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Spencer Foundation Study of Chicago Jewish Schools.  
Correspondence and notes. Survey questionnaire drafts, 2000.

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# MEMO

## MANDEL FOUNDATION

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February 17, 2000

**To: Members of the Spencer "Study of Jewish Schools" Project Team**  
**From: Barry Holtz**  
**Re: "Jewish Knowledge Group"**

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### BACKGROUND

On February 9<sup>th</sup> the Jewish Knowledge Group—Gail Dorph, David Kaplan and I—met in New York to discuss possible approaches to the issue of (as it was stated in the minutes of the January 12<sup>th</sup> meeting in Chicago) "whether it is feasible to ask students and teachers questions of or about their Jewish knowledge." The group also had the benefit of advice from two members of the Mandel Foundation staff who participated in our conversations: Professor Daniel Pekarsky, a philosopher from the School of Education at the University of Wisconsin and Dr. Elie Holzer, a Jewish content specialist in the Foundation's New York office, both of whom were available to join our discussions. This memo will report on our conclusions.

The group spent a good deal of time trying to determine what would be the purpose of surveying the Jewish knowledge of the schools in question and by what means could that knowledge be assessed. In our view the purpose of such a survey was not to "give the schools a report card," nor was it to judge the schools by a set of predetermined standards. Moreover, a "test" of the students' knowledge would be complicated by 1) the difficulties of disentangling family influences from school influences vis a vis the children's Jewish knowledge (an issue that is very significant in the area of Jewish education) and 2) the very wide range of denominational differences, curricula and school goals likely to be found among the schools. Even the amount of time that schools meet is likely to be highly variable.

All these factors would make creating an "achievement test" virtually impossible or useless, even in areas that might on the surface seem "neutral" (like Hebrew language).

### MODIFIED OTL AS A POSSIBLE APPROACH

We view it as part of the mission of the study as stated in the notes from January 12<sup>th</sup>: "to describe the different types of formal Jewish education experienced by Chicago's Jewish adolescents, focusing on their schools, teachers, curricula, and perceptions of classroom experiences...."

If our focus, therefore, is to be *to describe and perceptions of classroom experiences* the group felt that the best route to take was to take a modified “opportunity-to-learn” (OTL) approach in constructing our instrument. Although OTL has mostly been used in the general educational literature as a means to deal with equity issues in US public schools, we felt that working in the spirit of such an approach would help us in our goal of describing the Jewish schools in the study.<sup>1</sup> In Wang’s summary of existing research we see, “in general the OTL concept embodies two basic dimensions: the amount and quality of exposure to new knowledge” (p. 140).

We call our idea a “modified” version of OTL since we don’t anticipate doing the specialized and sophisticated studies found in the general literature. This would involve classroom observations, pre-tests and post-tests, analysis of curriculum materials etc. (See Wang, pp. 140 ff.). **Instead we wish to interview students, teachers, principals and parents to ascertain their perceptions of whether certain subject areas, skills and concepts had been taught/learned in the school.** We are not testing their “knowledge” but rather we are trying to describe what has been the content of classes, at least in the recollection of these four groups. David Kaplan suggested that a more accurate term for what we are about might be “content coverage.” We will attempt to list out content in a number of subject areas and ask if it had been taught.

The questions, therefore, would be phrased along the following lines:

- ✓ “Did you learn about....” [e.g. the items on the Passover plate]
- ✓ “Did you participate in....” [e.g. a school seder]
- ✓ “Did you encounter....” [e.g. the idea of an “additional soul” on the Sabbath]
- ✓ “Did you study....” [e.g. the history of the Holocaust]

### PROPOSED SCOPE OF ITEMS

Possible areas to investigate might include:

1. Hebrew
  - a. Decoding (i.e. “pronouncing”)
  - b. Speaking, writing, and understanding spoken
  - c. Read and translating modern expository prose
  - d. Read and translating modern fiction and poetry
  - e. Read and translating Biblical
  - f. Read and translating Rabbinic and Medieval
2. Bible
  - a. Texts
  - b. History and Cultural background
3. Biblical commentaries (e.g. Rashi)
4. Rabbinic literature

<sup>1</sup> “Measures of students’ opportunity to learn (OTL) are essential not only for interpreting students’ test results, but also for evaluating the quality of their educational environments.” Jia Wang, “Opportunity to Learn: The Impacts and Policy Implications,” *Educational Evaluation and Policy Analysis* 20:3 (Fall, 1998), p. 137.

- a. Mishnah
- b. Talmud
- c. Midrash/Aggadah
5. Prayerbook
6. Holidays and Lifecycle events (choose some specific examples, see below)
  - a. Shabbat
  - b. Passover
  - c. Shavuot
  - d. Burial and Mourning practices
7. Jewish law and customs ("Dinim Uminhagim')
8. History (by period?)
9. Holocaust
10. Israel (e.g. Zionism and current events)

*God/spirit  
see or /tradakah  
Bar/bat mitzvah*

## QUESTIONS

We were left with a number of questions that we would like to discuss at the upcoming meeting in Chicago. These questions are based on the tentative assumption that we use the modified OTL approach ("content coverage"):

1. Oddly enough, in looking through the notes of the January 12<sup>th</sup> meeting we weren't sure what the conclusion had been about what the specific sample of the pilot study was supposed to be—7<sup>th</sup> grade? 10<sup>th</sup> grade?
2. We weren't sure in asking the questions above if we were asking "ever" or "this year" or what. That is "have you studied the Passover plate"—does that mean ever or this year?
3. We wondered how many items should appear on the questionnaire/interview? What makes sense? What is realistic? How many subject areas could we really look at? As is obvious the list above is very large just in its topics never mind its specifics!
4. What gives *us* the authority to construct the items on the questionnaire—don't we need to check with the schools themselves about what would make sense? Gail suggested that perhaps instead we ought to consult with people from the central agencies for advice about what to include.
5. Should we pretest the instrument? Perhaps here in New York. What's our time frame?
6. We were concerned that the specific items should not be "biased" against certain schools, particularly by denomination. For example, Orthodox schools may not study the prayerbook as a content area; Reform schools may not study Law and Customs. Day schools have much more time devoted to Judaic study so that would influence "coverage" issues.
7. We were concerned about phrasing questions in ways that the students (or parents) would know what we meant. For example, asking kids if they studied biblical history might mean one thing to some kids; something else to others. Would we really be asking the same question in such cases?

We look forward to the reactions of members of the team—both in terms of this proposed directions and in regard to the specific questions raised above.



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To: barry holtz <baholtz@compuserve.com>  
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I'm looking forward to discussing Barry's memo at the meeting. Here are a few thoughts in advance:

1. An achievement test may be "useless" for this study in and of itself, but it could be very useful for future research. As a pilot study, the fact that we could not disentangle home and school influences is not important. Imagine a subsequent study, in which students were surveyed at various key transition points, e.g., grades seven and ten. With a longitudinal design, and good questions about the home environment, it may be possible to disentangle home and school influences.
2. I agree the wide range of differences among schools makes an achievement test difficult. The key to constructing a test for such a wide range is inclusiveness; that is, the test does not need to include everything, but it does need to address all the different content areas that are covered in the different schools. So, if orthodox schools read Rashi, and reform schools teach Israeli politics, but not vice versa, both areas can be included on the test. Constructing such a test is challenging, but not impossible. However, it would likely require too many items for this project. More realistically, we probably need a separate pilot study that would focus just on testing knowledge or, as I'd like to call it, "familiarity with Jewish content."
3. Examining opportunities for learning is important in its own right and is also a useful first step towards assessing familiarity with Jewish content. Generally we have found that students are not very reliable informants when it comes to matters of instruction; teachers make better informants and classroom observations are better still. Since we are not observing in this study, and since it is a pilot study, I think it makes sense to ask questions like these of both students and teachers. We can assess the reliability of student responses. In addition, we may not to survey all the teachers of every student, so to be inclusive we may need to ask students as well as teachers.

Adam

At 08:49 PM 2/16/00 -0500, you wrote:

>Hi Gang

>

>Attached is a memo for our discussion on the 23rd. I look forward to seeing you then.

>

>Barry Holtz

>

>Attachment Converted: D:\MAIL\ATTACH\DMANDELS.doc

>

Spencer Foundation Study of Chicago Jewish Schools

Student Background and Experiences

(Draft questionnaire: 2/13/00)

Section 1: Student and Household Background Information

1. What is your current religious preference? (CJ #D8)

- Jewish 1
- Protestant (Baptist, Christian, Episcopal, Lutheran, Methodist, Presbyterian, etc.) 2
- Roman Catholic 3
- Some other religion (specify) \_\_\_\_\_ 4
- No religion/Atheist/Agnostic 5
- Both Jewish and another religion (specify which religion \_\_\_\_\_) 6
- Don't know 8
- Refused 9

2. In what religion were you raised? (CJ #D9)

- Jewish 1
- Protestant (Baptist, Christian, Episcopal, Lutheran, Methodist, Presbyterian, etc.) 2
- Roman Catholic 3
- Some other religion (specify) \_\_\_\_\_ 4
- No religion/Atheist/Agnostic 5
- Both Jewish and another religion (specify which religion \_\_\_\_\_) 6
- Don't know 8
- Refused 9

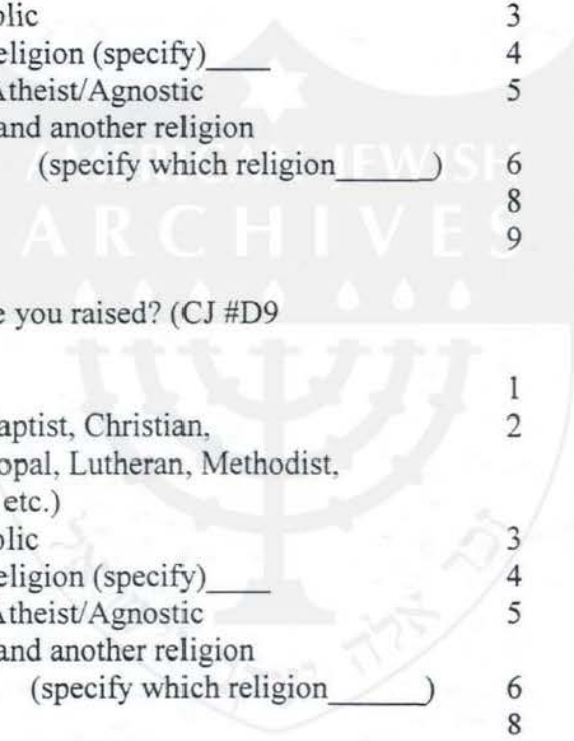
3. Is either one of your parents Jewish? (CJ #D10)

- Yes 1
- No 2
- Don't know 8
- Refused 9

4. Is your family currently a member of a synagogue, temple, shul, *minyán*, or *chavurah*? (AV, J7, mod.JAS B1)

- No 1
- Yes 2
- Don't know 8
- Refused 9

Drop



5. Which of your parents is Jewish? Your mother, your father, or are they both Jewish? (CJ #D10a)
- |                  |   |
|------------------|---|
| Mother           | 1 |
| Father           | 2 |
| Both             | 3 |
| (VOL) Don't know | 8 |
| (VOL) Refused    | 9 |

*add'l parents*

6. What type of school do you currently attend? (AVC6, mod. JAS D4)
- |                           |   |
|---------------------------|---|
| Public School             | 1 |
| Jewish day school         | 2 |
| Non-Jewish private school | 3 |

*sepp by school only*

7. Regardless of whether you go to synagogue regularly or not, do you consider yourself to be.... (C&J 16, rc-mod. JAS G5)
- |                       |   |
|-----------------------|---|
| Orthodox              | 1 |
| Conservative          | 2 |
| Reform                | 3 |
| Reconstructionist     | 4 |
| Just Jewish           | 5 |
| Christian             | 6 |
| Other (Specify _____) | 7 |

*add; how many yrs this school other schools*

**Section 2: Jewish Practices and Experiences**

8. During Passover, does your household attend a Seder in your home or somewhere else? (NJPS 95)
- |            |   |
|------------|---|
| All time   | 1 |
| Usually    | 2 |
| Sometimes  | 3 |
| Never      | 4 |
| Don't know | 8 |
| Refused    | 9 |

*more to parents*

9. During Hanukkah does your household light Hanukkah candles (NJPS 98)
- |              |   |
|--------------|---|
| All the time | 1 |
| Usually      | 2 |
| Sometimes    | 3 |
| Never        | 4 |
| Don't know   | 8 |
| Refused      | 9 |

10. Did you or anyone in your household attend a Purim carnival or celebration this year? (NJPS 100)
- |            |   |
|------------|---|
| Yes        | 1 |
| No         | 2 |
| Don't know | 8 |
| Refused    | 9 |

*Who do you have Shabbat w/ seders w/ etc. - J secret*



11. Did you or anyone in your household celebrate Yom Hatzma'ut (Israel Independence Day) in any way thi (NJPS 101)

Yes	1
No	2
Don't know	8
Refused	9

12. How often, if at all, does someone in your household light candles on Friday night? (C&J, 18, rc-mod.JAS B6)

Never	1
Some Friday nights	2
Most Friday nights	3
Every Friday night	4

13. Do you personally avoid handling or spending money on Shabbat? (C&J, 22, rc-mod. JAS B7)

No	1
Yes	2

14. Does your household use separate dishes for meat and dairy? (C&J, 20, rc-mod. JAS B8)

No	1
Yes	2

15. Are you planning to have (or, have you had) a Bar or Bat Mitzvah? (mod CJ # 37)

Yes	1
No	2
(VOL) Don't Know	8
(VOL) Refused	9

16. How often (if ever) during the Christmas season do you have a Christmas tree in your home? (C&J, 19, rc-mod. JAS B9)

Every Christmas	1
Most Christmases	2
Some Christmases	3
Never	4

17. In the past three summers, have you gone to or worked at a JEWISH camp? (choose one) (New) (JAS E2)

No	1
Yes, as a camper	2
Yes, as a CIT or counselor	3
Yes, as both a camper and a CIT/counselor	4

*drop*

18. In the past three summers, have you gone to or worked at a NON-JEWISH camp? (choose one) (New) (JAS E3)

2018

- No 1
- Yes, as a camper 2
- Yes, as a CIT/counselor 3
- Yes, as both a camper and a CIT/counselor 4

19. If you could go on a summer trip with other teenagers, where would you most like to go? (choose one) (JAS E4)

- USA/Canada 1
- Israel 2
- Western Europe (e.g. England, France) 3
- Eastern Europe (e.g. Poland, Russia) 4
- South America 5

20. Have any of your friends ever talked about possibly going on a summer teen trip to Israel? (JAS E5)

- No 1
- Yes 2

21. How interested are you in going to Israel on a teen summer travel program? (choose one) (JAS E6)

- Not at all interested 1
- Not very interested 2
- Somewhat interested 3
- Very interested 4
- Extremely interested 5
- I've already gone on an Israel teen trip 6

22. Here are reasons why some people decide to go on a teen trip to Israel. How much do you share these views? (JAS E7)

- Not at all 1
- A little 2
- Somewhat 3
- A lot 4

- a. An Israel trip is a great way to make new friends
- b. I want to experience life in a Jewish country
- c. I want to be immersed in Jewish religion
- d. Going to Israel is adventurous

23. Here are reasons why some people decide NOT to go on a teen trip to Israel. How much do you share these concerns? (JAS E8)

- |            |   |
|------------|---|
| Not at all | 1 |
| A little   | 2 |
| Somewhat   | 3 |
| A lot      | 4 |

- a. Israel is not a safe place
- b. I would rather be with my friends
- c. I would rather earn money
- d. The trip is too expensive
- e. I'm not interested in Israel

24. How many times have you been to Israel with your family? (Shema 23, mod.) (JAS E9)

- |               |   |
|---------------|---|
| Never         | 1 |
| Once          | 2 |
| Twice or more | 3 |

25. Do you have family in Israel? (JAS E10)

- |     |   |
|-----|---|
| No  | 1 |
| Yes | 2 |

26. What are your plans for this coming summer? (JAS E 11)

(Please be specific)

27. Did you ever attend or work at a Jewish overnight camp which had a Jewish educational program? (CJ #39)

*which one*

- |                  |   |
|------------------|---|
| Yes              | 1 |
| No               | 2 |
| (VOL) Don't Know | 8 |
| (VOL) Refused    | 9 |

## Spencer Foundation Study of Chicago Jewish Schools

### Jewish Identity

1. During the past 12 months, how often have you done any of the following activities?

[Never

1 or 2 times a year

Once every few months

About once a month

Several times a month

About once a week

Several times a week

Daily]

U = UCLA college freshman  
JAS = Boston address

- a. Seen a movie or rented a video
- b. Seen a movie or rented a video because it had Jewish content
- c. Attended a Jewish worship service (U23a, mod.) [any type of synagogue, temple or organized Jewish religious service? NJPS]
- d. Attended a Non-Jewish worship service (U23a, mod.)
- e. Discussed religion (U23w, mod.)
- f. Engaged in political activity (JAS)
- g. Performed volunteer work sponsored by a Jewish organization (JAS)
- h. Performed volunteer work sponsored by a non-Jewish organization (JAS)
- i. Socialized with someone of another racial/ethnic group (U23r)
- j. Followed news about Israel (JAS)
- k. Communicated via email (U23z)
- l. Accessed the Internet (JAS, mod)
- m. Accessed the Internet for Jewish-related information [NJPS]
- n. Read books for pleasure (JAS)
- o. Listened to a tape, CD, or record because it contained Jewish content? [NJPS]
- p. Read a book (for pleasure?) because it had Jewish content? [NJPS, mod; JAS, mod]

clean

2. When people think about being Jewish, some have positive feelings, some have negative feelings, while others do not feel one way or the other. Overall, how would you characterize your feelings about being Jewish? Do you feel...(CJ)

Very positive

(Select one)

Somewhat positive

Neither positive nor negative

Somewhat negative

Very negative

Both positive and negative (ambivalent)

Don't consider myself to be Jewish

3. How much do you agree or disagree with each one. Do you agree or disagree with this statement... (CJ)

(1 Completely agree ---- 4 Completely disagree)

- a. I am proud to be a Jew.
- b. I have a clear sense of what being Jewish means to me.
- c. I have a strong sense of belonging to the Jewish people.
- d. I have a special responsibility to take care of Jews in need around the world.
- e. Overall, the fact that I am a Jew has very little to do with how I see myself.
- f. It's important for me to have friends who share my way of being Jewish.
- g. When faced with an important life decision, I look to Judaism for guidance.
- h. There is something about me that non-Jews could never understand (CJ)

4. There are many different ways of being Jewish. FOR YOU PERSONALLY, how much, if at all, does being Jewish involve ... (CJ, JAS)

(Rate each using the following scale:

- 1- Not at all
- 2- Only a little
- 3- Somewhat
- 4- A lot)

- a. Having a rich spiritual life?
- b. Feeling a connection to other Jews?
- c. Contributing money to Jewish organizations?
- d. Doing volunteer work for Jewish organizations?
- e. Remembering the Holocaust?
- f. Caring about Israel?
- g. Leading an ethical and moral life?
- h. Observing Jewish law (*halacha*)?
- i. Making the world a better place?
- j. Attending synagogue?
- k. Countering anti-Semitism? Working against
- l. Believing in God
- m. Learning about Jewish history and culture
- n. Celebrating Jewish holidays
- o. Being part of a Jewish community

02/17/00

5. How important would you say that being Jewish is in your own life?  
(1 Very important ---- 4 Not at all important)

OR

How important is each of the following to you in your life?

[Not important

Somewhat important

Very important

Essential ]

- a. Having lots of money (MTF F1.A07c)  
b. Being a leader (MTF96 F1.A007h, mod.)  
c. Having plenty of time for relaxation and recreation (MTF F1.A007d, mod.)  
d. Being artistic, musical or creative (U39k-1,mod.)  
e. Being Jewish  
f. Living close to parents and relatives (MTF F1.A007j)  
g. Finding purpose and meaning in my life (MTF F1.A007n)  
h. Finding purpose and meaning in my life through my Jewishness  
i. Working to correct social problems and economic inequalities (MTF F1.A007l)  
j. Continuing my Jewish education after high school
6. How actively are you exploring the meaning of being Jewish in your life? (New)  
I rarely think about it  
(It is not a topic that interests me)  
It sometimes concerns me  
I am actively searching
7. What religion are...  
(Rate each using the following scale:  
1- NONE are Jewish  
2- Most are NOT Jewish  
3- HALF are Jewish  
4- MOST are Jewish  
5- ALL are Jewish)
- a. The people in your neighborhood?  
b. The people in your school?  
c. The popular crowd in your school?  
d. Your close friends?

02/17/00

8. If you had your choice, would you like there to be (CJ)  
More Jewish people in your neighborhood,  
Fewer Jewish people, or  
About the same number of Jewish people as there are now?  
Don't care  
Don't Know

9. If you had your choice, would you like there to be (CJ, mod)  
More Jewish people in your school  
Fewer Jewish people, or  
About the same number of Jewish people as there are now?  
Don't care  
Don't Know

10. Do you display any Jewish objects in your room, like ritual objects, works of art,  
books? (CJ, mod) <sup>?</sup> <sup>or</sup> <sup>?</sup>  
(Yes/No)

11. Did you attend services on the High Holidays (this past year)?

12. Did you personally fast on (this past) Yom Kippur? (NJPS)

13. Did you do anything special to celebrate the Sabbath? (NJPS)

14. Do you turn lights on and off on Shabbat? (NJPS)

15. Do you eat matzah in school for lunch during Passover? (Kosmin)

16. Have you ever visited the any Holocaust Memorial Museum in the US? (New)  
(Yes/No) *a Holocaust museum or exhibit in the US?*

17. Have you ever felt embarrassed about being Jewish? (Y/N) (Kosmin)  
*(omit for dg schl)*

18. Have you personally ever encountered anti-Semitism [in your school or neighborhood]?  
(Yes/No) *reaction? - anger, embarrass ment*

19. How important is it to you that you marry a Jew? (JAS)  
Not important (Select one)  
Somewhat important  
Very important  
Extremely important

20. How important is it to you that you raise your children as Jewish? (JAS)  
Not important (Select one)  
Somewhat important  
Very important  
Extremely important

02/17/00

21. How important is it to your parents that you marry a Jew? (JAS)  
Not important (Select one)  
Somewhat important  
Very important  
Extremely important

22. Have you ever had a Jewish boyfriend or girlfriend? (Kosmin)

23. Have you ever had a non-Jewish boyfriend or girlfriend? (Kosmin)

24. As far as you can tell, how important is being Jewish in your parents' lives?

(If deceased, how important was it?)

[Not important

Somewhat important

Very important

Essential]

a. Mother

b. Father

25. Some parents have rules for their kids, while others don't. For which of the following areas do your parents NOW HAVE DEFINITE RULES for you to follow?

[No Yes] Don't know

- a. Obeying a curfew (MTF96 F6A8e, mod.)
- b. Doing homework (MTF96 F6A8a, mod.)
- c. Time spent watching television (MTF96 F6A8d, mod.)
- d. Hanging out with certain people
- e. Dating non-Jews
- f. Other dating rules
- g. Dress and hair styles
- h. Smoking cigarettes
- i. Drinking alcohol
- j. Body piercing
- k. Housework or chores (MTF96 F6A8c, mod.)
- l. Eating Shabbat dinner as a family on Friday night
- m. Eating together as a family on other nights
- n. Going to synagogue
- o. Continuing Jewish education past Bar/Bat Mitzvah



02/17/00

*Additional Background*

- 26 Have you ever received Jewish education through...  
(Select one for each of the following:  
Yes: Number of Years: \_\_\_\_\_  
No)  
a. Full time day school or yeshiva?  
b. Part-time Hebrew School that met several times a week?  
c. Part-time Hebrew School that met only once a week?  
d. Private tutoring?

27 Have you ever attended Jewish confirmation classes? (NJPS)  
(Yes/No)

28 Do you belong to a Jewish youth group?  
(Yes/No)

If so, which one? (JAS)  
(Mark all that apply)

BBYO/AZA/BBG

Betar

Bnei Akiva

Habonim Dror

NCSY

NFTY

USY

Young Judaea

Other (specify)

29 Did you ever attend a Jewish overnight camp that had a Jewish educational program?  
(Yes/No)

If yes, which camp(s) \_\_\_\_\_?

20 In the last 12 months, have you used a Jewish Community Center (JCC) for any of the following? (Mark all that apply)

[Gym / swim

Team sports

Social events

Community service programs

Jewish learning classes/programs

Other classes

Travel

Cultural events

None of the above]

02/17/00

31 Are you or your family currently a member of a JCC? (AV, J8, mod.)

[No  
Yes  
Don't Know ]

32 Were your parents born Jewish?

[No Yes]

a. Mother  
b. Father

33 Are your parents now Jewish?

(If deceased, were they Jewish at the time of their death?)

[No Yes]

Mother  
Father

*move to household 2*

34 Which of your parents were born in North America? (CJ, D18/19, mod)

Mother  
Father  
Both  
Neither

35 Of your four grandparents, how many of them were born in the United States or Canada? (CJ, D21)

None, one two three four

36 How difficult is it for you to read the Hebrew in a prayerbook? (JAS)

Impossible (Select one)  
Very difficult  
Moderately difficult  
Moderately easy  
Very easy

37 Rate yourself on the following skills: (JAS)

(Rate each using the following scale:

1- Poor  
2- Fair  
3- Good  
4- Very Good  
5- Excellent)

Speaking conversational Hebrew

Understanding the synagogue service

## Comments for Barbara

Comapz assumes s-staring  
T pop. is a good thing  
- do we need to make that case  
instead of just assuming it?

Many assertions need to  
be supported

---

BS - day s. he adolesc expressed concerns abt  
moral/ethical issues that do not  
oft come up among adolesc.

## Dreeben

- ① Forming of relig ident among adolesc  
- life-cycle approach
- ② Day + S-plans shifts + their characteristics
- ③ coherence or unity of identity of  
American Judaism

intro treats Am Js collectively  
- emph relat to sp, minority status,  
expos to antisem, integ in Am soci,  
intermar, Isr

(unmarked)

shifts to how young people form  
Jewish identity

- plausible affinity b/w identity of gr +  
developing ident of aadolesc but  
nature of a thing not self-evident
- 16 Am Jews not ~~marked~~ marked
- ethn, generation, class, relig prac
- relat w/ Isr also problematic
- content to Zionism - ariz
- culture is a Jew etc.

themes 1+3

results of  
analysis  
issue

Does locat of T firms on map  
of Antwerp eff identity of address  
for whom, is presence of  
T identity an issue?

need to know more abt this all  
- selec (both ways), cmrc, etc.

- alienation - need to include

themes 2+3

supply side of T ed  
- what's the orig of T skills,  
sponsorship, etc.

need to explore deviant cases  
paper stands at side precup  
of main precup of relig/sectors side  
- looks at a partic relig grp & says  
what are we going to do w/ resources

Date: 2/23/00

To: Chicago study team

From: Adam

Re: Proposal for teacher questionnaire in the Chicago pilot study

Here's my thinking about the teacher questionnaire for the pilot study:

The foundation for the teacher questionnaire will be the CIJE Educators Survey. This includes questions in the areas listed below. I have several suggestions for questions that can be dropped, to make room for the other sections noted subsequently.

I. Settings (how many schools do you teach in, what types are they, how many hours per week do you teach, how long have you taught at these schools, what grades and subjects do you teach, what are your salaries and benefits)

II. Past experience (what types of schools have you worked in) -- I would give this low priority

III. Training (workshops attended, areas of interest, Hebrew proficiency)

IV. Background (current Jewish practices, childhood Jewish education, professional education, demographics, future plans)

I propose to add questions in two areas (presumably these would be integrated into the above, not necessarily separate sections):

V. The school as a workplace (school climate, the school as community, professional relationships with other teachers)

VI. Instructional content (opportunity to learn from the teacher's perspective)

-- for this section I propose a series of questions on the content areas and texts used in the classes for which the students are being surveyed. We will have to make a decision about how many classes to ask about. Ideally we would ask about all the Judaica classes each teacher teaches, but that is probably unrealistic.

-- the format of these questions could be as follows:

"Please indicate the content areas that are the focus of instruction in this class, by marking for each content area whether it receives major emphasis, minor emphasis, or no emphasis in the curriculum of this class."

(MARK ONE FOR EACH LINE)

NO EMPHASIS	MINOR EMPHASIS	MAJOR EMPHASIS
----------------	-------------------	-------------------

(List the content areas from Barry's "opportunity to learn" memo. Include "other".)

"Please list the major texts that students in this class are expected to read. Include sacred texts, commentaries, textbooks, etc."

# SASS questions on "school climate"

## D. Factor Analysis of Teacher and Principal Attitudinal Items

A series of attitudinal items were included in the principal's and teacher's questionnaires for SASS. These items were factor analyzed to identify a set of factors that would provide more reliable information about teachers, administrators, and their schools than individual items. For teachers in 1990-91, these items were:

1. a set of 12 items to be rated on a four-point scale from "strongly agree" to "strongly disagree"
  - a. I usually look forward to each working day at this school.
  - b. Staff members in this school generally do not have much school spirit.
  - c. This school's administration knows the problems faced by the staff.
  - d. In this school, the teachers and the administration are in close agreement on school discipline policy.
  - e. The level of student misbehavior (e.g., noise, horseplay or fighting in the halls, cafeteria, or student lounge) in this school interferes with my teaching.
  - f. My principal enforces school rules for student conduct and backs me up when I need it.
  - g. Rules for student behavior are consistently enforced by teachers in this school, even for students who are not in their classes.
  - h. The attitudes and habits my students bring to my class greatly reduce their chances for academic success.
  - i. Many of the students I teach are not capable of learning the material I am supposed to teach them.
  - j. My teaching assignments are more difficult than those of other teachers at this school.
  - k. For me the job of teaching has more advantages than disadvantages.
  - l. If I had a chance to exchange my job as a teacher for another kind of job, I would.

- 2• a set of 22 items about problems rated on a four-point scale of "not a problem, minor, moderate, serious"
- |  |                                    |
|--|------------------------------------|
| a. student tardiness                     | b. student absenteeism             |
| c. teacher absenteeism                   | d. students cutting class          |
| e. physical conflicts among students     | f. robbery or theft                |
| g. vandalism of school property          | h. student pregnancy               |
| i. student use of alcohol                | j. student drug abuse              |
| k. student possession of weapons         | l. physical abuse of teachers      |
| m. verbal abuse of teachers              | n. student disrespect for teachers |
| o. students dropping out                 | p. student apathy                  |
| q. lack of academic challenge            | r. lack of parental involvement    |
| s. parental alcoholism and/or drug abuse | t. poverty                         |
| u. racial tension                        | v. cultural conflict               |
- 3• a set of four items on influence on school policies, scaled from 1 (no influence) to 6 (a great deal of influence)
- determining discipline policy
  - determining the content of in-service programs
  - setting policy on grouping students in classes by ability
  - establishing curriculum
- 4• a set of six items on control of classroom practices, scaled from 1 (no control) to 6 (complete control)
- selecting textbooks and other instructional materials
  - selecting content, topics, and skills to be taught
  - selecting teaching techniques
  - evaluating and grading students
  - disciplining students
  - determining the amount of homework to be assigned
- 5• a set of four four-point items concerning the effectiveness with which the school helps new teachers with:
- student discipline
  - instructional methods
  - curriculum
  - adjusting to the school environment.



ADAM:

## MATERIALS INCLUDED IN THIS PACKAGE:

### Appendix B: Bibliography

Aron, Isa. (1990). *Toward the professionalization of Jewish teaching*. Background paper for the Commission on Jewish Education in North America. Cleveland: Commission on Jewish Education in North America.

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

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Holtz, Barry. (1993?) *Best Practices in the Jewish Supplementary School*. New York: Council for Initiatives in Jewish Education.

~~Holtz, Barry. (1995?) *Best Practices in the Jewish Day School*. New York: Council for Initiatives in Jewish Education.~~

**COPS! DOES NOT EXIST!**

Horowitz, Bethamie. (1999). *Indicators of Jewish Identity: Developing a Conceptual Framework for Understanding American Jewry*. New York: Mandel Foundation.

Horowitz, Bethamie. (Forthcoming). *Connections and Journeys: Assessing Critical Opportunities for Enhancing Jewish Identity*. New York: UJA Federation of New York.

✓ Reimer, Joseph. Paper on supplementary schools. Background paper for the Commission on Jewish Education in North America. Cleveland: Commission on Jewish Education in North America.

Schneider, Barbara, and David L. Stevenson. (1999). *The Ambitious Generation*. New Haven: Yale University Press. **AVAILABLE AT YOUR FRIENDLY LOCAL BOOKSTORE OR AMAZON.COM**

## Report on School Visits

Prepared by Roberta Goodman

October 10, 2000

We have been to the following schools:

**Ida Crown** - Orthodox day high school (City of Chicago)

(Gail, Peter and I met with Rabbi Lenny Matanky. Barbara, Gail Dorph, U of C students, and I did the focus groups with parents, teachers, and students on site. Adam Gamoran did focus groups with students at retreat in Wisconsin)

**Solomon Schechter** - Conservative day middle school (located in Northern suburbs but serves all over except southern suburbs)

(Barbara, Bill Rubin, and I met with Charlotte Glass, Head of School; since then Barbara has met with Bob Teckiel, Middle School Principal, and the teachers; contact is Alyssa - may be assistant principal or assistant to the principal)

**Anshe Sholom of Olympia Fields**, Reform supplementary school, Southern Suburbs

(Barbara, Bill Rubin, and I met with Rabbi Paul Kaplan and Sara Hanuka, Education Director)

MIDRASHA consortium of congregations in Northern Suburbs:

**Beth Emet**, Evanston - Reform supplementary school

(Barbara, Bill Rubin, and I met with Hyma Levin, Education Director, and Associate Rabbi, Andrea London)

**Jewish Reconstructionist Congregation**, Evanston

(Barbara, Bill, and I met with Sharon Wasserberg, Education Director, and some other educators at Beth Hillel in Wilmette; Barbara is scheduled to meet with Education Committee on October 18 at 7:30 PM)

**Beth Israel Congregation**, Skokie, Reform supplementary school

~~(Yet to meet)~~ *met, approved*

**Beth Hillel Congregation**, Conservative Supplementary School in Northern Suburbs

(Barbara, Bill, and I met with Marshall Kupchan, Education Director along with other educators at Beth Hillel in Wilmette; Roberta meet with the Education Committee on October 11; approval still pending)

**Etz Chaim Congregation in Lombard**, Reform Supplementary School in Western Suburbs

(Barbara, Bill, and I met with Anne Stein, Education Director, and some other educators at Beth Hillel in Wilmette; I met with Education Committee, which unanimously approved the study.)

**Anshe Emet**, Conservative Supplementary School in City of Chicago

(Yet to meet.)

**List of Schools who've agreed to participate**

1. Anshe Sholom of Olympia Fields, Reform supplementary school, Southern Suburbs
2. Beth Hillel Congregation, Conservative Supplementary School in Northern Suburbs
3. Etz Chaim Congregation in Lombard, Reform Supplementary School in Western Suburbs
4. Ida Crown – Orthodox day high school (City of Chicago)
5. Jewish Reconstructionist Congregation, Evanston
6. Midrasha consortium of congregations in Northern Suburbs
7. Solomon Schechter – Conservative day middle school (located in Northern suburbs but serves all over except southern suburbs)



To: Jen Hanis <jhanis@midway.uchicago.edu>  
From: Adam Gamoran <gamoran@ssc.wisc.edu>  
Subject: RE: RE: professional development questions  
Cc: "'Goldring, Ellen B'" <ellen.b.goldring@vanderbilt.edu>, gzdorph@mandelny.org,  
SCHNEIDER-BARB <schneidr@norcmail.uchicago.edu>, "Goodman, Roberta" <RGOODMAN@juf.org>  
Bcc:  
Attached:

Jen,

I'm writing to summarize our various exchanges about professional development questions on the teacher and school head questionnaires. I believe we have reached a conclusion, to modify teacher questionnaire Q39 and school head questionnaire Q80 (they are the same question) as indicated below. This message supercedes the other messages on this subject. PLEASE FORMAT THE QUESTION NICELY, DON'T FORMAT IT AS CROWDED AS I HAVE TYPED IT BELOW.

39. During the last two years, have you attended any workshops, miniconferences and/or conferences [local or national] in any of the following areas? Indicate yes or no for each area and if yes, indicate the approximate total number of contact hours.

If Yes, how many contact hours?  
3 hours or less    4-8 hours    9-16 hours    17-32 hours    33 hours or more

	Yes	No	1	2	3	4	5
a. Judaic subject matter (e.g., Bible, history)	Yes	No	1	2	3	4	5
b. Hebrew language	Yes	No	1	2	3	4	5
c. Teaching methods	Yes	No	1	2	3	4	5
d. Classroom management	Yes	No	1	2	3	4	5
e. Curriculum development	Yes	No	1	2	3	4	5
f. Educational leadership	Yes	No	1	2	3	4	5
g. Art/drama/music	Yes	No	1	2	3	4	5
h. Educational technology	Yes	No	1	2	3	4	5
i. Other (specify) _____	Yes	No	1	2	3	4	5

At 10:23 AM 10/30/2000 -0600, Goodman, Roberta wrote:

>All, I would go for finding out information beyond professional development  
>workshops. Courses are more important and an emphasis in some communities,  
>e.g. Cleveland. Thanks! Roberta

>-----Original Message-----

>From: Adam Gamoran [mailto:gamoran@ssc.wisc.edu]

>Sent: Wednesday, October 25, 2000 11:04 PM

>To: Goodman, Roberta

>Cc: 'Goldring, Ellen B'; gzdorph@mandelny.org; SCHNEIDER-BARB; Jen Hanis

>Subject: RE: RE: professional development questions

>I think adding a "content hours" component to the "topics" question is a  
>nice compromise between the current version and the open-ended version. The  
>main advantages over the open-ended version is that by supplying prompts,  
>it makes it more likely that teachers will remember what they studied, at  
>least as far as our list goes [and note that we have an "other" category  
>so additional topics can be added], and it is more geared towards a  
>larger-scale survey which I hope we will have in the future. The  
>advantage over the current version is that it gets data on duration  
>instead of just assuming duration as we did in the CIJE survey.

>What are your views about whether this question should ask only about  
>workshops [that's the current version] or should include "mini-courses and  
>conferences (local and national)" as in the Cleveland open-ended question,  
>or some other set of activities? If you want to expand the activities  
>queried, please check for flow, I don't have the documents with me here in  
>Florida.

X-Sender: rdreeben@nsit-popmail.uchicago.edu (Unverified)  
Date: Mon, 6 Nov 2000 15:04:21 -0500  
To: gamoran@ssc.wisc.edu, schneidr@norcmail.uchicago.edu  
From: rdreeben@midway.uchicago.edu (Robert Dreeben)  
X-Status:

"Forming a Jewish Religious Identity Among American Adolescents:..."

I would like to focus my comments on drawing out elements in the text that do not clearly rise to the surface, but that I think are subcutaneously in the paper.

I found three themes in the paper; two of them are found in the title, the third in the opening paragraphs. What I found most interesting was figuring out how they might be related.

1. "The forming of a religious identity" among adolescents, which is treated as a life course theme.
2. Day and Supplementary schools and their characteristics constitute a second theme, but what kind of theme it is remains unclear and open in my mind.
3. The coherence or unity or identity of American Judaism is the third.

If I understand the argument, it arranges the three themes roughly as follows, and goes something like this:

There is concern in American Jewry about the erosion of ethnic/religious identity; an antidote to that is strengthening the individual identity of young Jews; then, how does Jewish schooling contribute to strengthening individual and hence group identity.

The question I am raising is whether there is more than one way to arrange the three themes and the relations among them.

Consider, first 1 and 3: The opening pages mostly treat American Jews collectively, in effect as an ethnic/religious group, emphasizing its minority status, exposure to anti-Semitism, integration into American society, rates of intermarriage, Jewish identity, connection with the state of Israel, etc.

On mid-p. 4, however, attention shifts from the ethnic group to "how young people form a Jewish identity," a topic that focuses on individuals and their development.

pp. 2-5 are actually the introduction to the paper, yet the shift in focus

is unmarked.

Although there is a plausible affinity between the identity of the group and the developing identity of its young members, the nature of it is not transparent if only because different levels of analysis are entailed.

How the two themes are related, then, is an open empirical question. American Jewry after all is hardly unified.

The population itself contains differences in subethnic origin (e.g., between, say, Russian and Polish Jews and those from Germany and Austria), in generation tied to time of original immigration, in denominational affiliation (Orthodox, Reform, etc., which themselves are less than unified), in depth of religious practice and observance, and so on.

The relation between American Jewry and the state of Israel is also problematic, mediated as it is by organizations with different goals and resources, and through the federal government. Commitment to Zionism varies, reactions to the definition of who is a Jew by Orthodox Israelis create variations in sentiments about Israel among Americans.

The question, then, is whether the location of Jewish families on the map of American Jewry has an influence on the identity formation of adolescents.

Indeed, for whom is the preservation of ethnic/religious identity an issue? Sending children to Jewish day or supplementary schools might be one solution, among others. Of course, some who do not consider it an issue might also send their children to Jewish schools.

In any case, it seems to me that themes 1 and 3 need to be linked conceptually and empirically by identifying where families fall among the divisions of American Jewry. This idea is premised on the assumption that where people stand regarding the education of their children depends on where they sit.

Second, consider 1 and 2. Except for several brief descriptive passages about Jewish schools, most of the middle part of the paper deals with "Jewish commitment, affiliation, and religious practice" among individual students. These, in both attitudinal and behavioral form, are the categories of individual Jewish identity.

How should we understand the juxtaposition of themes 1 and 2? 1 is clearly a matter of individual life course analysis. But how should that be tied to the question of schooling--again an issue that draws on two levels of analysis?

It seems that we need to know more about the several types Jewish schools:

how they select their clientele (if they do), how the clientele selects them, what is the curriculum, what is the balance between religious and secular studies, and so on to include the usual questions about teaching, student management, extra-curriculum, etc.

It also seems that when looking at the impact of schooling on individuals' religious identity, it is important to treat a range of outcomes, including alienation, without assuming that the consequences of Jewish schooling will be reinforcing (which seems to have been done on p. 20).

Another question, of course, is how strong an influence is Jewish schooling on the formation of religious identity when compared with other influences. Here, of course, the problems are the familiar ones of multi-level analysis increasingly being used in studies of school effects.

The combination of 2 and 3 poses a still different set of issues: ones pertaining to the supply side of Jewish education.

What is the origin of Jewish schools (of all types)? Who sponsors and finances them? What connection do they have to the organized denominational entities found in American Judaism? What various aims and commitments do the schools have? This gets to the institutional side of Jewish schooling.

The concluding statement that "we suspect we are seeing the most congruity of religious identity with religious practice that we are likely to encounter among our full sample of students in different types of Jewish schools" is one that can create mischief.

Aside from the fact that this proposition itself should be put to the test, drawing information about the nature of identity from the students of one particular kind of school may bias the concept of Jewish identity itself to that manifest in such a school. Indeed, perhaps the Jewish commitments of some students who don't attend Jewish schools might be stronger or of a different kind because their commitments were formed in a religiously diverse context.

But these are empirical matters. They can be fully explored if the different kinds of variation at different levels of analysis are opened up as well as the opportunities for exploiting the analysis of deviant cases.

In general, this is an important line of work because it departs from that has been a perhaps overworked preoccupation with public and private (religious and non-) sector comparisons as the starting point of analysis. This paper stresses the role of schooling treated as an aspect of religious life. Perhaps there is more to be got out of this way of framing the problem than out of a school effects-cum-life course formulation. Just a

thought.

I also think that framing the study in a policy context (see my summary of the argument--what to do about the alleged erosion of Jewish identity) restricts the line of sight in formulating the research. It has the same limiting effect as Coleman's initial framing of the public-private school question 20 years ago. (It is interesting that the conference last Saturday contained some early moves to break out of that confining box--long overdue in my opinion.)

Hope this proves to be of some help. Good to see you both.

Bob

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**PARENTAL CHOICE: CONSEQUENCES FOR FAMILIES,  
STUDENTS, AND SCHOOLS**

**TRI-STATE SURVEY OF FAMILIES AND SCHOOLS**

**SCHOOL PROFILE - Interview Head**

School Name	
Address	
Phone No.	
Principal	
Secretary	
Other Contact Person(s)	
Grade Surveyed	
Parent Surveys Returned	No. _____ Response Rate _____
Teacher Surveys Returned	No. _____ Response Rate _____
Principal Survey Returned	____ Yes ____ No

**SECTION I: SCHOOL CHARACTERISTICS**

Current grade structure	
School Type - Day School Denomination Affiliation/Sponsorship  - Supplementary School Denomination Affiliation Sponsorship	<b>CIRCLE ONE:</b> A. Full (Dedicated) Magnet B. Non-Magnet/General C. Magnet Component of a Neighborhood School (School- within-School) D. Non-Magnet Component of Neighborhood School/ containing Magnet Program E. Non-Magnet--Integrated (St. Louis only) F. Non-Magnet--Non-Integrated (St. Louis only)

If you work at a congregational school

Number of families served by your <sup>congregational</sup> institution \_\_\_\_\_

per week do student attend?

11. How many days are in the school year for students in this school?

235 \_\_\_\_\_ Days per year week

12. How long is the school day for students in this school?

Report BOTH hours and minutes, e.g., "5" hours and "45" minutes, "6" hours and "0" minutes, etc. If the length of day varies by grade level, record the longest day.

240 \_\_\_\_\_ Hours

AND

245 \_\_\_\_\_ Minutes

**INSTRUCTIONS FOR ITEM 13**

Report this school's TEACHERS according to the time spent teaching at this school.

In addition to regular classroom teachers, be sure to include those who teach subjects such as art, music, physical education, and special education.

**Do NOT include:**

- Prekindergarten, postsecondary, or adult education;
- Student teachers, teacher aides, day care aides, and short-term substitute teachers;
- Counselors, library media specialists/librarians, speech therapists, social workers, and administrators UNLESS they also teach a regularly scheduled class at this school.

If this school has a teaching principal, be sure to include him/her in the appropriate time category.

**EXAMPLE**

The following is an example to illustrate how you should report teachers in item 13.

If this school has 11 full-time teachers for grades 1-12, 2 half-time teachers for grades 9-12, one teacher who teaches kindergarten 1/2 time and prekindergarten 1/2 time, a music teacher who teaches two days each week, and a teaching principal who teaches one 45-minute class each day, you would fill item 13 like this:

- None or 11 Full-time teachers
- None or \_\_\_\_\_ Teach at least  $\frac{3}{4}$  time but less than full time
- None or 3 Teach at least  $\frac{1}{2}$  time but less than  $\frac{3}{4}$  time
- None or 1 Teach at least  $\frac{1}{4}$  time but less than  $\frac{1}{2}$  time
- None or 1 Teach less than  $\frac{1}{4}$  time

define by hours -

16 TOTAL TEACHERS

Notice that the teacher who teaches kindergarten half time and prekindergarten half time is counted as a half-time teacher; the time he/she spends teaching prekindergarten is not counted in item 13.

The teaching principal is reported in "Teach less than 1/4 time"; the time he/she spends working as a principal is not included in item 13.

School Name \_\_\_\_\_  
 School I.D. No. \_\_\_\_\_

Special programs (e.g., before/after school child care; pre-school)	
---	--

**SECTION II: STUDENT CHARACTERISTICS**

A. Student enrollment as of _____	Enrollment	
	<del>Entire School</del>	<del>Grade Surveyed</del>
<i>Grade</i>		
Black/African-American		
American Indian or Alaskan Native		
Asian American		
Latino/Hispanic American		
White		
Other (please specify)		
Total	total	

B. Other student demographic data:	Entire School	Grade Surveyed
Percent free/reduced lunch		
No. students with Individualized Education Plans (IEP's)		
No. students who are Limited English Proficient/Non-English Proficient		
Average daily attendance rate for 1993-94		
Student turnover (Percent students lost due to transfer during the last school year--1992-93)		
No. in-grade retentions at close of 1992-93 school year		
No. suspensions/expulsions during last (1992-93) school year		

# of students not returned by  
 0% after Bar/Bat Mitzvah  
 after confirmation?

School Name \_\_\_\_\_  
 School I.D. No. \_\_\_\_\_

**SECTION III. STAFF CHARACTERISTICS**

P/T / Hos

A. Size of staff in each category	
Position	Number of full-time (or full-time equivalent) personnel
Assistant principals	
Secretaries/clerks	
Counselors	
Classroom teachers	
Curriculum specialists	
Remedial specialists	
Librarians/media specialists	
Psychologists	
Teaching aides	
Student teachers	
Volunteers	
Custodians/Maintenance	

Total

B. Other staff characteristics	
Percentage of <del>full-time</del> teaching staff who left at the end of the <del>1992-93</del> school year for reasons other than death or retirement	CIRCLE ONE: A. None B. 1-5% C. 6-10% D. 11-15% E. 15-20% F. More than 20%
Approximate average daily percentage of teacher absenteeism this school year (1993-94)	

Number

**SECTION IV: CURRICULUM AND INSTRUCTION**

Instructional organization for fifth grade	Check one: <input type="checkbox"/> Self-Contained <input type="checkbox"/> Departmentalized <input type="checkbox"/> Semi-Departmentalized <input checked="" type="checkbox"/> Multi-Age/Multi-grade (Other grades included with fifth)
What curricular options are available to fifth graders at your school beyond the standard curriculum prescribed for fifth graders by the state and/or district?	

Rebarer

7-12

Now consider the average instructional time in the upper ~~elementary~~ grades (grades 4 up to but not beyond grade 8). What percentage of instructional time, on the average, is now given to each subject in your school? Do you think the amount of time spent on each subject should be more, less or the same as it is now?

Use Barry's list

For each grade level.

		Less	The Same	More	
a. Art/Music/Dance	___%	___	___	___	51
b. <del>Math</del> Hebrew Speaking	___%	___	___	___	
c. <del>Reading/Language Arts</del> Prayer/Scripture	___%	___	___	___	
d. <del>Science</del> Torah	___%	___	___	___	
e. <del>Social Studies</del> Israel	___%	___	___	___	
f. Other Subjects	___%	___	___	___	74

END

TOTAL 100%  
 Jewish Philosophy  
 Hebrew - Reading  
 Holidays  
 Life Cycle Events  
 Mishna  
 Talmud (Course)  
 Jewish History  
 Holocaust

Bar/Bat Mitzvah Prep.

How much is taken in your school?

Are scholarships available?  
 Yes No

What % of student body receives scholarships?  
 Full \_\_\_%  
 Partial \_\_\_%

~~General~~  
Resources

What is the approximate amount of your religious education budget, including the Educator's salary and educational staff salaries? \$ \_\_\_\_\_

What resources does your institution have access to in your congregation or community?

- \_\_\_ B.J.E. or Central Agency
- \_\_\_ Jewish or Holocaust Museum(s)
- \_\_\_ Jewish college or Jewish Studies Department at local university
- \_\_\_ other (specify) National
- \_\_\_ Educators' Council
- \_\_\_ Jewish Family Services
- \_\_\_ Jewish library
- \_\_\_ local Jewish day school(s)
- \_\_\_ Teacher Resource Center
- \_\_\_ community teacher training
- \_\_\_ Jewish day or overnight camp(s)
- \_\_\_ Federator

Do we want Usage?

Do you have an Educator's discretionary fund?

Yes  (1)  
No  (2)

If yes please explain.

SECTION V: RESOURCES

A. What is your total anticipated <u>discretionary</u> revenue (i.e., funds that you and/or staff or site-based council decide how to spend) from the following sources for the current school year?	Amount
Regular district/state funds <u>budgeted funds</u>	\$
Fund raising (by school, PTO, etc.)	\$
Special grants ( <del>state, dist., foundation, etc.</del> )	\$
School-business partnership	\$
Other ( <del>indicate sources</del> )	\$
Total anticipated <del>discretionary</del> revenue	\$
Per pupil <del>discretionary</del> revenue	\$

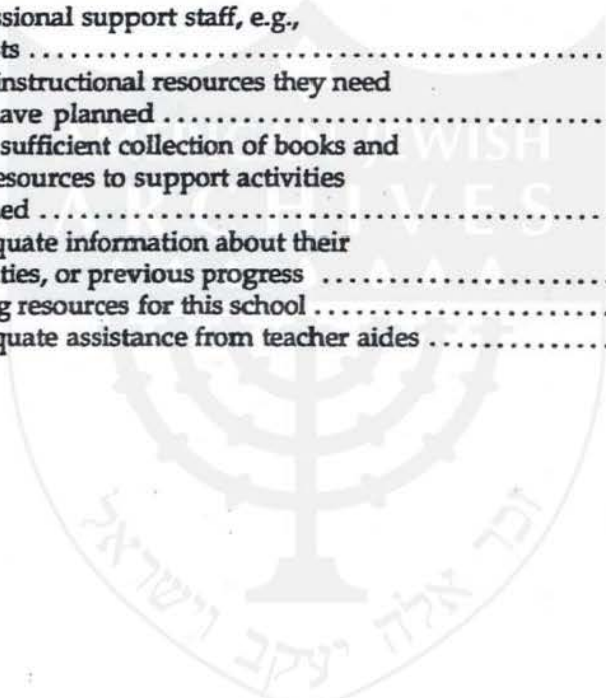
Federator  
of her?

B. On average, approximately how many HOURS of parent/community

**Instructional Resources and Facilities**

10. Please indicate the extent to which you agree with the following statements.

	Strongly Disagree	Disagree	Agree	Strongly Agree
1) This school has adequate facilities and resources .....	1	2	3	4
2) Teachers don't have all of the textbooks, workbooks, or other instructional materials they need .....	1	2	3	4
3) Our instructional materials are outdated or otherwise poor in quality .....	1	2	3	4
4) I cannot get adequate clerical help when needed .....	1	2	3	4
5) I work closely with social service organizations .....	1	2	3	4
6) There are too few professional support staff, e.g., counselors, specialists .....	1	2	3	4
7) Teachers cannot get the instructional resources they need for activities they have planned .....	1	2	3	4
8) The school library has a sufficient collection of books and other instructional resources to support activities teachers have planned .....	1	2	3	4
9) Teachers cannot get adequate information about their students' needs, abilities, or previous progress .....	1	2	3	4
10) I am effective at acquiring resources for this school .....	1	2	3	4
11) Teachers cannot get adequate assistance from teacher aides .....	1	2	3	4



*Ellen Golding  
Nesher School  
Study*

11

Some type of  
scale about  
adequacy?

## RESOURCES

Please enclose copies of your school's budget, a list of faculty with their teaching assignments, and salary schedule.

- \_\_\_ Size, number, and type of rooms and furnishings are sufficient to meet the needs of the educational program.
- \_\_\_ Rooms are available for special activities and programs, i.e., social hall, library, art, music.
- \_\_\_ Working space for clerical services is appropriate.
- \_\_\_ Equipment (typewriters, computers, photocopy equipment, filing cabinets for pupil and teacher records) is available and in good working condition.
- \_\_\_ Storage (supplies, books, audio-visual equipment) is sufficient.
- \_\_\_ The Educator's office is appropriate and private.
- \_\_\_ Facilities are clean, sanitary, adequate and up to state and local codes.
- \_\_\_ First Aid supplies are adequate and readily accessible.
- \_\_\_ An appropriate library is available to learners and teachers.
- \_\_\_ Textbooks, materials, audio-visuals, and other equipment reflect the best in current educational practice and are subject to periodic evaluation.
- \_\_\_ Materials and supplies, texts, instructional materials, and audio-visual equipment is accessible, available and in good repair.
- \_\_\_ A regular inventory of books and materials is maintained.
- \_\_\_ The <sup>educational level</sup> Educator prepares a budget that reflects the needs of the school, consistent with the fiscal reality of the congregation.
- \_\_\_ The faculty includes specialists in some or all of the following: art, music, dance, drama, library and media.
- \_\_\_ Teachers are compensated in accordance with a defined salary schedule which takes into account certification status, previous teaching service, and in-service educational growth with automatic annual increments up to a specified maximum.
- \_\_\_ Funds are provided for attendance of the Educator at area in-service meetings and at the annual NATE Conference, and if elected to the Board of Directors of NATE, for attendance at meetings.
- \_\_\_ Personnel whose principal income is derived from service to the school are provided with the following benefits, as recommended in the Guidelines for Educator-Congregational Relationships.
  1. Social Security.
  2. Retirement or pension plan.
  3. A program of health, hospitalization, and disability insurance.
  4. Unemployment insurance.
  5. Automobile expense.
  6. Adequate vacation schedule.



NATE

3. What is your position within the congregation/school?

- Director of Education (not ordained Rabbi)  (1)
- Director of Education, ordained Rabbi whose **primary** responsibility is to direct the religious school  (2)
- Congregational Rabbi with personal responsibility for directing the religious school as part of congregational duties  (3)
- Rabbi with congregational responsibilities primary (someone else directs the school)  (4) (please skip to question 35)

8. Who in your (congregation/institution) has responsibility for each of the following programs? (In each row, circle either 1 or 2, or write in the position of the person who has the responsibility, or the positions of those who share the responsibility.)

Program	I have responsibility	Someone else has responsibility (who?)	Shared responsibility (with whom?)	We do not have that program
Adult education?	1			2
Bar/Bat Mitzvah preparation?	1			2
Family education?	1			2
Havurot?	1			2
Preschool?	1			2
Summer day camps?	1			2
Youth group?	1			2

9. Does your job include regular attendance at board meetings or your congregation/institution?

- Yes  (1)
- No  (2)

10. Does the professional staff in your congregation/institution meet regularly, i.e., at least once a month?

- Yes  (1) (please answer 10A)
- No  (2)

If you answered YES to question 10:

A. Does your job require regular attendance at those meetings?

- Yes  (1)
- No  (2)

11. Do you do any regular teaching as part of your work?

- Yes  (1)
- No  (2)

What are the responsibilities of your education committee (or equivalent)?

School Name \_\_\_\_\_  
 School I.D. No. \_\_\_\_\_

Admissions

~~SECTION VII: MAGNET SCHOOLS ONLY~~

<p>A. Does your school have formal admissions criteria?</p>	<p>Yes — No —</p>
<p>B. How often is consideration given to the following items regarding your school's admission practices?</p> <p><i>If yes what are they admission criteria?</i></p> <p>a. Level of performance on standardized achievement or aptitude test</p> <p>b. Level of performance on written admission test</p> <p>c. Personal interview iwth parent/guardian</p> <p>d. Personal interview with student</p> <p>e. Recommendation of a former principal or teacher</p> <p>f. Recommendation from a non-family friend</p> <p>g. Strong academic record</p> <p>h. Audition or submission of portfolio</p> <p>i. Previous enrollment in another school or pre-school having a similar theme or emphasis</p>	<p>FILL IN THE BLANK AS APPROPRIATE FOR EACH ITEM:</p> <p>1=Always          2=Usually          3=Sometimes          4=Never</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p> <p>d. _____</p> <p>e. _____</p> <p>f. _____</p> <p>g. _____</p> <p>h. _____</p> <p>i. _____</p>
<p>C. How many students applied for admission to your school for the <del>1993-94</del> school year?</p>	
<p>D. How many students were accepted for admission to your school for the <del>1993-94</del> school year?</p>	
<p>E. How many students were accepted but were placed on a waiting list pending an opening?</p>	
<p>F. How many students in C above actually enrolled at the beginning of the school year?</p>	
<p>G. Does your school have a policy requiring students to maintain a minimum grade point average in order to remain enrolled?</p>	

Reply-To: <dsikkink@nd.edu>  
From: "David Sikkink" <dsikkink@nd.edu>  
To: "Adam Gamoran" <gamoran@ssc.wisc.edu>  
Subject: religious authority  
Date: Tue, 7 Nov 2000 16:47:30 -0500  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)  
Importance: Normal  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.3018.1300

Adam:

I very much enjoyed the chance to learn from you this past weekend. I hope to take into account the issues you raised in my next version of the paper.

I had a thought about your work on Jewish identity: one of the dimensions that seems important among Protestants is how respondents view the source of religious authority. (This connects to some of Bellah's work on expressive individualism.) Essentially, we find a divide even among conservative Protestants on the extent that they see religious authority as external to the self or as an "expression" of the self. We ask a question that tries to get at whether they see religious authority as grounded in the Bible, Church, human reason, or their personal walk with God (a matter of the "heart"). I wonder if this has any application to Jewish identities. For what it is worth....

Thanks again for coming to the conference.

David



Date: Thu, 31 Aug 2000 10:12:10 -0400  
From: David Kaplan <dkaplan@UDel.Edu>  
X-Mailer: Mozilla 4.7 [en] (Win98; U)  
X-Accept-Language: en  
To: "Gamoran, Adam" <gamoran@ssc.wisc.edu>,  
Barbara Schneider <schneidr@norcmail.uchicago.edu>,  
Gail Dorph <gzdorph@mandelny.org>,  
GOLDRIEB <GOLDRIEB@ctrvax.Vanderbilt.Edu>,  
Bethamie Horowitz <bethamie@ibm.net>, l-waite <l-waite@uchicago.edu>,  
r-stolzenberg <r-stolzenberg@uchicago.edu>,  
bholtz <bholtz@mandelny.org>, Jen Hanis <jhanis@midway.uchicago.edu>,  
"[unknown]" <rgoodman@juf.org>, "[unknown]" <pfriedma@juf.org>  
Subject: Comments on Student and Teacher Survey

Greetings friends,

I have some comments on the Student and Teacher Surveys.

Jewish Survey.

This looks fine. Really no issues. I am still curious for my own understanding why Farsi is included in languages spoken at home. Is this specific to the Chicago Jewish Community?

Teacher Survey.

Page 1. I don't see a spot for the teacher ID. I also think that the student and teacher ID should be linkable. Might as well have an ID system in place now.

Page 2, item # 2. Are there other reasons why a teacher would work in more than one school that would be important for us to know?

Page 6, item # 15. Letter 'g'. Do you mean "Reputation" of Principal, Rabbi, or professional staff?

Page 9, item # 27. Could we be confusing the name of the class with the topic. That is, for a given class (e.g. Jewish History), one might know certain topics better than others. I'm not sure what question # 27 is after.

Page 12, item # 30. Here there is a sudden change to a nine point scale. I'm not sure that the teachers can use such a refined scale in a way that would allow important discriminations to be made.

Page 15, item # 33. Are these statements mutually exclusive? If not, then perhaps the item could be worded differently with different response options.

Page 23, item #50. Now we have a five point scale with a mid-point. There is no statistical problem, in principle, with different scales having different scale points. The issue for me is the ability of the respondent to make the kinds of discriminations that are necessary for the scale to yield useful information. Moreover, it seems that either we should have a mid-point available on all relevant scales, or not.

Hope this helps,

All the best,

David

--

=====

David Kaplan	Voice:	302-831-8696
Professor of Education	Fax:	302-831-4445
School of Education	email	<a href="mailto:dkaplan@udel.edu">mailto:dkaplan@udel.edu</a>
University of Delaware	Homepage:	<a href="http://www.udel.edu/dkaplan">http://www.udel.edu/dkaplan</a>

From: "Goldring, Ellen B" <ellen.b.goldring@vanderbilt.edu>  
To: Jen Hanis <jhanis@midway.uchicago.edu>  
Cc: gzdorph@mandelny.org, pfriedma@juf.org, gamoran@ssc.wisc.edu,  
ellen.goldring@vanderbilt.edu, rgoodman@juf.org,  
baholtz@compuserve.com, bethamie@ibm.net, dkaplan@udel.edu,  
r-stolzenberg@uchicago.edu, l-waite@uchicago.edu, wrubin@cfje.org,  
schneidr@norcmail.uchicago.edu  
Subject: Re: Draft of Head of School Survey  
Date: Mon, 11 Sep 2000 11:17:56 -0500 (Central Daylight Time)  
Priority: NORMAL  
X-Mailer: Simeon for Win32 Version 4.1.5 Build (43)  
X-Authentication: none

Hi,

Here are some comments on the Head Survey (it may be helpful to review this a second time with the interview protocol to make sure we have covered all the domains/topics we want).

Q 1: Is community day school the correct term or perhaps independent day school? Does community day school mean that you are affiliated with the community day school movement? ((see Q. number 3)?

Q 4: change were to ARE

Q 7a delete 'a'

Q 8-11: I'm wondering if we need a skip pattern for Q 8-11--do they really apply to Supplementary Schools?

WE NEED TO RENUMBER THE QUESTIONS THROUGHOUT RATHER THAN RESTART AT 1 AT EACH SECTION.

#### SECTION II

Q 1: delete the Educator's Salary and include ALL Educational staff and faculty salaries

Q 3 Delete parentheses and all words in them.

#### SECTION III:

Q1 delete "report only for the grade range shown on the front page"

Q 6 Add for teachers--what is the annual salary range for teachers in your school

Q 7 change staff to faculty

#### Section IV

Q 1 What are we asking here, if the head has used these resources or if the teachers use these resources? Now there is a mismatch--If we want to know about the head, than change teachers to educators and leave the rest. (we ask the teachers this same question).

#### Section V

Are Q 3, 4, 5, relevant to sup school --do we need skip pattern here?

Q 4 Add-- Help in Hebrew

Q 5- I would delete this

Q 7 What does on site mean?

Q 8 change the program to community service program

Section V

Q1 this is only for day schools

I don't think there is enough break down emphasis on the Jewish curriculum here--we lump all Judaic into one line which does not tell us much. What are we trying to ask here...

perhaps one grid for general subjects (if we want it-but I'm not sure we do ) and another grid for Judaic subjects maybe we can use list from teachers questionnaire?

Q 2 day school only

Q 3 Can supp answer this?

Section VIII (the first VIII) HEAD BACKGROUND

Q 4-- we should look at this list vis a vis parent survey and teacher survey

SECTION VIII (TRAINING)

Q 3 Do we want to ask about the amount of time the program lasted (this is in SASS).

So next to each there are three boxes to check

8 hours or less, 9-23 hours, or more than 32 hours

I suggest we modify the scale (do want to ask the amount of time for teachers as well)

I suggest four hours or less, 5-9, 10-30, more than 30.

A few areas not covered that we may want to add:

1) Do we want to have the head do a map of the curricula (like the teachers) in terms of what is offered in the school for which grade for how many hours? Or we could just ask the head to give us a school master schedule when we do the interview, this would be a lot easier.

2) I would like to ask something about teacher turnover--perhaps

How many teachers did not return to the school from the 1999 to the 2000 school year (not because of death or retirement)? This should be in section III

3) I would also like to ask about hiring in section III.

There is a question in SASS as follows:

How difficult or easy was it to fill the teaching vacancies for this school year in each of the following fields:

Hebrew

Judaic Studies

Other

(I'm not sure if we want to break it down more than that) and the scale is No vacancy in that field, easy, somewhat difficult, very difficult, could not fill the vacancy

4) Which of the following criteria are used in considering applicants for teaching positions in this school? (The scale for each in SASS is not used, used but not required, required)

Certification  
College Major or minor in field to be taught  
Religious practice or affiliation  
Personal characteristics  
Prior teaching experience

(I'm not sure this is the list but it gives you an idea).

This can also go in Section III.

Ellen

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



for ND paper

10/16/00: Jesse's notes.

10<sup>th</sup> gr

10th - cos - t comes  
Jesse's notes  
- adobe searching for identity  
- assimilat us T ident  
Duck - assimilat us gr identity  
use Ortho sible to explore

Note on notation: "R" is for ritual, "F" is for faith, and "C" is for culture. Not all notes were 100% R, F, or C. See notes in the margin where applicable.

Page no.	R/F/C	Core topic of discussion
7	R	school dressing code upholds modesty
8	R/C	school codes vs. laws individuals uphold
8	F-ish	does being Jewish make you moral?
13	C	equal level of religiousness -> community
16	R/C	"
16	R	important to sustain child's Jewishness
18	C	community in celebrating holidays
19	C	community in celebrating Isr. Independence
21	C	community at school
23	C	community on the Shabbaton
24	C	"
25	R	On spending Shabbat with one's family
25	C	Identifying with Judaism, & not religious
26	C/F	commitment to community, reading Torah
27	R	See parents on Shabbat
27	C/R	not marrying out
28	F	On believing in God
29	F	God's plan for us
29	F	God's relation to us
30	F/anti-R	Disagree with how God is taught at I.C.
31	F	what God wants for us
31	F	Judaism allows FmStd3 to believe in God
32	F	Believing in miracles
35	C	Jews who aren't kosher are still Jewish
36	R	keeping Shabbat
38	R	assisting people sitting shiva
47	anti-F	saying faith not related to Jewish school



10/16/00: Jesse's notes.

**Adam Index**

12<sup>th</sup> 97

Note on notation: "R" is for ritual, "F" is for faith, and "C" is for culture. Not all notes were 100% R, F, or C. See notes in the margin where applicable.

<u>Page no.</u>	<u>R/F/C</u>	<u>Core topic of discussion</u>
3	all	Jason outlines R/F/C of spirituality
4	C	secular life in Jewish culture
4	R/C	Jewish edu in Jewish life
9	R/C	influences in pursuing Jewish edu
14	C	Israeli dancing -> community
22	anti-R	Miriam against going to Israel
22	all	Alisha notes R/C distinction
23	F	following torah=moral
23	R	following torah a responsibility
24	C/F	Alisha is anti-R, believes in God
27	F	A 'good person' needn't be a Jew
28	F	Spirituality without external influences
31	anti-R	Skipping shomer shabbas to fit in
32	R	Against 'sacrificing religion'
39	C/anti-R	Uncomfortable with keeping Shabbat
42	C/anti-R	Breaking Shabbat to be with friends
50	R/F	To be a torah-abider, moral person
53	R/F	To raise a torah-abiding family
55	R/F	Interviewees kids to go to Jewish school
55	C	Love over marrying Jewish for Alisha

X-Sender: jhanis@nsit-popmail.uchicago.edu  
X-Mailer: QUALCOMM Windows Eudora Pro Version 4.0.1  
Date: Tue, 31 Oct 2000 16:51:51 -0600  
To: Adam Gamoran <gamoran@ssc.wisc.edu>  
From: Jen Hanis <jhanis@midway.uchicago.edu>  
Subject: Questions about making changes to surveys...

Adam, Some general questions. I am a bit confused about the changes I should be making on the Teacher Survey and the Head of School Survey.

Teacher Survey -- The "marked up" copy of the Teacher survey that I have from Barbara (from the meeting I assume) indicates that I should take from the Parent Survey the "Religious Background" section, the "Jewish Religious Practice of the Household" section, and the "Religion and Spirituality" section and add them into the Teacher Survey. That's pretty much the only thing it says to do on it.

Head of School Survey -- There are many small post it notes on the pages. Some of them are about the crowded formatting, which I can easily remedy. Some are asking that questions be moved or changed slightly - which is also pretty easy. But I want to be sure that I should make all of these changes before doing them -- or should I wait until I get a final summary from you?

Do we want the same "Rel. Background," "Jwsh Rel. Practice of Household," and "Rel. & Spirituality" sections added to this one as well? - to keep the adult surveys consistent?

Here are the names I have as the "final editors" of each of the surveys. Please let me know if this is incorrect:

Bethamie - Parent Survey  
Ellen - Head of School Survey  
Rafe - Student Survey  
Gail - Teacher Survey

Sorry to throw so many questions at you. I just don't want to proceed until I am sure about what I should be doing.

Thanks a lot,  
Jen

At 04:21 PM 10/31/00 -0600, you wrote:

>Ok.

>

>Jen, please hold off for the moment, I guess we are not done.

>

>Roberta, the formatting of your proposal is garbled so I'm not sure what you were suggesting. Can you send it as an attachment, or format it in a more compact way without any tabs so it doesn't get messed up.

>

>I recognize that my proposal (which follows the SASS design but with our subject categories) allows overlap. E.g., if you took one three-hour

>workshop that had both Jewish and pedagogic content, it would be counted in  
>two places. So from this question we could get a sense of how much time  
>people are devoting to different topics, but could not count the total  
>amount of time.

>

>I think what we want here is a trial run at something that can be used with  
>a larger sample. If it's possible to avoid an open-ended question that  
>would be better, but it may not be possible.

>

>Please send your suggestion again.

>

>Adam

>

Jennifer Hanis  
RA for Barbara Schneider  
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Ph: 773-256-6332  
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