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Miscellaneous. Correspondence, notes, and reports, October 1996-December 2000.

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MEMORANDUM -- CONFIDENTIAL

October 30, 1996

To: Karen Barth
From: Adam Gamoran, Ellen Goldring, Bill Robinson
Re: What we learned from studying Lead Communities

As discussed in our meeting of Sept. 17, we are sending a
brief memo on the highlights of what we learned from
studying Lead Communities. We have organized the memo
according to the categories of your outline: change
readiness, change process, and program characteristics.
Please let us know if elaboration on any point would be
helpful.

CHANGE READINESS

1. Was there a clear understanding of the
    problem/opportunity that was causing the need for
    change?

At a high level of abstraction, concern for the problem of
Jewish continuity was widely shared. Intermarriage, and the
corresponding intergenerational decline in the North
American Jewish population, was commonly seen as the key
manifestation of this problem. At a more concrete and day-
to-day level, however, conceptions of the problem were not
defined by any shared understanding. Inadequate
supplementary schools? Insufficient access to day schools?
Low salaries for pre-school teachers? Individual community
members raised issues like these, but there was no clear
understanding of the connections among these issues or
between these issues and the larger problem of continuity.
Moreover, some individuals did not see education as a
response to the problem of continuity. Finally, we found no
evidence of systemic thinking -- that is, thinking about
connections across the community -- among individual members
or in public discourse.

2. Was there a recognition of the need for change among
    leadership? Was there an existing or potential
    leadership group to drive the change?

It has become a matter of faith within CIJE that more rapid
and substantial change in the Lead Communities (LCs) would
have required at least three key individuals: a federation

executive committed to change, a federation staff member capable of leading the change process, and a lay leader to champion the change process across the community. While it is true that none of the LCs had such individuals in place, this formulation of the problem requires more thought. We are concerned with three issues:

First, the "trinity" interpretation is in one sense tautological. Community mobilization is a major goal of CIJE, and leadership in these three positions is an important component of mobilization. This is almost like saying that in order to mobilize the community, it is important to start with a mobilized community!

For the sake of further discussion, let us set aside this narrow view of the "trinity" interpretation. Rather, the argument is that to mobilize the wider community, it is necessary to start with strong leadership in key positions.

A second challenge to this interpretation is that it is untested. How do we know that leadership in these positions would have yielded an accelerated change process? Persons in these leadership positions would have been faced with challenges inherent in the structure of organized Jewish communities, which makes change difficult. For example, incentives in Jewish federations tend to favor consensus and stability, not diversity and change. We saw this on countless occasions in the LCs: Federation officials in Baltimore have made consensus an art form (see especially the article by H. Baum on strategic planning in the Baltimore Federation); Staff in Atlanta were able to stall any process over which they did not exercise control; and in Milwaukee, change actors were compartmentalized and marginalized, to reduce the pressure on the larger Federation system.

Our experiences raise questions about the potential for Federations to serve as the starting point for change, as per the CIJE model (the Federation as "central address"). These questions are motivated by two conditions: disincentives for change among Federation actors, as noted above; and the distance of Federations from where most Jewish education actually takes place, i.e. in congregations.

Changes that occurred in Cleveland over the past decade have been held up as evidence that broader changes in LCs would have occurred but for the absence of key leaders. This evidence is not compelling, because the situation in Cleveland differed from the LCs in more ways than the absence of leaders in key positions. In particular, lay leadership committed to change was represented by a coalition of actors, not simply one lay champion. Also, relationships between lay and professional leaders in

Cleveland seem especially close, compared to other communities. Finally, it appears that definitions of the need for change were more widely shared in Cleveland than in the LCs. Consequently, the example of Cleveland is not sufficient to indicate how things would have turned out by now in the LCs if certain leaders existed in the LCs. The third, and most important objection to the "trinity" view is that it is irrelevant, in the following sense. The three Lead Communities were selected as the most ready for change among the 23 communities that applied. If key leaders did not exist in the right positions in the Lead Communities, they did not exist anywhere. Consequently, the insight that change would be facilitated by key leaders is besides the point. Instead, we need to think more about cultivating leadership, and creating incentives for change.

3.   Were there talented, middle-level people to drive the change?

Initially, middle-level professionals were lacking in all three communities. Responses to this problem varied across the three communities, and without entering a discussion of individual personnel, one can say that middle-level professional leadership has varied across the communities, and has been more successful in some cases than others.

One challenge across the board has been the need to integrate the community of educators in each community into the change process. This was a major problem at the outset, as educators either did not know anything about the LC process, or if they did, felt alienated from it. The first Harvard Leadership seminar was a watershed in addressing this problem, and subsequent seminars and, presumably, TEI, have built a core of educational leaders who are increasingly committed to upgrading the profession of Jewish education in their communities. This process has been the major success in mobilizing the LCs for change.

On the lay leader side, the development of middle-level actors has also varied across communities. One strategy to develop middle-level lay leaders -- the "wall-to-wall" coalition -- was not successful. Persons from diverse constituencies attended meetings, but these "councils" lacked any clear mandate and fizzled for lack of purpose. Also, members of the coalitions were selected because of their ties to various groups across the communities, but there were no mechanisms by which coalition members might have mobilized the constituencies from which they were selected. A related problem is that lay persons who are active in congregational schools are not necessarily involved with Federations. Because the "wall-to-wall coalitions" were located at Federations, they may have

failed to draw in the lay persons who were closest to Jewish
education.

4.   Were there sufficient resources to support the change
     program?

To the best of our knowledge, lack of resources was not a
barrier to change. Generally, when high-quality initiatives
were proposed, they were funded. This holds both for CIJE
and for the LCs. Lack of personnel to envision, design,
propose, and lead new initiatives was a much more serious
obstacle than lack of resources to carry out programs.

With this said, it is important to recognize that relatively
little new funding has actually been generated for Jewish
education within the communities (compared, for example, to
Cleveland). There is no evidence that donors are unwilling
to support new initiatives in Jewish education; rather, this
situation results from a lack of visionary leadership for
educational change, and from the structural disconnection of
educational leaders from major donors. In Federations,
little money is available through the standard allocation
process for sustained, long-term educational initiatives.
Most new money would have to come from foundations and local
endowments. Yet Federation staff lack visions for
education, and educational leaders (inside and outside of
Federations) have little contact with major donors.

5.   Was there an internal or external person(s) to play a
     facilitator role?

CIJE staff members played facilitator roles on many
occasions. They were successful in moving ahead, but
because the scope of the challenge was much greater than
originally anticipated, there was never enough time to
facilitate the extent of change that was seen as necessary.

6.   Was there the beginning of a shared vision for change?

Within the LCs, there was no shared vision. In our early
conversations, community members defined the challenges to
Jewish education in one of two main categories: (a) Problems
of curriculum, i.e., as a need for better subject matter for
students to learn; (b) problems of motivation, i.e., that
students needed to feel better about participating in Jewish
education. There was no coherence among these views within
a community, and there was no grand vision for how these
needs could best be addressed. Further, the link between
education and continuity was not universally accepted.

CIJE, with its emphasis on community mobilization and building the profession, brought a clear vision to the table. It took about a year to articulate this vision successfully, and more time to convince community members of the strength of this vision and of the broader means of addressing it. This process is still occurring. As one could see at the October 1996 board meeting, lay leaders who are centrally involved in the LC process accept the vision and its implications. We do not know how far this vision extends beyond these individuals.

7.   Was there sufficient energy to make it through a long and potentially painful period of change?

For the most part, this question cannot be answered, because when the change process stalled it did so because of a lack of leadership, direction, and purpose, not because of lack of energy. The change process in Milwaukee seems to have had the most longevity -- in the sense that lay leadership is still driving educational change -- and energy for change still exists there.

CHANGE PROCESS

Was there a well-organized change process that included:

Setting up a change structure; developing a change process; creating a vision, developing strategies?

The early work of CIJE in LCs was carried out "on the fly." There was a lot of "learning by doing." A potentially important document, the "Lead Community Planning Guide," was difficult to follow and was largely ignored. An important early meeting between CIJE and LC representatives failed to clarify the responsibilities and expectations on each side. These difficulties could not have been avoided completely, since the LC process was a new situation for all participants. More active attention to the literature on educational change might have helped (e.g., lessons from the RAND change agent study). Also, it would have helped to recognize that the early work in LCs had to do with community dynamics, not education. The MEF team failed to recognize and bring attention to this issue until two years had passed.

CIJE's vision was present from the outset, but the change structure, process, and strategies were not.

From the community side, change processes were not well organized. Community participants began without clear plans or strategies for long-term initiatives. In the absence of coherent visions and strategies, any short-term plan that came up might be (and often was) considered viable. This led to an especially fragmented process from within the communities (even less coherent that CIJE's change process).

Planning and creating short-term wins

Short-term wins through the Harvard Leadership Seminars and the Goals Seminars were major successes for CIJE and have done much to establish credibility and make long-term progress possible. CIJE staff are exceptionally talented and have exhibited outstanding success with short-term seminars.

From the community side, there were no short-term wins connected to the Lead Community process.

Consolidating improvements; institutionalizing new approaches

One can view TEI as an institutionalization of CIJE's success in running short-term seminars. Because TEI is on-going and includes highly developed products (videotapes) and an evaluation, it is expected to yield broader and more long-lasting change than the short-term seminars.

Despite the lack of short-term wins, two successful initiatives within communities have been institutionalized. These are Machon L'Morim in Baltimore, and the masters in Jewish education program through distance learning in Milwaukee.

PROGRAM CHARACTERISTICS

Did the program have the following characteristics:

> Action-oriented
> Attention to process
> Over-communications
> Cultural alignment
> Superior skills

Each of these characteristics is more present in 1996 than it was in 1992. With enhanced credibility and cooperation from the LCs, the superior skills of CIJE staff in the area of education can be put to good use. As communities have accepted the claims of the Policy Brief, CIJE and the communities have approached a more common definition of the problem. We do not have information about the quality of communication between CIJE and participating communities,

but communication within CIJE is still problematic. The intense workloads of CIJE staff and consultants makes it difficult to ensure that relevant persons are fully informed. The division of CIJE into domains may contribute to communication breakdowns, and a re-organization by projects instead of domains may address this problem.

Date: Mon, 22 Sep 1997 10:36:05 -0400
From: Bill Robinson <74104.3335@compuserve.com>
Subject: call and workplan
To: Adam Gamoran <GAMORAN@ssc.wisc.edu>,
        Ellen Goldring <GOLDRIEB@CTRVAX.VANDERBILT.EDU>
Content-Disposition: inline

Adam & Ellen,

We need to schedule a conference call to discuss the Base-Line report.
Please e-mail with available times. [Also, Ellen -- I still need your
comments on the Cohort II interview protocol before I send it to Ken and
Gail for their input.

Second, per Adam's request, the following is my proposed workplan for
October and November, assuming that I am not conducting TEI interviews.
The first item is #3 on the Indicators Project (from our staff meeting).
This is obviously not a full-time job, so I have offered three other
suggestions for work. I am certainly open to suggestons, and will continue
to think about other possibilties.

A. Indicators Project: Collect and provide a summary analysis of the
available data sets in general education and the Jewish world, as they
pertain to their use-ability for the Indicators project.

B. Options for other work:
        Option 1: Community-Level Indicators Data Collection Pilot -
Begin working with one community (Cleveland) on designing and implementing
instruments to collect data on key and select indicators of improvement.
As Len Saxe mentioned in the consultation, we probably don't know enough
yet to design a successful community data collection instrument to be used
(with mininal modifcations) in several communities. His suggestion was to
work closely with one community as a learning experience. I suggest
Cleveland. Lifsa Schachter (head of Clevaland College) has already
expressed interest (this past Spring) in having me help them evaluate the
overall impact of the College. Furthermore, it is the only community that
we have worked with that has the capacity to implement the evaluation.

        Option #2: Research Paper -- Comparing Educational Leaders &
Teachers
Using the three community data, write a paper describing the educational
leaders in comparison to the teachers. Our current answer to the question
-- Who are the educational leaders in Jewish schools? -- (as found in the
Leaders report) does not delineate which background characteristics and
personal attitudes/practices distinguish educational leaders from their
teachers. While one could look at both reports simultaneously, I think it
would be useful to do some side-by-side comparisons (including data not
reported in the two reports such as religious practices) and possibly a
logit analysis.

        Option #3: Research Paper -- Relations among Congregational School
Educational Leaders
Using the TEI data currently collected and minutes of past Council meetings
(which can be requested from several communities), write a report
describing the current relations among congregation school educational
leaders that answers the question: Do they have relations of critical
colleagueship? Using the general education literature, assert that
critical colleaguship is necessary for change (at least beyond one school
in a community). Then, describe the reality of their relations both
informal and formal (i.e., the Council meetings). Then, conclude that
without a change in the social and cultural relations among educational

leaders in individual communities, institutional changes and changes in teacher-education will be hard to create and sustain. Lastly, provide some suggestions for working on this.

That's it for now,
Bill.

July 9, 1998

Dear CIJE Professors,

The recent meeting of the Professors Group was a stimulating and productive four days of dialogue around education and an opportunity for exciting Jewish study with Moti and Melila. In addition it was, as always, a warm and friendly gathering. (I wish could say that it was "very relaxing" as well, but it was probably too busy a time to characterize it in that way!) We had an opportunity to talk about two research projects currently underway at CIJE – one on synagogue change and one on lay leaders and Jewish education. Participants had a chance to give us feedback as well on a draft of a new CIJE *Policy Brief on the Professional Development of Teachers in Jewish Schools*.

In addition, members of the group led sessions on issues related to general issues of educational change and its implications for Jewish education. A special thanks to Bill Firestone, Anna Richert, and Sharon Feiman-Nemser who led those sessions. Thanks also to Susan Stodolsky, who on the last day reported on the research she had conducted for CIJE on the Professor's Group itself. We are enclosing a copy of a summary of her report as well as the notes from that session.

We look forward to seeing you at our next meeting and we'll back to you at the end of summer with some possible dates and locations. Have a good summer.

Barry Holtz

**Notes on Session about the Report on the Professors' Seminar
Friday, June 19, 1998**

Susan Stodolsky reviewed some of the main points in the distributed summary of professors'
interviews. She noted that this session of the Seminar seemed much more in keeping with a
number of the suggestions made: the seminar had a strong thematic element (change) and there
were real opportunities to get inside the work on projects beyond receiving information about
them as an end in itself. (Gail and Barry said they had used some of the ideas in the report in
planning this meeting and the impact was evident.)

It was suggested that some people in the seminar could also be part of the planning group or
offer reactions in advance to the proposed agenda. Some suggestions for "orienting" new
members were also raised.

There was discussion of issues raised in the report regarding how the seminar should continue to
operate and what obligations, if any, members should feel with respect to other CIJE work.
Although not fully resolved, it became clear that a number of paths for participation were
possible and helpful. Some members can only attend meetings but that still helps in terms of
reactions/development of work done during the seminars and the fact that they are part of a
group of people with a variety of areas of expertise. Other individuals are heavily engaged in
consulting with CIJE projects and may be somewhat limited in their ability to attend the seminar,
but they are still considered members and welcome to come when they can. There are even
people who have not yet attended but consider themselves members.

Members reacted to the possibility of another meeting in Israel. Some were eager to attend while
others had questions as to why the group should meet in Israel. The possibility was raised of
providing a meeting there especially for those members who had not had the opportunity to
attend the first time.

CIJE PROFESSORS SEMINAR: PARTICIPANT REACTIONS
Summary and Questions for Discussion

BASED ON DRAFT REPORT, MAY, 1998
PREPARED BY SUSAN S. STODOLSKY

**As you read this document, please think about the following
issues to be addressed in our discussion:** Of primary interest are
questions about the overall conception of PS, its purposes, its
anticipated "life span" and, in fact, what it means to be a
member of PS. Also of interest is the structure of PS meetings
and activities. How can the PS best utilize professors expertise
and address CIJE needs while retaining the flexibility to ask
"big" questions as well as the Jewish learning component valued
by most members? Might there be a tension between building
capacity and getting down to CIJE tasks?

Overview

This document summarizes a report of participant reactions
to the CIJE Professors Seminar (PS) along with specific
suggestions as to the shape and content of its future work.
Eighteen interviews, most by phone, were conducted with all
members of the seminar who had attended at least one PS meeting
as well as two professors who, though interested, have not yet
participated. Interviews lasted approximately 30 minutes. Please
note that the coordinators of the PS were not interviewed.

Without exception, the professors reported a very positive
response to the PS. Among the highlights were the text study
component of PS, the shared Shabbat experience, and the high
quality of the group members, visiting scholars and teachers.
Cutting through many interviews was enormous admiration and
respect for CIJE coordinators as organizers of the seminar but
also as learned teachers who can make ideas accessible to all.

In response to questions on the topic, a number of
suggestions were made with respect to how to use the time in PS
more effectively to advance CIJE projects and the CIJE agenda.
Suggestions also related to making better use of the expertise
members bring to the PS. Locating an additional seminar meeting
in Israel was explored and received mixed reactions with many
believing specific justification in terms of using Israeli
resources was necessary.

The full report contains a discussion of why professors
joined the seminar. It also contains a description of various
patterns of future participation anticipated by members.

Reactions to the Seminar Meetings

Three meetings of the PS have taken place. The first in Israel during July, 1996 lasted approximately 15 days. A four day meeting in Florida in January, 1997 was followed by a four day meeting in Princeton in June, 1997. A planned meeting for January, 1998 was cancelled because too few members could attend due to conflicts and illness. Given the differences in character, the Israel seminar will be discussed separately.

Israel

The most common description of the Israel seminar was "intense." The professors who went to Israel were very enthusiastic about the content and quality of the seminar, particularly the sessions involving Jewish learning and chavrutah. Most also found the focus on four scholars illuminating and highly relevant to CIJE's concerns with education. Participants were impressed with the overall conception of the seminar program and the fact that material was accessible to individuals with a broad range of backgrounds. People talked about the seminar as a "gift" and a "privilege" and were pleased to be in the "student" role in contrast to their usual one of teacher. Other highlights included Shabbat at the Hoffmans and the trip to the desert. High praise was also given to the members of the group and staff and to the "community building" and friendships achieved.

Some of the seminar's strengths were also weaknesses. Most participants believed the Israel seminar was over-programmed, and contained too many sessions in a lecture-type format. A few noted some inconsistency between the espoused educational ideals of CIJE and the way the seminar was run. Concern was also expressed that insufficient time was allocated to Jewish education topics and CIJE's work, with the result that the professors' expertise may not have been adequately tapped. The very full schedule allowed little time for informal interactions and for contact with Israeli institutions and people. The question was raised, 'why was this seminar in Israel when the focus was on Jewish education and Jewry in the U.S.?'

Reactions to other seminars

Overall, the professors were enthusiastic about both the Florida and Princeton meetings. Again, text study with chavrutah was especially appreciated as was the chance to learn from Art Green. A number of participants felt that the Florida meeting incorporated some styles of working which could be expanded and used effectively in future meetings. Having members of the seminar break into small groups to consider issues on the indicators project was one example. Another was engaging with Deborah and her video approach.

Some members noted that it seemed beneficial that Moti and Melilah participated in all the sessions making it more likely that a bridge between the text study and other PS activities would occur. In contrast, some thought it was more difficult to make connections across sessions in Princeton and that the meeting, though highly stimulating, seemed more lecture-oriented across all sessions. Some individuals commented that Florida seemed to allow for more informal contact, including walking on the beach, than Princeton but others liked the Chauncey Center very much. Depending on their background and practice, some members found Shabbat services interesting but unfamiliar while others were very much at home. Members who did not participate were not made uncomfortable about it.

How to work on CIJE's work

An on-going concern for CIJE coordinators of the PS and for its members is how best to accomplish work on CIJE projects or plans during the seminars and maximize use of the professors' expertise. We asked directly about these issues. All agreed that the seminars have been effective in helping PS members learn about on-going CIJE work--it has served an **introductory** function well. But more is desired.

A variety of suggestions were made with respect to work arrangements in sessions of the PS. To date, all participants have focused on the same topic or issue in sessions of the seminar, even when we broke into small groups. One suggestion was to organize some sessions in which small groups tackled different problems, issues, or projects. While there is benefit in having all participants engage in all discussions, it was felt that the benefits might be greater from smaller groups working on particular tasks.

One member suggested that we be given some kind of design task or a set of data to look at or other activities where real progress could be made within the time constraints of PS. Another person suggested the creation of standing work groups such that each professor was affiliated with one (or more) project groups and time during PS was devoted to meetings of the work groups. Another member envisioned the possibility that a given PS meeting might be planned for a particular subset of participants. Some thought might also be given to having members rotate in and out of the PS in some fashion.

Advance Preparation

To maximize effective use of the actual time of the PS meetings, a number of people urged that professors be asked to come prepared to work, collaborate, or discuss certain issues or projects. There is every reason to send out reading materials in

advance and to explain what is to be accomplished at PS. Within reason, as much "getting up to speed" as possible should be accomplished in advance of the PS meeting.

A related idea in terms of advance preparation was the possibility of a conference call either to establish agenda and work plan for part of the PS or for a session on a particular topic. One member suggested that brief meetings elsewhere might also facilitate work on a given project during PS. Again, the notion is that members can be better prepared to get right to work during sessions of PS through advance contact or reading.

CIJE Work in PS and outside PS.

The relationship between consulting and project activities for CIJE outside the seminar and the use of the PS as a site for project work is complicated. Individual members envision different kinds of relationships between consulting time for CIJE and time in PS and it is also reasonable to assume that patterns of effort will change over time. Nevertheless, on a collective level it may be worth trying to envision some desirable options. One question, for example, is whether any professor consulting for CIJE will be invited to PS or whether additional criteria apply.

Agenda Setting.

The suggestion was made that members, along with coordinators, take some responsibility for planning the PS sessions or provide reactions to initial plans suggested by the coordinators. This broader base in planning might enhance the quality of some meeting sessions.

Possible Topics.

Members expressed a desire to retain PS as a forum in which general issues can be examined and the "so what" questions can be raised. In addition, a variety of substantive suggestions were made for focal topics or issues that might draw on member expertise or lead to interesting dialogue in the group. These topics (in no particular order) were suggested in addition to time devoted to CIJE projects and agenda.

Suggested topics included dialogues about intergroup relations; discussion of how professors of general education committed to pluralism and diversity negotiate involvement in Jewish education, and similarly, how Jewish education addresses societal pluralism. Consideration of issues surrounding the fact that most Jewish education is experienced side by side with

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public education. Examination of what may be unique about educating Jewishly and what the goals for Jewish education should be. Exploring the role of Hebrew in Jewish education. Exploring relationships between Jewish education and continuity. Examination of professional development, teacher learning and school reform in the context of Jewish education. Exploring how general teacher education confronts issues of values and spirituality. Considering how the gap can be closed between academics, including members of PS, and those in Jewish education full time. There was also interest in examining some of CIJE's basic assumptions such as the commitment to using a research base to develop change strategies.

Should new members be invited?

There were mixed responses to adding new PS members. Most were open to the idea, but all were concerned that the group not become too large and that the excellent quality and commitment of the members be preserved. A number commented on the esprit among group members and a compatible non-combative style that was highly valued. Some thought new members should be added when there was a need for the person's expertise (e.g early childhood). Others knew of specific individuals they thought could make a contribution to CIJE and the seminar (suggested names will be provided to coordinators). An answer to the question of adding more colleagues also hinges on the envisioned future structure of the seminar. Just to make PS larger did not really appeal to anyone.

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Female Jewish educators earn less than male colleagues, new study says

By Julie Wiener

NEW YORK, Sept. 7 (JTA) -- The field of Jewish education is not known for stellar salaries.

Those salaries are even less stellar for women, says a report released in the latest issue of Jewish Education News, a quarterly publication of the Coalition for the Advancement of Jewish Education.

The report, based on a larger Council for Initiatives in Jewish Education study of Jewish educators in Atlanta, Baltimore and Milwaukee, finds that even when differences in hours worked and years of formal training are accounted for, female teachers earn significantly less money and receive fewer benefits than their male colleagues.

For example, among full-time teachers, 76 percent of men earn over $30,000, the highest bracket cited in the study, while only 9 percent of women fall in that category.

The study comes as Jewish education becomes more central to the Jewish agenda and institutions are struggling to find ways to recruit educators.

The majority of Jewish educators -- some 84 percent -- are women, although in Orthodox day schools women comprise only 55 percent of the faculty.

Salary differences were more pronounced in day schools than in supplemental schools, said the report, but ``a more subtle gender difference occurs in supplementary schools" where formal training in education pedagogy -- possessed by more of the female than male educators -- does not lead to greater compensation.

In contrast, male educators generally have stronger backgrounds in Judaic studies, said the report.

Almost 60 percent of female educators have formal training in education, whereas slightly over one-quarter have formal training in Jewish studies. For male educators, the numbers are roughly reversed.

The wage gap is aggravated by the fact that women dominate the lower-paid levels of Jewish education, such as early childhood, whereas men cluster in the more lucrative secondary schools.

In a phone interview, Adam Gamoran, a professor of sociology and educational policy studies at the University of Wisconsin and one of the authors of the study, attributed the wage differences less to overt sexism and more to subtle forms of discrimination.

``It's not that the given principal of a given school is sexist, but we live in a society where circumstances are more favorable to men," he said. ``In a lot of circumstances, it's assumed that when men are working they're the family breadwinners and with women that they're bringing in a second income."

In addition to the wage and background differentials, the study found several other key differences between male and female Jewish educators.

Women are more likely than men to work part-time, and are less likely to describe their work as a ``career." Women and men also report different reasons for entering the field.

``Men tended to view their decision as one that would provide them with the opportunity to learn continually and teach about Judaism," notes the study.

``In contrast, women viewed their choice of entering into Jewish education as an opportunity to teach children," it says.

But once in the field, both men and women stay in Jewish education ``for a considerable length of time" and ``overwhelmingly plan to stay."

Although male educators are far more likely than their female colleagues to be Orthodox, there are few other differences in demographic makeup. The mean age of both male and female educators is 38, roughly the same amount of males and females are single (13 percent of women, 14 percent of men), and the

overwhelming majority of both men and women teachers are American-born.

The report concludes that ``Jewish education is not immune to the conditions permitting gender discrimination in the secular world.''

However, Gamoran said he did not know how the gap in Jewish education compares to that in secular education.

The study was co-authored by Council for Initiatives staff researcher Bill Robinson and Vanderbilt University education professor Ellen Goldring.

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Estimated Time Allocation 1/1/98 -- 10/31/98

Please make an **estimate** of your time allocation for the year through October either:
a. in Days (Full time = 185) or **b.** in Percentage

Gamoran

INITIATIVE	CATEGORY	INCLUDES	DAYS or PERCENTAGE (fill in this column)
Consulting	1. Planning	CFWW Planning Change Think Tank Guiding Principles	
	2. Projects	Torah Umesorah Ha Shaar JTS HUC Other	
	3. Professors	Professors	
Leadership Development	4. TEI	Seminars Video Evaluation Network	14 (TEI evaluation)
	5. Rabbinic Conference	Rabbinic Conference	
	6. Planning	Study Group Jewel Planning Forum Lay Leadership Research	
Research	7. Indicators	Indicators NJPS	16.75 (includes 2 days research capacity)
	8. Synagogue Change	Synagogue Change	
	9. Publications	Writing, Editing, Publishing	
Other	10. Administrative	Board Meetings Supervision External Communication Staff Development Misc.	2.25
	11. Fundraising	Fundraising	
	12. Sector/Mandel Institute	Sector/Mandel Institute	
	13. Staff Meetings	Staff Meetings	3
	14. Non-Working	Holidays	
		Vacation	
		Sick	
	15. External Communication		
TOTAL			35

Adam Harrison

TEI   14
Indic   12.75
Res Capac   2
Misc   1.75
Staff Mtg   3

1998

Jan.	Feb.	March	April	May	June	July	Aug	Sept	Oct	Nov	Dec
TEI Evaluation (1 Day) 100% Indicators (1 Day) 100% Evalu Inst (1/4 Day) .25 MISC 50%	Indicators 100% TEI Evalu 100% MISC 1/4 Day 25%	Indicator 1 1/2 Day (150) TEI-Eval 100% MISC 50%	TEI Evalu 100% Indicators 100%	Indicators 100 TEI-Eval 100%	Indicators (2 Days) 200% TEI-evalu (4 Days) 400% Research capacity (2 Days) 200%	TEI-Evalu (2 Days) 200% Indicators (3 Days) 300%	TEI-evalu (3 Days) 300% Indicators (1 Day) 100% General (Staff retreat) (2 Days) 200%	Indicators (1 Day) 100% General Staff Meeting 1 Day 100%			

add 2 dys indic
1/2 day misc
for Oct 98

(APPROX)

Total Hrs → 325   225   300   200   200   800   500   600   200

DAYS → 3 1/4   2 1/4   3   2   2   8   5   6   2

From: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>
Sender: goldrieb@vanderbilt.edu
To: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: High Quality Institutions
Date: Mon, 23 Nov 1998 15:11:24 -0800 (Pacific Standard Time)
Priority: NORMAL
X-Mailer: Simeon for Win32 Version 4.1.1 Build (17)
X-Authentication: none

Adam
I was working on this memo to you and Karen B.
I'm not sure where this work stands now, but would
appreciate your comments/thoughts as to this outline.

E.

Ellen Goldring
Professor, Educational Leadership
Peabody College - Box 514
Vanderbilt University
Nashville, TN 37203
615-322-8000
Email: ellen.goldring@Vanderbilt.Edu

An Outline for the Review of Literature on Indicators of High Quality Institutions

I am writing this memo as an outline/ proposal for the review paper on Indicators of High
Quality Institutions.

The literature on this topic is vast, and I thought it would be beneficial to have a
conversation what this work entails. It is interesting to note that writers in the field
(school effectiveness, organizational theorists, etc) refer to institutional effectiveness,
rather than quality.

I: What are possible indicators of institutional quality? This first part of the paper will
review types of institutional indicators. There seems to be three types of indicators
implied to the study high quality institutions (Scott, 1987) . These will be employed as an
organizing framework for this paper.

A. Outcomes:
One approach to identifying high quality institutions is a focus on outcome indicators. The
mere existence of clearly stated goals and standards is included in the articulation of
outcome indicators. Thus, the argument goes that high quality institutions are those which
have clearly identifiable goals and standards and are meeting those goals as measured by
specific indicators. This could refer to student knowledge as measured on tests or high
participation rates.

B. Processes:
A second approach to identifying high quality institutions is a focus on institutional or
organizational processes or activities. Examples of process indicators may include the types
of programs offered,

C. Capacity:
A third type of indicator refers to level of capacity to ensure high quality. Examples of
these types of indicators may include, level of training of personnel, financial support, and
leadership.

An important theory of organizational effectiveness (Yuchtman and Seashore, 1967) posits the
importance of all three types of indicators: the importation of resources (capacity, such as

money and qualified personnel)   + their use in specified activities (processes, such as teaching and learning)+output (outcomes, such as student knowledge, or heightened Jewish identity)= organizational effectiveness.

II. How can information on indicator be collected and measured? The second part of the paper will address the measurement of each of the various types of indicators. Each of the indicators has implications as to the ways relevant information could be collected and measured.

III. What is unique to institutional indicators for Jewish institutions?
To address this question three sources of information will be used:
A.   A review of the best practice volumes to see if any indicators emerge across institutional settings.
B.   In 1994 the staff began working on a project called "institutional profiles". In the beginning stages of that project, the MEF team interviewed 21 senior educators, across institutional types, and asked them a series of questions pertaining to their definitions and perceptions of an 'effective Jewish educational institution".   These interviews will be reviewed to learn about these practitioners' views about what constitutes a high quality Jewish educational institution.
C.   A literature review on Jewish education, Jewish communal services will be conducted to see if there is information specific to Jewish institutions.

From: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>
Sender: goldrieb@vanderbilt.edu
To: gzdoprh@compuserve.com
cc: gamoran@ssc.wisc.edu
Subject: Re: high quality institutions <fwd>Annette's comments on my working outline
Date: Sun, 3 Jan 1999 16:29:12 -0600 (Central Standard Time)
Priority: NORMAL
X-Mailer: Simeon for Win32 Version 4.1.1 Build (17)
X-Authentication: none

--- Begin Forwarded Message ---
Date: Sun, 3 Jan 1999 08:57:38 -0500
From: annette <annette@vms.huji.ac.il>
Subject: Re: high quality institutions
Sender: annette <annette@vms.huji.ac.il>
To: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>

Reply-To: annette <annette@vms.huji.ac.il>
Message-ID: <007e01be3721$0666c740$19098b80@r0u5c9>

Hi Ellen,

I attach my comments to the outline you forwarded -

looking forward to our conversation tomorrow,

happy new year!

annette

-----Original Message-----
From: Goldring, Ellen B <ellen.b.goldring@vanderbilt.edu>
To: annette@vms.huji.ac.il <annette@vms.huji.ac.il>
Date: éàí çîéùé 17 ãöîáø 1998 09:39
Subject: high quality institutions

>
>In reference to my e-mail yesterday, I learned that the
>outlline did not get attached, trying again.
>
>Ellen
>
--- End Forwarded Message ---

Ellen Goldring
Professor, Educational Leadership
Peabody College - Box 514
Vanderbilt University
Nashville, TN 37203
615-322-8000
Email: ellen.goldring@Vanderbilt.Edu

I wrote this memo as an outline for the review paper on Indicators
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The literature on this topic is vast, and I thought
it would be beneficial to have an outline about what
this work entails. It is interesting to note that writers
in the field (school effectiveness, organizational theorists, etc)
refer to institutional effectiveness, rather than quality.

I: What are possible indicators of institutional quality?

This first part of the paper will review types of
institutional indicators. There seems to be three types of
indicators implied to the study high
quality institutions (Scott, 1987) . These will be
employed as an organizing framework for this paper.

A.   Outcomes:
One approach to identifying high quality institutions
is a focus on outcome indicators. The mere existence
of clearly stated goals and standards is included in the
articulation of outcome indicators. Thus, the argument
goes that high quality institutions are those which have
clearly identifiable goals and standards and are meeting
those goals as measured by specific indicators. This
could refer to student knowledge as measured on tests
or high participation rates.

**** The major problem we would have with this indicator - and probably
most others - is
the absence of a baseline or articulated normative view of our own
regarding goals and standards.

important

It seems to imply that any goal and standard stated by an
institution would ipso facto be accepted as yardstick for that institution's
success. That of course is problematic, even if we believe
that it is the "clearly stated" rather than the "what is stated"
that we want to know here.

B.   Processes:
A second approach to identifying high quality institutions
is a focus on institutional or organizational processes
or activities. Examples of process indicators may include
the types of programs offered,

C. Capacity:
A third type of indicator refers to level of
capacity to ensure high quality. Examples of these
types of indicators may include, level of training
of personnel, financial support, and leadership.

An important theory of organizational effectiveness
(Yuchtman and Seashore, 1967) posits the importance of
all three types of indicators: the importation of
resources (capacity, such as money and qualified personnel)
+ their use in specified activities (processes, such as
teaching and learning)+output (outcomes, such as student
knowledge, or heightened Jewish identity)= organizational
effectiveness.

**** I have little to add regarding the categories - they seem
to cover important dimensions of institutional structure and processes.
(I assume lay leadership and governance processes will
find their expression in capacity). How can we find a way to avoid a
situation where an institution poor in content/quality would show
up as a quality institution? Is there such a likelihood
or is it inherently avoided in the detailed definition of the indicators?

*think this
through
- put it to the
test
- a later stage*

II. How can information on indicator be collected and
measured? The second part of the paper will address
the measurement of each of the various types of indicators.

Each of the indicators has implications as to the ways
relevant information could be collected and measured.

III. What is unique to institutional indicators for Jewish institutions?
To address this question three sources of information will be used:
A.   A review of the best practice volumes to see if any indicators
emerge across institutional settings.

B.   In 1994 the staff began working on a project called
"institutional profiles". In the beginning stages of that project,
the MEF team interviewed 21 senior educators, across
institutional types, and asked them a series of questions
pertaining to their definitions and perceptions of an
'effective Jewish educational institution".   These
interviews will be reviewed to learn about these practitioners'
views about what constitutes a high quality Jewish
educational institution.

**** perhaps a focus group or group of people we could define as
"knowledgeable informants" - academics and practitioners -could
be brought together (at the time of the
February meetings?) to add to that data with further polling of
experts?

C.   A literature review on Jewish education,
Jewish communal services will be conducted to
see if there is information specific to Jewish institutions.

From: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>
Sender: goldrieb@vanderbilt.edu
To: gamoran@ssc.wisc.edu
cc: gzdorph@compuserve.com
Subject: Fw: high quality institutions <fwd>
Date: Mon, 4 Jan 1999 08:33:35 -0800 (Pacific Standard Time)
Priority: NORMAL
X-Mailer: Simeon for Win32 Version 4.1.1 Build (17)
X-Authentication: none
X-MIME-Autoconverted: from QUOTED-PRINTABLE to 8bit by ssc.wisc.edu id IAA22664

--- Begin Forwarded Message ---
Date: Mon, 4 Jan 1999 08:02:51 -0500
From: annette <annette@vms.huji.ac.il>
Subject: Fw: high quality institutions
Sender: annette <annette@vms.huji.ac.il>
To: ellen.b.goldring@vanderbilt.edu
Cc: Marom@vms.huji.ac.il
Reply-To: annette <annette@vms.huji.ac.il>
Message-ID: <005801be37e2$8b2d7020$40038b80@r0u5c9>

Hi Ellen,

I shared my comments to you yesterday with my pal Danny Marom and got the
following comments early this morn (see caps). I think they could be useful
towards our discussion. So here is --

looking forward to our conversation,

annette

-----Original Message-----
From: marom@vms.huji.ac.il <marom@vms.huji.ac.il>
To: ANNETTE <ANNETTE>
Cc: MAROM <MAROM>
Date: éàí øàùàï 03 éõàâø 1999 11:49
Subject: Fw: high quality institutions

>>>I wrote this memo as an outline for the review paper on Indicators of
High
>Quality Institutions.
>>
>>The literature on this topic is vast, and I thought it would be beneficial
>to have an outline about what this work entails. It is interesting to note
>that writers in the field (school effectiveness, organizational theorists,
>etc) refer to institutional effectiveness, rather than quality.
>
>THE SEARCH FOR INDICATORS ON HIGH QUALITY INSTITUTIONS ASSUMES THAT HIGH
QUALITY
>EDUCATION RESULTS FROM HIGH QUALITY INSTITUTIONS. HOWEVER, AN INSTITUTION
CAN
>BE SYSTEMATICALLY EFFECTIVE IN IMPLEMENTING LOW QUALITY EDUCATION. IT IS
NO
>SURPRISE THEREFORE THAT THE LITERATURE PREFERS "EFFECTIVENESS" TO
"QUALITY."
>THE TITLE AND TOPIC OF THE REVIEW PAPER PERHAPS OUGHT TO BE "INDICATORS OF
HIGH
>QUALITY EDUCATION" OR "INDICATORS OF HIGH QUALITY EDUCATIONAL
INSTITUTIONS."
>STILL, I AM NOT SURE OF WHAT THE PURPOSE OF THESE INDICATORS IS. IF IT IS
TO
>INTRODUCE "HIGH QUALITY" TO THE SYSTEM IN A POSITIVE WAY, THEN WONDERFUL.

broader than ed. inst.? [handwritten]

```
IF
>NOT, IT WILL ONLY EXPOSE DEPRESSING REALITIES.  HOW TO DO THE FIRST WITHOUT
THE
>SECOND IS A BIG CHALLENGE. PERHAPS THE ASSIGNMENT OUGHT TO BE "INDICATORS
FOR
>HIGHER QUALITY INSTITUTIONS."  THUS, RATHER THAN DEPRESSING BY EMPHASIZING
THE
>FACT THAT EVEN THE SO CALLED BEST INSTITUTIONS OF JEWISH EDUCATION LACK
MANY OF
>THE INDICATORS FOR HIGH QUALITY NOTED BELOW, WE MIGHT POINT TO CREATIVE
EFFORTS
>TO ARRIVE AT HIGHER QUALITY.  FOR EXAMPLE, THE SUM INPUT OF IN-SERVICE THAT
RAY
>LEVI HAS ARRANGED FOR AT AGNON MAY BE TOO LITTLE FOR IT TO BE CONSIDERED
>SUFFICIENT FOR HIGH QUALITY, BUT HIS PRACTICE OF FREEING HIS WHOLE JUDAICA
STAFF
>FOR FULL DAYS THROUGH GUIDED SUBSTITUTE TEACHING STAFFS IS, UNDER THE
>CIRCUMSTANCES, A GIANT STEP FORWARD.  HOW CAN ONE MAINTAIN INDICATORS FOR
HIGH
>QUALITY IN SERVICE IN A WAY THAT BRINGS PEOPLE IN THIS DIRECTION RATHER
THAN
>AWAY FROM IT?
>>
>>
>>I: What are possible indicators of institutional quality?  This first part
>of the paper will review types of institutional indicators.  There seems to
>be three types of indicators implied to the study high quality institutions
>(Scott, 1987) . These will be employed as an organizing framework for this
>paper.
>>
>>A.  Outcomes:
>>One approach to identifying high quality institutions is a focus on
outcome
>indicators.  The mere existence of clearly stated goals and  standards is
>included in the articulation of outcome indicators.  Thus, the argument
goes
>that high quality institutions are those which have clearly identifiable
>goals and standards and are meeting those goals as measured by specific
>indicators.  This could refer to student knowledge as measured on tests or
>high participation rates.
>>
>>  FROM MY EXPERIENCE WITH AGNON, AND FROM THE EVALUATION PROCESS IT
UNDERTOOK
>WITH THE MIDDLESTATES ACCREDITATION ASSOCIATION FOR PRIVATE SCHOOLS, I MUST
SAY
>THAT EVEN THE VERY EXISTENCE OF CONSCIOUSLY ARTICULATED GOALS AND STANDARDS
IN A
>SCHOOL AND THE DESIGN AND USE OF INDICATORS TO MEASURE THEIR ATTAINMENT
SEEMS TO
>BE THE EXCEPTION RATHER THAN THE RULE.  THEREFORE, THE USE OF THESE AS
>INDICATORS FOR HIGH QUALITY EDUCATION SEEMS TO ME TO BE APPROPRIATE, AT
LEAST ON
>A BASELINE LEVEL.  HOWEVER, I WOULD DESIGN THESE INDICATORS SO THAT THEY
WOULD
>NOT BE SATISFIED WITH MERE "MISSION STATEMENTS," "POLICY STATEMENTS," OR
EVEN
>"CURRICULAR GOALS STATEMENTS" AS PROOF OF EXPLICIT GOALS AND STANDARDS AND
SO
>THAT THEY WOULD NOT BE SATISFIED WITH AN EVALUATION SYSTEM WHICH PRODUCES
REPORT
>CARDS BUT HAS LITTLE TO DO WITH THE SAID GOALS AND STANDARDS.  THE
INDICATOR
>WOULD HAVE TO BE BUILT SO AS TO DETERMINE IF THE SAID STATEMENTS OF
INTENDED
>OUTCOMES WERE "LIVE" OR "ACTIVE" FORCES IN THE PLANNING, TRAINING,
>IMPLEMENTATION AND EVALUATION OF SCHOOL PRACTICE.  A GREAT EXAMPLE IS WHAT
>HAPPENS WHEN A NEW EDUCATOR GETS HIRED.  WHERE THE GOALS AND STANDARDS
```

>STATEMENTS ARE LIVE, THE NEW EDUCATORR WILL BE TAUGHT THEM EFFECTIVELY, WILL BE
>EXPLAINED HOW THE PROGRAMS S/HE IS BEING ASKED TO TEACH HAVE BEEN DESIGNED SO AS
>TO ACHIEVE THEM AND HOW THE EXISTING TESTS AND EVALUATIVE TOOLS MEASURE THEIR
>ATTAINMENT. FURTHERMORE, AS TIME GOES BY, EDUCATORS WILL BE INVITED TO ENTER
>INTO THE CONVERSATION AND BE CREATIVE ABOUT IMPROVING IT. I CAN THINK OF ABOUT
>FIVE OR TEN SUCH EXAMPLES IN THE LIVES OF AN EDUCATIONAL INSTITUTION (INCLUDING,
>OF COURSE, GOVERNANCE) WHICH COULD RELATIVELY EASILY BE MEASURED.
>
>HOWEVER, AS YOU RIGHTLY POINT OUT, THE GOALS AND STANDARDS THEMSELVES NEED TO BE
>ASSESSED FOR HIGH QUALITY IN ORDER FOR THE ABOVE MENTIONED INDICATOR TO RELIABLY
>POINT TO HIGH QUALITY EDUCATION/EDUCATIONAL INSTITUTIONAL PRACTICE. HERE TOO,
>THOUGH, I BELIEVE IT WOULD BE POSSIBLE TO PUT TOGETHER A "BASELINE" OR
>"NORMATIVE VIEW" AS TO WHAT CONSTITUTES HIGH QUALITY GOALS OR STANDARDS.
>EXAMPLES OF CHARACTERISTICS WOULD BE THAT THEY ARE A) FORMULATED AND ARE
>GROUNDED IN A CONCEPTION OF AN EDUCATED PERSON, B) GENERAL ENOUGH TO BE
>APPLICABLE TO DIFFERING SITUATIONS BUT SPECIFIC ENOUGH SO AS TO BE ABLE TO GUIDE
>IMPLEMENTATION, C) FEASIBLE (INCLUDING IN THAT THEY DO NOT TRY TO ACCOMPLISH
>EVERYTHING AND ARE CLEAR ABOUT WHAT THEY ARE NOT TRYING TO ACCOMPLISH), D)
>COHERENT, E) MEASURABLE IN SOME WAY, F) ARE THEMSELVES SCRUTINIZED FROM TIME TO
>TIME...
>
>AGAIN, THE PROBLEM IS THAT FEW EDUCATIONAL INSTITUTIONS WOULD BE ABLE TO
>DEMONSTRATE THE FIRST POINT, LET ALONE THE SECOND. SUCH "INDICATORS" COULD
>THEREFORE BE OVERWHELMING. IN ORDER TO STICK, PERHAPS THEY COULD BE BACKED UP
>WITH ACTUAL PORTRAITS AND ILLUSTRATIONS FROM EXISTING INSTITUTIONS (A KIND OF
>ACTIVE BEST PRACTICES FORMULATION INTERTWINED WITH INDICATORS APPROACH SO AS TO
>WORK AGAINST DEPRESSION AND CYNICISM).
>
>>B. Processes:
>>A second approach to identifying high quality institutions is a focus on
>institutional or organizational processes or activities. Examples of process
>indicators may include the types of programs offered,
>
>>THIS IS UNCLEAR. WHAT TYPES OF PROGRAMS INDICATE "HIGH QUALITY?" AGAIN, WE
>GET INTO THE PROBLEM OF NEUTRAL INDICATORS FOR WHAT IS SUPPOSEDLY OF HIGH
>QUALITY IN EDUCATION. IT SEEMS TO ME THAT THE KIND OF PROCESSES WHICH DO POINT
>TO "HIGH QUALITY" ARE PROCESSES OF DESIGNING, IMPLEMENTING AND EVALUATING
>POLICY; OF PLANNING, IMPLEMENTING AND EVALUATING INSTITUTIONAL CULTURE AND
>PROGRAMS; OF TRAINING PERSONNEL FOR IMPLEMENTATION; OF LEARNING FROM
>GRADUATES... IN ALL CASES, A CRITICAL QUESTION IS THE CONSCIOUS LINKAGE OF THESE
>PROCESSES TO THE STATED GOALS AND STANDARDS. BUT AGAIN, WE ARE LIVING IN A
>WORLD IN WHICH THE TIME ALLOTED TO DEVELOPING PROGRAMS, FOR EXAMPLE, IS BUT A
>FRACTION OF THAT WHICH IS ALLOTED TO IMPLEMENTING THEM, SO THIS IS LIGHTYEARS
>AWAY FROM THE REAL WORLD. STAGE ONE IS JUST OPENING UP TIME FOR POLICYMAKEING
>AND PLANNING.

```
>
>>
>>C. Capacity:
>>A third type of indicator refers to level of capacity to ensure high
>quality. Examples of these types of indicators may include, level of
>training of personnel, financial support, and leadership.
>
>AGAIN, AS YOU POINT OUT, GOOD CAPACITY CAN PRODUCE BAD QUALITY.  BUT IT IS
ALSO
>HARD TO PRODUCE GOOD QUALITY WITHOUT GOOD CAPACITY.  THEREFORE, THE
INDICATOR
>FOR GOOD RESOURCES IS USEFUL, I BELIEVE, AS LONG AS IT IS UNDERSTOOD AS
>NECESSARY CONDITION RATHER THAN FINAL PRODUCT.  IT MIGHT BE MORE USEFUL IF
IT
>ALSO SPECIFIES WHAT MAKES FOR GOOD USE OF MONEY, WHAT MARKS WELL TRAINED
>EDUCATORS, WHAT DEFINES GOOD LEADERSHIP...OR, ALTERNATIVELY, WHAT MAKES FOR
A
>WELL REASONED PLAN AS TO HOW ALL THESE CAPACITIES ARE BEING ACTIVATED SO AS
TO
>ACHIEVE THE GOALS AND STANDARDS, AND WHY THIS PLAN AS OPPOSED TO OTHERS...
THE
>POINT IS TO GET OUT OF DEVELOPING THE INSTRUMENTALIST CHECK LIST APPROACH
TO
>INDICATORS AMONG THOSE WHO USE THEM - "WE HAVE THIS, WE HAVE THAT,
THEREFORE WE
>MUST BE GOOD." WHAT CHARACTERIZES "HIGH QUALITY" SEEMS TO ME THE APPROACH
TO
>CAPACITY AS MUCH AS CAPACITY ITSELF, THE ENERGIES, VECTORS, STANCES WHICH
>CAPACITY CREATES.
>>
>>An important theory of organizational effectiveness (Yuchtman and
Seashore,
>1967)  posits the importance of all three types of indicators: the
>importation of resources (capacity, such as money and qualified personnel)
>+ their use in specified activities (processes, such as teaching and
>learning)+output (outcomes, such as student knowledge, or heightened Jewish
>identity)= organizational effectiveness.
>>
>>
>>WONDERFUL, ONLY HOW DO WE CREATE A TEST THAT ISOLATES THE IMPACT OF
>RESOURCES-ACTIVITIES ON JEWISH KNOWLEDGE AND JEWISH IDENTITY?
>>
>>
>>II. How can information on indicator be collected and measured? The second
>part of the paper will address the measurement of each of the various types
>of indicators. Each of the indicators has implications as to the ways
>relevant information could be collected and measured.
>>
>>AGAIN, TO AVOID INSTRUMENTAL CHECKLISTING, THE QUESTION IS HOW THE THREE
>INDICATORS ARE LINKED.
>
>
>>III. What is unique to institutional indicators for Jewish institutions?
>>To address this question three sources of information will be used:
>>A.  A review of the best practice volumes to see if any indicators emerge
>across institutional settings.
>>B.  In 1994 the staff began working on a project called "institutional
>profiles". In the beginning stages of that project, the MEF team
interviewed
>21 senior educators, across institutional types, and asked them a series of
>questions pertaining to their definitions and perceptions of an 'effective
>Jewish educational institution".  These interviews will be reviewed to lear
n
>about these practitioners' views about what constitutes a high quality
>Jewish educational institution.
>>C.  A literature review on Jewish education, Jewish communal services will
>be conducted to see if there is information specific to Jewish
```

not the point of this paper

institutions.
>.
>>IF WE ARE TALKING ABOUT NORTH AMERICA, I IMAGINE THAT THERE ARE SPECIFICS
WHICH
>RELATE TO ALL PRIVATE AND/OR VOLUNTEERISTIC EDUCATIONAL UNDERTAKINGS.
ALSO, THE
>ISSUE OF THE RELATIONSHIP OF JEWISH TO GENERAL ASPECTS AND THE REVERSE IS A
>CRITICAL UNIQUE ASPECT.
>>--
>>Ellen Goldring
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>>Email: ellen.goldring@Vanderbilt.Edu
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>
><---- End Forwarded Message ---->
>

--- End Forwarded Message ---

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From: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>
Sender: goldrieb@vanderbilt.edu
To: gamoran@ssc.wisc.edu
Subject: The Jewish aspect of high quality institutions <fwd>
Date: Tue, 5 Jan 1999 08:57:26 -0800 (Pacific Standard Time)
Priority: NORMAL
X-Mailer: Simeon for Win32 Version 4.1.1 Build (17)
X-Authentication: none

Adam,
comments from Gail--I'm a bit worried that folks think this
is a study of high quality institutions, rather than a scan
of indicators from the literature, etc. I also worry that
folks are forgetting the purpose of this project and are
thinking about more detailed "assessment", evaluative work
that is not large-scale for base line purposes, etc (Danny
Marom's comments). This is one reason I think the meeting
in Feb is important to we all have a common understanding
of what indicators are and are not.

I agree, the Jewish aspect of this will be difficult, but
we should probably tackle it in ways we can hypotheszie
from the literature, such as highly trained faculty in both
Jewish studies and general, and some of our other
"indicators" ie strong leadership, and see what else I find
in the scan rather than trying to solve it on the front
end.

If we think this is not a useful way to go because
there is nothing 'out there' then we should change the
strategy and follow the literacy idea, have a group of
"experts" come together and think about the domains,
write items etc.

Your thoughts?

E.

--- Begin Forwarded Message ---
Date: Mon, 4 Jan 1999 17:17:39 -0500
From: Gail Dorph <GZDorph@compuserve.com>
Subject: The Jewish aspect of high quality institutions
Sender: Gail Dorph <GZDorph@compuserve.com>
To: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>

Reply-To: Gail Dorph <GZDorph@compuserve.com>
Message-ID: <199901041717_MC2-6572-80EB@compuserve.com>

ellen, I am trying to think about whether I have actually seen anything on
this topic. it is such a weakly researched field. I'm wondering how we will
get a sense of "normative" standards. what constitutes good or highly
effective anyway.

I'm reminded of my early lead community visits to schools that communities
thought were good and I thought were at best mediocre. what do we do about
that? gail
--- End Forwarded Message ---

Ellen Goldring
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conv w/ Jim Meier   5/17/99   (212) 580-6060

state data? incl priv schls — cost & perf.
 — NY, CA

consltng firms — non-profit government — pb sector
   — same bts in ed, incl Jed

— policy analysis, strateg plng, prog eval, budget

— 2 yr study on impacts of budget cuts on human
          services in NYC
— cross-city analysis of major city schl systs — indicators

<div align="center">

MANDEL FOUNDATION
PROFESSORS SEMINAR
June 3-6, 1999

</div>

Thursday, June 3

3:00 - 4:00	Arrival & Snack
4:00 - 6:00	Introduction to the Retreat Session 1: 'Topic A': Knowledge Across Boundaries *Barry Holtz, Gail Dorph*
6:00 - 7:00	Dinner ~~Bay Room~~
7:00 - 9:30	Study Session 1 *Moti Bar-Or, Melila Hellner-Eshed*

Friday, June 4

7:45 – 8:30	Breakfast *Mezzanine Rm – 2nd flr*
8:30 - 10:00	Study Session 2 *Moti & Melila*
10:00 - 10:15	Break
10:15 – 1:00	The "Indicators Project": Identity, Institutions *Adam Gamoran, Ellen Goldring*
1:00 - 1:45	Lunch
1:45 - 3:00	The TEI Video Project: Update and Discussion *Gail, Leah Strigler*
3:15- 4:00	Preparing for Shabbat *Barry & Gail*
4:00- 6:00	Break
6:00 - 6:45	Candle Lighting & Kabbalat Shabbat *Barry & Gail*
7:00 - 8:00	Dinner
8:00 - 9:30	Study Session 3 *Moti & Melila*

Shabbat, June 5

8:30 - 9:30	Breakfast
9:30 - 11:00	Shaharit Service (optional) *Barry & Gail*
11:00 - 11:30	Break: Kiddush & Snack
11:30 - 1:00	Torah Discussion *Elie Holzer*
1:00 - 2:00	Lunch
2:00 - 4:15	Shabbat rest
4:15 - 6:00	Study Session 4 *Moti & Melila*
6:15 – 7:15	Seudah Shlishit/Dinner
7:15 – 9:00	'Topic B': Knowledge in Use *Barry & Gail*
9:00 – 9:30	Havdalah
9:30	Shmoozing in Mezzanine Room

Sunday, June 6

8:00 - 8:30	Breakfast
8:45 - 10:15	Study Session 5 *Moti & Melila*
10:00 - 10:15	Break
10:15 - 12:00	From 'Investigation' to Improved Practice: Issues from TEI *Barry & Gail*
12:00 - 1:00	Lunch & Concluding Discussion
1:00	Departure

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MEMO

MANDEL FOUNDATION

June 30, 1999

To: Gail, Adam, Ellen, Sharon, Deborah
From: Barry
Re: the Professional development article

Enclosed is my latest draft of the famous former-Policy-Brief-now-article on professional development! I think it's at a pretty advanced stage and does what we wanted it to do. I would appreciate any feedback or suggestions.

I wrote an email to a few of you the other day, which I will more or less repeat here. I'm thinking of submitting the article to something called THE JOURNAL OF JEWISH COMMUNAL SERVICE (JJCS). It's a kind of "semi-academic" journal that includes some very good stuff, some medium policy-type stuff. (Pearl Beck is publishing her CIJE paper on Lay Leaders Jewish ed there.) There aren't many places to publish this kind of article--most of the Jewish studies journals are not interested in social science or education, except for CONTEMPORARY JEWRY which is a good journal, but very slow in getting stuff out and has a very small readership. JJCS gets stuff out pretty quickly, and has a wide readership in the policy, federation world and that's who the real audience is for this, I think.

Gail thinks that maybe we could publish is a somewhat "better" academic journal. I have my doubts about the interest in such a thing. So I am asking: do any of you think that there is such a journal that would be interested in this article? I'm open to suggestions.

I actually now think we should spin out 1-2 additional articles from this particular work. One is related to the session we presented at the Network for Research in Jewish ed conf, right after the Professors Seminar. It's what Sharon called "the next generation of research" about professional development. Namely, some thoughts about what we need to look at next--what we missed here (e.g. courses in local universities, etc.) and what we didn't think about (e.g. trips to Israel, personal study, distance learning via the internet, etc.), and more on the differences between Jewish and general education--in terms of contexts and goals.

A second additional article might be more interpretive about this data. Ellen sent me an interesting email yesterday in which she pointed out that at the Network conference "most people were more intrigued with the why question than the findings themselves. In other words, they were not surprised that PD looked as it did, and they said most folks (out in the field) "know better". So if we assume for a minute

that that is true, what is it about the 'old structure' (one shot, not content filled etc) that allows it to persist. This may be an interesting analysis to do--looking at various factors/or barriers...from the personnel question, resource questions and the old institutionalization question (in other word you could take different 'frames' and try to spin out interpretations."

I thought this was a very interesting take on things and we should explore it in another place. What do you think?

Let me know soon what you think of the paper as a whole. Thanks.

Barry

CHANGING THE CORE: COMMUNAL POLICIES AND PRESENT REALITIES IN THE PROFESSIONAL DEVELOPMENT OF TEACHERS FOR JEWISH SCHOOLS

Barry W. Holtz, Adam Gamoran, Gail Zaiman Dorph, Ellen Goldring, and Bill Robinson

actual s-ppt — MF

I. Introduction

In the past decade, the emergence of Jewish "continuity" as a key concern of the North American Jewish community has placed the improvement of Jewish education at the center of the communal agenda (Commission on Jewish Education in North America, 1991; Holtz, 1992). A variety of strategies have been proposed to help achieve such improvement, most of which have focused either on specific targets for change (educational trips to Israel, building new day schools, etc.) or on structural and organizational changes within the community (such as new funding structures, new roles for local federations, etc.) (Woocher, 1996; Ruskay, 1995/6).

But like reform in general education, such efforts in Jewish education rarely look at what Richard F. Elmore has called "the core of educational practice," namely, the experience of teaching and learning that comprises the heart of what Jewish education—at least in "formal" settings—is necessarily about. As Elmore puts it:

> Much of what passes for "change" in U.S. schooling is not really about changing the core. . . . Innovations often embody vague intentions of changing the core through modifications that are weakly related, or not related at all, to the core. . . .
>
> However, the changes are often not explicitly connected to fundamental changes in the way knowledge is constructed, nor to the division of responsibility between teacher and student, the way students and teacher interact with each other around knowledge, or any of a variety of other stable conditions in the core. Hence, changes in scheduling seldom translate into changes in the fundamental conditions of teaching and learning for students and teachers (Elmore, 1996, p. 3).

In the context of Jewish education, by analogy, we could replace the phrase "changes in

scheduling" in the sentence above with a phrase like "changes in the structural relationships between federations and boards of Jewish education" and come out with the same conclusion Elmore reaches: by and large the fundamental conditions of teaching and learning in Jewish schools remain unchanged!

What would it take to <u>really</u> change the core practices of contemporary Jewish education? How could we imagine the experience of teaching and learning fundamentally altered in today's classrooms? We would argue that one crucial element in implementing such changes in these core practices is ongoing, effective professional development—in-service education—for teachers in Jewish schools (Dorph, 1995). Such a strategy raises many challenges, both for policy planners and implementers. In this article we will try to address some of the key questions that must be considered in order to guide new approaches for Jewish communal policy in improving the core enterprise of Jewish education: 1) What characterizes the latest thinking about professional development in the world of general education? 2) What kinds of professional development are typically offered in Jewish education today and how does professional development in Jewish education compare to the state-of-the-art in the field, as delineated by contemporary standards in general education? To answer those questions we will report in detail on a study of teachers' professional development offered in five Jewish communities. 3) Finally, based on the discussion of the issues above, we will propose approaches to professional development that could have an important impact on how teachers teach and consequently how children experience their Jewish education.

2

Before looking at these issues, we need first to present the rationale behind our advocacy of professional development as the appropriate strategy for addressing the improvement of the core practices of teaching and learning in Jewish schools. Why do we argue in favor of this approach? After all, an obvious answer for improving practice is to recruit teachers with rich Jewish backgrounds into the field and to find ways to place these prospective teachers in strong teacher preparation programs (at the "pre-service" level). But both of these responses are long-term solutions to an immediate crisis. Moreover, given the part-time nature of field—particularly in supplementary schools—such a change in personnel is not likely to happen without major innovations in school and staffing structures. In addition, even if it were desirable, it is impractical to imagine replacing the entire population of those teachers who have inadequate preparation, given the vast numbers that would be involved.

On the other hand, it is obvious that teachers currently in Jewish schools *are* in need of professional development. In research previously published we showed, among other things, that teachers in Jewish day schools, supplementary schools and preschools were highly motivated and took their work seriously, but were not well prepared for their jobs, both in their formal Judaic background and in their educational training. In the supplementary schools in particular the teachers lacked learning in Jewish subject areas and training in Jewish education. 80% of the teachers were found to be poorly prepared in both pedagogy and Judaica subject matter (Council for Initiatives in Jewish Education, 1994; Gamoran, Goldring, Robinson, Tammivaara, & Goodman, 1998).

3

Since the preparation and educational background of teachers are among the most important factors in influencing teacher effectiveness (Darling-Hammond, 1997, pp. 307-313), these findings indicate a crucial area in need of dramatic improvement. Thus along with imagining better plans for recruiting talented people into the field of Jewish teaching and together with efforts to improve existing teacher preparation programs and create new ones, it is clear that much work needs to be done with the population of teachers now in the field.

On the positive side, the study of educators quoted above also discovered an important additional fact: Contrary to the popular notion that Jewish education was staffed by a transient, constantly changing population of teachers, most of the teachers studied planned to stay in current positions and viewed Jewish education as their career, even though (or perhaps *because*!) for many their positions were part-time:

> Enhancement of professional growth is a powerful strategy for reform because teachers are committed, stable, and career-oriented. Even among part-time teachers, who lack formal training as Jewish educators, many view their work in Jewish education as a career and plan to stay in their positions for some time to come. These teachers are a ripe target for higher standards of professional growth.
> (Gamoran, Goldring, Robinson, Tammivaara, & Goodman, 1998, p. 22).

check p.

It makes sense, therefore, to argue that ongoing professional development for teachers must be at the heart of any effort to change the face of contemporary Jewish education. We have learned from general education that professional development is important even for teachers with excellent backgrounds and preparation (Little, 1993; Darling-Hammond, Wise and Klein, 1995). The case of Jewish education calls out even more dramatically for the continuing education and training of teachers.

4

II. Professional Development and the Reconceptualization of Teaching

Until recently the dominant approach to professional development for teachers, seen both in general and Jewish education, has taken the form of one-shot workshops, or at best, short-term passive activities, with limited follow-up (Goldenberg and Gallimore, 1991). The content of such in-service workshops was built upon a "one size fits all" approach—the idea that professional development strategies are applicable to all participants regardless of the educational setting in which the teacher worked, the age of the student in the teacher's class, or the subject matter to be taught and learned.

Such strategies are based on a "transmission of information" model of professional development: It is assumed that each teacher would "learn" the latest new techniques and bring them back to her/his own classroom, making whatever "adjustments" might be necessary. Teachers in this conception are treated as passive recipients of techniques and practices, rather than "intelligent, inquiring individuals with legitimate expertise and important experience," as one study has put it (D. Sparks and S. Loucks-Horsley, 1989, p.50).

It is important to emphasize that different approaches to professional development tend to emanate out of different conceptions of *teaching* itself. That is, the model of preparing teachers is closely related to the style of teaching and learning envisioned in the classrooms that the teachers will be working in. Thus the "old" paradigm of professional development grew out of a particular view of teaching that focused on teachers transmitting information and children listening and remembering (Feiman-Nemser and Remillard, 1996).

5

In recent years, however, reformers in general education have advocated for a different kind of teaching to replace conventional practices in classrooms. At times this approach has been called "teaching for understanding" (Cohen, 1990; Cohen and McLaughlin, 1993), though its roots go back at least as far as Dewey. It is a view of teaching that moves away from a more traditional image of teaching as "telling and learning as listening" to a vision of "learning as telling, teaching as listening" (Little, 1993). Moreover, this view sees teaching as not mainly a technical skill (though it does require skillfulness); but rather as an unpredictable and "uncertain" practice (McDonald, 1992; Ball and Wilson, 1996). Finally this notion of teaching emphasizes the fact that teachers need to have <u>knowledge</u> in order to teach well, but knowledge of a certain kind, knowledge that is specific to the pedagogic issues inherent in the subject matters that they are teaching. (Shulman, 1986; Grossman, Wilson, Shulman, 1989; Grossman, 1990; Stodolsky, 1988).

These three elements of teaching—a focus on teaching for understanding, a recognition of the uncertain nature of teaching, and a need for what Shulman (1986) calls "pedagogical content knowledge" in the areas that they teach—call out for new models and approaches in the professional development of teachers.

This conception of teaching requires a different understanding about what teachers need to know and be able to do. It asks us therefore to think differently about the kind of professional development offered to teachers (Wilson, Miller and Yerkes, 1993). If teaching is "subject specific" (Kennedy, 1991), for example, generic approaches to teaching that are said to be appropriate to all ages and subjects are unlikely to succeed. *In the same way, generic, "one size*

6

fits all" professional development programs will not succeed in improving teaching in the

classroom. If teaching is an uncertain practice, it demands professional development

opportunities for analysis and self-reflection instead of how-to workshops with easy answers and

"tricks" for the classroom. If knowledge is at the core of teaching, it calls for a variety of new

strategies to improve and deepen teachers' learning (McDiarmid & Ball, 1989). And educational

settings will need to encourage teachers to experiment and need to help teachers through the real

struggles that accompany any effort at change (Little, 1986; McLaughlin, 1993).

III. Professional Development for Teachers: The State of the Art

According the best thinking in contemporary education, what does "good" professional

development for teachers look like? A number of different elements have been identified by

current research as characteristic of high quality professional development programs. We will

point out four that have been shown to be most central.[1]

First, *Good professional development is connected to knowledge of the content that is*

being taught: Teachers need to develop sophisticated understandings of the subjects they are

teaching. By "sophisticated" we mean having the ability to understand the key concepts and

skills of any particular subject and at the same time understanding the best ways to present them

to students or help students discover these central ideas on their own. It means knowing the

subject matter, but also understanding how that subject is understood (or misunderstood!) by

children. What are the likely confusions that students will have? What are the best ways to

---

[1] Some of the most important research undergirding these recommendations can be found in: Little, 1993; Lord, 1994; McLaughlin & Talbert, 1993; Darling-Hammond & McLaughlin, 1996; McDiarmid, 1994.

overcome them? What activities in a classroom are most likely to encourage and inspire students to learn the subject matter? All of these questions indicate the kind of understanding of subject matter that teachers need to attain.

Second, *Good professional development has coherence and focus:* Because the subject matter content of teaching is so central to professional development, good programs are not based on "generic" teaching skills meant for a wide range of participants, but are "targeted," that is, aimed at a specific audience of teachers—either by the subject matter being taught or the grade of the students who are the potential learners.

Third, *Good professional development has a comprehensive plan, sustained over time.* Professional development requires a well thought-out plan, both for individual teachers and for the educational institution (or system) as a whole. Sessions must follow a meaningful educational pattern, building upon one another in a sequenced manner. In addition, professional development requires an ongoing cumulative effect that can best be effected over time. Even though a "one-shot workshop" may be able to transmit some elementary facts or practices, real change in teaching requires sustained, coherent learning.

Fourth, *Good professional development is related to practice:* Teachers need to have opportunities to take what they have learned about their teaching subjects and reflect with others on how that subject matter actually works in the classroom. Such reflection must take place within the professional development sessions no matter where they take place. But in particular the research on professional development in general education has found that teachers have been best able to make significant changes in their teaching practices in the context of "professional

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I am firmly convinced of need for focus like this!!

learning communities." In the same way that doctors get to present cases to their colleagues and discuss the best approaches to real-life situations in their field, teachers too must have the chance to work with peers to improve their practices.

In this approach, instead of experts transmitting skills to teachers, one finds *groups of teachers studying the teaching and learning processes together* (Lord, 1994; Pennell and Firestone, 1996). Teachers have opportunities to voice and share successes, doubts and frustrations. They learn to raise concerns and critical questions about their own teaching and about their colleagues' teaching.

D.   What Does Professional Development Currently Look Like in Jewish Education?

As a starting point towards changing practice in Jewish education, it is essential to ascertain what opportunities currently exist for the professional development of teachers in Jewish schools. Five communities participated in a survey of existing opportunities: Atlanta, Baltimore, Cleveland, Hartford, and Milwaukee. The communities were selected to represent an array of structures and programs in Jewish education. However, because participation was voluntary, and because these communities were engaged in exploring new approaches with Council for Initiatives in Jewish Education (CIJE), the characteristics of programs in these locations may be more favorable than those in North America as a whole.

The survey took place in 1996. It targeted two groups of providers: central agencies for Jewish education, and synagogue supplementary schools. The survey thus reveals the entire spectrum of professional development programs for supplementary teachers, and many of the programs available to day school and pre-school teachers, insofar as such programs are offered

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by the central agencies.

All central agencies and synagogue schools in the five communities responded to the survey, and a total of 173 separate programs were tallied across the five communities. Of these, 141 were offered by the central agencies and 32 were sponsored by synagogue schools. A "program" could entail a wide variety of settings and activities, ranging from single workshops to mini-courses, retreats, and so on.

It is important to note that two types of professional development were not included in the survey. One was the all-day or multi-day conference that educators often attend, such as the annual convention of the Coalition for the Advancement of Jewish Education (CAJE), or local conferences patterned after CAJE. There were 11 such local conferences, most of which lasted one day. These were highly diverse in their content and thus did not lend themselves to the survey categories, but may be kept in mind as additional opportunities for professional development. Another type of opportunity that does not appear in our survey results consists of courses offered at local colleges or institutions of higher Jewish learning. (See Box 1 for an example of such a course:)

Box 1. A Course at an Institution of Higher Learning

"Introduction to Modern Hebrew Literature"

A local Jewish college offered this course as part of its graduate program. The course offers students the opportunity to become familiar with Modern Hebrew literature in translation. Poetry, essays, and fiction were read and discussed. It is a semester long course, meeting once a week for two and a half hours. The course is not designed to affect teaching in local Jewish classrooms, though Jewish educators enrolled in a Jewish education degree program may have attended the class. Courses such as this one are not included in our survey results.

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Programs affiliated with institutions of higher learning were included only if they were designed with central agency staff for the in-service education of teachers. If they were simply available for any member of the public, we did not include them in our purview. Nonetheless they may be important vehicles for improving teachers' knowledge.

Focus on Jewish Content

To what extent did professional development programs offered in the five communities emphasize Jewish content? We found an emphasis on Jewish content in two types of programs. In one type, a particular Jewish subject matter is the focus of the program. Box 2 contains an example of this type of program. In "The Akedah," the main emphasis was on participants' grappling with the difficult subject matter of the biblical tale of the binding of Isaac.

Box 2. An Emphasis on Jewish Content

"The Akedah"

This program, offered by the local central agency, was open to all teachers in Jewish schools. A professor of Jewish studies at the local university taught this program. He engaged teachers in an in-depth study of the text, and then used the Akedah (the Binding of Isaac, Genesis 22) to explore ways of teaching Jewish texts to younger students. The program met four times for a total of ten hours. Even though the course occurred over a period of several weeks, it did not incorporate follow-up efforts to support or reflect on teachers' efforts to improve their teaching of Jewish texts in the classroom.

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Another type of program that emphasized Jewish content, such as that illustrated in Box 3, centered on teaching a specific Jewish subject matter. Although the Jewish content itself was not the main point of "Hebrew Instructional Issues," the connection to content was inherent in the program.

Box 3. An Emphasis on Instruction in a Specific Content Area

"Hebrew Instructional Issues"

This program was offered by a central agency for a specific congregation, which was reviewing and revising its Hebrew curriculum. The program began by exploring general models of language acquisition and, then, considered ways of applying these models to Hebrew learning. Following this, issues of faith development and spirituality were considered as among the ways one may choose to teach Hebrew acquisition. This program met four times for a total of ten hours. It was designed as part of a curriculum redesign project for this synagogue supplementary school. Separate but related programs were offered for all teachers in this congregational school to strengthen their Hebrew reading skills and to involve them in the redesign of the curriculum.

Many programs lacked a deep connection to Jewish subject matter. These tended to focus on specific pedagogical or leadership strategies, in which the subject matter was assumed

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to be generic, or in which the Jewish content of the potential subject matter was not addressed in

the program. Box 4, "How to Use Stories in Your Teaching," provides an example of a program
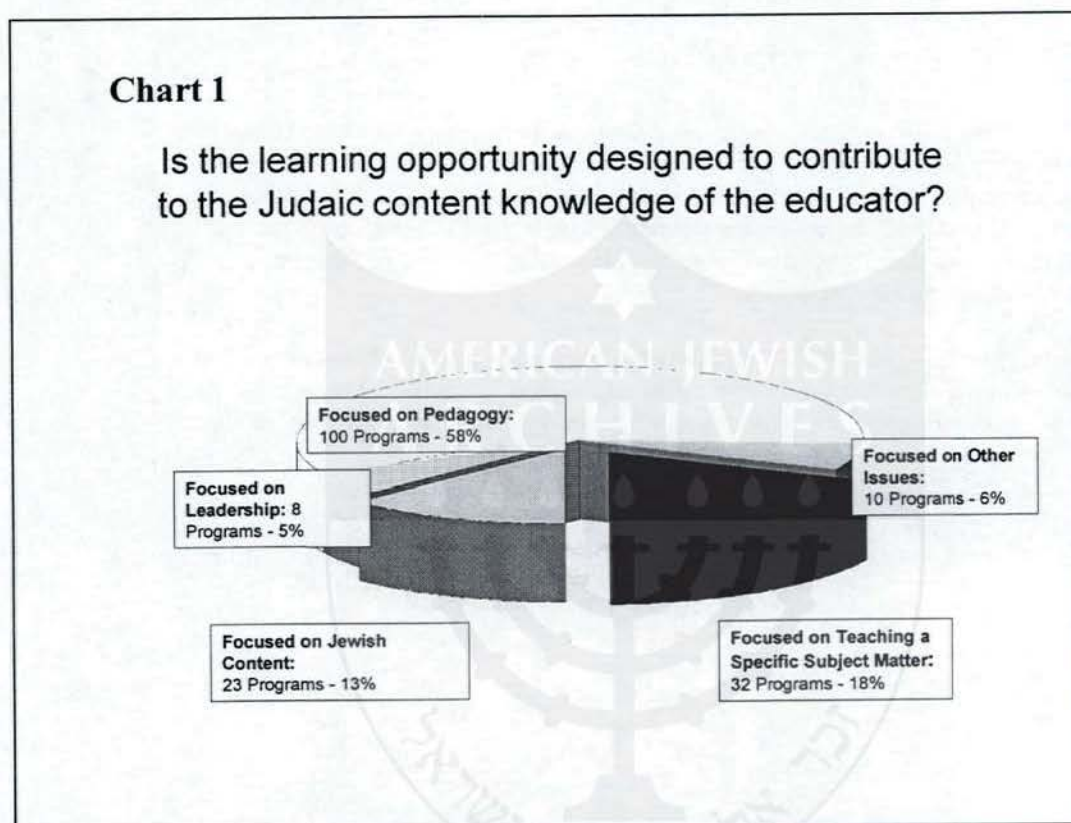
that did not focus on Jewish content.

Box 4. A Program that Did Not Emphasize Jewish Content

"How to Use Stories in Your Teaching"

This central agency program was designed to help supplementary school teachers integrate storytelling into their classrooms by teaching them how to write a lesson plan that includes stories, exploring the role of storytelling in the curriculum, helping them to find and choose appropriate Jewish stories, and instructing them in the art of storytelling through modeling and discussion. The program met once for two hours on a Sunday afternoon.

In this type of program, Judaic subject matter is not addressed per se, but only noted as an example of how the skills under discussion might be applied. The practice of Jewish storytelling was not presented as unique or different than secular storytelling.

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Overall, 23 programs, or 13%, focused on Jewish content per se, and another 32 programs (18%) focused on methods for teaching a particular Jewish content. The remaining programs (69%) centered on issues of pedagogy, leadership, or other topics without articulating a concrete connection to Jewish subject matter. Chart 1 displays these percentages:

Chart 1

Is the learning opportunity designed to contribute to the Judaic content knowledge of the educator?

Focused on Pedagogy:
100 Programs - 58%

Focused on Other Issues:
10 Programs - 6%

Focused on Leadership: 8 Programs - 5%

Focused on Jewish Content:
23 Programs - 13%

Focused on Teaching a Specific Subject Matter:
32 Programs - 18%

Sustained and Coherent Programs

As is typical in general education, our survey suggested that opportunities for professional development in Jewish education tend to be one-shot workshops that meet for relatively few hours and are not part of a long-term, coherent plan for teachers' professional growth. "How to Use Stories in Your Teaching" (Box 4) is typical of a one-shot workshop.

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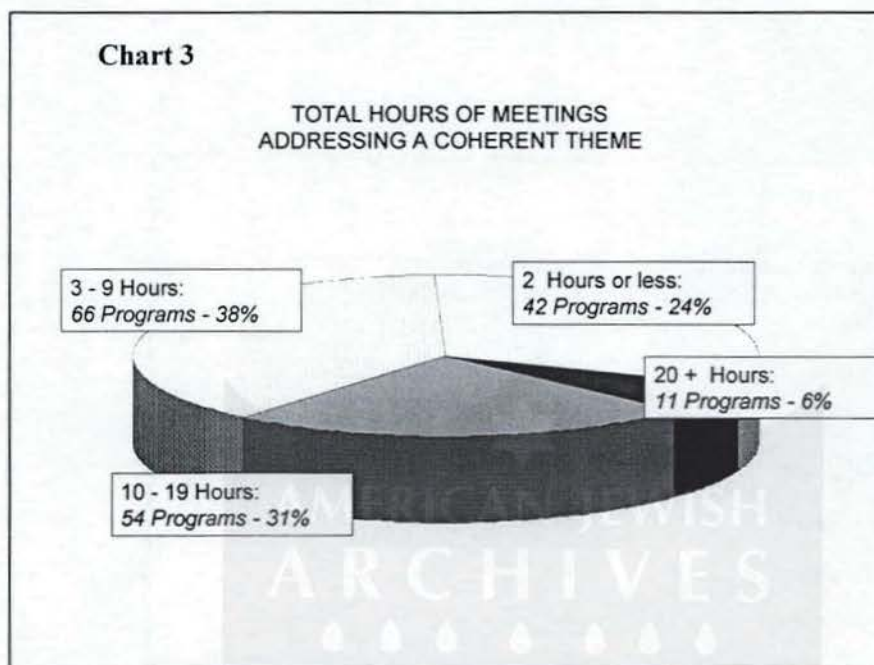S:\Shared\Everyone\Barry\Prof devel article.7.doc

Chart 2 shows that 63 programs, or 37%, met for only one session, and another 49% (85 programs) met for between two and five sessions. Only 12% of programs met for six or more sessions (See Chart 2 below):

Chart 2

Is the learning opportunity a series of sessions designed to address a coherent theme rather than a "one-shot" workshop?

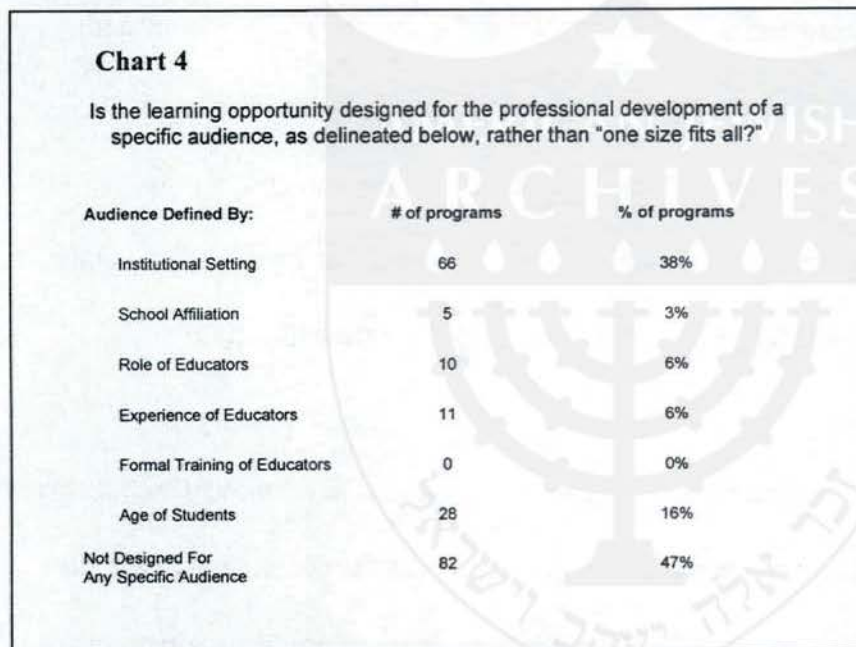|	# of programs	% of programs
1 session	63	37%
2 – 5 sessions	85	49%
6 – 9 sessions	12	7%
10 – 19 sessions	8	5%
20 or more sessions	4	2%
TOTAL	172	100%

Similarly, 24% of the programs spent a total of two hours or less addressing a coherent theme, and only 11 programs (6%) focused on a theme for 20 hours or more (see Chart 3):

Chart 3

TOTAL HOURS OF MEETINGS
ADDRESSING A COHERENT THEME

3 - 9 Hours:
66 Programs - 38%

2 Hours or less:
42 Programs - 24%

20 + Hours:
11 Programs - 6%

10 - 19 Hours:
54 Programs - 31%

Another aspect of coherence concerns whether the program is part of a more comprehensive plan. "Hebrew Instructional Issues" (Box 3) is an instance of a program that plays a role in a broad, long-term approach to renewal and growth for a synagogue supplementary school. Overall, only 27 programs (16%) were part of such a comprehensive plan, while 146 programs (84%) lacked such articulation to a wider context.

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Programs Geared towards a Specific Audience

Another problem with many workshops, besides their limited duration, is that they tend

to assume all participants have the same backgrounds and needs, when in fact Jewish educators

vary greatly in their training, past experiences, and teaching roles. Almost half of the programs

we counted (47%) were not designed for a specific audience. The others were created with a

variety of particular consumers in mind, as illustrated in Chart 4.

Chart 4

Is the learning opportunity designed for the professional development of a
specific audience, as delineated below, rather than "one size fits all?"

Audience Defined By:	# of programs	% of programs
Institutional Setting	66	38%
School Affiliation	5	3%
Role of Educators	10	6%
Experience of Educators	11	6%
Formal Training of Educators	0	0%
Age of Students	28	16%
Not Designed For Any Specific Audience	82	47%

Among the targeted programs, the largest category is "Institutional Setting," which often referred

to a particular school, but a workshop geared towards the entire staff of a single school is usually

not focused enough to meet the needs of its diverse audience.

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Opportunities to Reflect on Practice

None of the examples we have offered so far provided teachers with a formal opportunity

to take what they have learned, develop a classroom application, and reflect upon it with other

participants. Indeed, very few programs offered such an opportunity. Of course, nothing

prevented teachers from trying out new ideas they may have picked up. But that is not the same

as creating a formal mechanism that encourages teachers to reflect on their work. Overall, 80%

of the programs lacked such mechanisms. Of those that did, 14 programs (8%) included a

coaching or mentoring component, 17 programs (10%) had a formal process of classroom

experimentation and reporting back to the professional development group, and 11 programs

(6%) established networks of educators that offered formal opportunities for reflection. Only

two of the programs were designed for teams of participants from different institutions.
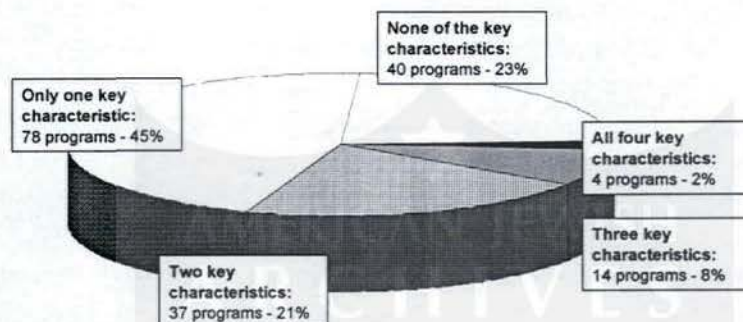
Typical versus Exceptional Programs

Our survey showed that attributes of high quality professional development are lacking in

many of the programs available for teachers. The picture becomes sharper when we consider

how many of the programs exhibited all of the characteristics recommended by the research on

teacher professional development. As Chart 5 reveals, only 4 programs (2%) across the five

communities had four key characteristics, which we defined as: designed to contribute to specific

content knowledge; a series of 6 or more sessions on a coherent theme; targeted for a specific

audience; and designed to help educators reflect on their practice. Fourteen programs (8%)

embodied three of these characteristics, 37 (21%) included two, 78 programs (45%) displayed

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only one of the key characteristics and 40 programs (23%) had none.

Chart 5

Does the learning opportunity have four key characteristics:
(1) designed to help educators reflect on their practice;
(2) designed for a specific audience;
(3) designed to contribute Judaic content knowledge; and
(4) a series of 6 or more sessions on a coherent theme?

None of the key characteristics:
40 programs - 23%

Only one key characteristic:
78 programs - 45%

All four key characteristics:
4 programs - 2%

Three key characteristics:
14 programs - 8%

Two key characteristics:
37 programs - 21%

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What sort of exemplary program incorporated all four of these elements? Box 5 provides

an example.

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Box 5. An Exemplary Program

"Machon L'Morim: Bereshit"

This program, sponsored by a private foundation, was designed to improve teaching in Jewish early childhood education and to enhance early childhood centers as supportive contexts for teaching and learning. Twenty-six educators from five Jewish pre-schools participated in the program, which lasted for two years. In the year of our survey, the program met weekly for 24 weeks, for a total of 48 hours. Participants attended as pre-school teams, and each team included the pre-school director.

Machon L'Morim: Bereshit constituted a learning community. Participants studied Jewish texts and rituals, and focused on integrating this content with their knowledge of child development to design new approaches to bringing Jewish content to their pre-school children. In addition to the teaching faculty, the program brought in "coaches" who met weekly with each school's team to discuss what participants had learned as well as attempts to bring new insights to their classrooms. The program provided many opportunities to try out new practices and discuss their outcomes in small groups.

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"Machon L'Morim: Bereshit" was a long-term, focused, and reflective program that

engaged deeply with Jewish content. An evaluation provided evidence to support participants'

reports of gains in their Jewish knowledge, increases in the richness of their Jewish teaching, and

changes in the cultures of their schools towards a more open, change-oriented approach to

teaching.

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V. What Policies Should Be Introduced Into Jewish Education and How?

The Four Principles

In our view there is no reason why the principles of good professional development evidenced in best of contemporary general education cannot be introduced into Jewish education today. In some of the programs studied in the research described above we are able to see elements of this approach already being put into action. But, unfortunately, far too many examples of professional development in Jewish education have not caught up with the latest thinking in general education. The four dimensions of good professional development must be at the heart of an effort to improve teaching in Jewish education:

1. Subject matter content

2. Coherent, targeted professional development sessions

3. Comprehensive plans sustained over time

4. Direct relationship to teaching practice

Activities for Teachers

Within such programs there are many activities that teachers can engage in that will help improve their teaching practice. These include: the creation of informal study groups about Jewish content and reading groups about educational theory and practice both within and outside of school (Darling-Hammond and McLaughlin, 1996); focused investigations of existing curriculum materials with an eye toward analyzing the way the materials might be used in the classroom (Ben-Peretz, 1990; Zumwalt, 1989; Ball and Cohen, 1996); the preparation and discussion of "cases" of teaching practice (Richert, 1991; Shulman and Nelson, 1989); mentoring

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of less experienced teachers by more experienced teachers (Feiman-Nemser, 1992); pairing of

teachers with similar experience to observe and discuss one another's teaching; video-taping

lessons for analysis and discussion (Lampert and Ball, 1998); and many other approaches that are

documented in the educational literature of general and Jewish education.

Context Matters

The four principles outlined above refer to the activities and sessions themselves, but

research in general education also highlights a crucial additional dimension for successful

professional development—the **conditions** needed in educational institutions that will allow

professional development to flourish and be effective. *Good professional development requires a*

supportive institutional context (Darling-Hammond and McLaughlin, 1996; Little, 1993; Lord,

1994):

> Concentration on formal programs of professional development tends to
> obscure issues of obligation, incentive, and opportunity in the salaried
> workday and work year. Investigation of teachers' instructional
> assignments, ratio of in-class to out-of-class time, and school-level
> affiliations. . . provides us both with a perspective on *motivation or*
> *pressure to learn* and with a description of those *opportunities to learn*
> that are embedded in the social organization of schools (Little, 1993, p.
> 147).

The context of the individual school, in other words, has a great deal to say about the

attitudes and realities of professional development in its environment. Is professional

development deeply woven into institutional life or is it a "luxury" that gets eliminated by the

constraints of time and budget? Are there rewards, both monetary and psychic, for teachers who

engage in advancing their own learning? And do schools create the *conditions* that allow teacher

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growth to happen? Some of the key conditions include the following:

A. *"Critical Colleagueship"*: Brian Lord (1994) has argued that teachers need opportunities to sit with colleagues and "ask increasingly more powerful and revealing questions about the practice of teaching" (p. 184). But in order to do so, teachers must work in settings that allow and encourage such encounters to happen in a safe and professional atmosphere:

> This kind of collegiality cannot be fostered in environments of professional isolation. Teachers need to hear other points of view, need to air their own ideas among colleagues whom they trust and respect. Yet the willingness of teachers to serve as commentators and critics of their own or other teachers' practices is dependent, in part, on perceived reciprocity—on the likelihood that other members of a department, a faculty, or the profession more generally will participate fully (p. 185).

Although professional community begins in one's own school, we also need ways to create community for teachers beyond their own schools so that teachers of the same subject matters and teachers of the same age children can work and learn together (Pennell and Firestone, 1996; Little, 1993).

B. *Time*: Improving practice in teaching is not a short-term activity. Teachers need time to work on their craft, learn new ideas about subject matter and deepen their understanding of how children learn. In order to do so, professional development must be redefined as a central part of teaching. It can no longer be an "extra," tacked on at the end of a long day. Rather, it must be woven into teachers' daily lives.

C. *Leadership*: Without the support of the school leader, professional development will not succeed. The influential Rand Change Agent Study sums up the concept very clearly: Without the support of the school leader, professional development will not succeed.

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The support of the principal was directly related to the likelihood that teachers would continue the project in part or in its entirety after special funding was withdrawn. The principal gives sometimes subtle but nonetheless strong messages about the legtimacy of the project opersations in the school—a message that teachers cannot help but receive and interpret in terms of their professional self-interest. (McLaughlin, 1991, p. 66).

What will Jewish educating institutions have to do to help professional development become central?

Policy planners within communal institutions and leaders—both lay and professional—within schools themselves need to begin to rethink (or think for the first time!) about the importance of professional development for teachers. For the foreseeable future the teaching core in Jewish schools, in both day and supplementary settings, is not going to be radically transformed by an influx of new, knowledgeable, and well-prepared faculty. By and large, the teaching force currently in place is the reality that needs to be worked with. That being the case, professional development *of a serious and intensive sort* must be a key element in changing the core practices of Jewish schools.

To begin with schools will need to devote much more time to professional development activities. This has budgetary implications to be sure, but it also entails thinking hard about structural changes that will free up teachers for professional development. The budgetary side of this picture includes financial incentives for teachers who participate in professional development, either as direct payment, linked to raises, or connected to benefits. Freeing up teachers' time may also mean hiring substitutes to cover classes during professional development

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sessions or allowing teachers to view one another's classes, adding extra meetings during a month and paying teachers for their time attending these meetings, or using vacation times for professional development. If schools want to develop teaching as a practice of intellect and investigation (Lampert and Ball, 1998), if schools want to become "centers of inquiry" (Schaefer, 1967), they will need to spend money on video taping classes, so that teachers can study their own practice with colleagues.

Second, not all professional development should or will go on within the confines of a teacher's own school. Jewish schools or the Jewish community will need to set aside money for scholarships, for study opportunities in Israel, etc.

Third, Jewish schools need to use the available resources of their communities in ways that advance the agenda of professional development for teachers. This includes many options for learning Jewish subject matter content available at local universities. It means taking advantage of the offerings of local Boards of Jewish Education, Hebrew Colleges (in the communities in which they reside), and national denominational movements and training institutions. Increasingly options for study are available from distance learning and the Internet. But it's important to remember the four principles of good professional development outlined above. Schools may need to press other institutions to do run coherent, targeted programs and give up the much more prevalent one-shot workshops, except when those workshops a specifically appropriate to the kind of learning (certain skills, etc.) envisioned in the session.

Fourth, principals need the training to become articulate advocates for professional development within their schools. Teachers need the support and advice of an educational leader

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who understands issues of teaching and learning and what it takes to change teachers' roles and

practice in their classrooms and in the school. At the most basic level, principals need to value

the enterprise of professional development. In addition they should be able to: plan, develop and

evaluate initiatives in their own institutions; work with their teachers to develop appropriate

individual professional development plans; and work to advocate for particular programs that

might best be offered across institutions or outside of the school.

Fifth, although the literature from general education emphasizes the acquisition of skills

and knowledge, Jewish education also has to deal with the spiritual and religious side of

professional development. To be representatives of the Jewish tradition—as most teachers are

expected to be—teachers need to have clarity and confidence in their own beliefs and attitudes

about issues such as prayer, God, tradition and Torah. Although the "inner landscape of a

teacher's life" has been explored by some thinkers in general education (e.g. Palmer, 1998;

Greene, 1978), the need to deal with the personal aspects of teaching is particularly relevant and

acute in Jewish education.[2]

Finally, this effort will require people who can design and implement professional

development sessions for teachers. The Teacher Educator Institute (TEI), a program[3] for

preparing such leaders, has attempted to create a model of professional development based on

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[2] One notable exception was Melton teacher retreat program of the mid-1980s. This is a model that may merit
further investigation (Holtz and Rauch, 1988).

[3] TEI was originally created by the Council for Initiatives in Jewish Education [CIJE]and continues to be supported
by the Mandel Foundation, with additional significant support from the Nathan Cummings Foundation.

the best of contemporary educational thought and practice (Holtz, Dorph and Goldring, 1997). In the future we envision local communities developing their own versions of TEI or sending representatives from their schools and central agencies to a national center for Jewish teacher education in which the leaders of professional development can be prepared and nurtured.

The contemporary Jewish community in North America has made admirable strides in placing Jewish education centrally on its agenda for the future. In some communities funding for Jewish education has increased dramatically. Private foundations have also backed up their promises with financial support for a variety of new initiatives. We stand at a moment of great promise. Yet without serious investment in the core enterprise of formal Jewish education—the teaching and learning that goes on in real classrooms—many good intentions will go for naught. What makes this moment particularly exciting is the fact that we have a great deal of knowledge about what it would take to help teachers improve their practice. Now is the time to put that knowledge in action.

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Zumwalt, K. (1989). Beginning professional teachers: The need for a curricular vision of teaching. In M.C. Reynolds (Ed.). *Knowledge Base for the Beginning Teacher* (pp. 173-184). Oxford, England: Pergamon Press.

30

To: <bholtz@mandelny.org>, baholtz@compuserve.com
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: PD article
Cc: gzdorph@mandelny.org, GOLDRIEB@ctrvax.Vanderbilt.Edu
Bcc:
Attached:

Barry,

I'm happy with the PD article. I also like the two ideas you noted for related papers. I'm not sure how much evidence we can bring to bear on these questions, but the issues are provocative.

One of the things I really like about the article is the way it focuses on a narrow set of key elements of high quality professional development. I think that is essential for getting our message across.

When we acknowledge support for this article, would it be possible to include something like, "This article was written while the first two authors were Mandel Fellows at the Mandel Foundation of Jerusalem, Israel."

If you could get a critical reading from Sharon F-N, that might be very useful. Other good readers might include Sue Stodolsky and/or Isa Aron. From my own perspective, the paper is about ready to submit, and I think the Journal of Jewish Communal Services is the right outlet for it.

I have a few minor comments on the current draft:

p.2, first full paragraph, third sentence: drop the words "We would argue that" -- begin the sentence with "One crucial element..."

p.3, third sentence: period should be outside the parenthesis

p.3, last sentence: Barry, I'm afraid you've got this wrong again. It is NOT correct that 80% lacked training in BOTH content and pedagogy. The sentence should instead say: "Eighty percent of the teachers were found to be poorly prepared in either pedagogy or Judaic subject matter, or both." Alternatively, you could say something like: "Less than 20% of the teachers were professionally prepared in both pedagogy and Judaic subject matter." I think I like the second statement better.

p.9, line 12: delete comma after "communities"

In the references, the teacher report by Gamoran et al. has the wrong title. The published title is THE TEACHERS REPORT: A PORTRAIT OF TEACHERS IN JEWISH SCHOOLS.

The only other concern I have is that there seem to be a lot of boxes and charts for a relatively limited amount of text. We may need to reduce the number of charts. For example, could we eliminate chart 5 since the results are reported in the text?

Thanks for your good work on this,

Adam

Dear Professor Gamoran,

I read your article in the CAJE magazine on gender differences among
teachers in Jewish schools. I'm a reporter for the Jewish Telegraphic Agency
thinking of doing an article on the findings (I realize the study is a year
old, but don't think it's been reported in the Jewish media -- correct me if
I'm wrong.)

I'd like to talk to you or one of your colleagues in the project about the
implications of the findings. Do you think Jewish institutions need to
address this issue and if so, how? To what do you attribute the differential
pay (since you write it's not just who's full-time etc.)-- sexism? Do your
findings reveal that the pay differentials are worse among Jewish ed
teachers than secular or about the same?
Has the study generated any discussion/response yet?

Also, do you know of similar studies looking at pay differentials between
men and women in other Jewish communal professions, such as the rabbinate,
Federation posts etc.?

Yourthoughts would be helpful. I can be reached by e-mail (jwiener@jta.org)
or by phone (212/643-1890 ext. 216).

Thank you so much!

All the best,

Julie Wiener
Staff Writer
Jewish Telegraphic Agency

The Mandel Foundation
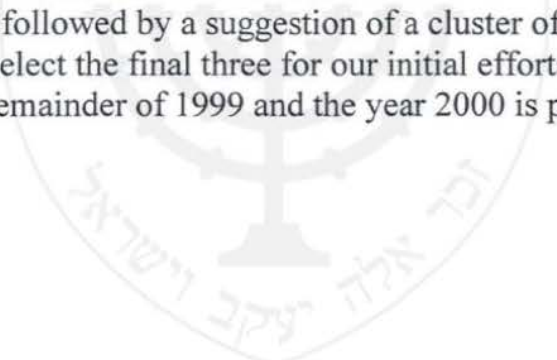
Consulting – First Steps

September 1999

A. Introduction

The notion that Communities are the most logical platform for achieving the Mandel Foundation's goals, has been discussed several times in our deliberations. We have determined that our efforts should be pointed in the direction of achieving an improvement in the quality of Jewish Education as a means to enhance the meaningful continuity of Jewish life. In the course of our considerations we have further developed an initial notion for discussion of what we call an "Advanced Community". This notion represents in our thinking, a community which has achieved the outcomes that we are seeking.

The present paper suggests a plan of action for the beginning of our work in this area. It starts with a suggested definition of what is an "Advanced Community" and continues with a series of criteria that could guide us in the selection of the communities and institutions to be considered as the target population of this initiative. Following the definition and selection criteria, we then propose a preliminary approach to communities which involves building a relationship that will enable us to undertake activities designed to help them become "Advanced Communities" as defined in this paper. This preliminary approach is followed by a suggestion of a cluster of six communities from which we may want to select the final three for our initial efforts. Finally a tentative workplan covering the remainder of 1999 and the year 2000 is proposed.

B. Defining the outcome – "An Advanced Community"

"An Advanced Community" is one that has established Jewish Education as a priority.

This will reflect in the following facts:

- There is a strong lay leadership in charge of Jewish Education.
- The lay leadership is interested in creating stable and strong funding for Jewish Education.
- The community has designed a strategic plan either for the system as a whole or for specific institutions within it.
- The lay leadership is aware of the personnel problem in Jewish Education and has developed an approach that includes the following:
  a. The identification of potential professional leaders within the existing cadres of educators.
  b. The identification of potential professional leaders outside the existing cadres of educators.
  c. The creation of in-service training opportunities for existing and future leaders.
  d. The use of existing training programs for professional leaders.
  e. The development of career paths that will allow the retention and/or attraction of excellent professionals.
- The system of Jewish Education is driven by a clear and inspiring vision.
- There is wide support to Jewish Education in the community with a strong and rich network of leaders and teachers training opportunities, curriculum development agencies, supervision, etc…

C. Criteria for the selection of target Communities

The following categories may be suggested as criteria for communities that could be considered as potential candidates for the MF intervention:

1. Size of Community
Population: This project will focus on Jewish Communities around the world which have at least 50,000 members.
Community Structure: The Communities chosen for this project must have an organizational structure that will allow us to work through central agencies with a high level of efficiency and with maximum outreaching capacity towards the educational system .

2. Size of Educational System
The Community should have a dense educational system that comprises an array of institutions with lay and professional leaders deeply committed to Jewish Education and with a large number of young and adult students within it.

3. Ease of doing and the extent and depth of the potential impact
We will intervene in Communities in which we can predict success through a wide and deep impact.

4. Lay Leadership Readiness
The Lay Leadership of the Community should be aware of the potential benefits of such an intervention and be willing to create a partnership with the Mandel Foundation in this new initiative's endeavors.

5. Quality of Professional Leadership
This new initiative will strive for the establishment of a partnership with professionals able to make significant changes in their educational systems through a creative and fruitful dialogue with the Mandel Foundation.

6. Consideration of Major Educational Institutions as Communities
For this initiative's purpose, we will consider not only organized Communities that tie together the lives of the Jewish population in a certain place, but also major Jewish educational institutions to which we are ready to commit our resources. (e.g. JCCA, Yad Vashem – Holocaust Teacher Education Center, Oranim – Teachers Training Institute, etc.)

7. Funding
The Community should have a strong philanthropic culture and a stable financial backing.

D. A preliminary approach

Once selected, the Mandel Foundation team will approach the selected communities according to the following guidelines:

1. A holistic approach will be developed to issues related to Education/Jewish Education within the Community. This approach will include the analysis, discussion, and shaping of issues related to:
   - Conceptualization of Mission and Projects
   - Planning
   - Finances
   - Identifying problems and common considerations about possible solutions

2. The result of the relationship between the two entities will be :
   - A process put in place in the Community that has a real potential to shape it as an "Advanced Community".
   - A continuous relationship established between the Community and the Mandel Foundation that allows the former to get training and consulting services from the latter.

3. The results described in #2 will follow a series of activities developed between the two entities including the following steps:
   - The application of diagnostic tools for the analysis of the current situation at the beginning of the relationship.
   - The provision of consulting services by a multi-disciplinary team that will analyze the diagnostic findings and will suggest a development program that has the potential to improve significantly the Community situation at the point of entry.
   - The provision by the Mandel School of Training Programs that will respond to part of the plan suggested by the consulting services.
   - The orientation of the Community to other agencies able to contribute, in collaboration with the Mandel Foundation , to the implementation of the development plan.
   - The continuous evaluation of progress by both entities.

4. In order to be able to operate as described above, the Mandel Foundation will develop the following:

4.1 Diagnostic tools:

With the help of the future Mandel Foundation Research and Development Department, a series of tools will be developed aimed at analyzing the situation of the Community at the point of entry to the project. Current research like the "Indicators Project" and the accumulated experience derived from our contacts with communities and institutions will be used as a basis for further developments.

4.2 Multidisciplinary teams:

In order to address the different needs of each community, the Mandel Foundation will create professional teams that will serve as evaluators and consultants to the community in its way to become an Advanced Community according to the above definition. (e.g: Adam Gamoran, Danny Pekarsky, Shmuel Benalal ; Varda Shiffer, Gila Ben-Har, Gila Bar-Or ; Sam Wineburg, Danny Marom).

4.3 Consulting Approach and Tools

The Mandel teams involved in the project will gradually develop the ability to provide consulting services according to the state of the art in this area. For this purpose we will use guidance from experts in the field that will help shape at least our initial steps.

4.4 Assessing Progress

According to the nature of each intervention, a set of tools will be developed to assess the extent of the impact and correct on-going actions and plans according to the field reaction.

4.5 Documentation of cases

In order to create a bank of cases that will serve as source of knowledge for future endeavors, each specific project will be documented.

4.6 An organic relationship with the Mandel Schools

The programs of the Mandel School will serve as training opportunities to the Communities involved in this initiative. Participants in the Jerusalem Fellows Program and in the School for Educational Leadership as well as IDP programs will be oriented to those communities that are in the process of becoming "Advanced Communities" through this project. On the other hand , the project will orient individuals and communities to the existing programs and will strive for the design of special training opportunities tailored to meet the specific needs of each case.

4.7 A close relationship with other agencies

The Mandel Foundation teams will maintain close contacts with other agencies providing educational services. The project will serve as a bridge between the community and the other agencies, to facilitate the implementation of development programs that will be submitted to them. (e.g. The Melton Center at HU, the Hartman Institute, Tel Aviv University, Alma).

4.8 An approach to funding

The costs of this project will be covered by participating communities. By costs of a project we mean, the consulting services and the implementation of development programs that will result from the diagnostic studies. In some special cases, the Mandel Foundation might consider the application of subsidies that might facilitate the implementation of the training programs to be held at the Mandel Schools in Jerusalem and in North America.

In its initial steps, the Mandel Foundation may want to consider the provision of financial help to match the Community investment so as to encourage their participation on an experimental basis in this new Mandel Foundation initiative.

E. First Communities

The following is the suggested first cluster of communities with which the project could start its experimental stage:

- Boston
- Cleveland
- Mexico
- One Israeli Community (e.g Tel Aviv, Oranim – Teachers Training Institute)
- South Africa
- United Kingdom

Each one of these communities has different types of challenges that may require different approaches from our side. (For example, the United Kingdom in its current situation, lacks the cohesion needed to approach the system through a central agency). It is expected that after some initial consultations and interaction between the Mandel Foundation and these communities, we will focus our work on three of them.

This cluster of communities and institutions will provide us the opportunity to develop this first stage of the project with the following advantages:

1. **Ease of doing**: In most cases (with Boston as the only exception) we have already maintained successful contacts and have created the trust that would facilitate our entrance and involvement.
2. **Extent of Impact**: In all cases there is a profound need for such an intervention, the size of the educational system and the infrastructure in place can help us maximize and deepen our impact.
3. **Learning potential** : The suggested cluster has the variety in sizes, structures and content that will allow us to learn as much as possible about different modes of intervention.
4. **Funding**: In all cases there is a potential for funding.
5. **Lay and Professional leadership readiness**: We estimate that in all cases we could motivate the existing lay and professional leadership to undertake this initiative with us.

F. Stages for 1999 – 2000 Work Plan :

1. Creation of a Professional Advisory Board
An Advisory Board that includes senior professionals will be appointed to guide the conceptualization and implementation of this new initiative of the Mandel Foundation.

2. Learning from our own experience
Study of the assets and lessons from the Lead Communities project , the Mandel Foundation and Mandel School experience in working with communities.

3. Consensus building
This stage will comprise consultations and presentations to lay and professional leaders about the idea in order to create a preliminary consensus about the need and potential of this new initiative.

4. A feasibility study
Immediately after the consensus building phase, activities will be held that will enable us to answer the following set of questions:
> What is needed in each case to become an "Advanced Community"?
> What is expected from both sides?
> What is possible?
> Can we deliver?
> Do they want this intervention?
> Can they afford it?

5. Developing a program for the diagnostic phase
Once the above questions are answered positively, a specific program will be developed in each community for the implementation of the diagnostic phase.

6. Creation and preparation of teams.
A team will be assigned to each community to execute the diagnostic phase, probably in the beginning of next academic year (2000-2001). The preparations for the diagnostic phase will be held by the team in each community, in order to establish the specific appropriate approach to each and every one of the cases.

7. Budgeting and Funding an intervention

Following the above steps, a budget will be prepared in order to discuss in detail the funding of the intervention with the leadership of each community.

8. Preparations for implementation

Towards the end of the first year , preparations will be held that will enable us to start the implementation of the diagnostic phase by the beginning of academic year 2000-2001. These preparations will include, team meetings for planning and study, data gathering under our guidance and development of specific tools for each case.

9. Three first choices

It is expected that once started, these steps will lead us to the creation of a complete partnership with three of the suggested communities with which we will develop a full relationship, under the guidelines of this project. The fact that there is already certain activity being developed between the Mandel Foundation and almost all of these suggested communities, will allow us to step out from this overall relationship smoothly, and return to the previous pattern whenever needed without breaking the ties.
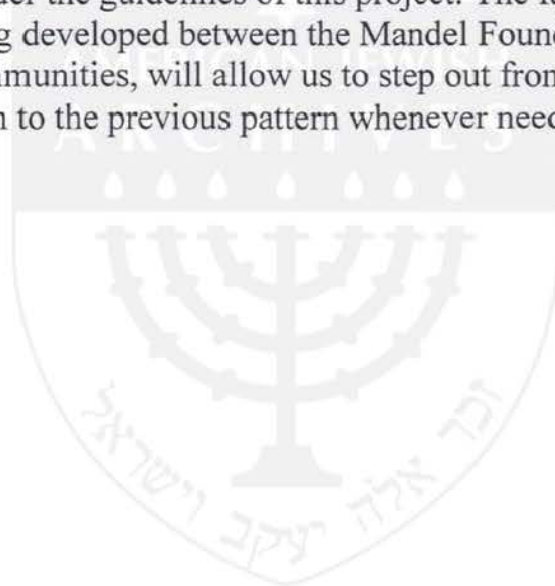
From: "gail dorph" <gzdorph@mandelny.org>
To: "Adam Gamoran" <gamoran@ssc.wisc.edu>,
    "Ellen Goldring" <ellen.b.goldring@vanderbilt.edu>
Subject: FW: Journal of Jewish Education
Date: Fri, 25 Feb 2000 16:28:48 -0500
X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)
Importance: Normal

THESE ARE THE COMMENTS THAT ZELDIN SENT. BENA SENT YOU THE ARTICLE.
LOOKING
FORWARD TO HEARING FROM YOU. GAIL

-----Original Message-----
From: Michael Zeldin [mailto:mzeldin@huc.edu]
Sent: Friday, February 25, 2000 9:31 AM
To: gzdorph@mandelny.org; baholtz@jtsa.edu
Cc: diane.schuster@cgu.edu
Subject: Journal of Jewish Education

Gail and Barry:

I have tried to convey the essence of the concerns of the two readers by
excerpting their words. A common concern of the two readers was the
limitation of the data. One reader was concerned about exclusion of
programs in the cities studied; the other was concerned about your making
broad generalizations about "all of Jewish education" even though you
acknowledge that the data are based on 5 cities. Both readers were
concerned about the exclusion of college courses from the survey data.

The second concern stems from the fact that you have chosen to interpret
the data here without restating the data. To one reader, this sounded like
"drawing unwarranted conclusions." But more substantively, I would
interpret the concerns here as providing a single interpretation of the
status of professional development in Jewish education.

As I mentioned in my phone conversation with Gail, Diane and I would be
fine with either of two options:
1. Present the paper as a "spotlight" session in writing by framing it with
an introduction and a couple of responses to the substantive issues you
present. We would choose the respondents, but make it clear that their
task was not to critique the paper but to discuss the issues you present.
We would ask one of the respondents to focus more conceptually on the
issues of professional development, and the other to describe some of the
attempts to "push the envelope" on professional development in Jewish
education.
2. Ask you to revise the paper to take into account the readers' comments,
and then we would submit it to one more reader
The choice is yours.

Michael

Reader #1:

My choice for this paper would be to recommend accepting the paper after a major revision, but since this choice was not available and since the change needed is more than a limited revision, I have to reject the paper because of a serious methodological issue that results in a distortion of significant data. If urge the writers to revise the paper and resubmit.

The writers excluded from their study the examples of professional development that contradict the point they are trying to prove. On page 4 they write, "...another type of opportunity that does not appear in the survey results consists of certain courses offered at local colleges of institutions of higher Jewish learning. Programs affiliated with institutions of higher learning were included only if they were designed by central agency staff for the in-service education of teachers."

This is an arbitrary framing of the context for professional growth in many communities that leads to a distortion of the prevailing efforts to "change the model*.."

The broad discussion has much to commend it, and the issue is significant and needs to be addressed. Is it possible for the authors to either discuss the issue broadly without reference to the flawed data or to revisit the data in a way that is more reflective of the varieties of practices that do, in fact, exist?

Reader #2:

Absence of research methodology and predominance of unwarranted assertions

*In short, the paper's conclusions are comprised of a litany of unwarranted assertions that are grounded purely in the speculation of the writer. Though at times the assertions are plausible, they would constitute only the beginnings of hypotheses for further research. These hypotheses, however, are structured in the paper as conclusions.

Internal contradiction in the paper

The paper attempts to make the case for content knowledge as a critical dimension of professional development. Yet, the author bases the exclusion of Jewish studies courses from the survey because they were "not designed specifically with teachers in mind." The epistemological assumption here is that unless content knowledge is acquired solely in the context of teacher education, it is not professional development knowledge.

Unwarranted assumptions

In addition to drawing unwarranted conclusions, the author also makes unwarranted assumptions such as in the assertion: In general education the case for professional development is easier to make because the ultimate goal is easier to define - acquisition of a particular subject matter in deeper and richer ways." If we can reduce the centuries of philosophical debate in education to the "ultimate goal" of "subject matter acquisition" we would be doing little justice to the ambiguities and ambivalences that give educational theorizing its impetus, even if we could explain what we mean by "subject matter acquisition." Indeed, ambiguity of goals is a shared feature of general and Jewish education.

Conclusions that are based on generalizing from specific cases

The author is clear at the beginning of the paper in delimiting the survey referred to. Five communities were surveyed and only those professional development activities sponsored by central agencies and synagogues was considered. Yet, despite these bounded sources of data, broad generalizations are made about all of Jewish education: "In Jewish education we have very few examples of standards quantifying professional development for teachers and no examples, to our knowledge, of recommendations for the nature of professional development work . . . None of these questions - among many others - has been addressed in a systematic way in contemporary Jewish education." The generalization is based on a limited survey which not only limited itself to the five communities but, by its own admission, excluded many forms of teacher learning experiences.

From: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>
To: gzdorph@mandelny.org
Cc: baholtz@mandelny.org, gamoran@ssc.wisc.edu
Subject: your paper
Date: Mon, 6 Mar 2000 14:40:27 -0600 (Central Standard Time)
Priority: NORMAL
X-Mailer: Simeon for Win32 Version 4.1.5 Build (43)
X-Authentication: none

Gail and Barry,
I read your manuscript and the comments your forwarded to
me.

It seems to me that you may have done yourself a
disservice by connecting this paper to the data. The
paper could stand by itself as an essay on changing a
system, where you are generating hypotheses for change (as
one reviewer said)rather than specifically interpreting
data. You could refer to the data as needed within each of
the sections but I did not feel that the review of the data
at the beginning was necessary.

If the paper is 'sold' as an essay-adovocating some ideas
for change, than you are not tied to the concerns about the
data. The paper reads really nicely and could make a
contribution about changing systems in Jewish education.

In other words you would try to write it is a more stand
alone piece.
I definitely think there is potential here. Let me know if
you would like to talk about this and if my comments make
sense.
Ellen

Ellen Goldring
Professor, Educational Leadership
Peabody College - Box 514
Vanderbilt University
Nashville, TN 37203
615-322-8000
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PROFESSIONAL DEVELOPMENT FOR TEACHERS:
WHY DOESN'T THE MODEL CHANGE?

Gail Zaiman Dorph and Barry W. Holtz

Introduction

Any fully functioning educational system needs a serious approach to the professional development of the teachers who work in its domain. Without improving what Richard F. Elmore has called "the core of educational practice," (1996)—namely, the teaching and learning that occurs in actual living classrooms—no long term solutions to educational problems are likely to occur (Little, 1993; Darling-Hammond, 1997). Certainly this is true in Jewish education, where the weakness of teachers' backgrounds and general lack of preparation for the field are well known phenomena (Council for Initiatives in Jewish Education [CIJE](1994). Therefore in Jewish education, it could be argued, a focus on professional development is even more important than in general education (Gamoran, Goldring, & Robinson, 1999).

In research previously reported upon, we presented the findings of a study of professional development opportunities for teachers in five North American Jewish communities (Holtz, Gamoran, Dorph, Goldring & Robinson, in press). Our goal in this paper is to explore in more depth and in a more interpretive manner the findings from our earlier article. In that article we reported on the current situation of professional development in the communities studied and made general recommendations about improving the situation of professional development, both at the school level and at the level of the community. Here we wish to examine possible *reasons why* contemporary professional development in Jewish education looks the way that it does. We wish to thank and acknowledge the insights of many participants at the Conference of the

Network for Research in Jewish Education in June, 1999 who attended our "Spotlight" session where these data were first presented and who helped us "think outloud" about the problems we wish to address in this paper.[1] Before we turn to interpreting the study, let us first review some of the key findings.

Reviewing the Findings

Five communities participated in a 1996 survey of existing professional development opportunities—Atlanta, Baltimore, Cleveland, Hartford, and Milwaukee. The survey examined two types of providers, central agencies for Jewish education and synagogue supplementary schools. In doing so, therefore, the survey gives us information about a wide range of professional development programs, covering virtually all of the offerings for supplementary school teachers, and many of the programs available to day school and pre-school teachers, since a significant number of these programs are offered by the central agencies.

Using some of the criteria that emanate out of the latest research and policy studies in general education (Little, 1986; Little, 1993; McLaughlin, 1993; Darling-Hammond & McLaughlin, 1996; McDiarmid, 1994), we looked at four "key characteristics" of good professional development :

- Good professional development is connected to knowledge of the content that is being taught.
- Good professional development has a clear and focused audience in mind.
- Good professional development has a coherent plan, sustained over time.
- Good professional development gives teachers opportunities to reflect, analyze and work on their practice.

Among other things the study showed that high quality professional development—as

understood by the criteria outlined above—is *not* to be found in many of the programs available for teachers in these five communities. Only 4 programs (2%) across the five communities had our four "key characteristics." Fourteen programs (8%) exhibited three of these characteristics, 37 (21%) included two, 78 programs (45%) displayed only one of the key characteristics and 40 programs (23%) had none (Holtz, Gamoran, Dorph, Goldring & Robinson, in press).

Clearly these numbers present a challenge to contemporary Jewish education and Jewish communal policy. We now wish to turn to interpreting these results. What might lie behind these data? How might we understand the causes underlying these findings. But before we turn to interpreting the findings, we want to focus first upon the data as they currently stand and what might be missing from the original survey.

What was Missing?

Although these data give us a good deal of insight into the situation of professional development in communities today—far more than had previously been known—we also should point out types of professional development not included in the survey. Some of these were mentioned in our original work while subsequent discussions, such as at the Network Conference, have raised other lacunae.

First, the survey did not count the all-day or multi-day conferences that educators often attend, such as the annual convention of the Coalition for the Advancement of Jewish Education (CAJE), or local conferences patterned after CAJE.[2]

Second, another type of opportunity that does not appear in the survey results consists of

certain courses offered at local colleges or institutions of higher Jewish learning. Programs affiliated with institutions of higher learning were included only if they were designed by central agency staff for the in-service education of teachers. If they were simply available for any member of the public, we did not include them in our survey. Thus general courses in Bible or Jewish history (not designed specifically with teachers in mind) were not included. Nonetheless they are important vehicles for improving teachers' knowledge.

Third, we did not include teachers who study on their own individually. Obviously, such data would be hard to find, but informal Jewish study that teachers might participate in *does* advance their knowledge and was not included in this survey. That might include adult education courses at local synagogues or Jewish Community Centers, or individual courses at local colleges or universities. Moreover, at the time of the survey we did not consider the possibility of distance learning via video conferencing or the Internet. Although this is not yet a wide-spread phenomenon, it is clear that some teachers are taking "formal" video or Internet courses in Judaica or education, such as those offered by the Cleveland College of Jewish Studies and the Jewish Theological Seminary.

Fourth, trips to Israel—both formal "study" trips for groups of teachers that certain schools arrange and individual experiences of learning in Israel—may constitute a form of professional development. It is, of course, hard to gauge the potential impact of an "informal" trip to Israel on any person, even more so to relate such experiences to the ways that people may then act professionally as teachers in the classroom. But we should note that there certainly is *potential* in such visits, even as tourists.

4

Fifth, we evaluated the quality of professional development based on criteria (four "key characteristics" above) that emerged from the general education research and policy literature. Although we stand by the validity of using such measures, it is also clear that such standards miss certain specific qualities that are important to Jewish education. While general education emphasizes the intellectual work of teaching, including the acquisition of skills and knowledge, Jewish education has other goals as well—namely the fostering of students' Jewish identity and, for the majority of American Jewish educating institutions, religious commitments, beliefs and values. Hence it makes sense that in our context, we would need to deal with the spiritual and religious side of professional development. To be representatives of the Jewish tradition—as most teachers are expected to be—teachers need to have clarity and confidence in their own beliefs and attitudes about issues such as prayer, God, tradition and Torah. Although some of these ideas have been explored by thinkers in general education (e.g. Palmer, 1998; Greene, 1978), the need to deal with the personal aspects of teaching is particularly relevant and acute in Jewish education.

Interpreting the Findings

Future research about professional development in Jewish education would need to address some of the missing elements mentioned above, but in our view the current data represent an important advance in knowledge about the field. To professionals in the field the findings reported in our previous paper (and summarized above) do not come as a surprise. Many people are aware that professional development in Jewish education is characterized by one-shot workshops, generic approaches, a lack of emphasis on Jewish content, etc. But that very awareness leads to a question that we wish to address in this paper: Namely, why do things remain the same? Why, in other words, does professional development look the way it does given the fact that its inadequacies are well-known?

Thus we want to turn our attention to interpreting these data to try to answer these questions. Our thoughts here, obviously, are speculative, but we hope to advance our understanding of the present reality through the following reflections.

The Dominant Paradigm

It is no secret that Jewish educational practices, particularly in the North American context, often reflect the current realities of what is happening in the world of contemporary general education. At times these influences are fruitful with powerful educational ideas being adapted to Jewish educational settings. Schwab's ideas about inquiry learning, for example, had a profound effect on major curriculum projects in Jewish education during the 1960s and beyond (Zielenziger, 1989). On other occasions, such influences tend to be fleeting or merely trendy, such as with the rage for Values Clarification in the late 1970s (Lukinsky, 1980).

6

So too the paradigm of professional development found in general education is the model most frequently used in Jewish education. Judith Warren Little has called this the "training" paradigm (Little, 1989). It is characterized by one-shot workshops, led by outside experts. Sessions tend to be about generic teaching issues, avoiding subject-specific issues (Goldenberg & Gallimore, 1991). Not much attention is paid to the contexts in which teachers work and often teachers who work with very different student populations (by age or by subject matter) are grouped together in these professional development sessions (McLaughlin, 1991; Darling-Hammond & McLaughlin, 1996). Evaluation is done almost exclusively by looking at "customer satisfaction" of the participants and not by the impact of the professional development on classroom practices. Current thinking about effective professional development for teachers, on the other hand, "calls for a wholesale rejection of the traditional, replacing the old with new images of meaningful professional development" (Wilson & Berne, 1999, p. 175).

Who is Doing the Work?

Aside from the challenges involved in changing a powerful paradigm such as the training model of professional development, Jewish education also suffers from a personnel crisis that would make implementing such changes difficult even if there was a will do so. Most people in leadership positions with responsibility for professional development have had no formal preparation in the latest thinking about professional development. Professional development is a field: It has a knowledge base, skills, and points of view about what works and what constitutes good practice. Until Jewish education develops appropriate leadership to do the work, it is likely that professional development will continue to follow the "training model" most prevalent in the

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survey (Holtz, Dorph, & Goldring, 1997).

As Stein, Smith and Silver (1999) put it:

> Just as teachers will need to relearn their practice, so will experienced
> professional developers need to learn their craft, which traditionally has
> been defined as providing courses, workshops, and seminars. Although
> much has been written about the magnitude of the shift that teachers will
> have to make, we know little about the changes that are required of
> professional developers as they make their practices more responsive to
> the demands of the current reform era (p. 238; see also Wilson & Ball,
> 1996).

Impact of Attitudes on Behavior: Beliefs About Jewish Education and Its Efficacy

Beyond the dominance of the training model, communities may not support professional

development for teachers because of attitudes held, either consciously or subconsciously, about

the nature of teachers, teaching or professional development itself. We can delineate five

different ways in which such attitudes influence communal policy.

First, what might be called "the power of the status quo" affects the issue of professional

development in the Jewish community. As Sarason has noted (1971), people working in school

situations tend to view the "regularities" of their settings as immutable. It is almost as if school

practices are viewed as existing from time immemorial and are fixed in stone as a kind of eternal

system. We are used to the situation as it is, and assume that it is a given. Thus Jewish schools

are assumed to be as they always (!) have been and no amount of professional development is

going to change these "eternal" regularities. In our view this attitude is a strong inhibitor to the

implementation of innovative professional development in Jewish schools. If school and

communal leaders believe in the unchanging and *unchangeable* regularities of these institutions,

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they are unlikely to be committed to viewing professional development as a way of changing teaching in the schools.

Second, professional and lay leaders may believe that teachers are essentially part-time, don't stay in teaching for long, and are not "professional."[3] Why, if this is true, should the community bother to invest in professional development for them at all? Although other research has indicated that teachers' commitment to their profession and anticipated longevity in the field *do* make professional development a worthwhile investment (Council for Initiatives in Jewish Education, 1994; Gamoran, Goldring, Robinson, Tammivaara and Goodman, 1998), leaders may not be aware of this argument or may not take it into account in formulating policy. Long-held attitudes about teachers may be hard to change and in general the relationship between research and policy changes is known to be complex and often indirect (Lindblom, & Cohen, 1979).

A third difficulty is that school principals in Jewish education are themselves undertrained and have few professional opportunities available to them (Goldring, Gamoran, & Robinson, 1999). Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate (Goldring, Gamoran, & Robinson, 1999, p. 12). Therefore these principals may think that the teachers in their employ —many of whom receive very little in the way of professional development—*are* getting enough training, despite the paucity of options for teachers reported upon in the professional development study. This attitude depresses the professional development enterprise both for the principals and their teachers. The principals are not role models of people who are growing as professionals yet they are among the most "professional" people in the system. This last point indicates one of the

complexities of the professional development issue. Jewish education can be viewed as something of an ecosystem: Changing professional development for teachers means changing many other things as well.

Fourth, in the eyes of the organized Jewish community, the primary contemporary issue is Jewish *identity* (or identification), not improving Jewish education per se. The Jewish education of children is viewed as a *means* to strengthen (or even guarantee!) the Jewish identity of adults, not as an end in itself. Although a number of thinkers and researchers have argued for the importance of the relationship between Jewish education and later Jewish identity both on empirical and philosophical grounds (Cohen, 1995; Cohen, 1988; Horowitz, 1993, pp. 60-69; Fox & Scheffler, 1996; Commission on Jewish Education in North America, 1991), the case of improving the quality of *teaching* and its impact on later identity may not have been well-made or may not be clear to policy makers in the community. The Jewish "public-at-large" may not believe that learning Jewish things as a child matters to "feeling" or "being" Jewish in later life.

In general education the case for professional development is easier to make because the ultimate goal is easier to define—acquisition of a particular subject matter in deeper and richer ways. Research has shown the relationship between better trained teachers—through preparatory programs and through professional development—and better instruction (see Darling-Hammond, 1997, pp. 307-329 for a review of the research). Although a similar argument can be made in the field of Jewish education (good professional development leads to good teaching), the linkage between *good* teaching and later Jewish identity has not been made.[4] Most studies (such as those mentioned above) argue for the relationship between the *amount* or *variety* of Jewish education

and later identity, not the *quality* of the experiences.

Finally, attitudes about professional development itself may be influenced by the length of time it takes to see the results of such efforts. It's very hard work to take professional development seriously because it takes a great deal of time (and a lot of small changes) before one can see change. Most large systems—and even small systems such as schools—are famously impatient about change. To invest in professional development requires a significant amount of patience and a belief in the long-term effectiveness of such measures, neither of which may be present within the contemporary Jewish communal leadership.

Existing Communal and Institutional Structures

The attitudes outlined above can be seen as being expressed in the very nature of the current communal and institutional bodies that have responsibility for teachers' professional development. The survey focused on professional development activities organized by "central agencies" for Jewish education within the five communities studied. These organizations have a vested interest in justifying their legitimacy to their funding sources and supervisory organizations. (Often in contemporary Jewish education these are local Federations.) In order to do so, they may believe that they need to attract large numbers of participants. At the same time they may want to meet their perceived mandate of being a broad-based *communal* organizations. Thus central agencies are more likely to create generic, skills-based offerings that will accomplish these two goals: such professional development sessions will appeal to large numbers and reach a wide range of various constituencies in the community.

A second perceived benefit in offering professional development of this sort is that the central agencies can avoid divisive ideological issues and limit conflict with denominational organizations. In order to cut across the denominations, these sessions focus on "neutral" issues such as special education, cooperative learning, classroom management and lesson planning. Such professional development avoids subject matter "content" as much as possible: issues such as the authority and authorship of the Bible, the demands of the commandments and the status of women in Jewish law need never arise if one organizes professional development sessions that do not look at the biblical texts, rabbinic sources or historical documents.

This last approach is justified by the agencies themselves by saying that there are many new teachers in the system who have no training and therefore need basic teaching skills. Of course, they are correct, such teachers do not have basic skills, but they often also need serious work on improving their knowledge and conceptualizing ways of communicating that content to children. By taking the generic approach, the agencies are implicitly privileging knowledge of technique over knowledge of content. The result of such professional development is likely to lead to classroom lessons that lack depth, engagement with Jewish traditional texts and intellectual excitement for the learners.

Beyond the particular issues inherent in the nature of the central agencies, as described above, other difficulties are embedded in the current realities of most *institutions* in contemporary Jewish education. To begin with, the present modes of operation and structural arrangements of schools and other educational settings work against the possibility of change. David Cohen has astutely analyzed the difficulties that have inhibited changing the core practices

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of *teaching* in the history of American education (Cohen, 1988); it is clear that many of the same

powerful factors act as impediments to changing the dominant paradigm of *professional*

development as well. In particular what Cohen calls the "social arrangements" of teaching are

particularly relevant to the situation of professional development in Jewish education. If one

substitutes the words "professional developers" or "teacher trainers" for "schoolteachers" in the

lines below, one sees the difficulties inherent in the settings of contemporary Jewish education:

> . . . most schoolteachers work in compulsory and unselective institutions
> in which there are few qualifications for entry and in which practitioners
> [*read: "professional developers"*] and clients [*read: "teachers in Jewish
> schools"*] have few opportunities for mutual choice. These circumstances
> heighten the impossibilities of practice by presenting schoolteachers with
> many clients who are relatively incapable and uncommitted (p. 71).

Second, it is hard to demand that teachers participate in professional development, when

there is little support for their work to be found in communal or institutional infrastructures.

Why should teachers be willing or interested in giving extra time to professional development

activities when they may not feel that teaching as a profession is valued or rewarded by

communal and educational institutions? Although there seems to be communal agreement about

the importance of Jewish education, there is little concrete support for teachers in the field. For

example, few communities offer health benefits to teachers in the system. While it is often

argued that most teachers are part-time and therefore not eligible for such benefits, this does not

account for the fact that even full time teachers are not receiving such health benefits (Gamoran,

Goldring, Robinson, Tammivaara, & Goodman 1998).

The *general* picture of teacher's salaries and benefits goes hand in hand with the *specific*

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situation of rewards for participating in professional development itself. Few communities structure incentives for teachers or schools to participate in professional development. In fact, research has indicated—as one might expect—that where such incentives exist, more teachers actually do participate in teacher education programs (Gamoran, Goldring, Robinson, Goodman, & Tammivaara, 1997). While participation alone can't speak to the quality of the professional development sessions offered, certainly nothing at all can happen if teachers are not encouraged to participate to begin with!

Finally, there are no standards or norms for what professional development would look like in the contexts of Jewish education. Although norms for professional development in general education "vary widely from state to state" (Gamoran, Goldring, & Robinson, 1999, p. 458), nonetheless, there are many states that require mandated professional development for teachers to maintain their licenses. In the state of Wisconsin, for example, teachers have 6 times as much professional development mandated over five years than that which is found in Jewish educational settings in the same state (Gamoran, *et al.*, 1998). More than the *amount* of professional development, one finds in certain arenas of general education a set of standards for the *quality and content* of professional development, something not found at all in Jewish education. Thus the Partnership for Kentucky School Reform lays out a set of seven detailed recommendations for professional development for teachers in the state (McDiarmid, 1994).

In Jewish education we have very few examples of standards quantifying professional development for teachers and no examples, to our knowledge, of recommendations for the nature of professional development work. How would professional development be handled in the part-

time setting of supplementary schools? What kinds of compensation would exist? How much professional development would be required? What would be the incentives for teachers to attend? Who would organize and conduct professional development? What would happen in professional development seminars and workshops? None of these questions—among many others—has been addressed in a systematic way in contemporary Jewish education.

Prospects for Change

In this article we have suggested that three interrelated factors are behind the phenomenon that professional development in Jewish education continues to remain the same: 1) a set of attititudes held by individuals and institutional leaders; 2) infrastructure issues within communities and institutions; 3) ongoing use of an "old" model of professional development for teachers. Changing each of these three factors involves different challenges and impediments.

Although we have a shortage of well-trained professional developers, in our view changing the nature of professional development itself may be the easiest of the three to improve. Programs to create a cadre of teacher educators for Jewish education have already been put into place (Holtz, Dorph, & Goldring, 1997) and there are optimistic signs that new personnel can be prepared to do this kind of work.

Moreover, we have a clear sense of what professional development of the "new" sort might and should look like. We can find descriptions of such programs in the literature of general education and we have a sense of the key elements of best practices in the field (Ball & Cohen, 1999; Wilson & Berne, 1999). Such programs can be adapted to the particular settings of Jewish

education. For example, one important principle of this mode of professional development is to engage teachers "as learners in the area that their students will learn in but at a level that is more suitable to their own learning" (Wilson & Berne, 1999, p. 194). By focusing on subject matter knowledge and knowledge of students, teachers begin to make changes in their own teaching practice. The literature in general education is talking about teachers studying mathematics or historical works together. We can easily picture Jewish teachers studying as communities of learners the subject matters of Bible, Siddur or Hebrew poetry and then thinking about the ways that the content that they have learned will be used in the classroom context with their students. Indeed such programs are already beginning to be tried out.

More difficult in our view is implementing changes in the communal or institutional infrastructures (factor #2 above). Such changes involve both changing the way institutions operate and investing significant financial resources into professional development. Thus institutions would need to think hard about structuring the school day—perhaps through release time, by hiring substitutes or by paying for an extra hour of a teacher's time outside of class—to enable teachers to learn together and work on their teaching practice; communities would need to create benefits packages that would encourage teachers to enter or stay in the field and to participate in professional development opportunities. Pay scales would have to be adjusted to reward participation in professional development. Scholarship or travel money would have to be found to enable teachers to take courses in universities or to travel to locations (including Israel) where they could find the appropriate learning opportunities. Communities might have to invest in video-conferencing facilities to enable teachers to participate in distance learning courses.

All of the above would require a new commitment by schools and communal institutions in upgrading the quality of the teaching profession through participation in professional development.

Yet even that seems to us less problematic than our first factor above—attitudes that may influence the other two elements. Changing attitudes is considerably more difficult than implementing new ideas and practices. If communal leaders do not believe that Jewish education ultimately makes a difference or if they believe that Jewish education *does* matter but the way to improve it is not through helping the teachers in the system change and improve—then it is going to be very difficult to find the will or the resources necessary to make things better. Attitudes about teachers, teaching and nature of school improvement are deeply held and not easy to change. Unless those attitudes are transformed, however, the more things change the more they are likely to remain the same.

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NOTES

[1] We want to add special thanks to Professors Ellen Goldring and Adam Gamoran whose work on the original article and presentation at the Conference were crucial to this process.

[2] As we noted in our earlier publication, there were eleven local conferences of this sort, most of which lasted only one day. Since these were highly diverse in their content, they did not lend themselves to the survey categories.

[3] Our comments about attitudes about teachers in the Jewish community are speculative and based on commonly held assumptions and anecdotes. There is virtually no research that explores this question. For a first foray into related matters see Beck (1999).

[4] Cohen (1995) suggests that it is reasonable to assume a higher impact on future identity on students who have attended good schools, and indeed logic suggests that this would be the case. Nonetheless, no comparison studies between "good" and "not-good" institutions vis a vis later Jewish identification currently exist. For a strong case about the impact on later children's later life of an outstanding early school teacher, see Pederson, Faucher, & Earon (1978).

To: gail, barry
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: second PD paper
Cc: elleng
Bcc:
Attached:

Dear Gail and Barry,

I'm writing about the paper on persisting models of professional development. As I see it, there are two problems with the current situation.

1) The JJE reviewers have not responded to this paper. Instead, they are criticizing the previous paper, which is briefly summarized at the beginning of this paper. Their criticisms are misplaced here, but otherwise they are reasonable. Our view that professional development is one-shot, devoid of content, etc., does not take into account programs that are not sponsored by agencies or synagogues.

In this paper, you do a good job of explaining why our findings are important despite this weakness. Unfortunately the reviewers can't see that. They seem to have the view that we don't know anything until we know everything. I disagree with that position, obviously.

2) The real purpose of this paper is to identify the challenges of changing the conventional model of professional development for teachers in Jewish schools. Here, Reviewer 2 complains that your arguments constitute "a litany of unwarranted assertions." That is not true at all for the section on attitudes and behavior -- there you cite lots of evidence, mainly from the CIJE studies. The section on communal and institutional structures is more speculative, but it is also backed up to some degree. (Or is this complaint also about the data analysis also? I wouldn't have thought so, but that's how Zeldin presents it. It's hard to tell without the full text of the comments.)

There is no way to address the concerns of the readers, since their objections are fundamental to the paper. Consequently, I would not revise-and-resubmit. The other option seems more viable to me: include the paper as a "spotlight" paper on professional development. If you follow this approach, I would adopt Ellen's suggestion and leave out the summary of the previous paper. Instead, move straight to the point: What will it take to change the norms for professional development in Jewish education? Include that material as is (with additional evidence about the challenges of change if there's any more that can be included). Frame it as Ellen suggests -- as an essay advocating ideas for change -- and let Zeldin pick a couple of respondents. IF they follow his charge of discussing the issues rather than critiquing your interpretation of data, then it could make a nice package.

Hope this is helpful,

Adam

Reply-To: <mhepner@mandelny.org>
From: "Mindy Hepner" <mhepner@mandelny.org>
To: "Adam Gamoran" <gamoran@ssc.wisc.edu>
Subject: RE: old equipment
Date: Tue, 11 Apr 2000 08:49:49 -0400
X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)
Importance: Normal

thanks

-----Original Message-----
From: Adam Gamoran [mailto:gamoran@ssc.wisc.edu]
Sent: Tuesday, April 11, 2000 12:24 AM
To: mhepner@mandelny.org
Subject: old equipment

Minday,

In 1991 the CIJE purchased a printer for me to use. That printer has now
failed, so I intend to discard it. This was an HPIIIp laser printer, serial
number 3129JAOPYK. Let me know if there's any further information you need.

Adam
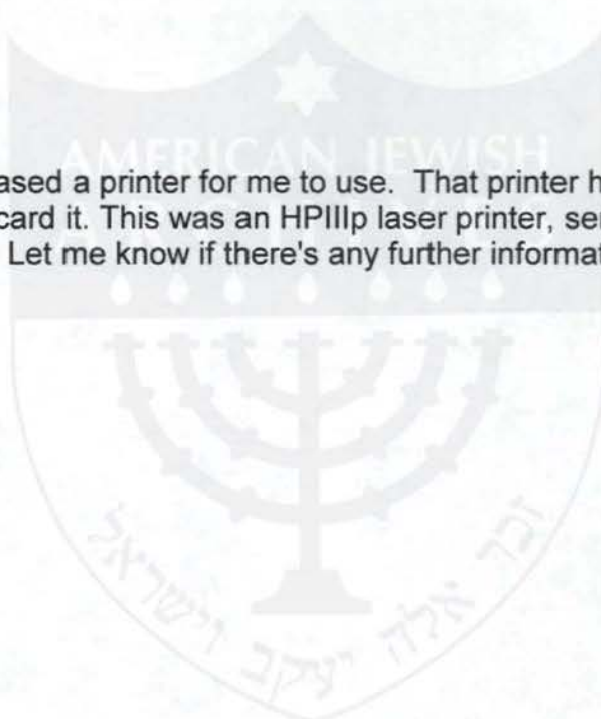
Adam thank you for the fast response. Your name came up again today in a meeting with Alan
Hoffman. He said he probably has much of the material from your work in his office. If it
is easy for you to send me copies that will be great and save me digging around, however,
between Alan, the Mandel Center and the regular library I'm sure I can gather it together.
If you are able to send me the material without much of a bother - then send it to:
Ezra Kopelowitz
Ein Gedi 16,
Jerusalem 93383
Israel

My interest in the nature of Jewish collective identity and its institutional expression in
communal life is both academic and applied. In the context of my work for the Department of
Jewish Zionist Education, I am currently formulating an agenda for a research branch that
Alan Hoffman recently created. My hope is to get Alan to agree to something along the lines
of a project that will provide a means for in-depth qualitative evaluation of all Jewish
Agency activities as they occur within within a given community or region. One of several
questions, is how does the institutional composition of a given community affect the
reception of Jewish Agency work within it. I want to begin with one American
region/community this year, and then begin to branch out as we find matching funds and
develop the questions and research ability.

I'll certainly keep you informed if things progress in this direction.

Ezra

****
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