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Policy Brief. Teachers and leaders presentations for 1994
General Assembly and CIJE Board of Directors. Correspondence,
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EDUCATIONAL LEADERS IN JEWISH SCHOOLS

A STUDY OF THREE COMMUNITIES

1) What are the training and background experiences of educational leaders in Jewish schools and how do these compare to the standards for certification and licensure for educational leaders in public schools?

2) What are the past experiences and career plans of the educational leaders?

3) What are the professional growth activities of the educational leaders?

EDUCATIONAL LEADERS IN JEWISH SCHOOLS

- 1) WHO ARE THE EDUCATIONAL LEADERS IN JEWISH SCHOOLS?
- 2) WHY DO EDUCATIONAL LEADERS ENTER THE FIELD OF JEWISH EDUCATION?
- 3) WHAT ARE THE PROFESSIONAL BACKGROUNDS AND TRAINING EXPERIENCES OF EDUCATIONAL LEADERS IN JEWISH SCHOOLS?

AMERICAN JEWISH
ARCHIVES



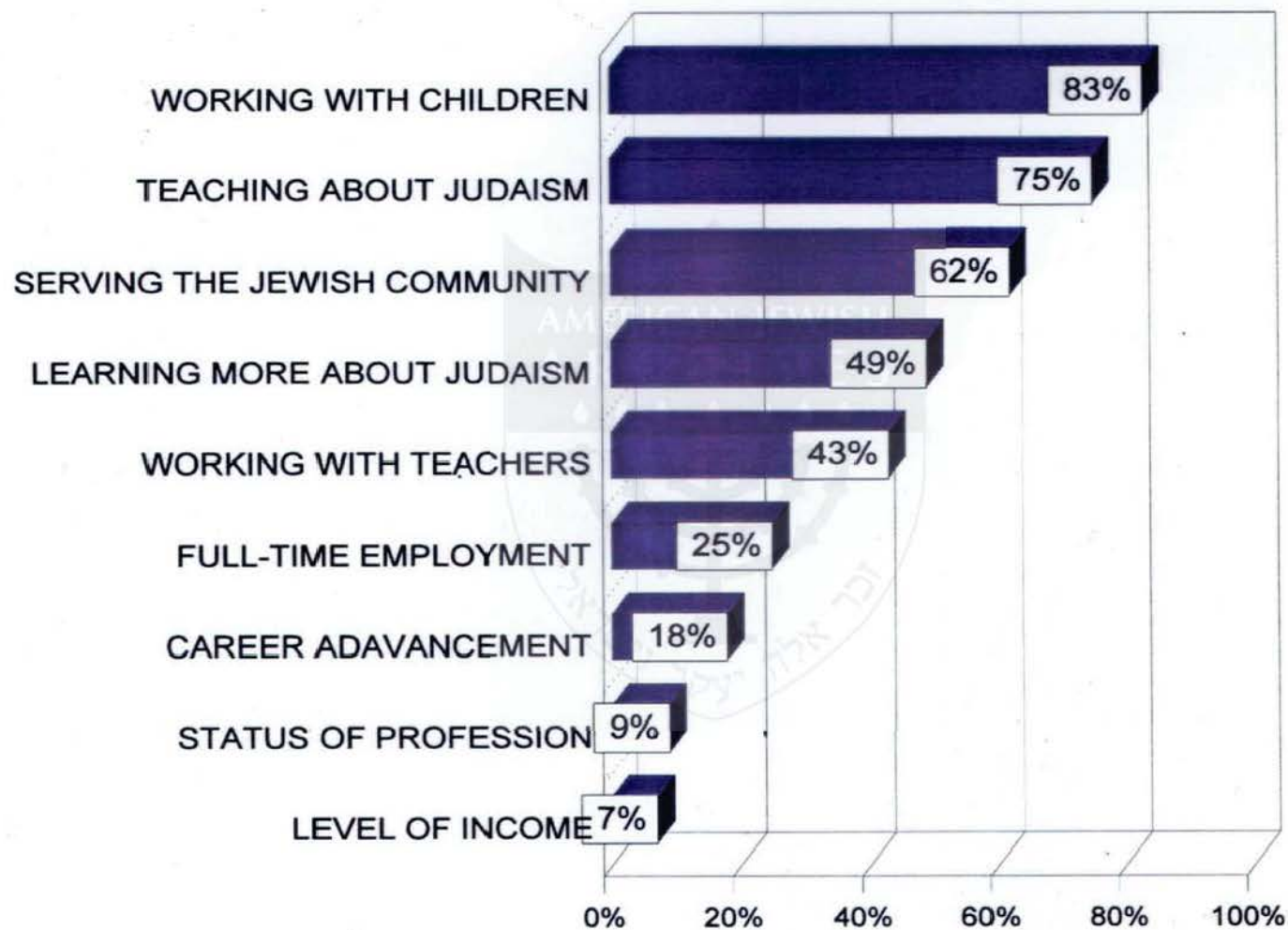
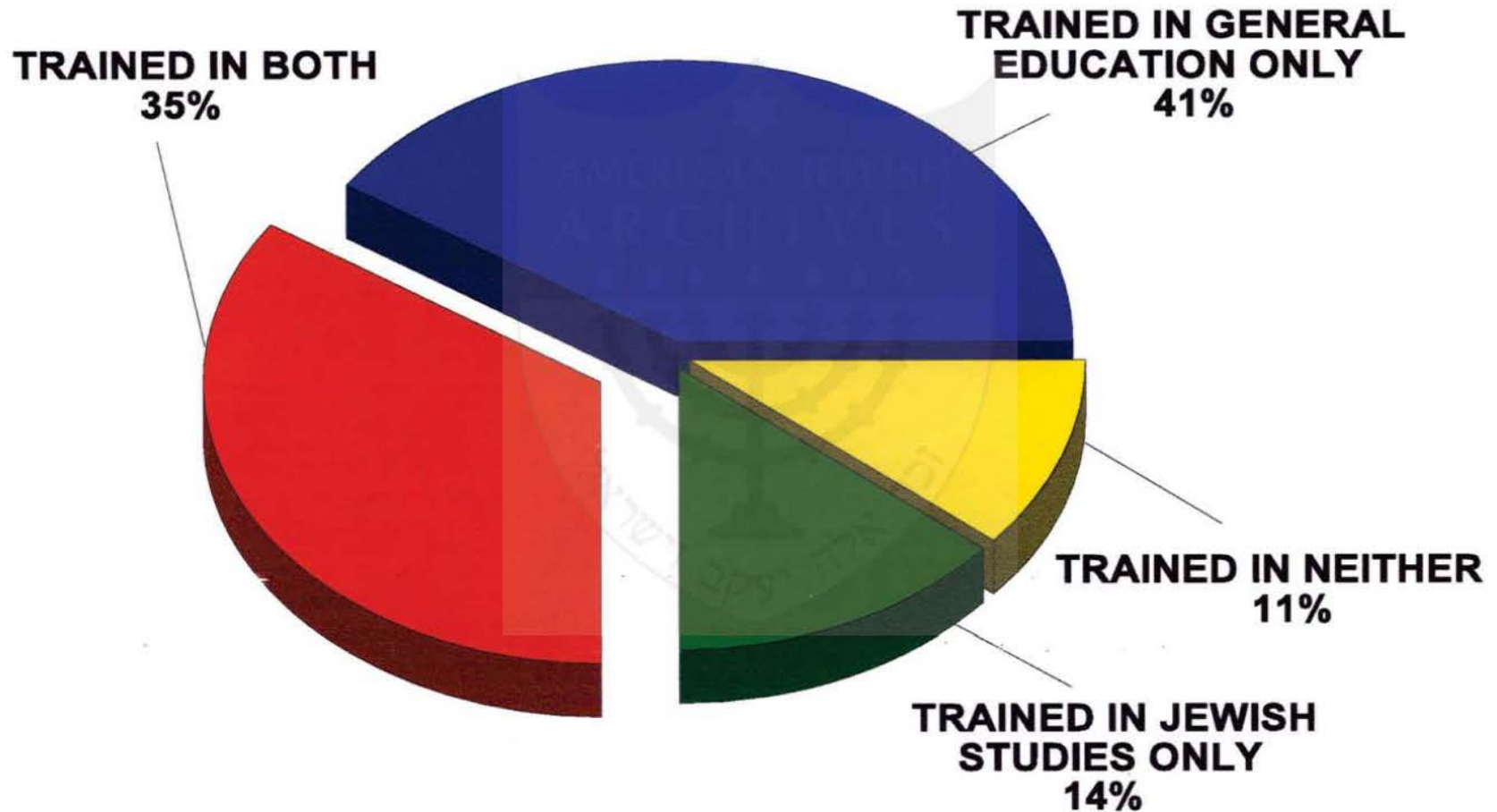


Figure 1: Reasons Educational Leaders Enter Jewish Education

Table 1. Characteristics of the Educational Leaders in Jewish Schools

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

TRAINED IN GENERAL EDUCATION AND JEWISH STUDIES?



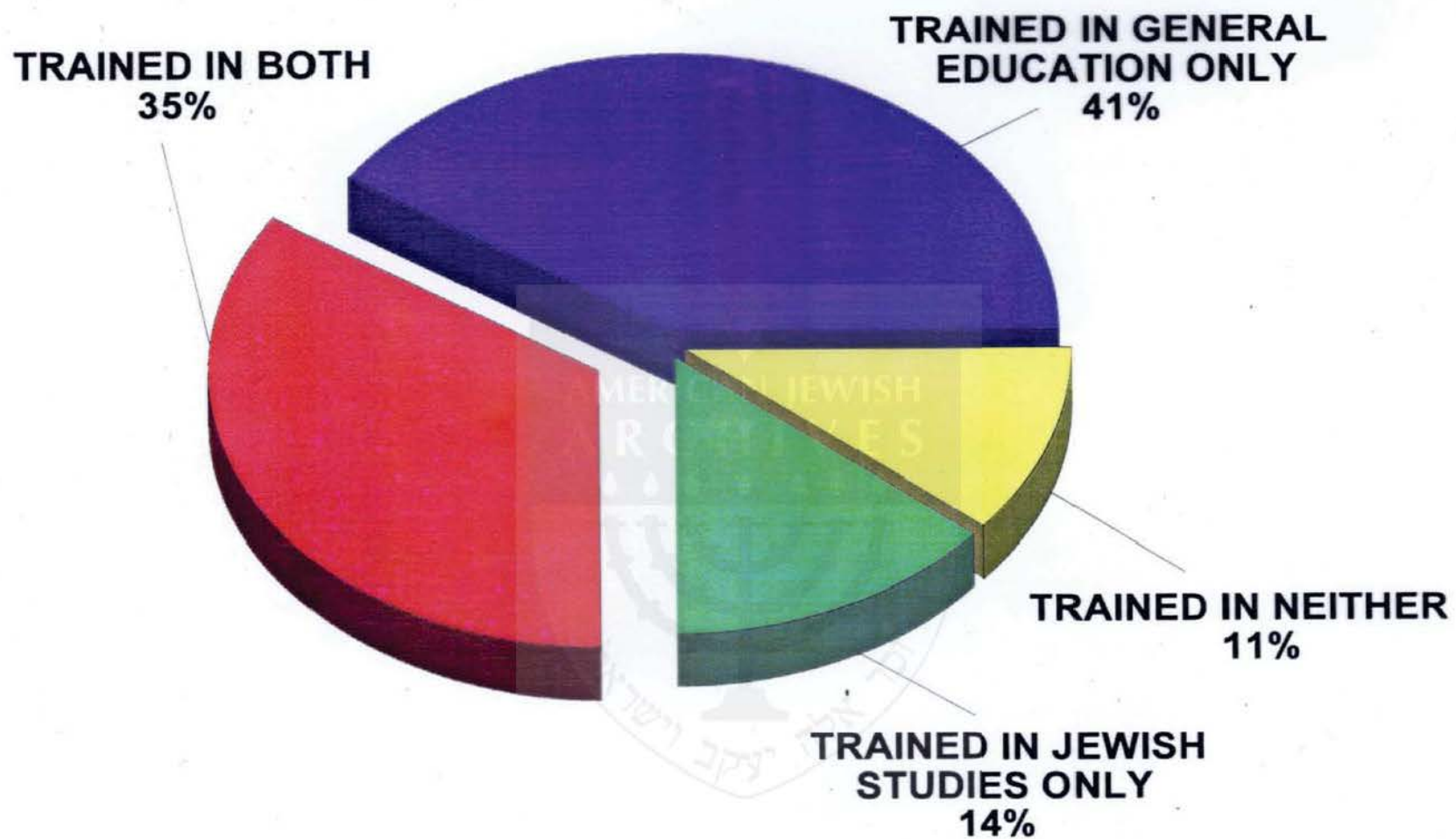
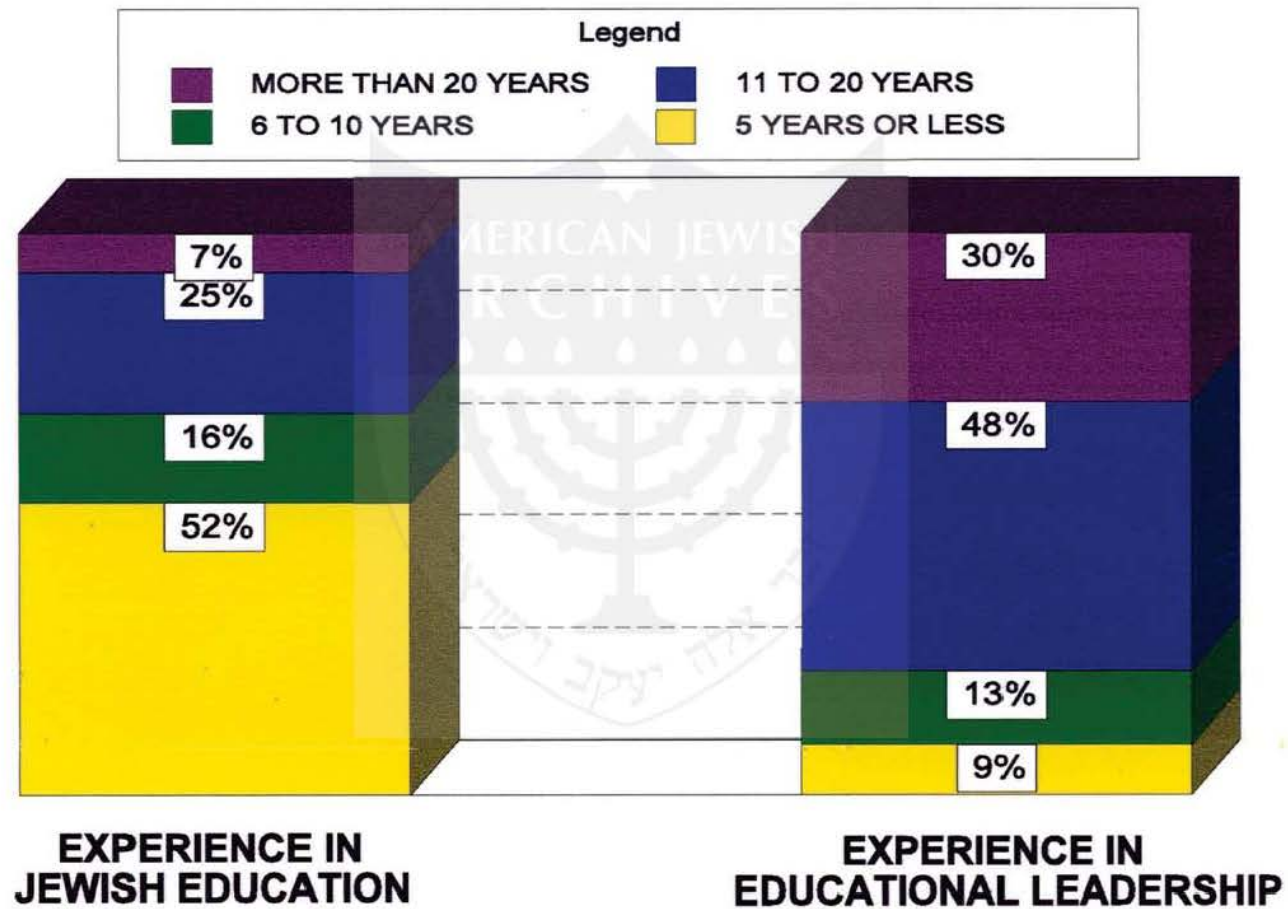
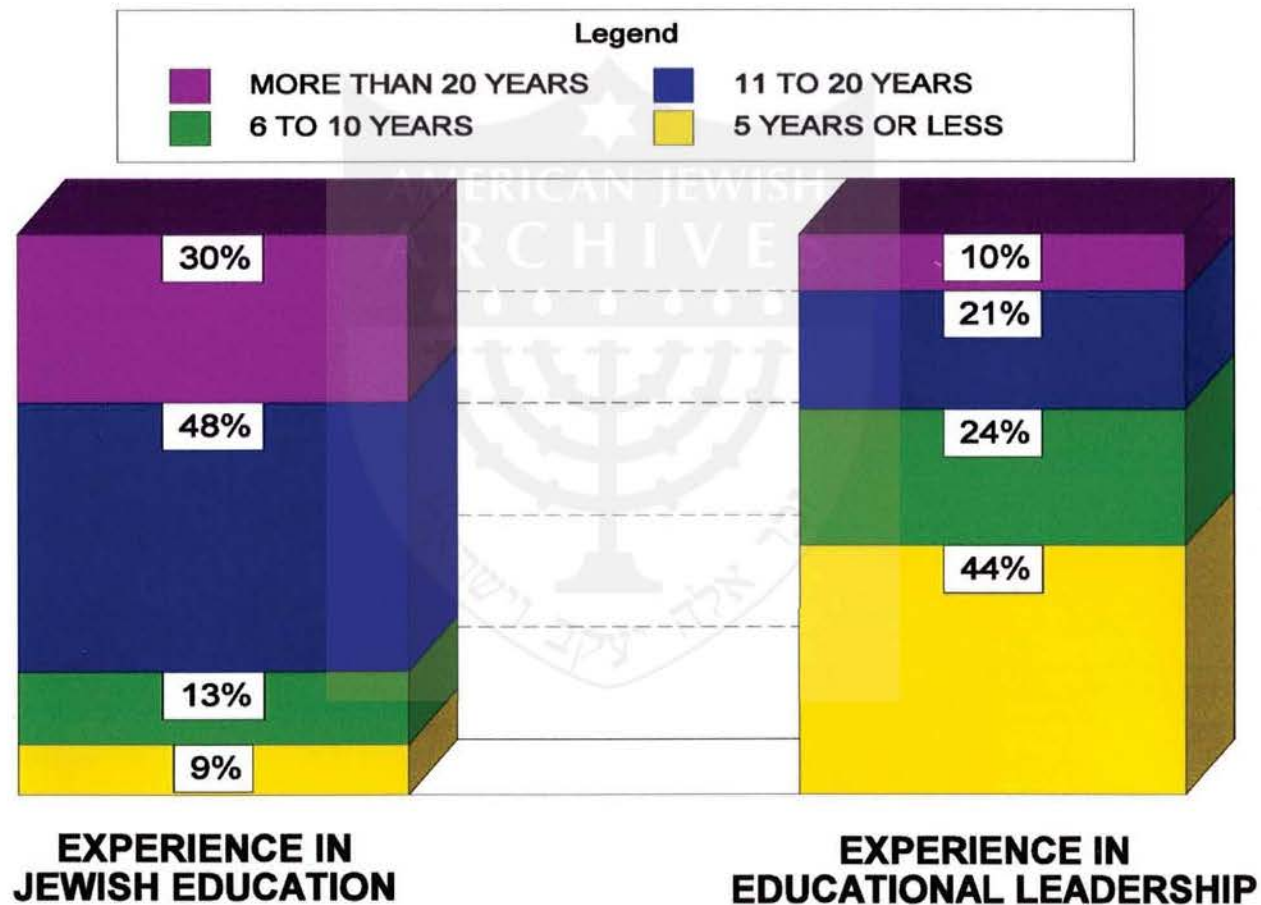


Figure 2: Extent of Professional Training in General Education and Jewish Studies

EXPERIENCED IN JEWISH EDUCATION AND LEADERSHIP?



EXPERIENCED IN JEWISH EDUCATION AND LEADERSHIP?



ARE THE EDUCATIONAL LEADERS FULL-TIME?

	Day	Supplementary	Pre	TOTAL
NO, Part-time	4%	39%	19%	22%
YES, Full-time	96%	61%	81%	78%

IS JEWISH EDUCATION A CAREER?

	Day	Supplementary	Pre	TOTAL
NO, Not a Career	- -	9%	7%	5%
YES, a Career	100%	91%	93%	95%

TRAINED IN JEWISH STUDIES?

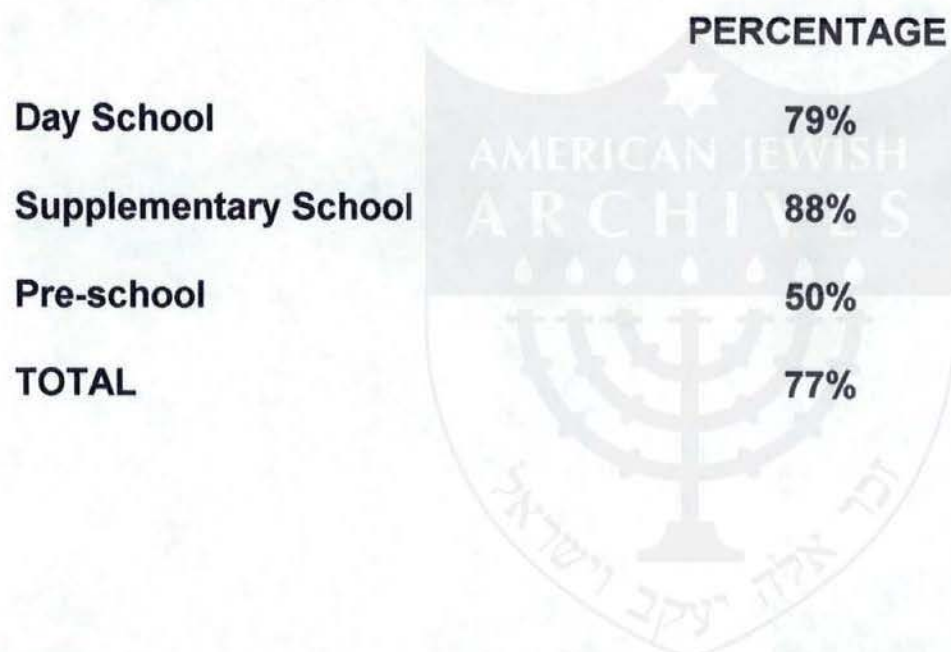


SETTING	Trained in Jewish Studies	Certification in Jewish Education	Degree in Jewish Studies
Day School	52%	43%	48%
Supplementary	66%	44%	41%
Pre-school	12%	12%	--
TOTAL	49%	37%	36%

TRAINED IN GENERAL EDUCATION?

SETTING	Trained in General Education	AMERICA Certification in General Education	Degree in Education
Day School	74%	54%	67%
Supplementary	77%	53%	69%
Pre-school	74%	50%	69%
TOTAL	76%	53%	68%

PERCENTAGE OF EDUCATIONAL LEADERS WHO ENGAGE IN SOME FORM OF INFORMAL STUDY OF HEBREW OR JUDAICA



Yr as E) Luke bz setting



ADEQUACY OF THE OPPORTUNITIES FOR THEIR PROFESSIONAL GROWTH?

PERCENTAGE WHO INDICATED "ADEQUATE" OR "VERY ADEQUATE"

Day school	74%
Supplementary School	59%
Pre-school	75%
TOTAL	68%

AVERAGE NUMBER OF WORKSHOPS ATTENDED BY THE EDUCATIONAL LEADERS (in a 2 year period)

MEAN # OF WORKSHOPS

Day School	4.4
Supplementary School	5.6
Pre-school	5.4
TOTAL	5.5

EXPERIENCE OF EDUCATIONAL LEADERS IN JEWISH EDUCATION

PERCENT BY SETTING

TOTAL # OF YEARS

	Day	Supplementary	Pre	TOTAL
1 year	--	3%	--	1%
2 - 5 years	4%	12%	6%	8%
6 - 10 years	7%	12%	25%	13%
11- 20 years	57%	39%	50%	48%
21 or more years	32%	33%	19%	30%

EXPERIENCED IN JEWISH EDUCATION?

TOTAL # OF YEARS	Day	Supplementary	Pre	TOTAL
1 year	--	--	--	1%
2 - 5 years	4%	15%	6%	8%
6 - 10 years	7%	12%	25%	13%
11- 20 years	57%	39%	50%	48%
21 or more years	32%	33%	19%	30%

Experience of Educational Leaders In Their Current Leadership Position

PERCENT BY SETTING

TOTAL # OF YEARS

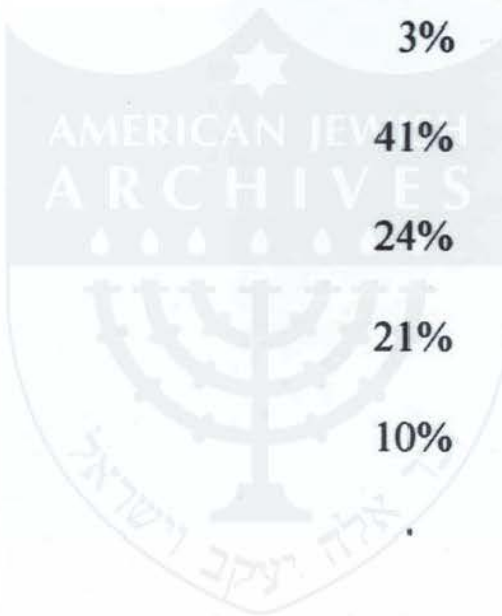
	Day	Supplementary	Pre	TOTAL
1 year	3%	9%	- -	5%
2 - 5 years	39%	56%	44%	47%
6 - 10 years	14%	16%	19%	16%
11- 20 years	36%	16%	25%	25%
21 or more years	7%	3%	12%	7%

EXPERIENCED IN LEADERSHIP?

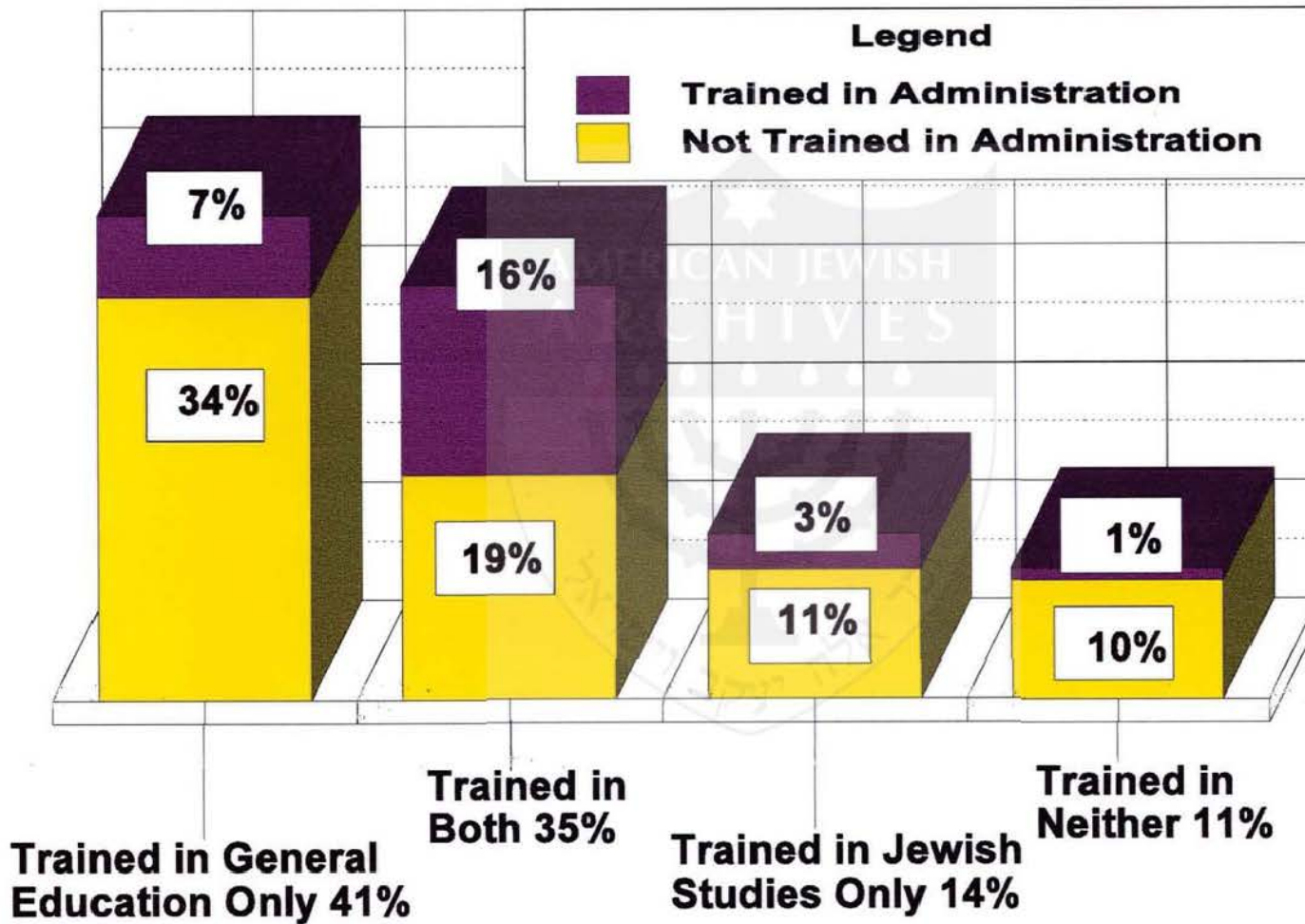
TOTAL # OF YEARS	Day	Supplementary	Pre	TOTAL
1 year	--	7%	--	3%
2 - 5 years	29%	43%	56%	41%
6 - 10 years	33%	13%	31%	24%
11- 20 years	25%	23%	12%	21%
21 or more years	12%	13%	--	10%

Table 2. Length of Experience of Educational Leaders

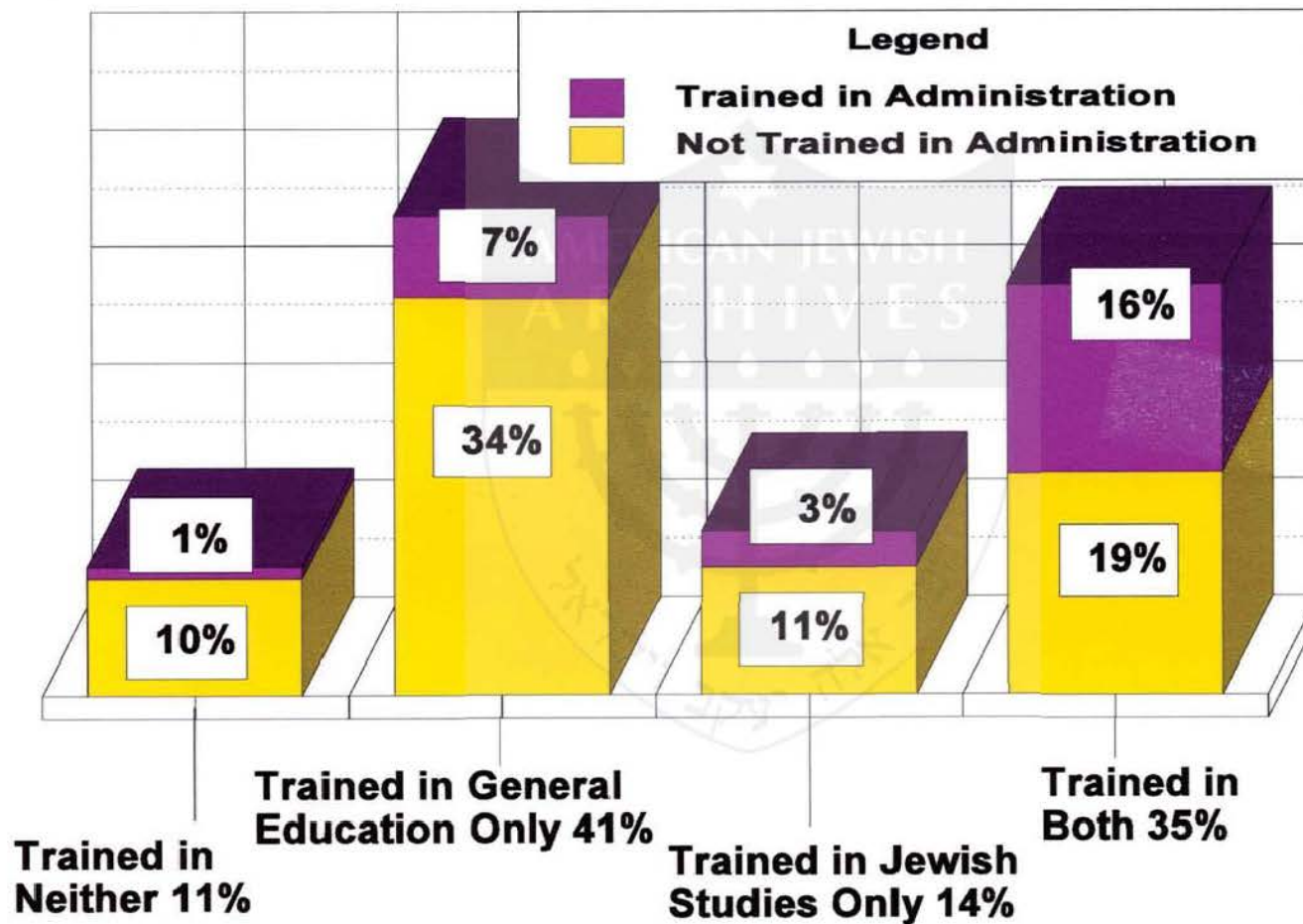
	Total Years of Experience in Jewish Education	Total Years of Experience as Educational Leaders
1 year or less	--	3%
2 to 5 years	9%	41%
6 to 10 years	13%	24%
11 to 20 years	48%	21%
More than 20 years	30%	10%



ARE THE EDUCATIONAL LEADERS TRAINED?



TRAINED IN GENERAL EDUCATION, JEWISH STUDIES, AND ADMINISTRATION?



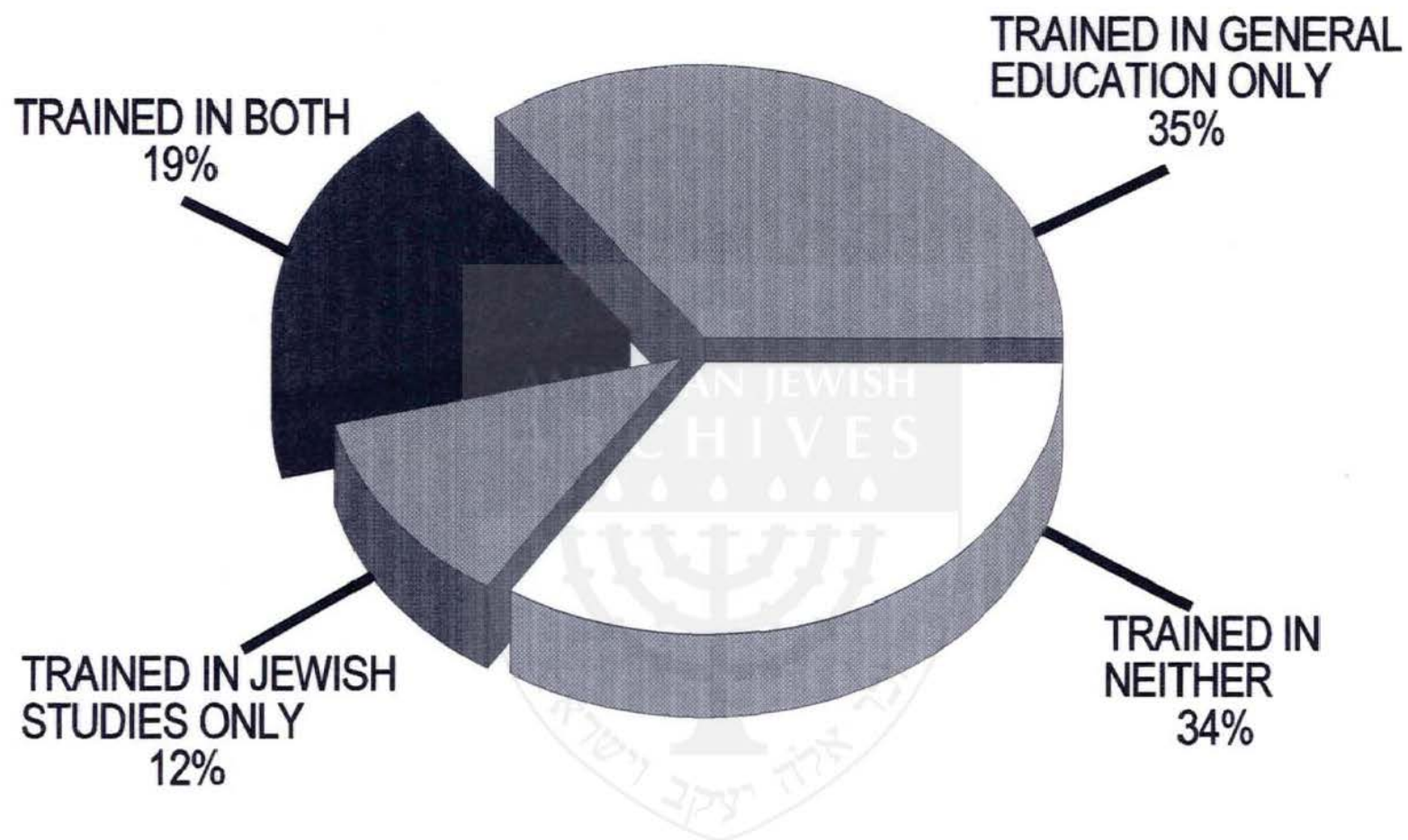
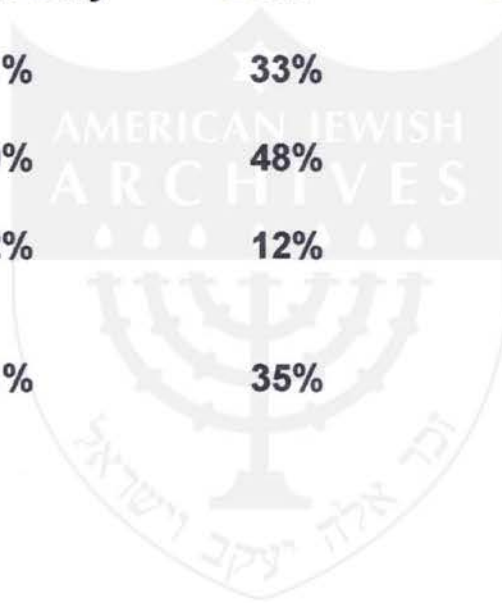


Figure 1: Teachers' Preparation in Education and Jewish Studies

Source: CIJE Study of Educators

Extent of Professional Training of Educational Leaders in General Education and Jewish Studies

SETTING	<i>Trained in General Education Only</i>	<i>Trained in Both</i>	<i>Trained in Jewish Studies Only</i>	<i>Trained in Neither</i>
Day School	41%	33%	19%	7%
Supplementary School	29%	48%	16%	6%
Pre-school	62%	12%	--	25%
TOTAL	41%	35%	14%	11%



TRAINED IN EDUCATIONAL ADMINISTRATION?

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

TRAINED IN EDUCATIONAL ADMINISTRATION?

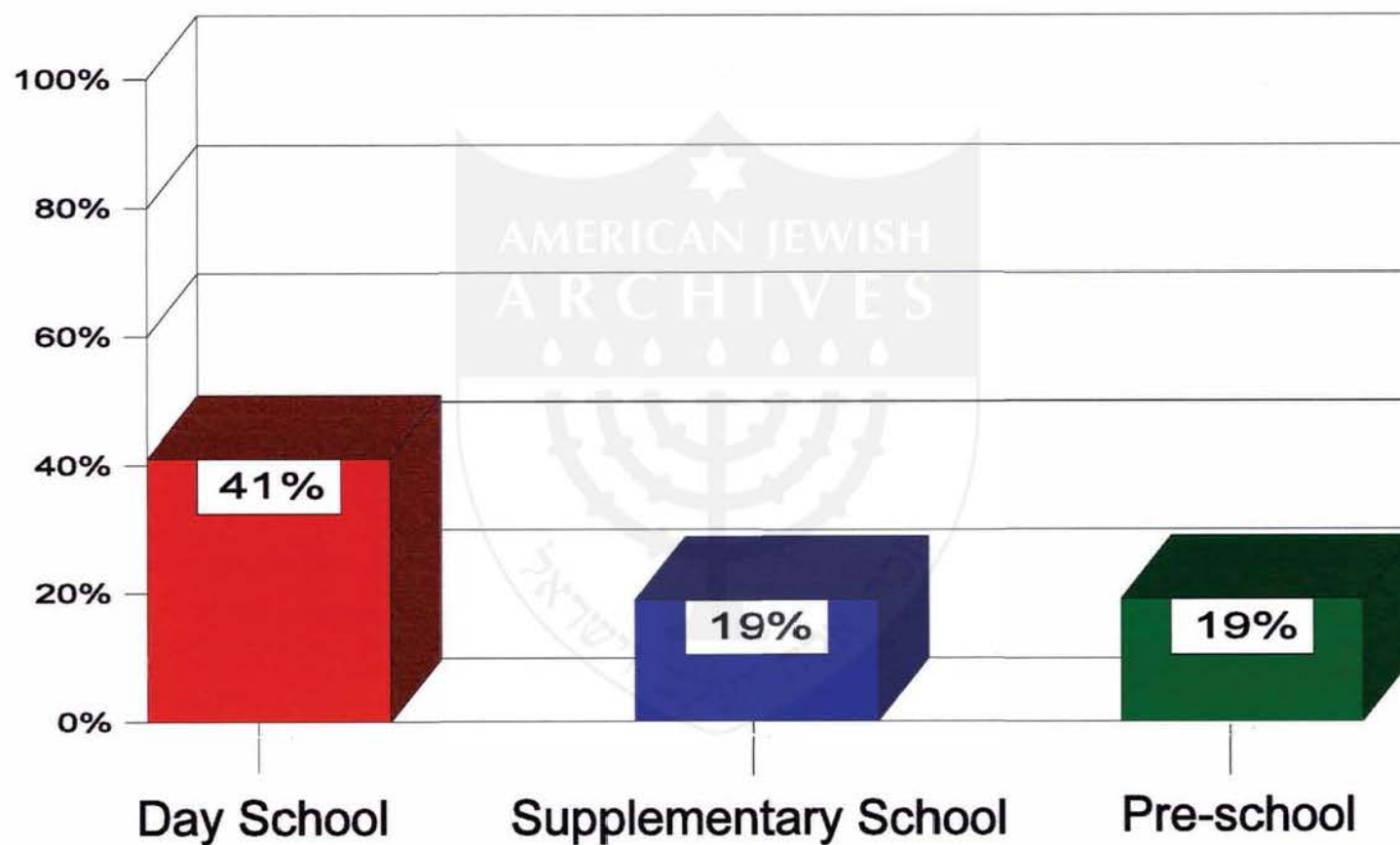


Table 3. General Education Backgrounds of the Educational Leaders

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

Table 3. Collegiate and Professional Jewish Studies Backgrounds of the Educational Leaders

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

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

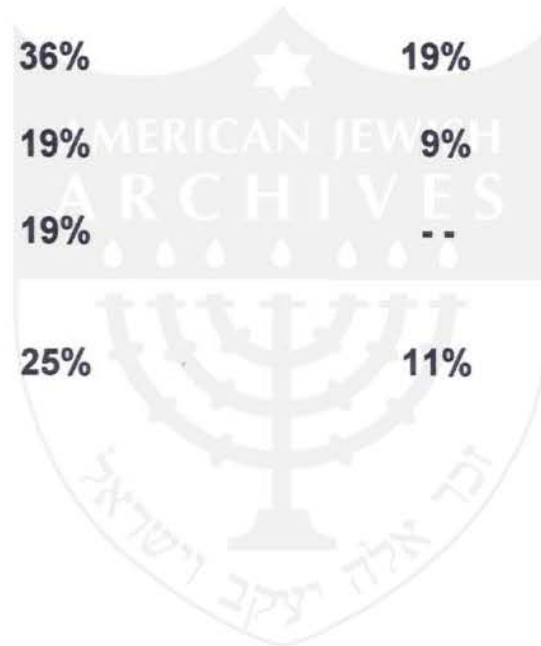
Table 5. Collegiate and Professional Administration Backgrounds of the Educational Leaders

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

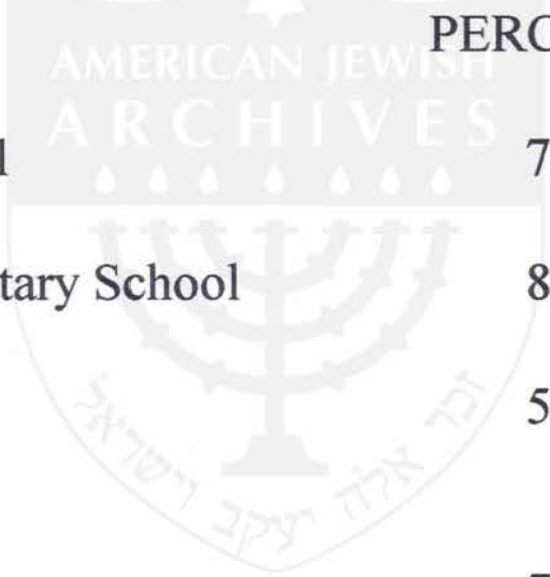
*Educational leaders may have both a certification in administration and a degree in educational administration.

Collegiate and Professional Administration Backgrounds of Educational Leaders

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

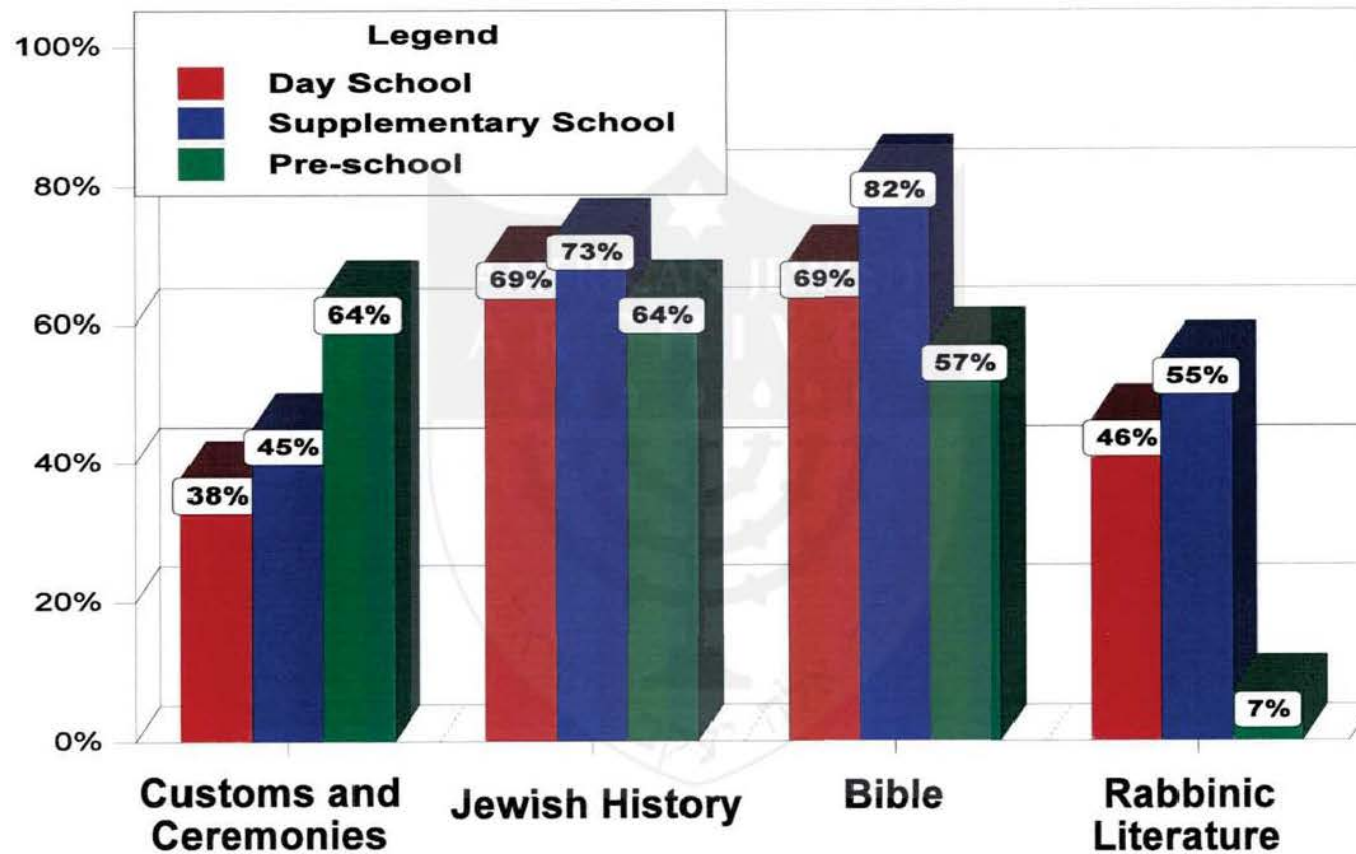


ENGAGE IN INFORMAL STUDY OF HEBREW OR JUDAICA?



	PERCENTAGE
Day School	79%
Supplementary School	88%
Pre-school	50%
TOTAL	77%

DESIRES INCREASED KNOWLEDGE?
(percentage of those NOT trained in Jewish studies)



backgrounds are needed to provide instructional leadership in schools.

b. The lack of formal training in educational administration is also an important shortcoming. Leadership in today's schools is complex, involving many different roles and responsibilities. Training in administration can help the leaders of Jewish schools become more effective.

c. In light of background deficiencies, one might have expected educational leaders to engage in extensive professional development. This is not the case. There do not appear to be standards for professional growth.

d. Educational leaders are experienced and highly committed to their work. This suggests that investment in improving the knowledge and skills of educational leaders who are currently at work can have substantial impact in the future.

e. Most leaders are satisfied with their earnings, although some are not, and salaries for pre-school leaders appear relatively low. Almost half the leaders are dissatisfied with their benefits packages. This is not surprising since many are not offered health or pension benefits, especially in pre-schools.

The results of this study suggest changes are needed in the preparation, professional growth, and remuneration of educational leaders as the Jewish community strives to build the profession of Jewish education.

AVERAGE NUMBER OF WORKSHOPS ATTENDED?

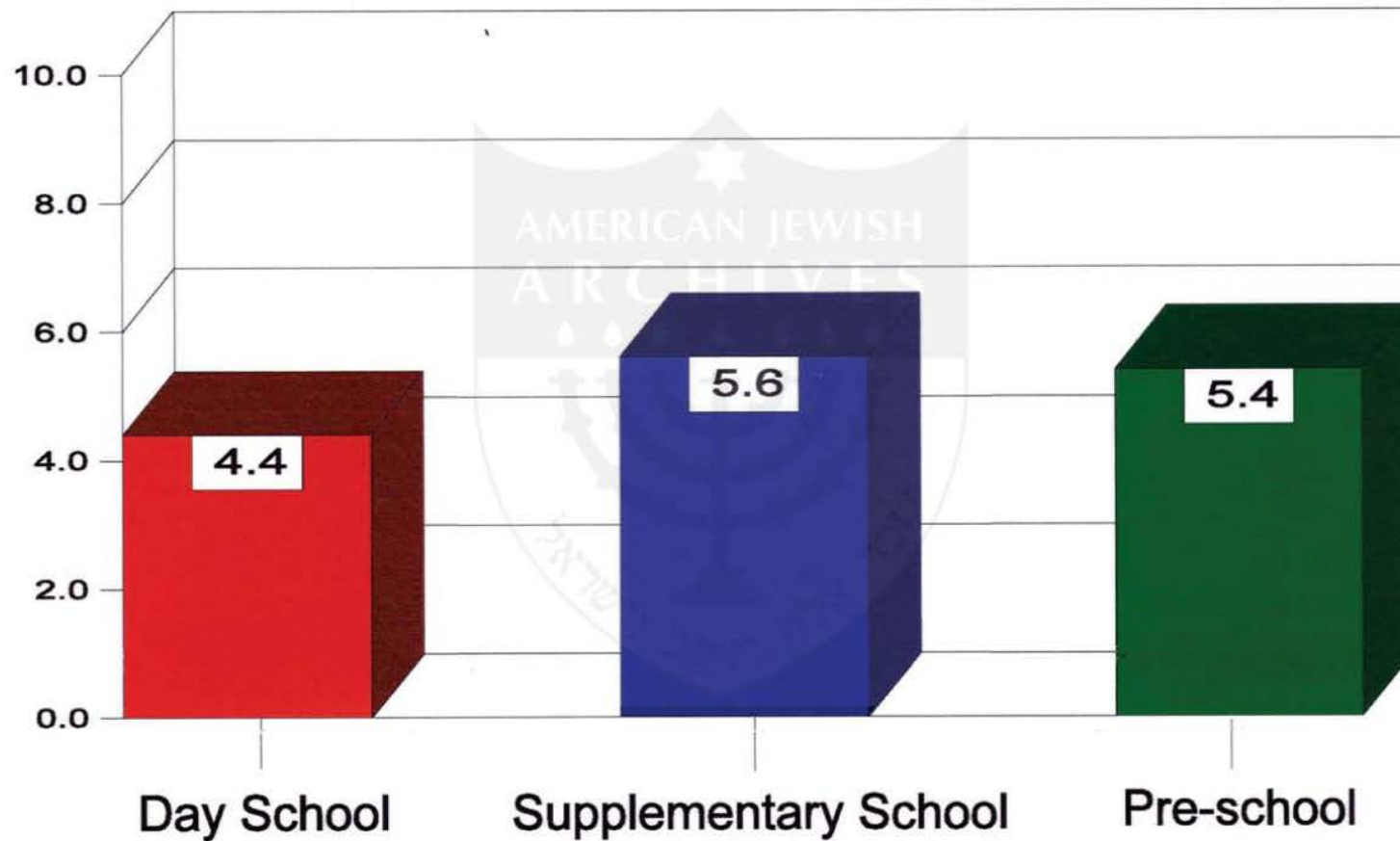


Table 6. Percentage of Educational Leaders Desiring to Improve Their Skills

AREA	Trained in Administration	Not Trained in Administration	TOTAL
Curriculum Development	75%	74%	74%
Staff Development	70%	70%	70%
School Management	35%	70%	61%
Working with Parents	30%	57%	50%
Strategic Planning	55%	48%	50%
Leadership	40%	52%	49%
Communication Skills	30%	44%	41%
Child/Adult Development	30%	43%	39%

Table 7. Percentage of Educational Leaders Desiring to Increase Their Knowledge

AREA	Trained in Jewish Studies	Not Trained in Jewish Studies	TOTAL
Hebrew Language	46%	71%	59%
Jewish History	32%	68%	51%
Bible	32%	68%	51%
Rabbinic Literature	62%	34%	48%
Synagogue Skills/Prayer	24%	45%	35%
Customs and Ceremonies	16%	50%	33%
Israel and Zionism	19%	42%	31%

Table 9. Diversity of Experience of Educational Leaders

PRIOR EXPERIENCE	CURRENT SETTING			TOTAL
	Day School	Supplementary	Pre-School	
General Education	64%	55%	69%	61%
Day School Teacher	68%	30%	12%	40%
Supplementary School Teacher	61%	79%	31%	62%
Pre-School Teacher	4%	12%	81%	23%
Camps	54%	39%	31%	43%
Adult Education	43%	52%	12%	40%
Youth Groups	25%	45%	12%	31%
Jewish Community Center	14%	27%	12%	19%

Table 11. Reasons Educational Leaders Chose to Work in their Current Schools

REASON	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Religious Affiliation	62%	22%	12%	4%
Community	53%	35%	7%	5%
Reputation of the School	42%	36%	12%	9%
Rabbi or Supervisor	37%	29%	12%	22%
Opportunities for Career Advancement	27%	42%	21%	10%
Hours Available for Work	25%	27%	27%	21%
Salary	21%	44%	19%	16%
Spouse's Work	14%	13%	14%	59%

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

SATISFIED WITH EARNINGS?

	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Day School	14%	54%	29%	4%
Supplementary	3%	61%	15%	21%
Pre-School	12%	44%	25%	19%
TOTAL	9%	55%	22%	14%

BENEFITS OFFERED EDUCATIONAL LEADERS

BENEFITS	Day School	Supplementary	Pre-School	TOTAL
Support for Prof. Dev.	86%	76%	81%	81%
Free Tuition for Child	89%	58%	88%	75%
Free/Reduced Membeship	64%	79%	44%	66%
Health	79%	48%	44%	58%
Pension	71%	42%	38%	52%
Synagogue Privileges	18%	58%	25%	36%
Free Tuition for Adult	11%	24%	31%	21%
Day Care	7%	15%	31%	16%
Sabbatical Leave	7%	3%	--	4%

Table 14. Educational Leaders' Earnings from Jewish Education

	Less than \$30,000	\$30,000 to \$59,000	\$60,000 or More
Day School	7%	35%	58%
Supplementary	47%	33%	20%
Pre-School	50%	50%	--
TOTAL	33%	37%	30%

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

Table 15. Educational Leaders' Satisfaction with Their Salaries

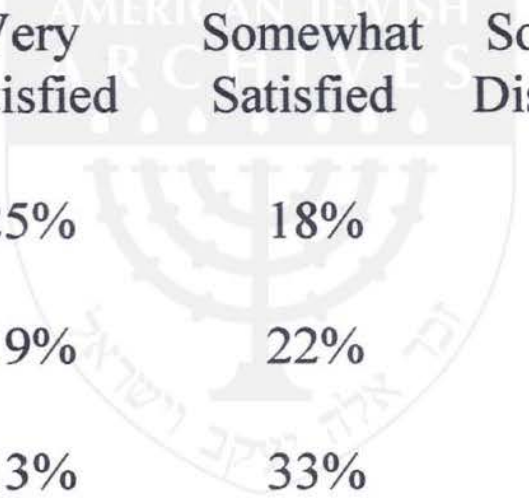
	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Day School	14%	54%	29%	4%
Supplementary	3%	61%	15%	21%
Pre-School	12%	44%	25%	19%
TOTAL	9%	55%	22%	14%

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

Table 16. Availability of Fringe Benefits for Educational Leaders: Percentage of Educational Leaders who are Offered Various Fringe Benefits

BENEFITS	Day School	Supplementary	Pre-School	TOTAL
Financial Support for Professional Development	86%	76%	81%	81%
Free Tuition for Child	89%	58%	88%	75%
Free or Reduced Membership	64%	79%	44%	66%
Health	79%	48%	44%	58%
Pension	71%	42%	38%	52%
Synagogue Privileges	18%	58%	25%	36%
Free Tuition for Adult	11%	24%	31%	21%
Day Care	7%	15%	31%	16%
Sabbatical Leave	7%	3%	--	4%

SATISFIED WITH BENEFITS?



	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Day School	25%	18%	32%	25%
Supplementary	19%	22%	40%	19%
Pre-School	13%	33%	27%	27%
TOTAL	20%	23%	35%	23%

Table 17. Educational Leaders' Satisfaction with Their Benefits

	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Day School	25%	18%	32%	25%
Supplementary	19%	22%	40%	19%
Pre-School	13%	33%	27%	27%
TOTAL	20%	23%	35%	23%

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

Table 19. Perceived Regard for Jewish Education by School Constituencies

CONSTITUENCY	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Rabbis and Supervisors	91%	9%	--	--
Teachers	81%	19%	--	--
Lay Leaders	42%	55%	4%	--
Parents	31%	61%	6%	1%

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

Table 20. Extent of Involvement of Rabbis or Supervisors:

AREA	Involved a Great Deal	Involved Somewhat	No Involvement
In Defining School Goals	49%	32%	19%
In Curriculum Discussions	45%	37%	18%
In Every Aspect of the Educational Program	32%	42%	26%

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

Table 21. Educational Leaders' Satisfaction with the Support They Receive from:

GROUP	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied
Rabbis or Supervisors	58%	31%	9%	1%
Fellow Educators	35%	48%	14%	3%
Lay Leaders	44%	40%	10%	5%

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

EARNINGS FROM JEWISH EDUCATION

	Less than \$30,000	\$30,000 to \$59,000	\$60,000 or More
Day School	7%	35%	58%
Supplementary	47%	33%	20%
Pre-School	50%	50%	- -
TOTAL	33%	37%	30%

ADEQUACY OF THE OPPORTUNITIES FOR THEIR PROFESSIONAL GROWTH?

PERCENTAGE WHO INDICATED "ADEQUATE" OR "VERY ADEQUATE"

Day school	74%
Supplementary School	59%
Pre-school	75%
TOTAL	68%


AVERAGE NUMBER OF WORKSHOPS ATTENDED BY THE EDUCATIONAL LEADERS (in a 2 year period)

MEAN # OF WORKSHOPS

Day School	4.4
Supplementary School	5.6
Pre-school	5.4
TOTAL	5.5

ADEQUACY OF THE OPPORTUNITIES FOR THEIR PROFESSIONAL GROWTH

PERCENTAGE WHO INDICATED
"ADEQUATE" OR "VERY ADEQUATE"



Day school	74%
Supplementary school	59%
Pre-school	75%
TOTAL	68%

FUTURE PLANS OF EDUCATIONAL LEADERS

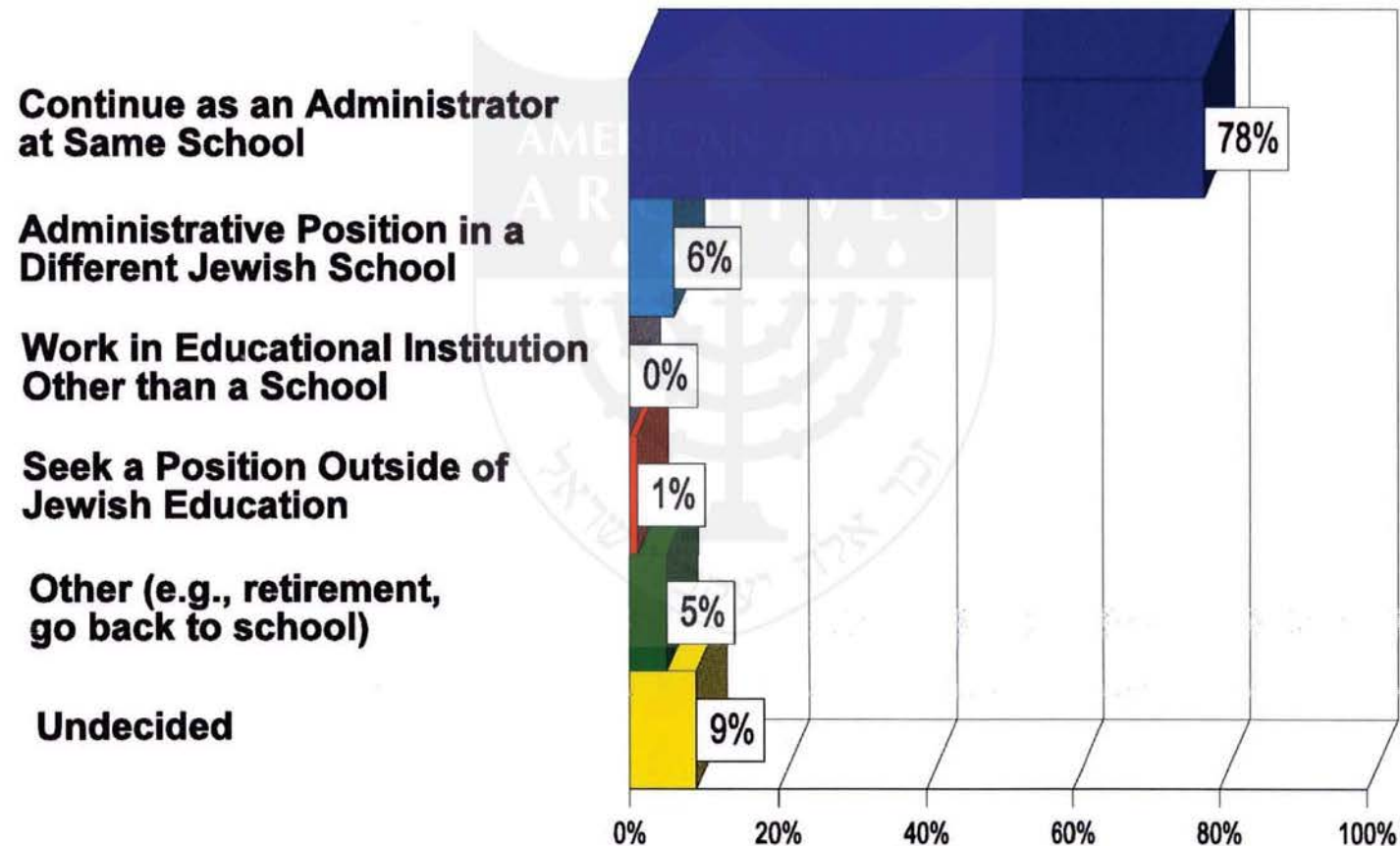
PERCENT BY SETTING

	Day	Supplementary	Pre	TOTAL
Continue in an Administration Position at the Same School	86%	73%	75%	78%
Seek an Administration Position at a New School	4%	9%	6%	6%
Seek a Position Outside of Jewish Education	--	3%	--	1%
Other (e.g., go back to school)	4%	3%	12%	5%
Undecided	7%	12%	6%	9%

FUTURE PLANS?

	Day	Supplementary	Pre	TOTAL
Continue in an Administration Position at the Same School	86%	73%	75%	78%
Seek an Administration Position at a New School	4%	9%	6%	6%
Seek a Position Outside of Jewish Education	- -	3%	- -	1%
Other (e.g., go back to school)	4%	3%	12%	5%
Undecided	7%	12%	6%	9%

FUTURE PLANS?



DRAFT -- CONFIDENTIAL

Council for Initiatives in Jewish Education

RESEARCH BRIEF: BACKGROUND AND PROFESSIONAL TRAINING OF TEACHERS IN JEWISH SCHOOLS

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

In November 1990, the Commission on Jewish Education in North America released *A Time to Act*, a report that set forth a mandate for dramatic change in the delivery of Jewish education on this continent. The key building blocks in the Commission's plan were **mobilizing community support for Jewish education**, and **building the profession of Jewish education**. The Commission created the Council for Initiatives in Jewish Education (CIJE) to facilitate its plan, and as a first step, the CIJE established three "Lead Communities" to work with CIJE in mobilizing support and building the profession at the local level. Atlanta, Baltimore, and Milwaukee were selected for their dedication to and investment in Jewish education, as well as for the strength of their communal, educational and congregational leadership.

A central tenet of CIJE is that policy decisions must be based on solid information. Hence, the three Lead Communities boldly engaged in a study of their teaching personnel, to provide a basis for a plan of action to build and enhance the profession of Jewish education. Findings from the study are informing policy discussions which are underway in all three cities. At this time, CIJE is releasing information on one major topic -- background and professional training of teachers in Jewish schools - - to spark discussion at the continental level. Although the findings come from only three communities, we believe they characterize the personnel situation throughout North America -- if anything, teachers in the Lead Communities may have stronger educational and Judaic backgrounds than is typical, given the extraordinary commitment of these communities to Jewish education.

The overall picture is one of a teaching force in serious need of improvement. The large majority of teachers lack solid backgrounds in Jewish studies, or are not professionally trained in education, or both. In-service training, which might help remedy these deficiencies, is infrequent and haphazard, particularly in day schools and supplementary schools. The picture is not entirely bleak, however, because most teachers --whether part-time or full-time -- are strongly committed to Jewish education, and intend to remain in their positions. Consequently, investment in Jewish teachers is likely to pay off in the future.

1. Are teachers in Jewish schools committed to Jewish education?

Yes. Almost 60% of the teachers said that Jewish education is their career. Even among part-time teachers (those who reported teaching fewer than 30 hours per week), half described Jewish education as their career (see Figure 1). In supplementary schools where virtually no teachers are full-time Jewish educators, 44% consider Jewish education their career.

[FIGURE 1 ABOUT HERE]

There is considerable stability in the teaching force as well. Thirty-eight percent of the teachers have taught for more than ten years, while just 6% were in their first year as Jewish educators when they responded to the survey (see Table 1). Almost two-thirds plan to continue teaching in their current positions, while only 6% intend to seek a position outside of Jewish education in the near future.

[TABLE 1 ABOUT HERE]

2. Are teachers in Jewish schools trained as Jewish educators?

Most are not. According to teachers' own reports, only 21% are trained as Jewish educators, with a university or teacher's institute degree in education and a college or seminary degree in Jewish studies. Another 39% are partially trained, with a degree in education but not Judaica. Another partially-trained group consists of the 10% who have a degree in Jewish studies, but not in education. This leaves 30% of the teachers who are untrained: they lack professional training in both education and Judaica (see Figure 2).

[FIGURE 2 ABOUT HERE]

Teachers tended to report similar levels of preparation in general education, regardless of whether they taught mainly in day schools, supplementary schools, or pre-schools. For example, close to half the teachers in each setting reported university degrees in general education, and similar proportions have worked in general education in the past (see Table 2). However, in addition to these figures, another 15% to 20% of day school and pre-school teachers have education degrees from teachers' institutes. In the day school setting, these are primarily teachers in Orthodox schools who have attended one- or two-year programs in Israel. (In Orthodox day schools, 37% of teachers have university degrees in education, compared to 67% of teachers in day schools under other sponsorships.)

[TABLE 2 ABOUT HERE]

Day school teachers are much more likely than teachers who work primarily in other settings to have post-secondary training in Judaica. Table 3 shows that 40% of day school teachers are certified as Jewish educators, and 38% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary. (Here, teachers in Orthodox day schools are much more likely to have a degree than those in other day schools, 50% compared with 24%.) Much smaller proportions of teachers in supplementary and pre-schools have studied Judaica to this extent. Overall, around four-fifths of the teachers lack advanced degrees and certification in Judaica, and even in the day schools, three-fifths of the teachers lack such grounding in their subject matter.

[TABLE 3 ABOUT HERE]

3. Are teachers in Jewish schools well-educated as Jews?

Compared to the typical American Jew, teachers in Jewish schools are well-educated Jewishly. According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr. Barry Kosmin and colleagues, 22% of males and 38% of females who identify as Jews received no Jewish education

as children. By contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not formally educated as Jews in their childhoods. (Since 80% of the teachers are female, the contrast is quite strong.)

Although almost all teachers received some Jewish education as children, for many the experience was minimal. More than one-third of supplementary school teachers and over 60% of pre-school teachers attended religious school once weekly or less before age 13. After age 13, the proportion who received minimal or no Jewish education is even greater (see Figures 3, 4, and 5).

[FIGURES 3, 4, AND 5 ABOUT HERE]

One reason for relatively low levels of childhood Jewish education among pre-school teachers is that many are not Jewish. They are teaching Jewish subject matter to Jewish children, yet they are not Jewish themselves. Why is this the case? One pre-school director we interviewed shed light on the question:

I have an opening for next year. I have a teacher leaving who is not Jewish. I'm interviewing three teachers, two of whom are Jewish, one of whom is not. And to be frank with you...I should hire one [who is]...Jewish. Unfortunately, of the three people I am interviewing, the non-Jewish teacher is the best teacher in terms of what she can do in the classroom. So it creates a real problem because she doesn't have the other piece.

Although the Jewish candidates were presumably better versed in Jewish content and as Jewish role models, the non-Jewish applicant was more skilled as an educator, and this consideration carried more weight. Many pre-school directors described a shortage of Jewish pre-school teachers. Overall, about 10% of the teachers in Jewish pre-schools are not Jewish, and in one community the figure is as high as 20%.

4. Does in-service training compensate for background deficiencies?

No. Although the large majority of teachers are required to attend some workshops, most attend very few each year. Close to 80% of all teachers were required to attend at least one workshop during a two-year period. Among these teachers, around half attended no more than four workshops over the two-year time span.

Pre-school teachers attend workshops more regularly than teachers in other settings (see Figure 6). This occurs, we learned in interviews, because most pre-schools are licensed by the state, which sets standards for teachers' professional development. Generally, pre-school teachers who attended workshops did so with the frequency required by state regulations (between 6 and 7 every two years, with some variation across communities). Given shortages in subject matter and pedagogic backgrounds, however, one may ask whether it would be appropriate to exceed state standards, which are aimed at professionally trained teachers.

[FIGURE 6 ABOUT HERE]

Although state requirements apply to secular teachers in day schools, Judaica teachers are not bound by state standards. We found little evidence of sustained professional development among the day school teachers we surveyed. On average, those who were required to attend workshops went to

about 3.8 every two years, or less than two per year. How does this compare to secular standards? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. If a typical workshop lasts 3 hours, then day school teachers in our study engage in about 27 hours of workshops over the five year period, less than one-sixth of that required for secular teachers in Wisconsin. (Despite variation among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

Supplementary school teachers reported slightly higher average workshop attendance, at about 4.4 sessions in a two year period. If one keeps in mind that most supplementary school teachers had little or no formal Jewish study after Bar/Bat Mitzvah, and only half are trained as educators, the current status of professional development for supplementary school teachers may also give rise to serious concern.

Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have city-wide teacher conventions, and all three offer some form of incentive for professional development. Still, in-service education tends to be infrequent and haphazard, particularly for supplementary and day schools. In interviews, teachers reported they find some sessions to be informative and useful, while others are not. Even at best, however, workshops are isolated events, lacking the continuity of an overall system and plan for professional development.

5. What does it mean, and what can we do?

Almost four-fifths of the teachers we surveyed lacked professional training in education, Jewish content, or both. A substantial minority of teachers received minimal Jewish education even as children. Yet the teachers engage in relatively little professional development, far less than that generally expected of secular teachers.

Findings from day schools present a particular irony. Children in these schools study both secular and Jewish subjects, but the special mission of these schools is to teach Judaism. Yet the Jewish day schools hold their teachers of Judaica to lower standards than their secular teachers, for entry and for professional development. The reason for this is obvious: Secular teachers typically comply with state requirements, which are not binding on Judaica teachers.

Pre-schools provide more staff development, but their teachers are the least prepared in Jewish content when they enter their positions. Indeed, an important minority are not Jewish.

Supplementary schools are staffed by many teachers with education backgrounds, but limited backgrounds in Jewish content. In-service opportunities exist, but they are infrequent and lack coherence.

Yet in all settings, teachers are strongly devoted to Jewish education. We found them to be enthusiastic and positive, committed to the intrinsic rewards of working with children and making a contribution to the Jewish people. Hence, we propose that in addition to recruiting teachers with strong Judaic and educational backgrounds, it is worth investing in our current teachers to improve their knowledge and skills. The three Lead Communities, Atlanta, Baltimore, and Milwaukee, are each devising plans to improve the caliber of their Jewish educators; these plans will no doubt emphasize professional development in addition to recruitment. We hope other communities will be

stimulated to take a close look at their teaching personnel, and work out action plans to suit their contexts.

Professional development for Jewish educators is not only a matter of making up for deficiencies. It is also a means of renewal and growth, something that is imperative for all teachers. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas, and to be invigorated by contact with other educators. And even those who teach only a few hours each week can be nurtured to develop as educators through a long-term commitment to learning and growth.

The solution to the problem must be continental as well as local. Communities need help from the major Jewish movements and their affiliated seminaries and colleges, and from other institutions of Jewish higher learning around North America. What resources are available to promote in-service education -- in manpower and expertise as well as financial? What should be the content of in-service education for different types of schools? What standards for professional development should be advocated? What creative ways can be found to enhance the professional growth of all Jewish educators? Advancement on these fronts demands collaboration throughout North America on the goal of improving the personnel of Jewish education.

It is not your responsibility to complete the task, but neither are you free to avoid it. The day is short, the task is large, the workers are lazy, and the reward is great; and the master of the house is pressing. --- *Pirke Avot*

-----END-----

Text for Box 1:

Box 1. About the Jewish educators of Atlanta, Baltimore, and Milwaukee.

Teachers in the Jewish schools of the lead communities are predominantly female (84%) and American born (86%). Only 7% were born in Israel and less than 1% each are from Russia, Germany, England, and Canada. The large majority, 80%, are married. The teachers identify with a variety of Jewish religious movements. Thirty-two percent are Orthodox, and 8% call themselves traditional. One quarter identify with the Conservative movement, 31% see themselves as Reform, and the remaining 4% list Reconstructionist and other preferences. One-quarter work full time in Jewish education (i.e. they reported teaching 30 hours per week or more), and about one-fifth work in more than one school.

Text for Box 2:

Box 2. About the study of educators.

The CIJE study of educators was coordinated by the Monitoring, Evaluation, and Feedback (MEF) team of the CIJE. It involved a survey of nearly all the formal Jewish educators in the community, and a series of in-depth interviews with a more limited sample of educators. The survey form was

adapted from previous surveys of Jewish educators, with many questions adapted from the Los Angeles Teacher Survey. The interview questions were designed by the MEF team. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as education directors and educators at central agencies and institutions of Jewish higher learning. In total, 126 educators were interviewed, generally for one to two hours. CIJE field researchers conducted and analyzed the interviews.

The survey was administered in spring 1993 or fall 1994 to all Judaic and Hebrew teachers at all Jewish day schools, congregational schools, and pre-school programs in the three communities. Day school teachers of secular subjects were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead Community project directors in each community coordinated the survey administration. Teachers completed the questionnaires and returned them at their schools. (Some teachers who did not receive a survey form at school were mailed a form and a self-addressed envelope, and returned their forms by mail.) Over eighty percent of the teachers in each community filled out and returned the questionnaire, for a total of almost 1000 respondents. (A different form was administered to education directors, but those data have yet to be analyzed.)

The questionnaire form and the interview protocols will be available for public distribution in 1995. Contact: Nessa Rappoport, CIJE, 15 E. 26th St., Room 1010, New York, NY 10010-1579.

This Research Brief was prepared by the CIJE MEF team: Adam Gamoran, Ellen Goldring, Roberta Louis Goodman, Bill Robinson, and Julie Tammivaara. The authors are grateful for suggestions from CIJE staff, the MEF advisory board, and Lead Community participants. They are especially thankful to the Jewish educators who participated in the study.

Future research reports are in preparation, covering such topics as career opportunities, salaries, benefits, recruitment, and so on.

Text for Box 3:

Box 3. Technical notes.

In total, 983 teachers responded out of a total population of ?1180? in the three communities. In general, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 301 day school teachers, 384 supplementary school teachers, and 291 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first if hours were the same for two types of settings). Each teacher is counted only once. If teachers were counted in all the settings in which they teach, the results would look about the same, except that supplementary school teachers would look more like day school teachers, because 61 day school teachers also work in supplementary schools.

Missing responses were excluded from calculations of percentages. Generally, less than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education. In at least one community, many teachers left this blank, apparently because they were not sure what it meant. On the assumption that teachers who did not know what certification was were not certified, we present the percentage who said they were certified out of the total who returned the survey forms, not out of the total who responded to this item.

Table 1. Teachers' Experience in Jewish Education

YEARS OF EXPERIENCE	<u>Percentage of Teachers</u>
One year or less	6%
Two to five years	27%
Six to ten years	29%
Eleven to twenty years	24%
More than twenty years	14%



Table 2. Teachers' Backgrounds in General Education

SETTING	Degree in Education		Worked in General Education
	<u>From University</u>	<u>From Teachers' Institute</u>	
Day School	48%	19%	48%
Supplementary	47%	6%	55%
Pre-School	47%	15%	50%
ALL SCHOOLS	48%	12%	51%



Table 3. Teachers' Backgrounds in Jewish Studies

SETTING	<u>Certified in Jewish Education</u>	<u>Major in Jewish Studies</u>
Day School	40%	37%
Supplementary	18%	12%
Pre-School	10%	4%
ALL SCHOOLS	22%	17%



SIMS across comm. sys.
- despite ~~large~~ ^{size, pop of} medium

who are these t's

for Steering Committee

explain the problem (poor tng, weak in-service)

- call to CIST - what to do?

not going to give pres, Gt tell what's in it raise central pt,
so can disc CIST's response, follow --

start out by reminding - personnel

- need for info → action plan

- so - study of educs - survey, interview

- today releasing info on bksgd + tng of t's in J skills

- overall pic - need improvement

- lack bks ...

- not entirely ~~6~~ ^{in-service} ~~6~~ ^{in-fac} ~~6~~ ^{partly day, supp}

- committed, stable - worth investing

- I'll argue committed (careers)

& stable

(exper, plan to remain)

- then take up 2 of bks - show chart

- I'll back this up w/ more precise figures

- show that many t's had min Ted even as chn

- then ask - does in-service compensate?

- no - few, infreq, isolated

- show chart - comment para - state stds

- day - stds for sec, not T-dar.ca!

- compare to sec - eg wis.

- suppl - a little higher

- conclus - summarize

- need for prof devel

- for experts

- for t's who lack prof prep

- local issues

- recruit

- prof dev

- cont. mental resources, content, standards

Board pres - notes

tell what will tell GA

so thru pts 1-4

pt 5

local ~~responses~~ ~~solutions~~ cons. decs

- recruitment
- prof level for all teachers

standards
- mention - espec pre
- s-ppl not put

continental ~~responses~~ ~~solutions~~ cons. decisions

- 1st questions

From Massa

AG
Capitalre S of Education

Note: We need a consensus on the term "in-service training" or even "training." I have tried to use "in-service education"--per my talk with Gail--but we cannot always substitute "education" for "training" (as in "the education of Jewish educators"). Sometimes Gail's preferred term, "professional development," feels too broad. Barry thinks we should leave "in-service".

Also, I have reorganized some material and added some sentences which I learned anecdotally but may not be appropriate.

Sometimes, we use the term "we," and sometimes the language is "objective." Need to be consistent, and think about the "we," especially if the document has no authorship at the head.

Council for Initiatives in Jewish Education (CIJE)

Research

Policy Brief: Background and Professional Training of Teachers in Jewish Schools

The responsibility for developing Jewish identity and instilling a commitment to Judaism...now rests primarily with education.

--A Time to Act

All f + ed were surveyed
+ a small samp resp to interviews.
selected

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

Since 1992, CIJE has been working with three lead communities--Atlanta, Baltimore, and Milwaukee--~~in order~~ ^{of} to demonstrate models for systemic change at the local level. [OR: as laboratories for systemic change at the local level.] The lead communities boldly engaged in a pioneering, comprehensive study of their teaching personnel in day schools, supplementary schools, and pre-schools. The goal: To be able to create a communal plan of action to build the profession of Jewish education in each community.

Two years later, the initial results of this study are illuminating not only for the three communities but as a catalyst for reexamining the personnel of Jewish education throughout North America. This policy brief summarizes the study's findings in a critical area: the background and professional ^{training} education of teachers in Jewish schools.

[We may need to insert Box 1 here, in the form of a question: How are the teachers, and how many responded? Otherwise, it feels too vague.]

Are teachers in Jewish schools committed to Jewish education?

Yes. Almost 60% of the teachers view Jewish education as their career. Even among part-time teachers (those teaching fewer than 30 hours a week), [OK DEFINITION OF PART-TIME?] half described Jewish education as their career (**fig. 1**). In supplementary schools, where almost no teachers are full-time educators, 44% consider Jewish education their career.

There is considerable stability in the teaching force as well. Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% intend to seek positions outside Jewish education in the near future (**table 1**).

Are teachers in Jewish schools trained as Jewish educators?

The survey indicates that
Most are not. According to the teachers themselves, only 21% were trained as Jewish educators, with a university or teacher's [WHICH IS CORRECT PLACEMENT OF THIS APOSTROPHE? INCONSISTENT IN THE ORIGINAL] institute degree in education, as well as a college or seminary degree in Jewish studies. An additional 39% are partially trained, with a degree in education but not Judaica. Ten percent of the teachers have a degree in Jewish studies, but not in education. The remaining 30% of teachers are untrained, lacking professional training in either education or Judaica (**fig. 2**).

Does the teachers' training differ according to educational setting?

[THIS IS MY ADDED QUESTION. SHOULD THIS BE A SEPARATE QUESTION? IF YES, WE NEED THE OPENING SENTENCES OF EACH GRAF TO SUMMARIZE THE DATA.

IF NOT, IT IS DIFFICULT TO UNDERSTAND EASILY WHAT WE ARE MEANT TO TAKE AWAY FROM THIS DATA. I THINK THIS IS THE ONE AREA THAT COULD BE CUT OR DRASTICALLY SHORTENED.]

itals
Training in general education: [I THINK THE TERM SHOULD CONSISTENTLY BE "EDUCATION." "GENERAL" IS CONFUSING; FEELS LIKE CONTENT] Teachers in day schools, supplementary schools, and pre-schools all reported similar levels of preparation in general education. For example, close to half the teachers in each setting reported university degrees in general education, and a similar proportion worked in general education in the past (**table 2**). An additional 15% to 20% of day school and pre-school teachers have education degrees from teachers' [?] institutes. In the day school setting, these are primarily teachers in Orthodox schools who have attended one- or two-year programs in Israel. [Within Orthodox day schools, only 37% of teachers have university degrees in education, compared to 67% of teachers in day schools under other sponsorship.] *these are generally one- or 2-yr inst. degrees*

itals
Training in Jewish education: Day school teachers [I ASSUME YOU MEAN "OF JUDAICA"] are much more likely than teachers who work primarily in other settings to have post-secondary training in Judaica. Forty percent of day school teachers are certified as Jewish educators, and

by central agencies, teachers institutes, or other Jewish agencies.

38% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary (table 3). (Here, teachers in Orthodox day schools are much more likely to have a degree than those in other day schools--50% compared to 24%. Nevertheless, it is significant that even in an Orthodox setting, 50% of teachers do not have a degree in Jewish studies [MY ADDITION].) In supplementary and pre-schools, the proportion is much smaller. Around 80% of the teachers have [MY CHANGE FROM 4/5] lack advanced degrees and certification in Judaica. Even in the day schools, 60% lack such grounding in their subject matter.

Overall, around 80% lack ad... , even in day schools,

60% lack... .

Are teachers in Jewish schools well-educated as Jews?

Compared to the typical American Jew, teachers in Jewish schools are well-educated Jewishly. [EVEN IF THIS IS TRUE, IT SEEMS MISLEADINGLY GOOD NEWS IN LIGHT OF WHAT FOLLOWS.] According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr. Barry Kosmin and colleagues, 22% of men and 38% of women who identify as Jews received no Jewish education as children. By contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not formally educated as Jews in childhood. (Since 80% of the teachers are women, the contrast is quite striking.) [I NEED ONE MORE SENTENCE TO CLARIFY EXACTLY WHAT IS STRIKING ABOUT THIS IN RELATION TO PREVIOUS KOSMIN DATA.]

Although almost all teachers received some Jewish education as children, for many the education was minimal. More than one-third [CAN YOU GIVE A % HERE?] of supplementary school teachers and over 60% of pre-school teachers attended religious school once weekly or less before age 13. After age 13, an even greater proportion received minimal or no Jewish education (figs. 3, 4, and 5).

One of the more startling findings is that many pre-school teachers are teaching Jewish subject matter to Jewish children--but are not themselves Jews. Overall, 710%? of the teachers in Jewish pre-schools are not Jewish. In one community, the figure is as high as 20%.

Why is this the case? One pre-school director we interviewed shed light on the question:

I have an opening for next year. I have a teacher leaving who is not Jewish, and I'm interviewing three teachers. Two are Jewish; one is not. And to be frank with you...I should hire one [who is]...Jewish. Unfortunately, of the three people I am interviewing, the non-Jewish teacher is the best teacher in terms of what she can do in the classroom. So it creates a real problem, because she doesn't have the other piece. [LAST PHRASE IS TOO COLLOQUIAL]

[THIS ANECDOTAL MATERIAL IS ALWAYS GRIPPING. ARE THERE SUCH QUOTES TO ENLIVEN ANY OF THE QUESTIONS ABOVE?]

In this instance, Although the Jewish candidates were presumably better versed in Jewish content and as Jewish

^{but}
role models, the non-Jewish applicant was more skilled as an educator, and this consideration carried more weight. Many pre-school directors described a shortage of qualified Jewish teachers.

Does in-service training [~~in-service education? in-service professional development?~~ professional development?] compensate for background deficiencies?

Most teachers attend very few workshops each yr.
No. Although the large majority of teachers are required to attend some workshops, most attend very few each year. Close to 80% of all teachers were required to attend at least one workshop during a two-year period, and yet among these teachers, around half attended no more than four workshops over a two-year time span.

revise
ital
Pre-school teachers: These teachers attend workshops more regularly than teachers in other settings. (~~fig. 6~~) As we learned in interviews, most pre-schools are licensed by the state, which sets standards for teachers' professional development. Generally, pre-school teachers in Jewish schools who attended workshops did so with the frequency required by state regulations (between 6 and 7 workshops every 2 years, with some variation across communities). Given the minimal backgrounds of many of these teachers in both Judaica and education, however, it is appropriate to ask whether in Jewish settings the requirements should exceed state standards, which are aimed at teachers who have already had professional training. ~~[THIS LAST THOUGHT COULD BE SAID MORE POWERFULLY.]~~ *(fig. 6)*

ital
Day school teachers: Although state requirements apply to secular teachers in day schools, Judaica teachers are not bound by state standards. We found little evidence of sustained professional development among the day school teachers we surveyed. On average, those who were required to attend workshops did so about 3.8 times every 2 years--or less than 2 ^{workshops} a year.

How does this compare to secular standards? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. ~~If a~~ *29* typical workshop lasts 3 hours, then day school teachers in our study engaged in about 27 hours of workshops over a five-year period, less than one-sixth of the requirement for secular teachers in Wisconsin. *generally studies* (Despite variations among states in our study, we found little difference across communities in the extent of professional development among day school teachers.) *even prepared need growth*

ital
Supplementary school teachers: These teachers reported slightly higher average workshop attendance, about 4.4 sessions in a two-year period. But since most supplementary school teachers had little or no formal Jewish training after bar/bat mitzvah, and only 50% are trained as educators, the current status of professional development for these teachers is of serious concern. *assuming a typ workshop lasts 3 hours.*

Summary
Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have city-wide teacher conventions, and all three offer some form of incentive for professional development. Still, in-service education tends to be infrequent and haphazard, particularly for day and supplementary school teachers. At best, workshops are *about*

Commitment
isolated events, lacking the continuity of an overall system and plan for professional development. Veteran and beginning teachers may be offered the same workshops; teachers ^{with} strong Judaic content but little pedagogic training may be offered the same opportunities as teachers with strong backgrounds in general education but little Judaica. ~~[THIS SENTENCE IS MY ADDITION.]~~ *OK*

these findings
What does it mean, [WHAT'S "IT"?] and what can we do? *in-service try*

Almost 80% of the teachers we surveyed lacked professional training in education, Jewish content--or both. A substantial minority of teachers received scant Jewish education even as children. Yet the teachers have relatively little professional development, ~~[INCONSISTENT IN TERMINOLOGY]~~ far less than what is ^{commonly} generally expected of ^{state-licensed} secular teachers. *recruitment*

general Our findings in day schools are particularly ironic. Although children in these schools study both secular ~~[WE INTERCHANGE "GENERAL" AND "SECULAR"]~~ and Jewish subjects, the special mission of these schools is to teach Judaism. Yet the day schools hold their teachers of Judaica to lower standards than their ^{generalist} secular teachers, both for entry ~~[IS THIS THE CORRECT TERM?]~~ and for professional development. The reason is obvious: State requirements are not binding on Jewish teachers. *standards*

Pre-schools provide more staff development, but the teachers are the least prepared in Jewish content when they enter their positions. Indeed, an important minority are not Jewish.

Supplementary schools are staffed by many teachers with ^{training pedagogy} backgrounds in education, but limited background in Jewish content. [IN GENERAL, THE TERM "BACKGROUND IN EDUCATION," OFTEN CONTRASTED WITH "BACKGROUND IN JEWISH CONTENT," IS CONFUSING. THE FIRST IS TRAINING IN PEDAGOGY, BUT READS AS IF IT'S SIMPLY HAVING A GENERAL EDUCATION. IN OTHER WORDS, ONE IS PEDAGOGY, AND THE SECOND IS CONTENT.] In-service opportunities exist, but they are infrequent and ~~not systematic.~~ *lack continuity*

upbeat about teaching
And yet, in all settings, teachers are strongly devoted to Jewish education. We found them to be enthusiastic and positive [WHAT DOES THIS MEAN? AND THE "WE" SOUNDS *They are are* PATRONIZING], committed to the intrinsic rewards of working with children and making a contribution to the Jewish people. Our conclusion is that ~~in addition to recruiting teachers with strong Judaic and educational backgrounds~~ *the need for more* [BUT AREN'T WE SAYING THEY DON'T EXIST?], it is worth investing in our current teachers to improve their knowledge and skills.

Each of the lead communities--Atlanta, Baltimore, and Milwaukee--is devising a comprehensive plan to improve the caliber of its Jewish educators, no doubt ~~[SOUNDS TENTATIVE!]~~ these plans will emphasize professional development in addition to recruitment. We hope that other communities will be stimulated to take a close look at their teaching personnel, and work out action plans to suit their contexts. [THIS LAST SENTENCE SEEMS BOTH TOO BROAD

AND TOO BRIEF. I THINK THIS GRAF NEEDS TO BE THOUGHT THROUGH, AS IT'S A KIND OF "NEXT STEPS"--AND WE AREN'T THERE YET IN THE COMMUNITIES.]

[I THINK I'D CUT THE FOLLOWING GRAF:] — no!

Professional development for Jewish educators is not only a matter of making up for deficiencies. It is also a means of renewal and growth, something that is imperative for all teachers. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas, and to be invigorated by contact with other educators. And even those who teach only a few hours each week can be nurtured to develop as educators through a long-term commitment to learning and growth.

The solution to the problem must be continental as well as local. Communities need help from the major Jewish movements and their affiliated seminaries and colleges, and from other institutions of Jewish higher learning in North America. What resources are available to promote in-service education--in personnel and expertise as well as in dollars? What should be the content of in-service education for different kinds of schools? What standards for professional development should be advocated? What creative ways can be found to enhance the professional growth of all Jewish educators?

These challenges in building the profession of Jewish education require new partnerships and renewed commitment. [I MADE THIS UP, AND WE NEED MORE.]

[CONCLUSION IS BOTH VERY IMPORTANT AND VERY WEAK RIGHT NOW. THERE IS NOT AN ANSWER TO "WHAT CAN WE DO ABOUT IT?"]

It is not your responsibility to complete the task, but neither are you free to desist from it.

--Pirke Avot

[I WOULDN'T MIND A NEW QUOTE.]

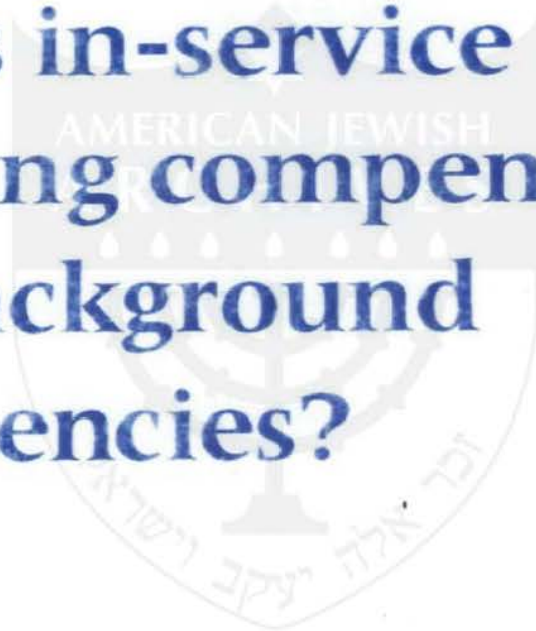
CIJE

Teachers' Experience in Jewish Education

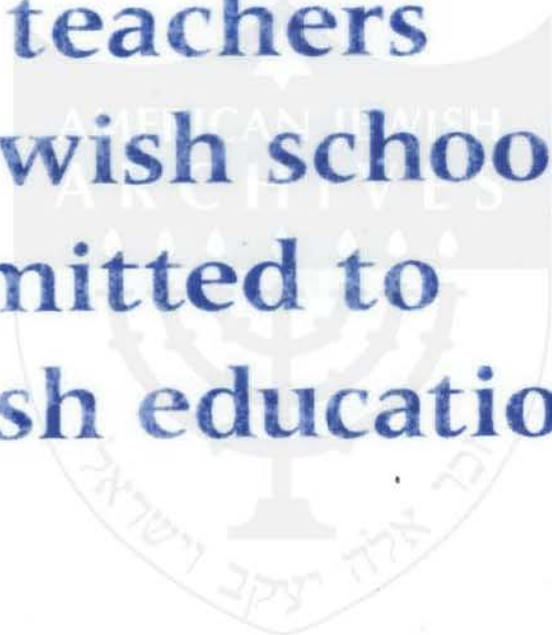


<i>Years of Experience</i>	<i>Percentage of Teachers</i>
One year or less	6%
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More than twenty years	14%

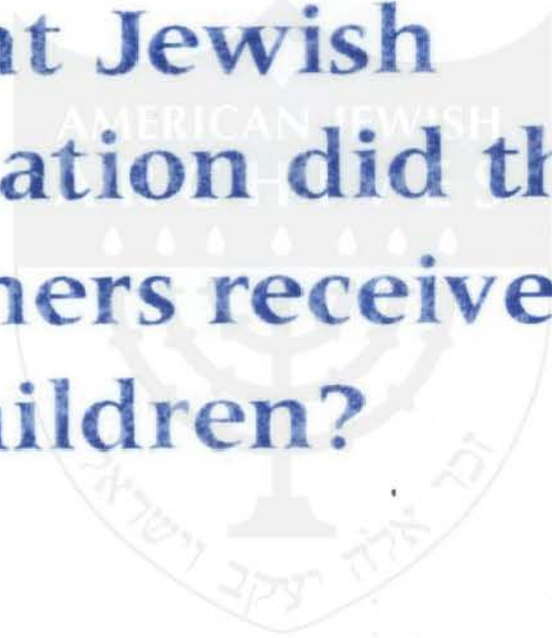
**Does in-service
training compensate
for background
deficiencies?**



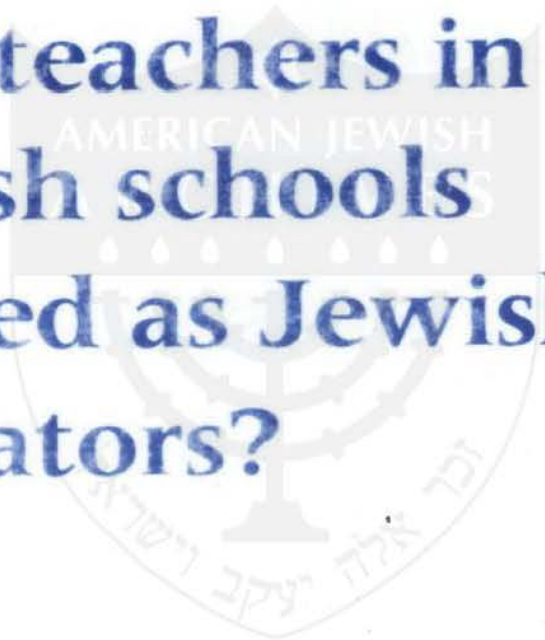
**Are teachers
in Jewish schools
committed to
Jewish education?**



**What Jewish
education did the
teachers receive
as children?**



Are teachers in Jewish schools trained as Jewish educators?



What can be done?

A framework for action:

- Local
- Continental



1. Are teachers in Jewish schools committed to Jewish education?

JEWISH EDUCATION AS A CAREER?

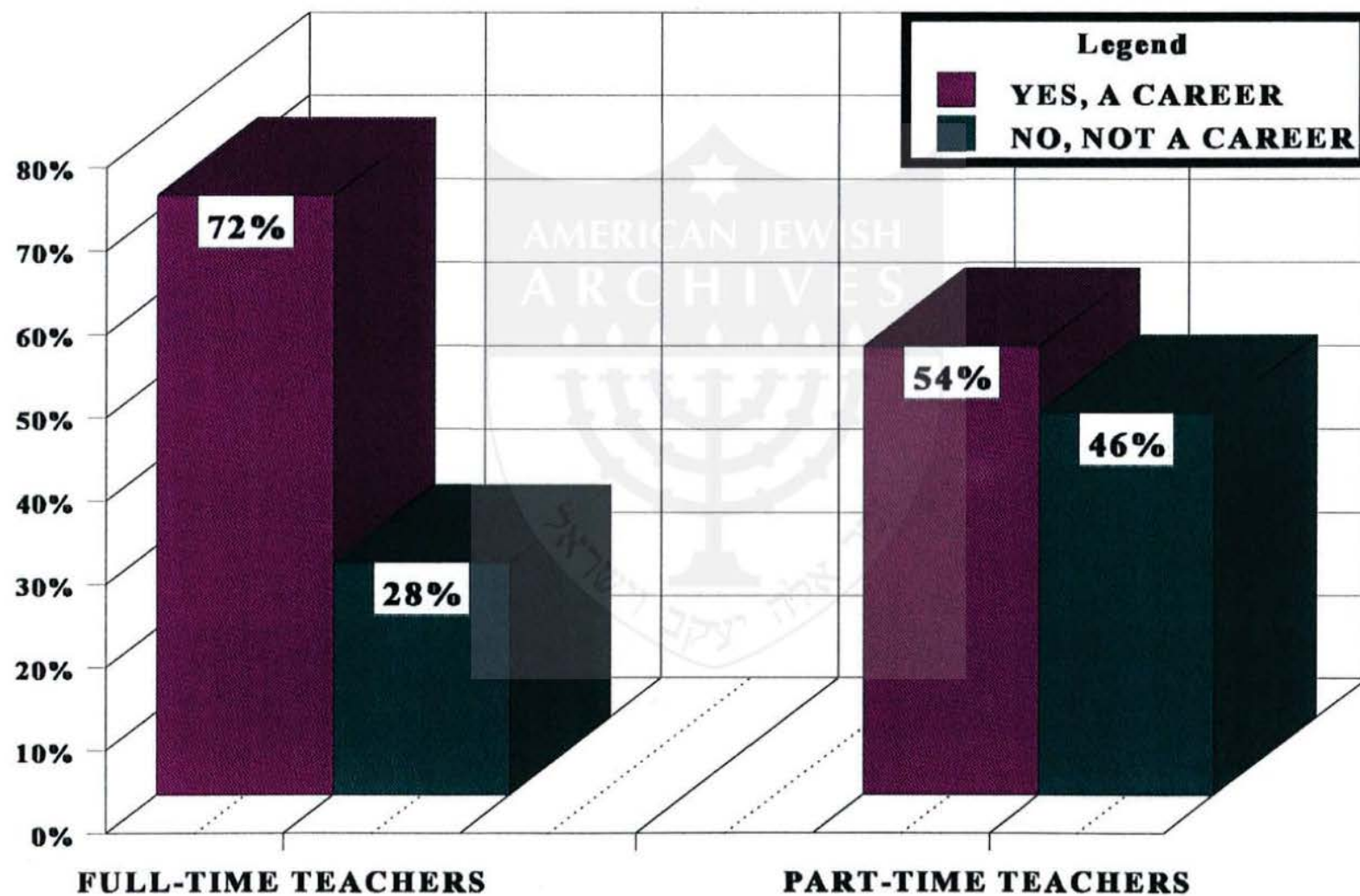


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2. Are teachers in Jewish schools trained as Jewish educators?

Professional Training of Teachers In Jewish Education

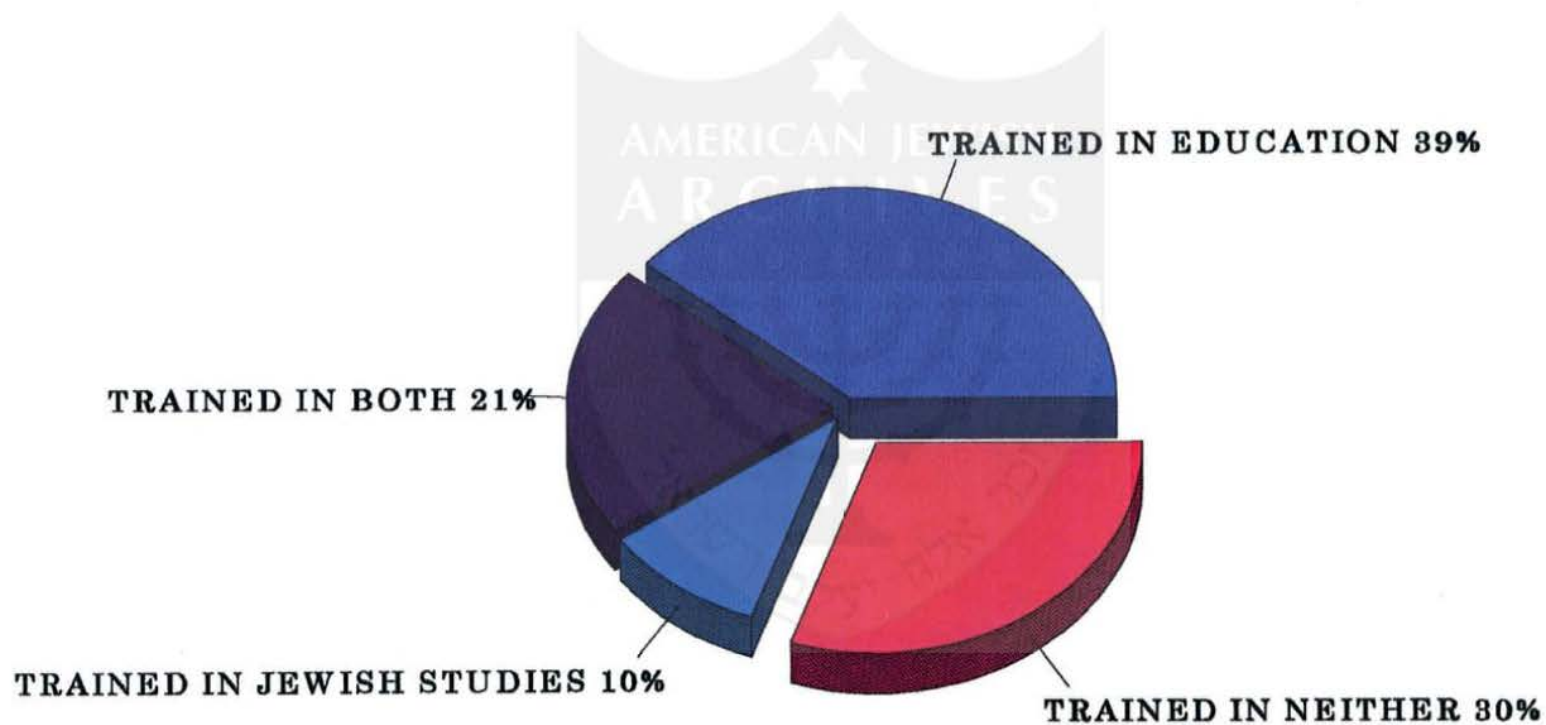
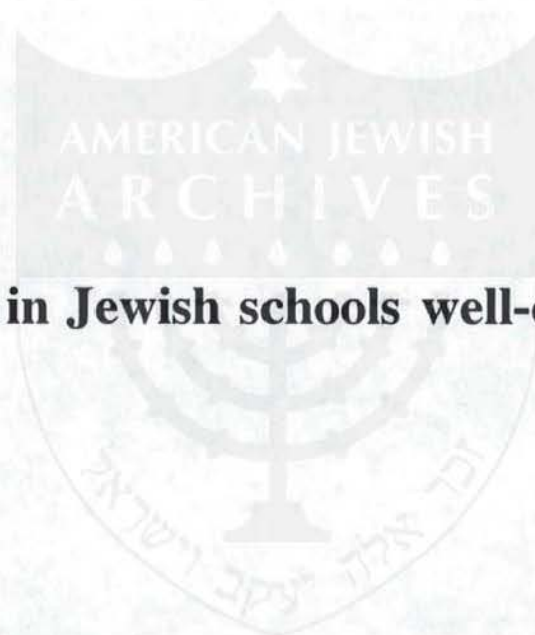


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ALL SCHOOLS	48%	12%	51%

Table 3. Teachers' Backgrounds in Jewish Studies

SETTING	<u>Certified in Jewish Education</u>	<u>Major in Jewish Studies</u>
Day School	40%	37%
Supplementary	18%	12%
Pre-School	10%	4%
ALL SCHOOLS	22%	17%

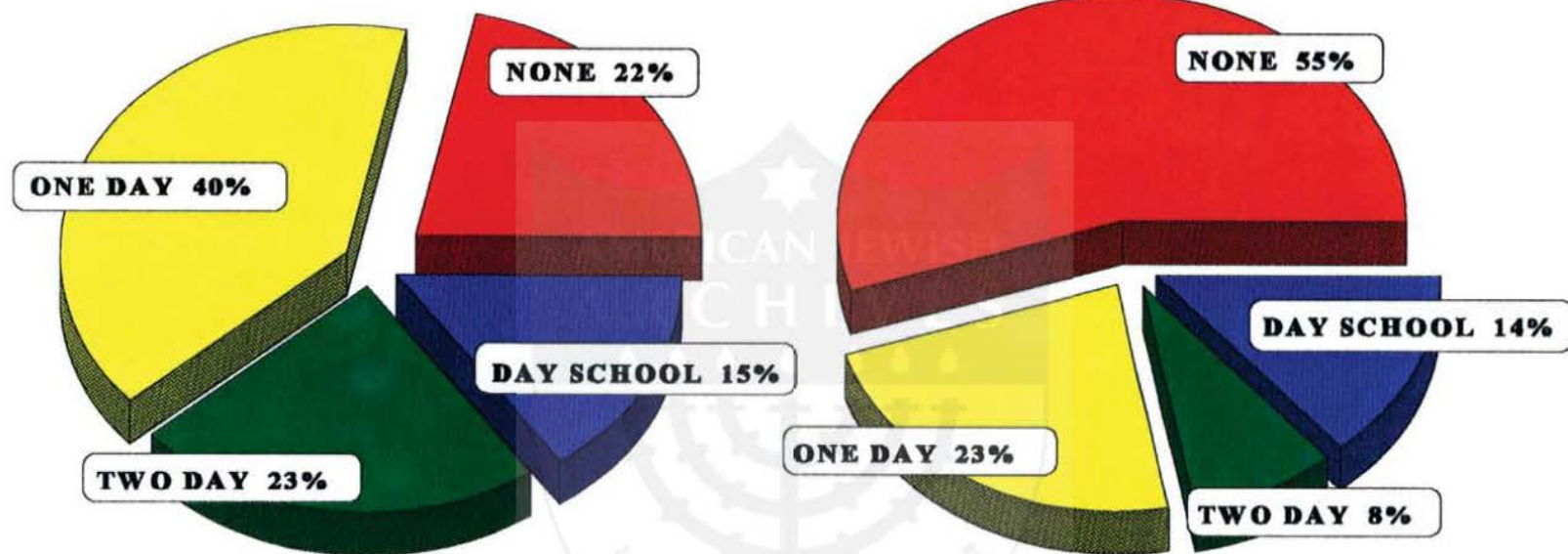


3. Are teachers in Jewish schools well-educated as Jews?

Jewish Education of Pre-school Teachers

Before 13

After 13



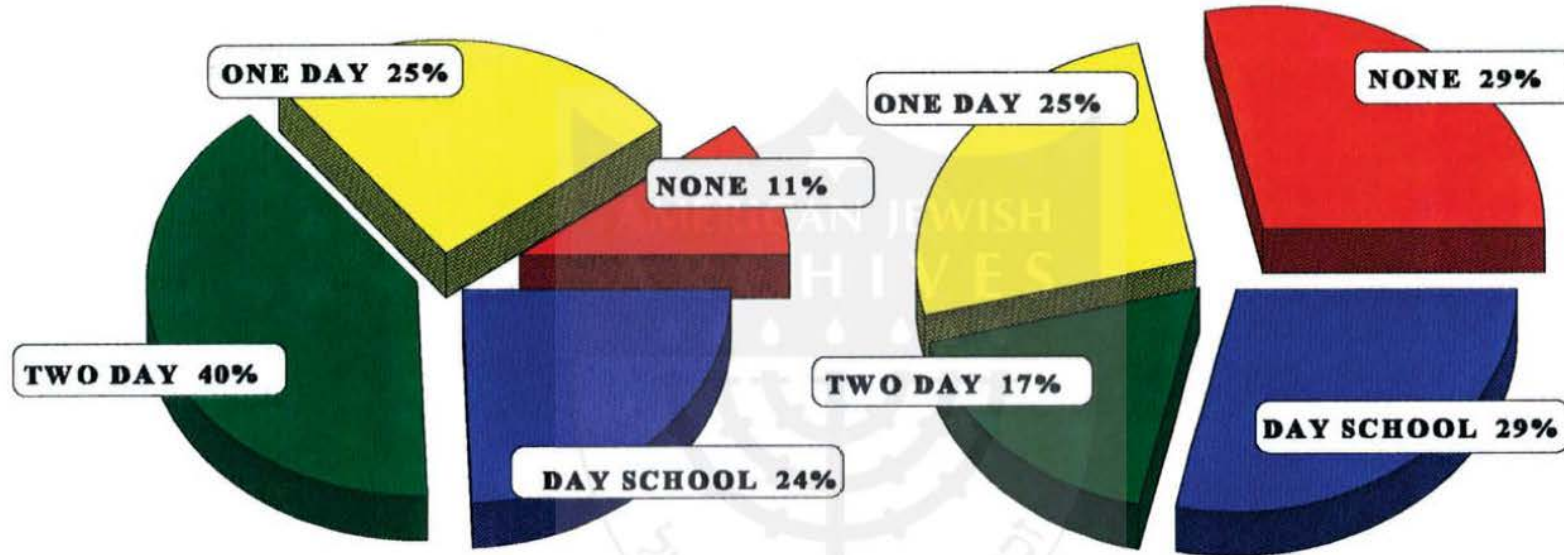
Legend

- **NONE - No Jewish Education**
- **ONE DAY - 1 Day Supplementary School**
- **TWO DAY - 2 or More Day Supplementary School**
- **DAY SCHOOL - Day School, School in Israel, Yeshiva or Jewish College**

Jewish Educ. of Supplementary Teachers

Before 13

After 13



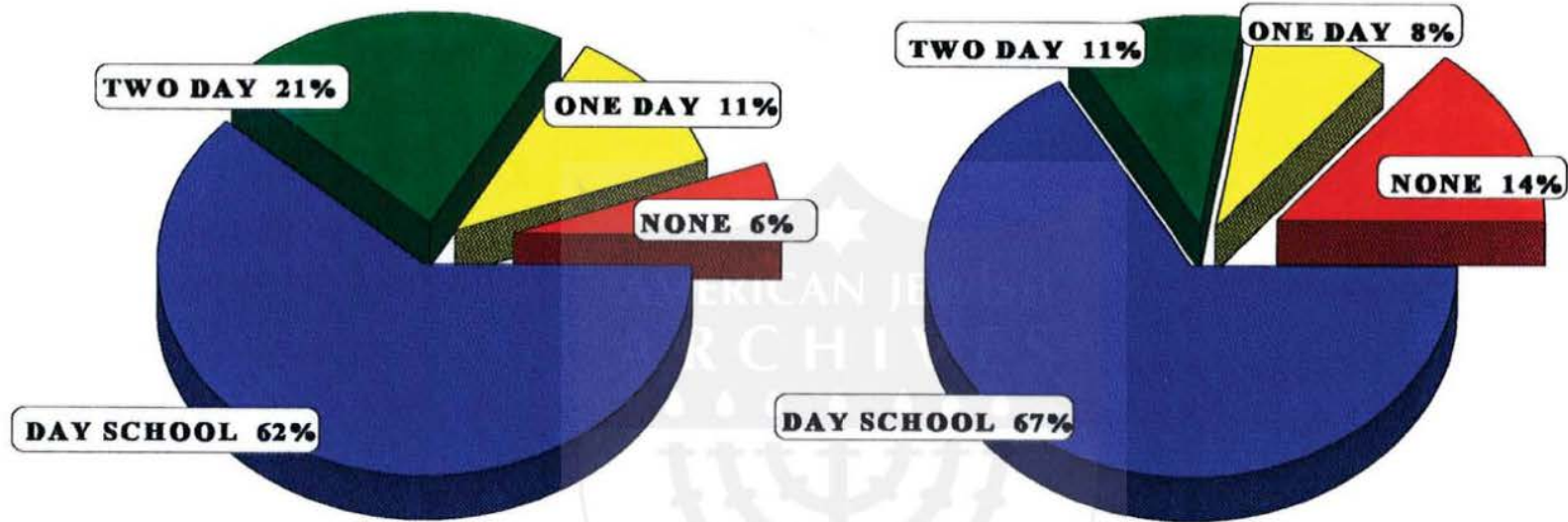
Legend

- **NONE - No Jewish Education**
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Jewish Education of Day School Teachers

Before 13

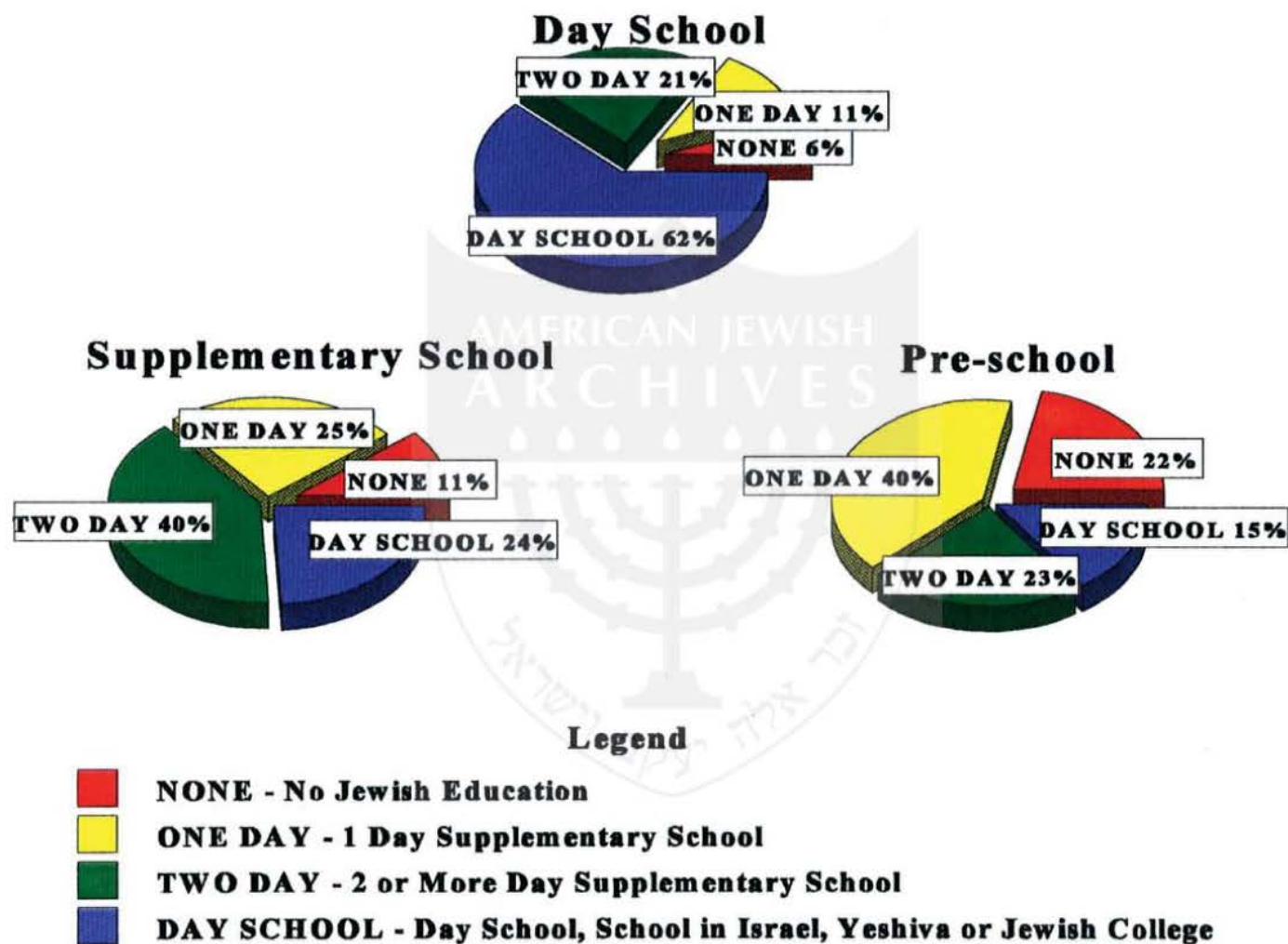
After 13



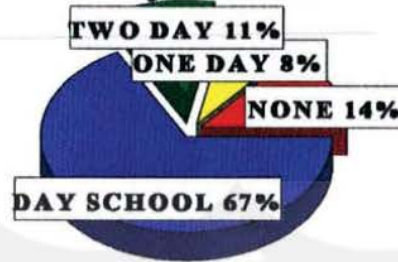
Legend

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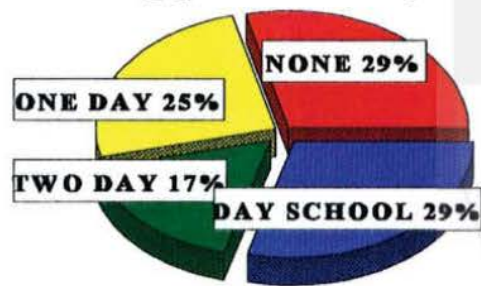
Teacher's Jewish Education Before 13



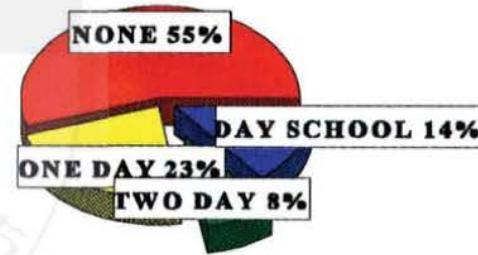
Teacher's Jewish Education After 13 Day School



Supplementary School

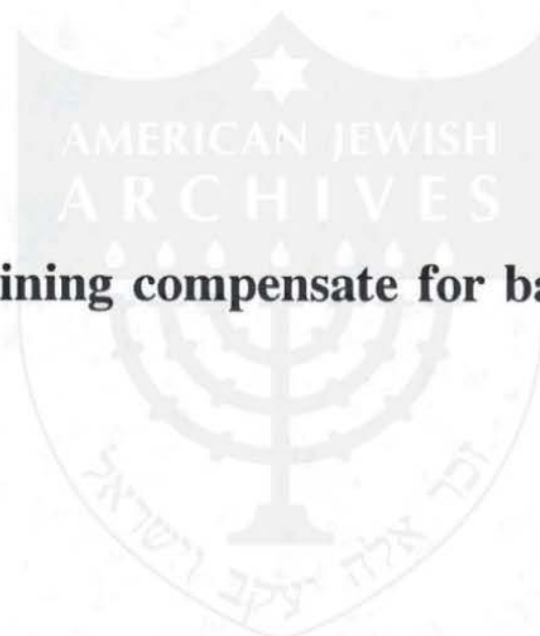


Pre-school



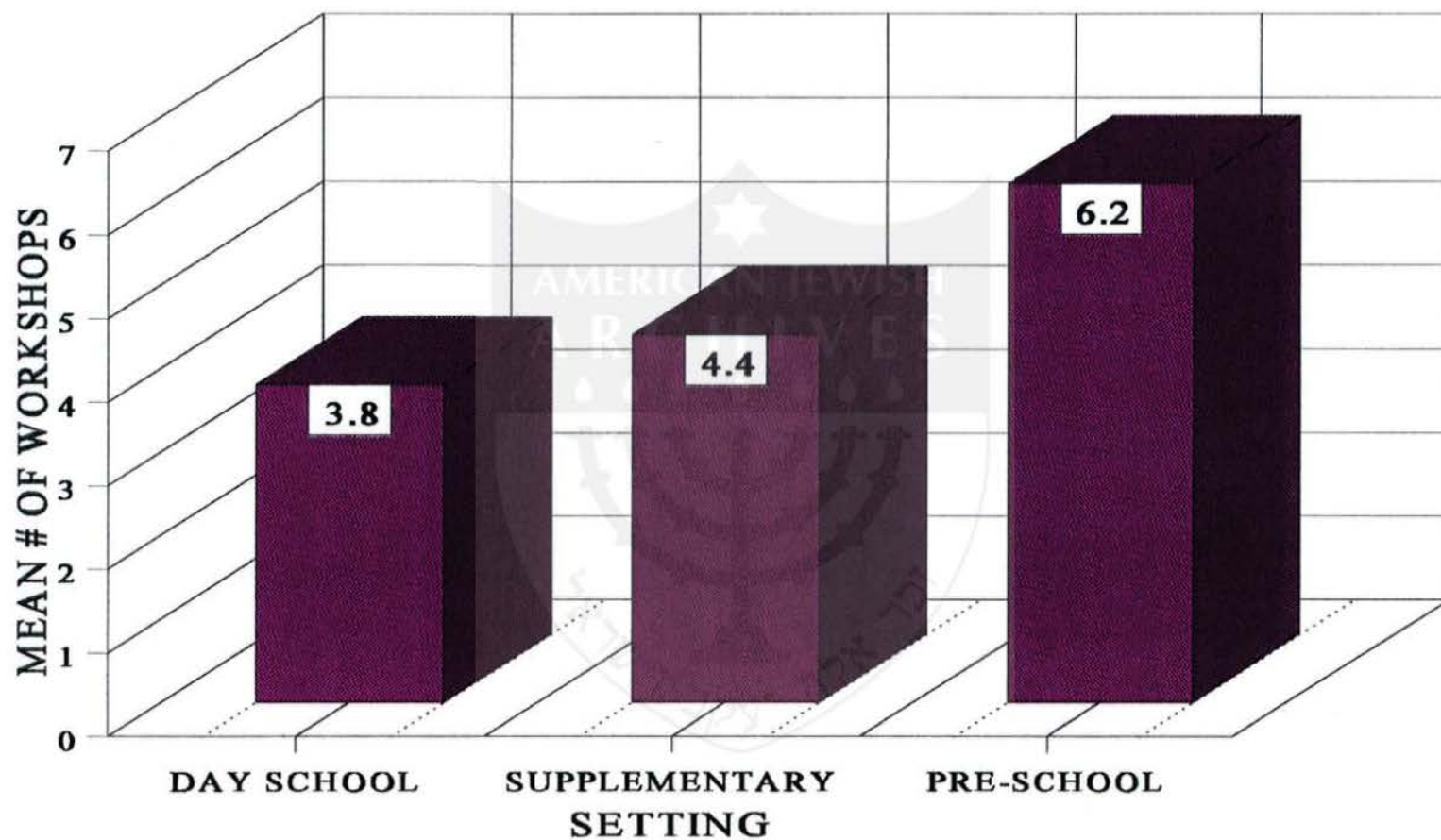
Legend

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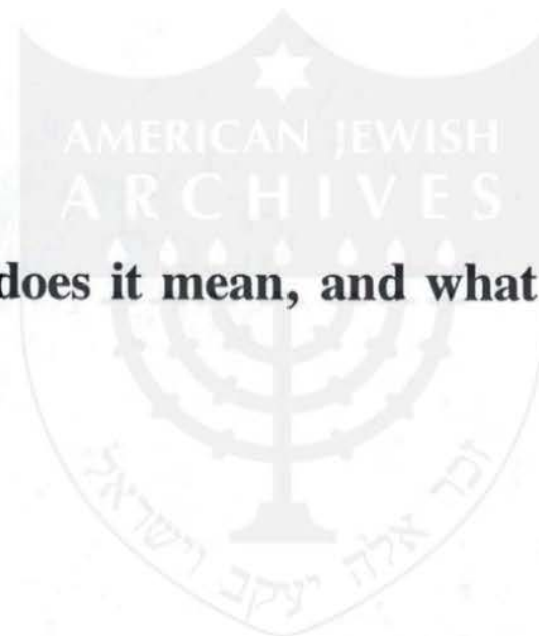


4. Does in-service training compensate for background deficiencies?

IN-SERVICE WORKSHOPS ATTENDED



Note: Average # of workshops in the last two years includes only those teachers who responded that they were required to attend workshops and excludes first year educators.



5. What does it mean, and what can we do?

Local Issues

- Recruitment
- Professional Development for All Teachers

Continental Issues

- Resources and Expertise
- Content of Professional Training
- Standards for Professional Development
- Creative Approaches for Raising Standards