at work to help develop a shared professional community that could provide a framework for continued renewal and feedback.

Given the unique goal of Jewish educating institutions, however, it is important to ask, what type of preparation programs should be developed for *these* principals? It is not clear that models from general education really "fit" the Jewish educational context. On the one hand, it would be appropriate to say that Jewish educational leaders should embrace many of the same qualities as those in general education settings: they should be instructional leaders, transformational leaders, change agents and developers of a moral culture supporting inquiry.

On the other hand, Jewish educating institutions have goals that are deeply rooted in Jewish content and Jewish meaning. It is not clear how to best help leaders become prepared to embark on the moral, ethical and value commitments necessary for Jewish educational settings. How can they be prepared to best "serve" the Jewish community? This is extremely difficult in the present context of American Jewish life, where many competing cultures face Jewish youth.

We suggest that serious learning in Jewish studies is crucial. Rich study of Torah, traditional texts and Jewish history could make a difference. Gerald Grace states, "the rhetoric of the qualities which headteachers and school principals should display, especially on matters to do with values, is becoming part of the check-list culture of education management studies" (Grace, 1995, p. 157). The field of Jewish education could go beyond checklist to infuse real Jewish content into values, symbolism and spirituality.

The uniqueness of religious educational settings requires a complete marrying of academic studies (in this case Judaic studies) and the cultivation of Jewish identity, morals and values. There should be no difference in Jewish schools between academic learning (the core technology of teaching and learning) and religious identity. The academic learning is the content needed to develop Jewish identity.

With the prevalence of writing about servant leadership and spirituality, little is discussed about how to provide frameworks for leaders to embrace these ideas. It is clear that more thinking is needed about how to prepare leaders to cultivate values. It seems like discussions around these questions would be beneficial to all educational leaders.

References

Aron, I., Lee, S., and Rossel, S. (eds.), *A Congregation of learners: Treanforming the synagogue into a learning community.* NY: UAHC Press.

Bolman, L. and Deal, T. (1995). *Leading with soul.* San Francisco: Jossey-Bass.

Bridges, E., and Hallinger, P. (1992). *Problem Based Learning for Administrators.* Eugene, OR: ERIC.

Bryk, A. S., Lee, V. E., and Holland, P. B. (1993). *Catholic schools and the common good.* Cambridge, MA: Harvard University Press.

Commission on Jewish Education in North America (1990). *A Time to Act.* NY: University Press of America.

Depree, M. (1989). *Leadership is an art.* NY: Doubleday.

Gamoran, A., Goldring, E., Robinson, B., Tammivaara, J., Goodman, R. (1996). *Teachers in Jewish schools: A study of three communities.* NY: Council for Initiatives in Jewish Education. (unpublished manuscript).

Grace, G. (1995). *School leadership.* London: Falmer Press

Jewish Education Service of North America (1992). *Trends* 16.

Murphy, J. (1992). *The landscape of leadership preparation.* Newbury Park, CA: Corwin Press.

National Council for Accreditation of Teacher Education (1996). *Proposed NCATE Curriculum Guidelines.* Advanced Programs Curriculum Directors and Supervisors.

Prell, R. (1995). Reflections on the social science of American Jews and its implications for Jewish Education. (Pp. 139-154). In: I. Aron, S. Lee, and S. Rossel (eds.), *A Congregation of learners: Transforming the synagogue into a learning community.* NY: UAHC Press.

Renesch, J. (1992). (ed). *New traditions in Business.* San Francisco, CA: Berrett Koehler.

Schiff, A. I., and Schneider, M. (1994). *Far-reaching effects of extensive Jewish day school attendance.* Research Report 2. Azrielei Graduate Institute of Jewish Education and Administration, Yeshiva University.

Sergiovanni, T. (1995). *Moral leadership.* San Francisco, CA: Jossey-Bass.

Spears, L. C. (1995). (ed). *Reflections on leadership.* NY: John Wiley & Sons.