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SURVEY OF EXCELLENT SCHOOLS

F- JFSA
Summer '89

Introductory Statement

The Jewish Federation of Greater Los Angeles has established a Commission on the Jewish Future which is interested in exploring models of effective Jewish education. I am contacting you on behalf of the Commission because your school has been identified as one of a number of excellent Jewish schools in the continental United States.

With your permission, I would like to ask you several questions about your school which should take about 30 minutes of your time.

Protocol of Questions

1. What is your school's enrollment?
2. Which days and times-of-day is your school in session?
 - 2A. (If school is a day school) How many weekly hours of instruction are dedicated to Judaic studies? To General studies?
 - 2B. When are Judaic studies scheduled (days/times).
 - 2C. When are General studies scheduled (days/times).
3. How many teachers are employed by your school?
 - 3A. How many are full-time?
 - 3B. How many are part-time?

If school is a day school...

 - 3C. How many are Judaic studies teachers?
 - 3D. How many Jewish studies teachers teach full-time?
 - 3E. How many Jewish studies teachers teach part-time?
 - 3F. How many General studies teachers?
 - 3G. How many General studies teachers teach full-time?
 - 3H. How many General studies teachers teach part-time?
4. How many administrators are employed by your school?
 - 4A. What are their titles?
(If functions cannot be readily inferred from titles, ask interviewee to describe functions.)

5. Compared to other similar schools in your area, would you say that your faculty salaries are:
 - A. Significantly higher than...
 - B. Somewhat higher than...
 - C. About the same as
 - D. Somewhat lower than...
 - E. Significantly lower than...

6. Is there anything unique about your school's physical plant which contributes to the quality of your educational program?

7. Is your school operated under the auspices of a synagogue or congregation?

8. What is your school's tuition?

9. On what sources of revenue, other than student tuition, does your school rely?

10. Approximately what percentage of your student population receive scholarships?
 - 10A. Of these, approximately what percentage receive scholarships exceeding one-third of the total tuition?

11. Does your school have a library?
 - 11A. Does your school employ one or more librarians? (specify full-time/part-time employment) (23B)
 - 11C. How does the library program interface with the school's educational program?
 - 11D. To what degree are audio-visual materials utilized?

12. Your school is regarded as a highly effective Jewish school. In your opinion, which factors most significantly account for your school's effectiveness?

13. Does your school have a written statement of philosophy?
 - 13a. (If answer to "2." is "yes").. Does the statement of philosophy contain information about the school's educational goals and objectives?

(Interviewee will be asked to furnish copies of the above, should they exist.)

14. Does your school follow a graded curriculum?

15. Please think of the nearest _____ (ideology) _____ (school type) school.

Would you say that patterns of religious belief and practice among member-families in your school are:

- A. Significantly more homogenous than....
 - B. Somewhat more homogenous than....
 - C. About the same as...
 - D. Somewhat less...
 - E. Significantly less...
16. With regard to factors such as income, occupational status and levels of formal education, would you say that the parent population of your school is:
- A. Very homogenous
 - B. Somewhat homogenous
 - C. Not sure
 - D. Somewhat heterogenous
 - E. Very heterogenous
17. With regard to patterns of religious belief and practice, would you say that the parent population of your school is:
- A. Very homogenous
 - B. Somewhat homogenous
 - C. Not sure
 - D. Somewhat heterogenous
 - E. Very heterogenous
18. Would you say that patterns of religious belief and practice reflected by your school's curriculum and activities:
- A. Is very similar to the private beliefs and practices of member families.
 - B. Is somewhat similar to the private beliefs and practices of member families.
 - C. Not sure.
 - D. Is somewhat dissimilar to the private beliefs and practices of member families.
 - E. Is very dissimilar to the private beliefs and practices of member families.
19. Could you please provide examples of opportunities for parental involvement offered by your school?

(Interviewer will ask for further elucidation of innovative/promising practices)

20. How do you know how well your students are doing? (How is student progress evaluated?)
21. How do you know how well your teachers are doing? (How is teacher performance evaluated?)
22. Which factors make it easiest for you to recruit the best teachers and which factors make it most difficult?
23. Are opportunities for professional growth available to your faculty?
 - 23A. (If "yes") What are the most powerful inducements for teacher participation in such professional growth programs/activities?
 - 23B. In your opinion, which professional growth programs/activities are most likely to enhance teacher effectiveness?
24. On the basis of your experience, to what extent does participation in a formal teacher-education program conducted under the auspices of a Jewish institution of higher learning contribute to teacher effectiveness?
 - A. Contributes greatly
 - B. Contributes somewhat
 - C. Not sure
 - D. Contributes little
 - E. Doesn't contribute
 - 24A. In your experience, have any particular programs of this nature consistently produced entry-level teachers of high quality? If so, specify.
25. If a person who was previously unfamiliar with your school were to visit your campus, what would he/she be most likely to notice or to feel with respect to your school's "climate?"
26. Could you please give examples of educational programs or activities provided by your school which are not likely to be provided by other similar schools?
27. Which pupil recruitment practices/activities have been found to be particularly effective for your school?
28. Does your school provide any nonformal educational programs/activities which, in your opinion, significantly impact the effectiveness of your formal educational program? (If yes, specify.)

29. Are there particular summer programs (e.g. Jewish camps, Centers' programs, etc.) which, to the best of your knowledge, are attended by substantial numbers of students in your school?
30. Are there any extra-curricular activities of a Jewish nature which, to the best of your knowledge, are attended by substantial numbers of students in your school?
31. Are there any other factors which, in your opinion, are strongly associated with your school's effectiveness which you would care to describe?
 - 31A. Which of these factors would you particularly recommend for adoption by other schools?
32. If you were asked to present a "wish list" for the further enhancement of your school, what would you wish for?
33. To the best of your knowledge, what percentage of your school's graduates continue their Jewish education in a program of formal Jewish study?
 - 33A. What are the most frequently chosen continuation programs?



The Coalition for the Advancement of Jewish Education

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November 5, 1991
28 Cheshvan 5752

Dr. Barry Holtz
Melton Research Center for Jewish Education
The Jewish Theological Seminary of America
3080 Broadway
New York, NY 10027

Dear Barry:

You may remember that, in 1989 at the CAJE Conference in Seattle, we organized an evening to focus on the work of the Commission. After some remarks from Mort Mandel, Sara Lee and Josh Elkin, the assembled participants broke up into separate job-alike groups to discuss some common issues. At the conclusion of the evening, the recorders came together to report on their deliberations.

CAJE has chosen to share the record of those discussions with the larger Jewish community through a publication entitled Reflections on Practice. Copies have been shared with all CAJE members as well as with leaders of several Jewish organizations.

In a recent meeting with Shulamith Elster, she suggested that I share a copy with you. It was her feeling that it is a document that you will find interesting in your work. I am pleased to respond to her suggestion.

Also enclosed is a CAJE Mission Statement and a membership brochure. We would welcome your partnership with us.

B'shalom,

Eliot G. Spack
Executive Director

enc.

ללמוד וללמד

ללמוד וללמד

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COALITION FOR THE ADVANCEMENT OF JEWISH EDUCATION CAJE MISSION STATEMENT

The Coalition for the Advancement of Jewish Education (CAJE) is a North American Jewish educators' organization, committed to bringing together classroom teachers, rabbis, principals, cantors, youth workers, informal educators, academics, camp personnel, storytellers, writers, publishers, communal professionals, consultants, lay leaders, parents, and students . . . all those engaged in transmitting the Jewish heritage.

CAJE is unique:

- The Coalition brings together individuals who work at all levels of Jewish education.
- The Coalition brings together Jews of every segment of K'lal Yisrael.
- The annual CAJE Conference draws members together to study, share, discuss, argue, dream, and create the best possible Jewish educations.
- Jewish teachers comprise the core of the Coalition.

CAJE is a movement:

Thousands of Jewish educators participate in CAJE . . . and hundreds of thousands of Jews reap the benefits. CAJE members share common goals:

- Advancing Jewish learning,
- Advancing Jewish teaching,
- Exploring Jewish educational alternatives,
- Contributing and sharing resources,
- Uniting K'lal Yisrael, and
- Creating the best possible Jewish futures through education.

CAJE is a catalyst:

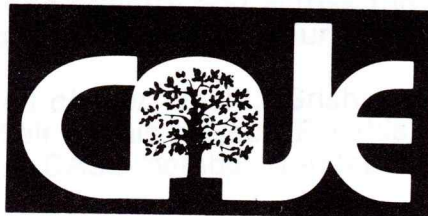
- Forming a chevra — a network of relationships that nurture and enrich — a support system that tells Jewish teachers, "You are not alone." "Your work is important."
- Fostering dialogue within our diverse community.
- Creating, gathering and sharing alternative models, methods and solutions to the concerns of Jewish education.
- Inspiring members to increase their own Jewish learning.
- Inviting others to join in transmitting the Jewish heritage.

CAJE works:

- Sponsoring the annual Conference on Alternatives in Jewish Education.
- Providing access to human and educational resources that respond to educational concerns.
- Serving as an advocate for the dignity, status and appropriate compensation of Jewish educators, teachers and transmitters of the Jewish heritage.
- Advocating the value and urgency of Jewish education on the Jewish communal agenda.
- Responding with flexibility to both the ongoing and the changing educational needs of the Jewish community.
- Encouraging others to choose Jewish education as a profession.
- Celebrating Jewish teaching and Jewish learning.

**REFLECTIONS ON PRACTICE:
The State of Jewish Teaching**

*"when it comes to the point
where it will be a good Shiddakh
to marry someone in Jewish education"*



Coalition for the Advancement of Jewish Education

261 W. 35th St., Fl. 12A

New York, NY 10001

Joel Lurie Grishaver

Study Director

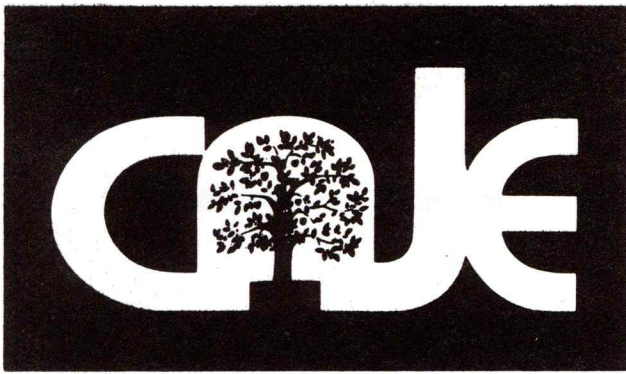
August 1991

This study is dedicated to
Joel Starin z"l
a visionary lay person and a long time member of CAJE

In many different ways,
Joel made all of this work possible.

“And they who turn the many to righteousness
shall shine like the brightness in the firmament.”

Daniel 12:3



The Coalition for the Advancement of Jewish Education

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INTRODUCTION

Most of the publications which CAJE prepares and distributes to members are aimed at improving the quality of instruction which practitioners provide: To help you do what you do better. REFLECTIONS ON PRACTICE: THE STATE OF JEWISH TEACHING is presented in this spirit, as well. We believe that the information in this document will help you become a better educator, a better-informed member of the Jewish community, a better equipped advocate on behalf of Jewish teaching and learning.

For those who attended CAJE 14 in Seattle, REFLECTIONS ON PRACTICE is a summary and closure of some of the significant deliberation which took place. For members of the Jewish community at large, the statements in this booklet are an important measure of the state of Jewish education as seen from within; it tells it like it is and as it should be, in the resonating tones of people who work in a variety of tasks all associated with Jewish education. For all CAJE members, this is a way of having our teaching radiate out from our classrooms instead of being directed inward alone.

The data and observations in this study should be shared with the lay and professional people with whom you come into contact. While you may not wish to sit and study the document with them, it certainly contains reflections from your colleagues - across the country and across the profession - which can support the work you do. Look carefully, your reflection is probably here, too.

Our long-time and devoted *chaver*, Joel L. Grishaver, has given his customary insight, stimulation and flair to this project. For this, as for so many other projects in the past, every CAJE member is indebted to him.

A number of years ago, a learned teacher used the metaphor of Noah's Ark to describe the lot of the educator...floating aimlessly, no particular destination, no one to talk to except a boat full of *chayes*...This record of discussion and debate is an antidote to that metaphor, as is CAJE itself. We hope that this report will be a source of personal empowerment for you.

Richard Wagner
CAJE Publications Chair

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Reflections on Practice: The State of Jewish Teaching

A CAJE Study

Joel Lurie Grishaver
Study Director

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Abstract

In response to a request by Mr. Morton Mandel, Chair of the Commission on Jewish Education in North America, the 14th Conference on Alternatives in Jewish Education dedicated an evening of its 1989 Seattle event to a program entitled "Five Years from Now, What Will It Be Like to Be a Jewish Teacher?" The program both exposed CAJE members to the work of the Commission and allowed CAJE to conduct some important surveying of the make-up, attitudes, and expressed needs of the CAJE community. This paper is based on the material collected that evening.

Participants at the CAJE Conference filled out a pre-questionnaire upon arrival and a second questionnaire upon entry into their "job-alike" groups. They then participated in discussions that focused on the issues of recruitment, training/education, and retention in their specific arenas of Jewish education. Participant observers recorded their observations which were shared in a debriefing session following the evening program and were later transcribed into more complete reports.

Prologue

1

From its prehistory, from the time of the very conversations by which it was conceived, CAJE has been caught between two conflicting self-images. Many founding leaders saw CAJE as a “political” entity, a movement that could empower Jewish teachers (defined in the broadest contexts) to gain respect, adequate compensation, appropriate benefits, and enhanced success at transmitting the Jewish tradition. At the same time, other CAJE leaders and perhaps the majority of its membership saw CAJE as a gathering, a conference, a community, and a network. For them, CAJE was a series of opportunities and relationships that the individual Jewish teacher (again, defined in the broadest contexts) could use to find support and to grow in both personal and professional ways. As is always the case, reality is somewhere in between.

Early CAJE Conferences were marked with a political flavor. Plenary sessions and the passing of policy resolutions were an important part of the program. In its earliest years, CAJE rhetoric was often that of “liberation movements,” and in fact for that early leadership, the use of that rhetoric was intentional and self-conscious. As the years went on and the influence of the 1960s wore off, and as the CAJE membership transcended the collegiate Jewish organizations that gave it birth, the “political” edge was worn down and was transferred from public plenaries to a board process. No conspiracy was involved, but rather a simple insight. Sessions that attempted to discuss and influence the status of Jewish teachers were poorly attended. The depoliticization of CAJE was a programmatic rather than a policy decision in many ways. It was something the “grass-roots” membership of CAJE had determined through their participation and non-participation in conference sessions.

The debated vision of CAJE as “movement” or as “gathering” continues. It is argued on strategic, ideological, and proprietary levels. The inability of the CAJE leadership to interest the majority of membership in such issues and discussions teaches us something about the professions of transmitting the Jewish tradition. We know a lot about the experience of Jewish teaching. We know that in most cases it is lonely, frustrating, and poorly compensated. We also know that this angst is punctuated with the tangible rewards of “making a difference” in the lives of our students and clients, and with the spiritual fulfillment involved in actively living one’s

vision of the Jewish tradition. These are individual responses to being a Jewish teacher. The response of the community of CAJE members to sessions that try to improve the lot of Jewish teachers reveals another aspect.

2

Periodically, the CAJE Conference has attempted to reassert the "political" agenda of CAJE in the Conference design. Consistently the attendance at, and the reviews of, such sessions have been poor. Echoing the favorite expression of a number of our students, many CAJE participants have dubbed them "boring," choosing where possible to opt instead for sessions that enhance their Judaic knowledge, or their pedagogic skills. Or else they simply socialize with their friends and colleagues. In many ways this proclamation of boredom is a passive expression of frustration. It is a statement of lack of faith that any effort can influence significantly or improve the overall state of Jewish teaching. As many previous generations of Jews have done, in a non-organized and unofficial way, the CAJE membership as a group has chosen to turn inward. When the universe of Jewish education seems to be immutable, they try to change their own inner nature, and to improve the quality of their own classrooms. In many ways, this Jewish educational microcosm parallels popular understandings of the rise of Jewish mystical movements; when the outer world seems to be impossible to change, when it seems to be nothing but a universe of immutable pain, Jews turn inward, believing that in changing the self, the outer world is ultimately influenced. Collectively but informally, the CAJE membership has voiced its disbelief that Jewish teachers will ever be more valued, better treated, or better compensated.

During the 1989 CAJE Conference in Seattle, the "political" agenda was again placed on the program and CAJE members were again challenged to confront the problems that hinder their success and to envision the best possible conditions for serving as transmitters of the Jewish tradition. It was an ironic evening, because rather than arising from the CAJE membership's commitment to improving the lot of the Jewish teacher, the idea of the Commission emerged as a by-product of the initiative of a group of influential lay leaders -- the very constituency who are often dubbed "the enemy" by Jewish teachers.

3

In the late 1980s a new response to the needs of Jewish education began to penetrate the upper levels of the lay Jewish community. As a result of these

perceptions, Morton Mandel brought a powerful group of philanthropists, communal leaders, and educational professionals to examine the state of Jewish education and to look at directions for significant change. Under the auspices of the Mandel Associated Foundations, the Jewish Welfare Board (JWB), Jewish Education Service of North America (JESNA) and the Council of Jewish Federations (CJF), the Commission on Jewish Education in North America began its deliberations. For many, the potential commitment of significant amounts of new funding, a new public sense of importance, and the possibility of Jewish education's emergence as a real priority, gave a renewed sense of a positive, brighter future for both the process of transmitting the Jewish tradition, and for those who work at transmitting it. Early in its deliberations the Commission concluded that the number one priority of the North American Jewish community's efforts to enhance the success of our Jewish educational systems must be a focus on those who transmit the Jewish tradition--the very constituency CAJE sees as its membership.

In the summer of 1989, Mr. Mandel, as chair of the Commission, felt that it was critical to come to CAJE, the meeting place of those who labor on behalf of the Jewish tradition, and share with us the aspirations of the Commission. CAJE was specifically chosen to be the first stop on his "World Tour" to share the Commission's message. The Seattle Conference Mazkirut was honored by that opportunity, but at the same time felt that the CAJE community, the workers in the day-to-day efforts to assure positive Jewish futures, had much to offer the Commission as well. To that end, one evening of the 1989 CAJE Conference was devoted to looking at the future of the profession of Jewish teaching, and making suggestions as to what the Commission could do for Jewish teachers. As this document will show, the CAJE membership as a whole did not enthusiastically embrace either that evening's program or the Commission's work. As with previous CAJE "political" programs, the majority of the Conference attendees chose to be elsewhere, while those who did attend were often skeptical that anything would come from their deliberations. There was some anger expressed, a painful reflection of the fear of raising false hopes.

4

The irony of that Conference evening in Seattle and the research process that surrounded it, is that far more than generating suggestions for the future and visions of what might be, the evening and the dialogues that followed it evolved into an examination of who we've become and what we've come to believe about the

potential of the jobs we do. The evening became a sharing of feelings and experiences more than a collation of programmatic suggestions. It became a focal point for anger, frustration, and disappointment; but also, not so surprisingly, for wonderful seeds of dignity, courage, and a realistic sense of hope informed by years of long, hard, and not always successful work. In many ways, this report follows that experience. While it speaks to give form to CAJE's vision of what should be done to strengthen and empower the transmission of Jewish tradition, it is also a study of the state of the faith of the CAJE community in what we do.

While the data collected in this study teaches much about the professions of transmitting the Jewish tradition, one lesson is overwhelmingly clear: in order to involve the teachers, principals, center workers, youth workers, central agency staff, early childhood educators, and others in the transformation of Jewish educational professions, we must restore their faith that things can indeed change. For the Commission on Jewish Education, CAJE, or any local federation process to succeed in improving Jewish education through staff development, a way must be found to involve their existing staffs actively in ways that will make a difference. Otherwise, Jewish teachers will continue to focus almost exclusively on those items that directly benefit their classroom process sharing them annually at a gathering called CAJE.

The Goals of This Study

The Commission on Jewish Education in North America is the organized Jewish community's attempt to reconsider Jewish education and renew its significance in the communal agenda. It is a process that is being echoed in many individual communities as local lay leaders also involve themselves in the issues of Jewish education. The Commission on Jewish Education in North America was essentially made up of those lay Jews whose private foundations have the potential to provide significant funds that can shift the future of the Jewish educational process. These major Jewish philanthropists were joined by prominent upper level Jewish professionals and a handful of "line" educational leaders. For the purposes of the Commission, this make-up assured in advance the influence and probable actualization of their work. The prominence of the commissioners assured that the report would be considered very seriously. And, not unimportantly, those with the greatest potential to fund the Commission's recommendations were directly involved in the making of those recommendations. All of this was done with the guidance of top academic educational and communal professionals, both Jewish and secular. The make-up of the Commission caused the CAJE participants some concern.

For the CAJE community, which is a collection of "front-line" workers who daily engage in the work of transmitting the Jewish heritage, the "elite" make-up of the Commission, while pragmatically reasonable, was problematic on two levels. First, while respecting the commitment and seriousness of the commissioners, CAJE members feared that their own story would not be told in enough detail and that their individual needs would not be considered. If Jewish education was to be renewed through a dramatic reconsideration then that investigation and rethinking should begin in the pre-school sandboxes, the elementary classrooms, the camp cabins, the youth group circles, the adult education meetings - all the places where Jewish education really takes place.

Second, CAJE members viewed representation on the Commission as an issue of status. If, as the Commission claimed, issues of personnel were to be considered the top priority, then as "key stake holders in the process," early childhood workers, classroom teachers, youth group staff, etc., should be involved directly as decision makers and not just as witnesses in the decision-making process. The very make-up of the Commission itself was seen as a statement that the role of the Jewish teacher

(defined in its broadest context) is of a lower status than that of the commissioners who were invited and involved.

This study was undertaken by the Mazkirut of the 1989 CAJE Conference to respond to these two concerns. It was charged with two major tasks:

1. Collecting from CAJE members those programs, innovations, and policy changes that most directly impact on the success of their work and that might make the greatest differences in recruiting, empowering, and retaining future Jewish educational professionals.

2. Giving voice to the experience of those who labor in behalf of the Jewish future. As communities judge the success and failure of their previous commitments to Jewish learning, and as they set their new vision of how the Jewish heritage will be transmitted, it is critical that the voices of those who will bear ultimate responsibility for that transmission -- those who will guide the making of the shoebox Sukkot, teach the difference between dalet and resh, apply the Talmud's discussion of gossip to hurtful things said on the playground, rehearse the Torah blessings, be there when doubting questions about God are asked, and engage in the myriad other relationships and tasks that will insure the Jewish future -- be heard and carefully considered.

In the course of collecting data for these two concerns, we discovered that we had explored a third arena as well.

3. CAJE is a unique laboratory. It is the only setting where all of the participants in the process of Jewish learning are present. CAJE has participation from every level, form, and flavor of Jewish education and from every kind of participant in each of those settings. Therefore, this evening of collective reflection also taught us something about our Coalition. In particular, we learned about the unique experiences involved in working in each distinct area of the Jewish educational process.

The Study Process

This study was initiated by the Mazkirut of the 1989 CAJE Conference in response to the request by Morton Mandel to address the Conference body. It was felt that CAJE needed a vehicle to respond to Mr. Mandel's presentation and address in its own way the questions being considered by the Commission.

A planning committee of Sara Lee (who is both a CAJE member and a Commissioner), Stuart Kelman, Joel Lurie Grishaver, and Joel Starin (all of whom served in CAJE leadership roles) was assembled. This group designed the evening of August 15, 1989, both as a program and as a research effort.

As CAJE members arrived at the conference, an effort was made to have them fill out a questionnaire (Appendix A) that identified their primary role in Jewish education. These initial questionnaires allowed us to plan the "job-alike" sessions that were to take place the following evening. They also provided us with data as to the make-up of the CAJE community and the relative participation of various segments of that community in the "Mandel Evening." From 1633 registrants, 1019 forms were collected.

On August 15, a well-publicized program entitled "Five Years from Now, What Will It Be Like to Be a Jewish Teacher?" was held. At that program, two CAJE members, Dr. Josh Elkins and Ms. Sara Lee, both of whom are Commissioners, made short presentations, and then Mr. Morton Mandel addressed the Conference. Following this plenary, participants broke into 15 job-alike groups. We do not know how many CAJE members attended the plenary, although it was certainly less than 500. Many of them left during the lengthy presentation. Others, describing the presentations as "condescending" or "boring," left without joining the job-alike sessions. We have responses from 209 CAJE members who filled out the follow-up questionnaires at these small group meetings.

Each of these job-alike groups was staffed by two CAJE members: a facilitator, whose job it was to lead a specific group interview process involving seven questions to be covered in one hour (see Appendix B) and a participant observer, whose job it was to record and condense the responses made during this group interview. Due to discomfort with large groups and because of limited time, a second questionnaire (Appendix C) was provided as a "warm-up" process and as a way of focusing participants. We collected the second questionnaire and Dr. Mark

Erlitz, a CAJE member from Seattle, volunteered his time to data process the responses. However, this second instrument was a process-tool, not a source of primary data. (Some of Mark's findings are included in the appendices; the full set of statistics is available upon request from CAJE.) Following the job-alike meetings, all participant observers gathered immediately for a debriefing process. This meeting was video-taped and transcribed. All participant observers were then asked to submit their findings in writing.

Examining the Data: The Voices of Jewish Educators

As we have worked with this data for almost two years, sharing it among ourselves and with colleagues, one consistent question has been asked: "What did you learn?" The follow-up question has regularly been asked, "So what's new about that?" The answer we have given in most cases is the eloquence of the statements we have collected. While the statistical data provides some important clarity, the real power of this study is in the testimony and what it reveals of anger, dedication, joy, frustration, and commitment. Listen to some of those voices.

Early Childhood Educators

"One nursery school director explained that whenever there is a synagogue function, the rabbi was invited, and the principal of the religious school was invited, but the head of the nursery school was never invited, until she rectified that by inviting herself."

"There was clear agreement that the salaries for work in Early Childhood Education are so low that 'only one who does not need to work can be in this field.'"

"...somebody has to plan for us, the early childhood network doesn't plan enough for us, CAJE doesn't plan enough for us..."

Elementary Day School Teachers

"One of the best answers that got a laugh out of everyone, but a very bittersweet one, was when asked, 'What keeps you in Jewish education?' One of the teachers answered, 'my husband's income.'"

"After 22 years in Jewish education, I make less than a student of mine who is one year out of graduate school."

"As one of our members put it, 'When the day comes that it will be a good *shiddakh* to marry someone in Jewish education, someone in *chinuch*, we will have reached some new level of respect.'"

High School Teachers (Supplemental)

"...and other things that were almost sad to hear teachers say, that they should be welcomed by the community in which they teach. I felt very bad to hear that. We know often that teachers are not even invited to bar/bat mitzvahs that their own students have, but here they were talking about being given a membership in a congregation, or day school tuition for their own kids, as a perk."

"One person said she was surprised that 'nothing would make her leave.' Another was surprised at her anger toward her own institution; another at the feeling of isolation, the lack of her own supervision and role models. For the latter, therefore, the CAJE Conference can be depressing. Its vast amount of resources contrast the ongoing awareness of the lack of support and guidance available from other sources throughout the rest of the year."

Day School Principals

"They pointed out that the questionnaire contained nothing religious. That's the word they used... they had a sense of mission, that it was a mitzvah to do what they were doing, and that wasn't a part of the questionnaire, and they had to more or less write that in and that was one of the things that kept them there."

"...they spoke of money for teachers so that teachers would stay in the field, and the good people would move themselves up into administrative positions. That would help their positions better."

Elementary Hebrew School Teachers

"There were also a couple of times we mentioned the desire career-wise, in terms of being able to do the work full-time and not have to leave the classroom. Some people were very concerned with that."

"New-theme professional concerns are 'where can we study; we don't know a whole bunch of things, we need collegial situations like CAJE, but on a local level. We don't want to go home and a month from now be lonely. We need growth opportunities within reach.'"

"One person said, 'We need a place on a national level because my community won't ever be able to have that' and a couple of people shook their heads -- 'where can I go and study for a month? I can't give six months, I can't give a year, my family will stop.'"

Principals of Small Schools

“These are people who are working full-time for part-time wages...”

“I have to do this, because my own children’s Jewish education’s at stake.”

“I do it so my own children will have a Jewish education.”

“No one else is there to replace me.”

Principals of Large Schools

“In my parking lot I hear parents talking among themselves, saying that if I slip up, for a few bucks more the best teacher in the school can be converted to a principal.”

“Not surprisingly, one of those common themes was the need for money...money for yourself, for salary, for benefits; money for programs -- people might leave if they didn’t have the money to do the kinds of programs they want. Money for teachers was also mentioned.”

“The need to be able to lead a Jewishly more fulfilling life. A lot of discussion about this: feeling that the religious school principal may be the token Jew in the community, and need for people to study with, people to celebrate with, and maybe ultimately leaving the field if they could not lead a fulfilling Jewish life in the context of their job.”

Non-Formal Education

“People don’t care about us...not even at CAJE. Not even at CAJE could they find enough sense of recognition of their particular field. Nobody felt that it was as important as they felt it was.”

“Two quotes that everybody agreed to: first is ‘my clients, or my students make it special for me’; the second is ‘I know I’m having an impact on someone’s life.’ To that last quote everybody said, ‘Yes, Yes’ and their heads nodded up and down.”

Lay People

“Everything that you mention about the status and the lack of recognition, the feeling of lack of support, and lack of knowledge of resources, the lay people felt as well. It is almost a mirror image of how educators feel.”

“When asked what their greatest pleasure was in serving as lay people within Jewish education, they said that they got to associate with bright people, that there

was a tremendous amount of intellectual stimulation. Their final words were, 'what I do makes a difference.'"

Rabbis

"One person said, 'I'm paid to do exactly what I'd like to do anyway; what could be better?'"

"They believe that what they heard was that the Commission wants Jewish education to be community-centered, that the goal of the Commission is to pull it out of the denominations and to pull it out of the congregations, and that may cause severe problems and, in fact, the death of the synagogue."

Cantors

"They talked a lot about the demographics of their profession. 50% of the Conservative cantors are going to retire within the next 5 years. 75% of the cantorial students at the HUC are women."

"In addition to all the other things that people said, here they expressed the sense of the devaluation of their work by the fact that there is no money for research in Jewish music, for the publication of Jewish music."

Family Educators

"One has to understand family education as a different way, a new model of Jewish education, and one that is going to need its own kind of specialized skills training...."

"The movement that people come out of (just the Conservative and Reform movements were mentioned) can't reabsorb their own trained people because of the primacy of the need for a perfect Hebrew accent. And so we look at people who perhaps had 12 years of education, K-12th grade in religious schools and Hebrew schools, but would not be accepted by day schools because their Hebrew was less than perfect by somebody's standard and therefore the kind of role models that the movements produce rarely become the teachers of that movement's schools."

Central Agency Staff

"I think it's instructive that there were 35 people [present] because there was a higher investment in this process from the Central Agency people than perhaps from some of the other groups where it was less relevant in certain ways."

“...the bad press that they perceive they were getting out in the community: ‘Why would somebody want to come to the bureau when they really don’t want to work there? Everybody just pushes pencils anyway.’”

“Look, if the federation reduces our budget by x percent we just say *al chet* and we do it anyway.”

Special Education

“You must let them know that this is an area that is never going to be cost-effective, and it doesn’t matter, because it still has got to be done. It is our Jewish responsibility to reach every single child.”

“I could make three times as much money working in the public schools, but who can do what I do, and how can anyone else impact on these particular students?”

“Their concern is that the lack of money and the lack of recognition will deter others and be an obstacle to entering the field.”

Adult Education

“Above all of the other problems that I’ve already said ‘amen’ to in Jewish education in general, they [described] even more problems because adult education isn’t seen as a respectable discipline within Jewish education.”

“Lay people make a real commitment to do the nitty-gritty work, but they don’t make a commitment to learning. What kind of statement does that make about adult education?”

Findings

The Nature of the CAJE Community

1. While the assumption is often made that CAJE is a community of Jewish teachers, other groups make up significant percentages of the population. At the Seattle CAJE Conference, classroom teachers (of all varieties) made up 32% of the population (of those included in this study), principals (of all kinds) made up 22%, Early Childhood Educators (staff and directors) made up 13%. (A full breakdown of participation can be found in Appendix D.)
2. The CAJE community is a veteran community, with only 4.2% reporting 2 or fewer years in the field. 72.7% report more than 10 years in the field (See Appendix F).
3. Those who chose to participate tended to have a high level of professional training: 9.5% reported no training, 19.6% reported BA/BS in the field, 45.9 percent held MA/MS in the field, 11% were ordained or invested, and 9.1% held doctorates.

The Response to the Evening's Process

1. Through their non-participation and through their early exit from the initial presentation (not attending the job-alike discussions), the vast majority of CAJE members demonstrated a disbelief that the Commission on Jewish Education in North America would either (a) be responsive to their suggestions, (b) impact in any way on their professional roles, or (c) provide an interesting way to spend a conference evening.
2. Teachers, early childhood educators, and other "line-workers" most frequently chose to avoid these sessions. Principals, Central Agency staff, rabbis and lay people were groups most heavily represented; the choice to attend seemed to reflect either faith in the Commission process or a commitment to enlightened self-interest. (Both attitudes are represented in the protocols. Appendix E provides specific figures.)
3. The make-up of the Commission with (a) males predominating, (b) a bare minimum of educational professionals, and (c) a complete absence of teachers or other "line-professionals" generated a great deal of skepticism and distrust.

Even the educational lay leaders, who, by-and-large served as the leadership of individual educational endeavors rather than communal or national efforts, felt their stories and their needs were not included in the Commission's deliberations.

Programmatic Suggestions

1. Money is the critical issue in Jewish education. While it is normative to set aside the issue of money from idealistic, programmatic discussions and therefore examine other factors, the consistent message from all job-alike groups (excepting the rabbis) is that money is the critical issue. Most groups tied status to money, believing that roles that are not adequately compensated cannot be valued and respected. Frequently, those educators in administrative positions were less concerned about their own compensation and more focused on salaries and benefits available for their staffs, and funds for programming.
2. Questions of compensation went far beyond issues of salary. Among the significant concerns were (a) access to expensive Jewish educational programs for their own children, (b) affordable opportunities to enhance their own Jewish learning and educational skills, with a special emphasis on opportunities in Israel, and (c) the medical benefits and retirement options necessary to enable roles in the transmission of the Jewish heritage to be first rather than second income roles.
3. Conventional CAJE wisdom suggests that CAJE members are primarily interested in "stuff." Stuff is a non-technical term for learning experiences that can easily and quickly be converted (usually by a photocopier) to experiences that can be replicated in the classroom. In the course of this evening, a great emphasis was placed on (a) Torah Lishma (opportunities for Jewish study), (b) Israel experiences, and (c) affordable access to professional growth activities.

Profile of our Role-Alike Participants

This information was drawn from the 209 respondents to the questionnaires distributed in the Role-Alike Groups (Appendix C). We already know that these groups were self-selective, participants tended to reflect many years in the field and advanced professional training. They were likely to be directly aware of the benefit of the Commission process. This profile needs to be understood in that context.

1. Initial Motivation: Positive work experiences in Jewish education was the highest ranked single motivating factor that led to the choice of a career in Jewish education (17.7%) (See Appendix H).

Participation in non-formal Jewish educational experiences (a merging of three categories: Youth groups, Camps, and Israel trips) was listed as a prime factor by 28.4%.

Formal educational experiences (mentors, positive or negative school experiences) were listed as a prime factor by 18%. Negative experiences in religious schools (4.2%) were almost as likely to motivate future teachers as positive experiences (5.4%). Positive day school experiences (3.8%) and emulating another educator (5.6%) made up the rest of this category.

5.6% reported being “drafted” into the field, though in some categories, such as elementary Hebrew school teachers, as much as 28.8% were products of the “draft.”

2. Sustaining Motivation: Not surprisingly, the *sui generis* reward of Jewish teaching is the highest sustaining motivation reported (46.6%). The opportunities that Jewish teaching affords for Jewish study was the second most frequent response (16.0%). Income opportunity was, not surprisingly, only a minor factor, cited by only 2.6% of participants (See Appendix I).

Two factors, guilt about leaving (3.0%) and model for my children (1.9%) are not statistically significant, but show up as very important in some settings and figure prominently in the narrative data. In a parallel question (see Appendix J), 58% of respondents stated that nothing could motivate them to leave the field.

Job-Alike/Role-Alike Insights

The statistical and anecdotal data suggest a large number of possibilities for understanding the differences among various role groups within the CAJE community and in the educational realm at large. Much more study needs to be done in this area. In this study we have chosen to limit our focus to two particular concerns: (a) the dominant “need” statements of each group, and (b) the particular self-perceptions that make the situations in which they find themselves unique.

Early Childhood Educators

a. The overall dominant need of early childhood educators is monetary. They feel that they are at the lowest paid end of the entire Jewish education spectrum. This expression comes with the corollary concerns that their status be raised, that the work they do be better valued, and that vastly expanded and improved training contexts be created.

Uniquely, for our purposes, they also expressed the feeling that CAJE under-programmed for their particular needs, and that they feel the need for a more organized and better extended network for support.

b. While all Jewish educators feel undervalued, ECE staff expressed the feeling that they were the absolute bottom of the Jewish educational food chain -- completely forgotten, even by other professionals.

Elementary Day School Teachers

a. As with most other groups, money was the central concern expressed. Here it dominated the discussion. In addition, this group aggressively sought other professional privileges: paid sabbaticals, a comfortable teachers' room, access to free coffee, and a bathroom. Finally one teacher said, "They trust us with the children, but not the supplies." Like other groups, they also voiced their desire for better training opportunities and opportunities in Israel.

b. Elementary day school teachers perceive themselves as the group of full-time (or close to full-time) Jewish educators who are regarded as the least professional. They feel like they are treated as "workers" and not accorded the status or privilege their training and experience warrant. They seek a sense of "executive privilege" despite (or perhaps better "as a result of") their presence in classrooms rather than offices.

High School Teachers (Supplemental)

a. As with virtually every other group, money topped the concerns of supplemental high school teachers, along with questions of status. They voiced their desire that the Jewish high school be respected as an important, if not critical, endeavor. This group particularly wanted "the community" to provide Israel experiences to Jewish teachers as a perk of service.

b. Jewish supplemental teachers were one of the groups that believed that their particular role (and consequently they themselves) were undervalued to a greater degree than many other Jewish educational roles. They felt that the key issue was raising the level of commitment by the community of post-elementary Jewish learning.

Day School Principals

a. While money was also the dominant concern of day school principals, they were one of the groups that spoke more in terms of money to work with and compensate

their staff than they did of their own monetary needs. Concerns about status accompanied each statement of monetary need. Unique to this group was a serious commitment to Torah learning as need.

b. The day school principals were the one group that criticized the motivational question in the questionnaire for not including "because it is a mitzvah." While other groups also expressed religious feelings, day school principals were particularly involved in religious concerns.

Elementary Hebrew School Teachers

a. There seems to be a clear distinction between old and new practitioners. Old practitioners centered their need statements on compensation, perks, and the possibility of full-time classroom employment. New practitioners voiced serious concerns for training opportunities, particularly those that are appropriately scaled to the part-time involvement of their work.

b. Because of the part-time nature of Hebrew School teaching, these teachers voiced a more urgent need to reduce their sense of isolation than was expressed by many other professionals. Here, too, part-time involvement makes it difficult for them to participate in many important training and support activities that are both costly and time consuming.

Principals of Small Schools

a. While money and prestige were the leading issues here, following close on their heels were the related concerns of adequate tools to enable success. These included affordable and accessible training, clerical help, practical publications, and sabbaticals in Israel.

b. Principals of small schools often feel trapped by their idealism in jobs for which they are not adequately prepared, compensated, or supported. Perhaps more than most other groups, they feel distanced from the tools that might enable their success. Often these principals are lay people who rose to the challenge. One participant said, "I have to drive 100 miles in order to get some sort of advanced training." Another said, "There is a university in my community but the tuition is more than my salary."

Principals of Large Schools

a. As with day school principals, large school principals of supplemental schools spoke of monetary concerns as the leading need, but spoke of them more in terms

of money to work with than for personal compensation. Along with money came the issue of status, which involved them much more directly. More than any other group, large school principals were concerned with institutional politics, hiring and firing practices, and other issues of job security. They also expressed great need for more administrative support.

b. Large school principals have many advantages of compensation and resources that their small school colleagues lack, but these advantages come as a mixed blessing. Large schools often come with a number of complex political situations that impact both on the educator and the educational process. Often, in the large school, educators feel less valued than the rabbinical staff, even though both are full-time professionals.

Non-Formal Education

a. Non-formal education is not well represented at CAJE and those practitioners who do attend feel that CAJE programs poorly for their needs. They echo the common concerns about money and status, and like other sub-groups not aligned with the main core activity of elementary school based learning, feel that their contribution is undervalued. Like other groups, they expressed their desires for underwritten Israel experiences.

b. Non-formal educators are one of the populations CAJE is least successful at attracting and serving.

Lay People

a. Lay people feel just like Jewish educators: unvalued, undertrained, and lacking the tools needed to enable success. Their needs were in-service training, networking, and significantly increased prestige.

b. Interestingly, Jewish educational lay leaders feel undervalued by other Jewish lay leaders and isolated from the Jewish professionals they work with. They often feel “put down” for their lack of a sophisticated Jewish education. One lay leader said, “In the same way Jewish educators claim that we use our money to make them feel powerless, they make us feel powerless by confronting us with our ignorance.”

Rabbis

a. The rabbinical group responded directly to the presence of Mr. Mandel by expressing concern that “Civic Judaism” was looking to disenfranchise the

synagogue. Their dominant need was for the synagogue to remain the central setting for Jewish learning and practice.

b. Rabbis in general seem to be more satisfied and more empowered than most other Jewish educational professionals.

Cantors

a. The cantors' group was made up of cantors whose dominant role was educational rather than musical. Like other groups, they expressed concerns over money, status, and working conditions. In addition, they voiced a need for Jewish musical endeavors to be better funded.

b. Some cantors perceive themselves as a group that is rapidly losing status. They see the rapid feminization of their profession as a kind of decompression of the centrality of the cantor as a key component in synagogue life.

Family Educators

a. Family educators are seeking credibility both from other professionals and from lay leaders. Their dominant need is for their new field to be recognized and valued.

b. Family educators are often "self-created" because no training path or standard presently exists (though some have been initiated since the date of this initial research). Family educators feel particularly insecure because the work they do has no accepted backdrop or easily predefined role model.

Central Agency Staff

a. Central Agency Staff split their wish lists between viable job security for their own positions and the resources (monetary and cultural) for them to be successful at their jobs.

b. Central Agency Staff often feel caught between the political and fiscal realities of community situations and the needs expressed by the professionals and schools they serve. They often feel powerless, despite a high degree of confidence in their own skill and commitment.

Special Education

a. Special Education takes money and an awareness that its work will not be cost effective. This group's compelling concern was that "the lack of money and the lack of recognition will deter others and be an obstacle to others entering this field."

b. Special Education also falls into the same minority status as non-formal education, early childhood education, and others who feel distanced from the popular concerns. They feel isolated at CAJE, isolated in their job roles, and that they lack the support of other Jewish educational professionals who covet the limited funds they do receive for their own “normal” children.

Adult Education

a. The adult education presenter was the last speaker. His comment was, “I can just say ‘Amen’ to most of the other concerns,” then listed money, status, power, etc.

b. However, the unique concern of adult educators was that not even most Jewish educational lay leaders value Jewish learning enough to remain active learners themselves. If they don’t value adult Jewish education, no one will.

Reports of Job-Alike Groups

I. Early Childhood Educators

Facilitators: Leslie Brenner/Jeffrey Schein

Observer: Cecile B. Jordan

There were nine educators in our group: five directors and four teachers. Five had MA or MS degrees, and four had BA or BS degrees. One of those with a BA degree also had a degree from a Hebrew teachers' seminary in Israel. This data indicates that this group of nine is probably not a representative sample of pre-school educators. Seven of the group were from large metropolitan areas.

Cecile: You need to understand that early childhood is very different. There are many non-Jews who are teaching early childhood education in Jewish schools, unlike in our other schools. And it's because there is a great lack of early childhood education training programs. This was something that they pointed out very clearly, that the community needs to support it, and that the training institutions need to set up programs.

Jeff: I usually think of day-school teachers and early childhood teachers as being in different realms. But I was struck by the parallels of concern. One concern was that they [day school teachers] too, felt that there was no one that they could identify as an early childhood leader on the Commission, and they expressed that. The second concern was with issues of status. One nursery school director explained that whenever there is a synagogue function, the rabbi was invited, and the principal of the religious school was invited, but the head of the nursery school was never invited, until she rectified that by inviting herself. They also mentioned that teachers often leave nursery schools for the greater status and greater pay that come with working in the day school. What they did mention on the positive side of things was that what often keeps them in there is the close relationship they feel in working with parents, and the effectiveness they feel in bridging that gap.

Cecile: We also heard a great many of them say you need to help us to empower ourselves. Nobody realizes how important early childhood education is. We need to view it as the beginning of religious education; we need to think about the importance of parent education, early parent education. They were saying things like "Somebody has to plan for us; the early childhood network doesn't plan enough for us, CAJE doesn't plan enough for us." We had five directors and four teachers who

were there. All of them said that if they weren't married and their husbands couldn't support them, they couldn't be doing it.

Four major themes emerged from the questions and discussions of the group. These related to money, training, status, and the importance of Early Childhood Education (ECE).

There was clear agreement that the salaries for work in ECE are so low that "only one who does not need to work can be in this field." It is imperative that summer employment opportunities be found for pre-school teachers or that pre-school educators be paid during the summer for developing materials and furthering their education. The observation was made that many non-Jews are teachers and aides in the pre-schools. These statements have obvious implications for the pool of educators who can be called on to work with our youngest children.

The group indicated that Jewish early childhood educational training must become a priority for communities and for the training institutions. This means that programs must be set up and groups of teachers be "funded" to attend. The group felt that the lack of training for pre-school educators had serious negative implications for the children in the schools and the status of the educators.

With regard to status, the group stated that the status of the pre-schools is very low. The educators felt that "no one visits the pre-schools" and the "community and boards do not understand the importance of pre-school education."

The nine educators stated that ECE is important and must be viewed as the beginning of Jewish education. The group asked that CAJE and the Jewish Early Childhood Network plan better for ECE and help to empower the early childhood educators. The following is a summary of my notes for your convenience.

With regard to recruitment of potential ECE educators, the group stated that ECE is not regarded as a profession because the salaries are too low, because there are not adequate professional training opportunities, and because pre-schools are not viewed as real educational establishments. They suggested that there be better and more training programs for Jewish ECE educators, that these programs be publicized, and that students be recruited for these programs.

The answers to the question about retention brought the participants back to the compensation issue. Each person stated that if she needed the money she would not be in ECE. However, once this was acknowledged, individuals said that they

remained in ECE because they found it creative and liked the opportunity to impact on families. They felt that the isolation of ECE educators, the lack of status, and the lack of medical benefits made it difficult to retain personnel.

With regard to teacher education and opportunities for growth, the participants asked for support from the Jewish community for ECE courses, and the validation of ECE as a profession. They suggested that Central Agencies be very involved in planning and that networking be serious and ongoing for ECE. They suggested that higher standards could be set once ECE was treated as a profession that the community valued and that this would help in the cycle of increased education and growth for pre-school educators.

The synthesis question gave the group pause for reflection. Although you might prefer one recommendation, I believe that several comments from this group need to be heard. They asked that money and time be spent on recruiting and training Jewish early childhood educators and that these professionals be paid a professional salary. This would help to validate ECE. The group also asked that more materials be provided for Jewish ECE, that programs be expanded to include parents, and that the community and its leadership be made aware of the importance of Jewish pre-school education.

The following is a sampling of answers to questions raised by the facilitators.

1. What surprised you most about your answers to the questions on the survey?

Disturbed by the wording of the questions: why was nothing asked about remuneration? -- My own religious school impacted my choice toward religious school (*Folkshule*).

2. What will get more good people to do your job?

Training programs -- being held in high regard (ECE not really professional, only part-time for women with husbands; not yet seen as a career; lack of places to get Jewish ECE) -- no info around -- lack of publicity and recruitment

3. What will keep you doing your job? What do you think would keep others doing a similar job?

Good boss -- children -- feel effective -- challenges -- see growth in children (not glorified babysitters) -- salary -- continue ability to impact on families -- parental groups -- challenging framework -- be creative, make a difference -- ECE people

nurture each other but lack validation from outside -- better facilities -- lessen frustration

4. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

Economic survival -- if I needed money, would have to leave -- this is a first step for lots of families -- need to find other employment for my teachers if they need money -- lack of medical benefits -- personal mission -- 10 friends left to sell life insurance -- no career ladder -- isolation, not enough Jewish teachers!

5. What would help you to grow in the way you carry out your role in Jewish education?

Networking -- learn from others -- support from Jewish community -- courses -- validation could set higher standards -- institutions need to recognize we are a field -- get Jewish publishers and colleges to the National Association for the Education of Young Children (NAEYC) -- get more people to participate in the Jewish special interest group of NAEYC -- (Jewish caucus not well organized) -- need more material and need to buy more so more will be published! -- get better organized! -- executive board of synagogue needs to understand place and importance of ECE -- ECE is not active in significant places -- help us and others understand we are a profession -- we don't see ourselves as professionals

6. What would most enrich you as a person engaged in Jewish education?

Networking -- having directors meet on a regular basis -- meet with other principal councils -- get more people to do serious ECE teaching at CAJE -- take responsibility for selves -- being seen as more legitimate -- CAJE ECE sessions are improving! -- Central Agencies that plan for ECE can make a very big difference -- offer more courses at CAJE

7. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education, what would it be?

Validate school and profession -- getting rabbis to visit site of community pre-school is impossible -- get other Jewish professions to be visible in the affairs of pre-school -- getting time and attention of people -- salary -- train people to be Jewish early childhood educators (takes time and money) -- lack of materials for Jewish ECE -- ECE can be a good business, can make money -- this could help validate great

need for Jewish infant care -- should train for Jewish infant care -- why no ECE people on commission? -- acknowledge that ECE is very important! -- only young parents know it is important and they have no power -- expand program -- train personnel -- do parent education!

II. Elementary Day School Teachers

Facilitator: Shelly Dorph

Observer: Fran Hirschman

one man

ten women

Fran: If I was looking for a unifying theme in the discussion, it was very easy to find; it was money. One of the best answers that got a laugh out of everyone, but a very bittersweet one, was when asked "What keeps you in Jewish education?" one of the teachers answered "my husband's income." People who can manage on a reduced income can stay in Jewish education.

The teachers felt very strongly that money, in the end, was the answer to each of their questions. I hope that that doesn't sound crass, but they talked about the issue of respect, and they tried to separate it from money but each time it came back to the idea that, in our community, in the Jewish community, in the American community, money and respect are equated. And, as one of our members put it, when the day comes that it will be a good *shiddakh* to marry someone in Jewish education, someone in *chinuch*, we will have reached some new level of respect.

A lot of the things that teachers feel they're not respected for are the nitty gritty details; the coffee that they need during the day, the ability to make a phone call without having to reimburse the school. It comes down to the fact that the school does not have the money to give the teachers, and we weren't talking about benefits -- we never got to benefits. We talked about basic salary, we talked about supplies, we talked about tuition assistance not only for students, which was a very important issue, but for our own children and for the idea that Jewish families having 3 or 4 children were penalized for that in the Jewish community and that as teachers, many of us felt that we did not have the benefit of any kind of tuition assistance.

So everything came down to money.

I also want to report one very important thing that was not on the questionnaire and that came out of our committee. There was a great deal of resentment on the part of our teachers toward the Commission for two reasons: One was the Commission took a year and a half before they asked teachers for their input. We could have told them about it in five minutes at last year's CAJE Conference.

The second very strong resentment was that we are very happy that you have wonderful representatives from Jewish education on the Commission, but you have no one on it who is “*just*” a Jewish teacher. And they went through the roster several times and felt that was a very big loss. So they felt that the issues of professionalism and respect are addressed in those areas. One of the quotes from our group was: “We should become the guides in curriculum and in spending money as well.” They want the Commission to be involved; they want the Commission to come and help them with their needs, but they don’t want the Commission to sit “above” them and impose on them what to do; they want to be a part of the process.

1. What surprised you most about your answers to the questions on the survey?

Money or the lack of it, personally and within our institutions was cited as the most important barrier to effectiveness. This theme dominated all later discussions.

2. What will get more good people to do your job?

The answer “money” was here linked to respect from the community. Other factors cited included proper training, more effective avenues to work on curriculum and inspirational leadership. Teachers pointed to their feelings about their impact and status: “The more that I feel that I make a difference, the better I feel about this job.” But money became the bottom line in how we perceive ourselves as educators and how we are perceived. One respondent yearned for an “honest community feeling that being a teacher is as important as being a doctor or lawyer.”

3. What will keep you doing your job? What do you think would keep others doing a similar job?

The most poignant (and generally agreed upon) answer was “my husband’s income.” The group agreed that money would never be the answer and agreed that it was both their own commitment and feedback from parents, students, and graduates that would enable them to find the satisfaction that would keep them in the field.

4. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

The dual answer was money and frustration. Teachers felt that they would leave if their livelihood and the programs they needed couldn’t survive the financial situation,

or if restrictions, time, or unfairness stopped them from doing what they do well. The common thread here was both money and freedom.

5. What would help you to grow in the way you carry out your role in Jewish education?

The teachers felt that they needed more possibilities for self and professional enrichment. They desperately wished for recognition in the form of an automatic sabbatical -- one year, full pay for every seven years -- to do as they wished, particularly in areas of study, further licensure and accreditation. They felt that summer programs could fill some of these needs.

The teachers felt that schools do not facilitate their ability to grow professionally through networking opportunities. They would like schools to arrange (and subsidize) meeting/networking time and space to communicate plans with co-teachers, to be involved with the curriculum design process. They would like further professionalism so that "we should become the guides."

6. What would most enrich you as a person engaged in Jewish education?

These answers fell into two categories:

1. Educational growth -- A year in Israel -- Every summer in Israel -- The opportunity to learn with a teacher or with a *chevruta*
2. Being treated as a professional -- A comfortable teachers' room -- Access to a telephone, coffee, and a bathroom! -- Access to supplies: "They trust us with the children, not the supplies."

7. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education , what would it be?

Money and respect were tied together here. They felt that teachers should help target the money to make teaching a respected profession.

"After 22 years in Jewish education, I make less than a student of mine who is one year out of graduate school." "I'm in my early forties so are all of my colleagues. There isn't going to be anyone in twenty years when we retire." Salaries were tied to respect and to empowerment, but teachers felt caught in the middle with parents. They didn't want tuition as a tax on parents (or themselves). This led to an ancillary

discussion about tuition aid to all parents, to parents of large families and to teachers in Jewish schools.

Message to the Commission:

Our teachers felt that although the Commission was taking on a wonderful and generous job, they should hear (and should have heard) from teachers, who as front line, abused, and vulnerable workers in the Jewish education battlefields, could have condensed their year's research into five minutes. We want teachers from each movement helping to allocate the monies, with no programs and strings from above.

III. High School Teachers

Facilitator: Stan Beiner

Observer: Joseph Lukinsky

Joe: I was with the high school teachers. These are all supplementary high school teachers. This is an especially marginal group because they're all part-time. The most important part of our discussions was the development of high school teaching as a professional field with professional stature. They want to ensure that the community will recognize high school education as something that's important, that the community supports, parents support, that parents and kids care about. They want high school teachers to be seen as professional, that they get training and support from the community, in-service courses, and even perks, like support for coming to CAJE. To the question "What would personally enrich you?" The answer was "Why can't a high school teacher get a trip to Israel as a perk after a certain number of years teaching?" -- something of that sort.

Other things were almost sad to hear teachers say, such as they are not welcomed by the community in which they teach. I felt very bad to hear that. We know often that teachers are not even invited to bar/bat mitzvahs that their own students have, but here they were talking about being given a membership in a congregation, or day school tuition for their own kids, as a perk. These are things that would personally enrich their Jewishness because it would make it possible for them to stay in the profession, even though they don't get enough money, because they do want their own kids to go to a day school.

I said that this was a marginal group, and I felt that it's one in which you'd expect a kind of sadness. But I think the main thing was a sense of the worth of this field, that this is a worthy occupation for a Jewish adult.

1. What surprised you most about your answers to the questions on the survey?

One person said she was surprised that "nothing would make her leave." Another was surprised at her anger towards her own institution; another at the feeling of isolation, the lack of her own supervision and role models. She feels that the CAJE Conference itself can be depressing when contrasted to the ongoing awareness of the lack of support and guidance outside of CAJE.

2. What will get more good people to do your job?

If it was viewed as a “profession.” If parental support was there. If it was seen as important as “secular” studies. If there were more opportunities to have mini-training courses and modules (like CAJE). If it was perceived as a serious and worthy activity for an adult, for a Jew. In sum, if it becomes more rewarding financially and receives more respect as a worthy profession.

3. What will keep you doing your job? What do you think would keep others doing a similar job?

As long as it remains a challenge. Love of being Jewish, and love of kids. “As long as I continue to be good at it. As long as I feel it is “a mission, a spiritual thing.” Mainly, there is a commitment to the Jewish future, to the Jewish people, and a feeling that one makes a difference as a positive role-model.

4. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

A felt lack of respect, of money, and of the understanding of supporting institutions. Not enough recognition as a professional. If “I were to begin to doubt my own capability and effectiveness.” If there were a continuing lack of a support system to provide reassurance and the realization that the task is of general difficulty which others share and help with. Others commented on the difficulty of working on Sundays and with adolescents.

5. What would help you to grow in the way you carry out your role in Jewish education?

Resources for professional development and training. Better materials (less is available at HS level). A better curriculum than the “patchwork” one we have now. New ideas; non-traditional resources; more opportunities to go to CAJE or mini-CAJE. College level courses made available to Jewish educators. Special training programs geared for HS teachers.

6. What would most enrich you as a person engaged in Jewish education?

Possibility of a trip to Israel as a perk occasionally; why not for a certain amount of service? Tuition for graduate courses. Teacher and family accepted for complimentary memberships in local congregation and community center, i.e., to be

more welcomed as a member of the community. Day school tuition grant for children of HS teachers and a structured salary schedule.

7. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education , what would it be?

The main point seems to be that we need to create a communal awareness that HS education is important, a real priority. We need to have fresh thinking about education for adolescents. We need more career opportunities, recognition, and professional training. Miscellaneous: Better connections between formal classes and youth programs; networking between those who do this important but unappreciated work.

IV. Day School Principals

Facilitator: Jack Gruenberg

Observer: Betsy Dolgin Katz

Seven principals present

Some interesting angles came up in speaking with day school principals:

- They spoke of money, but they spoke of money for teachers so that teachers would stay in the field and the good people would move themselves up into administrative positions. That would help their own positions better.
- They spoke a great deal about improved relations with the lay community.
- They want to be valued; they want to have shared goals; they don't want to have so much economic disparity that separates them.
- They spoke of isolation a great deal.

They pointed out that the questionnaire contained nothing religious. That's the word they used. That it was once, that they had a sense of mission, that it was a mitzvah to do what they were doing, and that that wasn't a part of the questionnaire. That was one of the things that kept them there, along with knowing that they were helping to create the next generation of Jews.

Their learning was very important to them, and they spoke of that at length. Opportunities to study, opportunities to learn, both on the short-term basis, a few hours weekly, or having time to go meet with colleagues, or visit other schools, and then on a long-term basis, time to study at length and particular subjects in depth.

One very interesting comment, in regard to relationships or their perspective of the lay community, and this is one of their strongest hopes and recommendations is, "I wish that the members of my community would begin to think the way the members of the Commission think." That would be their wish.

1. What surprised you most about your answers to the questions on the survey?

Participants voiced surprise that there were no religious concerns listed among choices on the questionnaire; no mention of sense of mission, no reference to mitzvah.

2. What will get more good people to do your job?

Higher salaries for teachers so they will remain in the profession, and situations in which good teachers can become principals. Access to true intellectual engagement, deep Jewish learning. Improved relationship between principals and parents/laypeople in the form of respect and appreciation. "Professionals need to be trained to relate to lay people." Breakdown of isolation caused by economic and social disparity between principals and laypeople and the intellectual and social disparity between principals and teachers.

3. What will keep you doing your job? What do you think would keep others doing a similar job?

My sense of mission and commitment. I am doing something that must be done. There is no one else to do it. It is a challenging and satisfying profession. There is a tremendous excitement when you see children learning. My work is an ego trip. Appreciation and respect. We must create a culture where we hear things are good. Everyone needs strokes.

4. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

I would leave the field if I was not valued. If the quality of work declined as a result of shrinking resources, if there was a decline in staff quality, the community lowering its expectations and compromising its goals. If there was no collegiality.

5. What would help you to grow in the way you carry out your role in Jewish education?

Time to meet with colleagues and visit other schools. More support staff so I can focus on education more and administer less. Sessions with parents to talk about goals.

6. What would most enrich you as a person engaged in Jewish education?

Torah study on a regular basis including opportunities for in-depth study. Time to meet and study with colleagues. Validation through "partnership with lay community

that invests in education in a non-financial as well as a financial way." Opportunity to continue general studies, to interact with colleagues in the secular world.

7. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education, what would it be?

Improvement in quality and quantity of personnel. Highly trained, more scholarly, more competent teachers. Improvement of community support. Raise the status of principals, which implies higher salaries, increased benefits.

V. Elementary Hebrew School Teachers

Facilitator: Vicki Kelman

Observer: Robert Abramson

Bob: Under recruitment of teachers, there was clearly mention of money, things related to status and being valued by the community. I think those things seemed salient. These were afternoon teachers, supplementary school teachers. There was talk about perks from the community like membership on a Federation Board, cheaper fees at the Jewish community center. That kind of thing took up more time than the money issues. There was also the desire, career-wise, to do the work full-time and not have to leave the classroom and prepare lessons on their own time. Some people were very concerned with that.

Old-theme professional concerns are that only people who have graduated and have a license should be allowed to teach. New-theme professional concerns are, "Where can we study? We don't know a whole bunch of things. We need collegial situations like CAJE, but on a local level. We don't want to go home and a month from now be lonely. We need growth opportunities within reach." One person said, "We need a place on a national level because my community won't ever be able to have that." Some people shook their heads, "Where can I go and study for a month? I can't give six months; I can't give a year. My family will stop."

VI. Principals of Small Schools

Facilitators: Martha Aft and Melanie Berman

Observers: Sam Joseph and Roberta Louis Goodman

20 principals of small schools

17 part-time and 3 full-time principals

4 men and 16 women

Sam: These are some of the issues that have not been raised by previous groups. In our group, we never got a chance to address this directly, but there are issues of a small school versus an isolated school, and in our group, which was only specific to those people who came, they feel very isolated, and see themselves in far-flung North American Jewish communities, as opposed to being a small school in a large metropolitan Jewish area. Being the isolated school, they feel really far from the network and resources they can't get hold of. One person was very upset that every time he comes to CAJE somebody says "Why didn't you use this resource?" and the person says I never knew it existed. I have no mechanism to ever find out about that kind of thing."

When the group talked about why they do the things they do, one of the people said, "It gives me a chance to have my life infused with Torah daily." Another person said that she does what she does because, "It gives me a chance to interact with all types of people, some very exciting people." And, finally, there was a lot of agreement in the group that if they stop doing what they do, that is, being a principal in a small school, the entire house of cards will fall. One person said "It will be a disaster, because I'm the only person in my small isolated place that's going to do this, and I feel really exploited on all kinds of levels, but I'm so dedicated and committed to Jewish education that I'll continue to do it." So, there's the money issue, which we've all had, and also the idea that a community needs to be dedicated to the same purpose -- Jewish education. I want to say one last thing, and that is they said "I have to do this, because my own children's Jewish education's at stake."

Roberta: I think the key is local, affordable training. One woman said, "I have to drive a hundred miles in order to get some sort of advanced training." Another person said that there was a university in her community, but the tuition was more than her salary, and that kept coming up over and over, that they were very

interested in teacher training, for themselves and for their teachers, but that it wasn't accessible or affordable. As far as enriching themselves, in addition to the Israel experience, they mentioned sabbaticals, and they repeated over and over again the desire for Torah Lishmah.

The final area, if we look at overall recommendations, was definitely the question of full-time. These are people who are working part-time in the smaller school, or they are working full-time for part-time wages. That came out over and over again.

1. What surprised you most about your answers to the questions on the survey?

I will not be in the same role in five years. -- I will leave because of the way the institution treats me. -- I cannot leave the field. -- It was difficult to pick only one area on the question regarding what would make me leave the field. -- How optimistic I am. -- I didn't think of leaving the job. -- Difficult to pick only one motivating factor.

2. What will get more good people to do your job?

Money. -- Money isn't an issue: don't pay enough. Prestige: altering the public's attitude about position. "Oh, you're the Hebrew school principal." More networking. More community recognition. Rabbi and *chazan* are viewed as *kodesh*. Educator doesn't get recognition. Put educators on the bimah. Example of the Bar Mitzvah where child thanks the rabbi and cantor but not the educator or the teacher. Educator should get put on the *chaggim* list, celebrating list, etc. Depends on salary. Salary represents community's position on education. Some committed people do other things to support their jobs. Pay for more time. I get paid for part-time work that is full-time. Need job security. Will I get a raise? Have some sort of institutional thing (incentive) built in like my child's or children's tuition to attend the school. Jewish educational professionals should have professional courtesies from community institutions. Pressure by national organizations like UAHC (Union of American Hebrew Congregations) for smaller schools. Why is there no recruitment going on in the field? Nothing comes from commitment only. If we're better, then others care. Federation should allocate dollars. In small congregations, support lay people to enter the field.

3. What will keep you doing your job? What do you think would keep others doing a similar job?

My own children's Jewish education is at stake. Disaster if I stop. No one will be there to take my place. Enormous satisfaction working with parents, teachers, children, and the community. Having my life infused with Torah daily and having it as my job is cool. I, the educator, make a difference in the community. It's an important job. Meet and interact with exciting people, except for the aggravation of committees. It is a labor of love. I am appreciated for it. I would stay if it gets me more money. I will move for more money. I have had 6 jobs in 6 years because the money is better.

4. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

Burnout! I have discussed it with others. Must learn how to take care of self. Having to accept very unprofessional, and non-trained faculty and attempting to run a quality school. Political in-fighting. Lack of success. Lack of benefits -- retirement, job security. Many from the public school system want to go back to the system because of the retirement benefits. Lack of Federation support. Shouldn't have to renegotiate every 2-3 years. Lack of career advancement, dead end. Going from a small school to a bigger school. Clash with other staff in the school and synagogue. Lay people who have no consciousness of what goes into your job. Change in school board personnel and policy. Before, I never considered this a job.

5. What would help you to grow in the way you carry out your role in Jewish education?

Clerical help so I can do more curriculum development. Local availability for training. People have to be brought in from the outside to do the training. To get to the closest training facility, I would have to drive 100 miles. Affordable courses. Cost of courses at the local university exceeds my salary. Conference support for my teachers and me. If I were sent away to new places to learn. Mentor relationship either local or far away with someone else experienced in the field. A quality publication about Jewish education that combines educational research and practical stuff -- something like *Moment* or *Tikkun*. Some way of categorizing and letting people know what is available.

6. What would most enrich you as a person engaged in Jewish education?

Year in Israel. A sabbatical for study. Opportunities to study, lishmah. Opportunities to share knowledge and experience of others. More conferences like CAJE throughout the year, but not necessarily one week in length. More mini-CAJEs. Freed-up time. Professional certification that is not institutionally bound... and cannot be plugged into a school's degree program. Independent study courses. National grants for study and research. More years of experience. I'm in Los Angeles; two Jewish institutions' professors came in and gave me advice when I asked. Money is needed for small schools. More money for CAJE mini-grants.

7. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education , what would it be?

Stop teaching only children. Teach whole families. Have teachers work full-time. Make it possible for teachers who are teaching in many settings to teach full-time under one umbrella. Giving prestige, status in the community. Making certain all teachers and principals have a quality Jewish education. Make us more important than the caterer. Stable staff. Availability for furthering one's own education. Set up teacher training programs, not programs for administrators on an undergraduate level. Can be self-study, and must be respected. Have an endowment to pay those who want to go to school and have them sign up for x-number of teaching and/or time in the small school. Status and respect among lay leadership that raises the money and gives the money. Establish a structure for the whole field of Jewish education, like in the corporate world for real benefits, instead of just making people "love" being a Jewish educator.

VII. Principals of Large Schools (Group 1)

Facilitator: Joan S. Kaye

Observer: Isa Aron

17 participants:

16 women

14 full-time (4 of the 14 had no benefits provided)

Isa: Not surprisingly, one of the common themes was the need for money. This came out in both the things that would make you leave and the things that would make you stay. Money for yourself, in terms of salary, in terms of benefits; money for programs -- people might leave if they didn't have the money to do the kinds of programs they want. Money for teachers was also mentioned. Need for communal support, and also need to feel valued professionally by colleagues and the community.

Okay, now for some more surprising things that we might not have expected.

- The need to be able to lead a Jewishly more fulfilling life. A lot of discussion about this: feeling that the religious school principal may feel like "the token Jew" in the community, and need for people to study with, people to celebrate with, and maybe ultimately leaving the field if they could not lead a fulfilling Jewish life in the context of their job.
- Likewise, need to be able to spend time with family. Everybody in the room, with the exception of two women whose children were grown, said that they could see themselves leaving if their jobs were so demanding that they could not spend enough time with their families.

Things that were more minor, but worth mentioning, were:

- The need for collegial support. A lot of discussion of the rabbi as an important colleague, need to feel a sense of collegiality coming from the rabbi.
- The need for a clear job definition. I found it interesting that six people in the room were not given a job description when they arrived in their job and felt very frustrated by that and felt that that was a major problem in their work.

Joan: One of the things that came through was the need for clear administrative support. These people are running fairly large institutions and they have no lower level staff. They were very clear that they didn't want a secretary; that wasn't what

they were talking about. They were talking about assistant administrators who would be free to do educational things.

- They felt very strongly that the place they worked in had to be a place where there were shared professional values. They would not work in an atmosphere in which that didn't exist.
- Job security was an issue, a feeling that in fact, the synagogue or the institution employing them had no accountability to anyone, and could hire and fire basically at will.
- And finally, they talked about their role as counselors. They did a lot of counseling at the synagogue with a time demand that people didn't realize. People were equally likely to come to them as to the rabbi for counseling.

1. What will get more good people to do your job?

"Supportive" institutions (This could be the umbrella category under which all of the following fall.) More money (just about unanimous). Benefits. Appropriate and reasonable compensation for tasks seen as beyond the initial job definition. Collegial relationship with rabbi and rabbi's understanding of educator's professionalism. Status: community's seeing the job of educator as being of equal status with both rabbi and temple administrator. Greater appreciation of professional skills and expertise from the community.

2. What will keep you doing your job? What do you think would keep others doing a similar job?

As above, a positive working relationship with the rabbi. Help with "administrivia" in order to focus on and use educational skills. Being connected to, and helping to formulate a "larger vision."

3. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

Lack of mobility (no career ladder). Lack of money available not only for principals, but for teachers' salaries and programming. Lack of accountability of synagogues and lay people leading to lack of job security. Parents' unwillingness to share in the responsibility of educating their children. Lack of time for home and family. (There was a strong strain here that the job was so demanding as to create real stress in this area.)

In addition to the above, almost all the principals expressed their inability to find a community whose core values they shared. They spoke of the frustration of being the “token Jew” (one person expressed it as “being sick of feeling like a priest”). Perhaps most poignant was most people’s not having found a community of people with whom to study, to pray, and to celebrate.

4. What would help you to grow in the way you carry out your role in Jewish education?

The group redefined the question as “What helps or would help you grow as a Jewish educator?”

Opportunities to study with people on my own level. Opportunities to explore spiritual growth. Opportunities to be and work with colleagues.

One of the most interesting points raised here had to do with setting limits. There was quite a bit of discussion on the issue, not only the unreasonable demands made upon educators, but even more, the educators’ inability to set limits. (Is this a women’s issue?) Attached to this part of the discussion were many comments about the educators’ having to take on the counseling functions traditionally associated with the rabbi, thus making even greater demands upon their time.

5. What would most enrich you as a person engaged in Jewish education?

When a former student returns and tells you how great it was. When an entire family comes in together and asks for your help in expanding their level of Jewish observance. When a lay person insists on the things I’ve always wanted. When I feel as if I’ve effected significant change. Having the opportunity to teach adults on a regular basis. When things “hum.” Having a really committed faculty. Seeing/helping a learning disabled child become a Bar Mitzvah.

6. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education, what would it be?

Train teachers and pay them well. Create a practicing, committed community. Educate the community at large about the role of the Jewish educator. Help the American Jewish community revitalize the synagogue as the central institution in Jewish life. Create full-time, high status teaching positions similar to professors who only teach 9 hours and are considered full-time.

It should be noted that all present were, despite all of the above, very positive about their work and about remaining in the field. In fact, participants were probably most surprised by how positive their own answers were.

VIII. Principals of Large Schools (Group 2)

Facilitator: Frieda Hershman Huberman

Observer: Ron Reynolds

Ron: I observed principals of large schools and a number of people in my group expressed some very powerful feelings about what I would call a role-related sense of ontological insecurity, fueled by feelings of lack of prestige, inadequate remuneration, and a sense on the part of parents that “anyone can do the job.” As one principal put it, “On the one hand, we continually hear of severe shortages of personnel in the field, but on the other hand, in my parking lot I hear parents talking among themselves saying that if I slip up, for a few bucks more the best teacher in the school can be converted to a principal. And how am I to feel?” So the question of “who will live and who will die” constantly insinuates itself upon the principal, severely reducing his or her effectiveness as an administrator.

The principals in my group need to feel empowered to be effective; they need to know that they can succeed, and they need feedback to tell them that they are succeeding. They need to feel that they are touching lives and nourishing souls. They expressed the need to feel a life-long sense of calling, mission, and a constantly renewing sense of challenge. In short, they’d like very much to feel that they can be idealistic, but they like to be well recompensed for so being. They wish to move from a perceived position of isolation to a state of interdependence with teachers, particularly with other administrative colleagues, with central agency staff, and with scholars, and they would like to be able to articulate an assured vision of what the school ought to be -- a vision shared by school, home, and community.

Many of them spoke about power and autonomy issues. They’d like to feel a greater sense of power, professional autonomy, and opportunity to sit at the feet of scholars and continually learn and grow as Jews. They wish for a reliable supply of good teachers, and an ongoing in-service training mechanism that can help good teachers become excellent teachers. Two of the participants said that they could not envision conditions that would induce them to leave the field. Two said that they needed down time; they needed a respite from the organizational cabin fever that comes with the territory. And two also mentioned an opportunity for involvement in growth opportunities afforded by participation in the larger culture and society, outside of the sometimes restricting borders of Jewish education.

1. What surprised you most about your answers to the questions on the survey?

Better training. More of a sense that Jewish education is a profession. The community must place principals on a par with other top professionals, i.e. rabbis, Federation executives, etc. "They" have got to put their money where their mouth is. We have no real job security. We never know when our job might be taken away. Parents believe that just about anyone is capable of doing our job and that principals are interchangeable. They figure that they can get rid of us and can get a teacher to be principal for a few extra bucks. So they end up losing a good teacher in addition to an experienced administrator. Expanding the pool of good teachers would induce more people to do my job. A strong sense of camaraderie among principals might induce more young people to enter the field and aspire to administrative positions. On the down side, the lack of status accorded Jewish school administrators is a turnoff to bright college students who view professors as models.

2. What will get more good people to do your job?

Feeling effective. Seeing and feeling positive results. Feeling a constant sense of mission coupled with new challenges. Knowing that kids' lives have been touched and nourished by the school. Feeling a sense of calling, lifelong calling. The excitement of the job.

3. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

Lack of professional autonomy. Lack of power. Lack of financial security. A sense of isolation. Too much influence by lay leaders. Curiosity about my ability to "make it in the real world"... to see whether I could make substantially more money doing something else. Burnout. Constantly finding myself mediating conflicts, especially between parents and teachers.

4. What would help you to grow in the way you carry out your role in Jewish education?

Overcoming my fear of failure. Exposure to innovations. Better in-service education. More opportunities to learn and receive support from colleagues. Sabbaticals. Good central agency services. The opportunity to become involved in roles other than that

of principal. The opportunity to seek out and adapt new knowledge. Going to Israel each summer. More opportunities for Jewish learning for myself.

5. What would most enrich you as a person engaged in Jewish education?

Opportunities to learn from scholars and inspiring teachers. The opportunity to teach again. More money. The freedom to explore. Opportunities for growth outside the Jewish community. Down time... a respite from "organizational cabin fever."

6. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in Jewish education, what would it be?

Take power out of the hands of lay people. Facilitate a unified vision shared by the home, school, and community. Make Jewish teaching a full-time profession. Improve the stock (supply) of effective teachers. Improve the quality of lay leadership. Provide effective, year-round in-service training for which teachers are paid (2 respondents said this).

IX. Non-Formal Education

Facilitator: Jane Perman

Observer: Lavey Derby

6 people -- all women

Lavey: I observed a group of six people who work in non-formal educational settings, ranging from people who work in JCCs to a gerontologist working in an old-age home, a shaliach and a teacher in a very small community who runs a very small school, a little red Hebrew school in her living room, primarily, perhaps, because her own kids need a Jewish education.

My initial observation about this particular group was hearing a hint of anger throughout the discussion -- not a lot of anger and not strongly articulated, but a hint of anger. It came from their feelings, I think, about the state of Jewish education in general, but specifically, about the state of non-formal Jewish education. The most poignant quote from this session was, "People don't care about us." They all, no matter what their role in whatever institutions, agree that informal education was a critical technique, specifically in working with teenagers, specifically in families, family camps, and family retreats and so on. It is a critical technique but nobody recognizes them. And, of course, we can say "Amen" to all the issues of money, status, and recognition. They also felt that not even at CAJE, could they find enough sense of recognition of their particular field. Nobody felt that it was as important as they felt it was.

What keeps them going in their work can be derived especially from two quotes that everybody agreed to: first is "My clients, or my students, make it special for me." The second was "I know I'm having an impact on someone's life." To that last quote everybody said "Yes, Yes" and their heads nodded up and down. What they looked for was in-service training, the opportunity to study for Torah Lishmah, and a very strong "Amen" to what both Bob and Roberta reported about trips to Israel.

Because we had a shaliach, trips to Israel were discussed at length. Everyone felt that trips to Israel were an invaluable tool and technique for becoming revitalized, and yet they felt cut out of the flow. Even though the Jewish Welfare Board does now have a system of trips, these people felt out of that particular system, and were not happy about it.

What was a surprise in the course of this general conversation was the terrible frustration about life in small communities. There is a terrible frustration about life in small communities because they do not have the resources, and they don't seek to get resources from Federations or from other groups, and they suffer because they need it.

What is not a surprise was that these six participants in the group (I was the only man in the group except for an observer from the Commission), know that women are overly represented in their field, whereas they felt, having looked through the booklet on the Commission, that women were underrepresented.

X. Lay People

Facilitator: Alvin Schiff

Observer: Harlene Appelman

Harlene: You know, it's amazing; I've learned a great deal listening. It was almost shocking to me, everything that you mentioned, about the status, and the feeling of the lack of recognition, the feeling of the lack of support, and the lack of knowledge of resources, the lay people felt as well. It's almost a mirror image of how the teachers and the educators feel. People working on those committees (that are absolutely integral in making what we do happen) feel the same feelings. They feel that they need to be more informed; they feel the need for in-service training; they feel the need for a lay-people's network; they feel low prestige, lack of education about their own community, as well as national models, and I can go on and on. But everything I've heard here is reflected in how they felt.

Now the up side. I say this with a big smile on my face. I feel that family education is contributing to the recruitment of lay people in the process of getting more people, educated laity, involved in Jewish education. They felt that in the Mandel Commission approach there's a certain unease at being short-circuited. People want to participate in this process; it is a very exciting, powerful process, and people want to be included. At the same time, they admired the fact that the Commission had taken a businessman's approach to analyze the problem and deliver results. They felt that that was reassuring and they picked up on that -- there was no question about it.

Finally, they had a suggestion. They felt that lay people really needed to be educated about the Commission in order to get excited and get involved in their communities. They had a solution and that was to have a nation-wide competition to become a community-action site, and that would increase excitement among lay people and in communities to become involved in this process. So, you know, it was a push-me-pull-you kind of meeting and I think that, on one side, they reflected what educators were feeling, and on the other side there was a certain optimism about what they were doing. When asked what their greatest pleasure was in serving as lay people within Jewish education, they said that they got to associate with bright people, that there was a tremendous amount of intellectual stimulation. Their final words were, "What I do makes a difference."

XI. Rabbis

Facilitator: Michael Weinberg

Observer: Susan Shevitz

13 participants

3 women

10 men

Susan: Things were very different with the rabbis, (mostly male, mostly East Coast, one middle of the country, and 3 from the West Coast, and mostly in their jobs for short to middle ranges and one student). I was very privileged, I thought, to listen to their testimony. They chose to share some very personal satisfactions. It was very different from the other testimony. Money came up only peripherally. We could hypothesize about that, I'm sure. The word "educator" was not mentioned at all. Children were not mentioned, and the congregational school was mentioned once, at the very end, which I'll tell you about. They really talked of the intrinsic satisfactions and gratifications of their work, and it was very moving. Why they want to be in, why they came in, and why they think other people might opt to come in. Of the satisfaction of influencing people one person said, "I'm paid to do exactly what I'd like to do anyway, what could be better?" They talked about helping people in lifecycle events and the power that they feel in really influencing individuals and groups of people. And they felt, to some extent, that they are taken seriously much of the time by their clientele or their congregants.

Conditions of their job that were particularly important to them: the flexibility of their job (I could go to work essentially when I'm needed to work). The autonomy: I follow essentially my own interests. If I'm interested in studying something this year, it is okay as long as it sort of broadly fits with what they expect me to do and what I need to do. There was a little bit of discussion of money, but that was in a peripheral sense, that sometimes people may be taken advantage of.

What would cause them to leave? Primarily their discussion focused on a loss of effectiveness, or loss of self-respect. I can no longer control what I want to do if I am made to do things I don't believe in, and I believe are wrong -- but really, self-respect.

The kinds of things they would like to see built are staff development, but along the spiritual axis. They refused to answer the last question. This last question served as

a garbage can of this discussion. They feel very frustrated by what they believe your message tonight and the Commission's intention are. They believe that what they heard was that the Commission wants Jewish education to be community-centered; that the goal of the Commission is to pull it out of the denominations and to pull it out of the congregations, and that may cause severe problems and, in fact, the death of the synagogue. The exact words that I was asked to convey were "You have to know that you have to tread lightly." They feel that the synagogue and the synagogue school are going to be short-changed in this process. They heard the notion of a community site as meaning "other than congregational." And the very last point is that meetings spawn meetings and they are meeting tomorrow to discuss this dissatisfaction.

XII. Cantors

Facilitator: Yosi Gordon

Observer: Lifsa Schachter

3 Participants

Lifsa: I think in a serendipitous way one cantor was in the profession 10 years, one 20 years and one 30 years, Orthodox, Conservative, and Reform. Two of them came from non-observant or even hostile-to-observant families, and one of them was a Holocaust survivor who had actually been hanged. The only way he could justify his life being saved was to do something that would make a difference in the continuity of *Klal Yisrael*. They talked a lot about the demographics of their profession. 50% of the Conservative cantors are going to retire within the next 5 years. 75% of the cantorial students at the HUC are women.

In a sense, they saw themselves as closer to rabbis but they shared all of the sentiments of the educators. They talked most of all of what you have described until now. And in fact, what was interesting to me, although music drew them into the profession, they all described their primary role as educator. What kept them in the field was the fact that they were making a difference in individual lives. They thought that people knew that about them.

In addition to all the other things that people said, here they expressed the sense of the devaluation of their work by the fact that there is no money for research in Jewish music, for the publication of Jewish music. And for the Holocaust survivor, money was not even an issue. The second cantor manages to support his profession by doing other kinds of music arranging, and so he can afford for it not to be an issue. For the third cantor it was an issue.

Conservative Cantor

I have been serving as a cantor for ten years and am the founder of the CAJE music network. I was raised in a non-religious home and never even knew what a *chazzan* was as I was growing up. I only began to study Judaism seriously when I was in college. At that time I was a pre-med student but I became more and more deeply interested in Judaism and considered careers in the rabbinate and in music. Because of my love of singing many people suggested that I become a cantor and

eventually that was what I decided to do. I can truly say that I felt it was a calling. It was the best way to integrate my love of music with Jewish living.

Now I find that I work a 60-hour week and only five of those hours are spent in singing. I lead adult and youth choirs, teach adults as well as children, and am responsible for bar and bat mitzvah preparation. Most of my work is self-generated.

I worry about the future of my profession. I know that fifty per cent of the people in my field will retire within five years and new people aren't coming in because of the financial hardships and lack of job security. I make three times what the school principal in my congregation makes and I am in financial trouble. I don't see how I will be able to send my children to college.

What really keeps me in the field is the occasional student who is turned on to Judaism; each year there are some students who make everything worthwhile. But I am afraid of burnout. I work seven days a week. There is constant aggravation. I'm accused of being too hard on kids. My *balabatim* have no concept of how hard I work. It is little wonder that at every convention of cantors they hold stress-reduction seminars.

I would like more time with my family. I would like to have the time and funds to do some research in Jewish music and to publish. No active cantors have the time or the funds to do that kind of enriching work. Most of all I need financial and professional security.

Reform Cantor

I grew up in a Jewish home that was anti-Semitic. My father was a musician and, following in his footsteps, I earned a Master's degree in music composition. I did free lance work and was commissioned to write some synagogue music. When I entered Hebrew Union College at the age of thirty, I knew not one letter of Hebrew. I worked in several congregations and then turned to teaching cantors and music publishing. After some years I returned to congregational work. I am also involved in writing, composing and arranging music. The money I earn makes it possible for me to continue my work as a cantor.

In my temple I am a member of the rabbinic team. I am in charge of the bar/bat mitzvah program, teach adult classes, direct junior and adult choirs and supervise the religious school curriculum. I find myself taking more and more responsibility for areas for which I was not originally trained. Nonetheless my educational role

represents the largest part of my work and provides the greatest satisfactions. I am concerned because many schools are not doing their job. I feel as though I am watching my world fall apart. I see my own community changing -- perhaps in the direction of community schools.

Being a cantor is no longer possible for a family man and for a primary income. Consequently my profession is becoming feminized. Seventy-five per cent of the students in the reform cantorial school are women. A cantor's salary cannot support a household.

I remain in the field and don't see leaving it because I feel that I'm doing something important and necessary. I can stay because I'm not dependent on my salary. My greatest satisfaction comes from experiencing change in families when I work with the bar/bat mitzvah. I have a religious experience when the children achieve. My work presents me with constant challenges. Recently I hired chamber musicians and I'm learning how to train them. I am always looking for new techniques, which is why I came to CAJE. When I preach in place of the rabbi, I never save my sermons. My job is one of constant redefinition.

I would like a sabbatical year, a time to do something different: perhaps to teach at a college, perhaps to work on publishing. My priority recommendation is that we be given the wherewithal to locate and train good professional teachers. We can't find them and can't keep the ones we do find. Working with good teachers would make my work more successful.

Orthodox Cantor

I think of myself primarily as an educator and only secondarily as a cantor. I have been working for thirty-one years. I was born in Hungary and emerged from the Nazi hell. I was hanged by the Nazis and was saved only because the rope broke. After the war I asked a rabbi why I was saved when my parents died. He told me that everyone has a mission and that my parents fulfilled theirs while I had not yet fulfilled mine. I asked him what my mission was and he said that it was for me to discover. I wanted Judaism to survive and felt that I had an obligation to ensure the survival by bringing the tradition to children.

My satisfactions come from seeing the fruit of my labor. I have been in my current position for fifteen years. I have seen twenty-five homes become kosher, and fifty

families start to light Shabbat candles. Thirteen boys and girls go to study in a yeshiva.

I would only stop working for health reasons. I have back problems and need to have more time off. In truth I am not tied down; no one tells me what to do. I do what I want, and I would like to do more. I would like to visit home-bound people and I would like to have one day off a week. But it's really my fault that I don't. I can't bring myself to take it.

Reflections

Three samples do not represent an entire field. Yet despite the wide divergence in affiliation and years of service there were strong common themes in these stories. While it was music that originally drew them to their work, all the cantors saw themselves primarily as educators. They judged their success by their ability to influence lives. Their work was largely self-generated and they were concerned for the future of their profession, worried by its increasing feminization. In a somewhat contradictory way they felt both underappreciated by their *balabatim* and sure that everyone knew their dedication to their work. They seemed to be grateful for the opportunity to tell their stories.

XIII. Family Educators

Facilitator: Marlynn Dorff

Observer: Judy Aronson

3 participants

Judy: There were only three participants in the family education section. However, they represented a very broad range of experience: a central agency member, an early childhood education specialist who has expanded into the field of family education because there was a vacuum to be filled, and an experienced and skilled educator in an alternative and innovative school. They stressed that one has to understand family education as a different way, a new model of Jewish education, and one that is going to need its own kind of specialized skills training. This is true particularly in the area of working with families, and individuals at very different levels, along with the need to understand how to deliver that education to such varied groups.

A few things were said that I haven't heard here tonight, and I'm still stunned by the insight. First of all, on the subject of personnel in the field, the movement that people come out of -- and just the Conservative and Reform movements were mentioned -- can't reabsorb their own trained people because of the primacy of the need for a perfect Hebrew accent. And so we look at people who perhaps had 12 years or more of education, K-12th grade in religious schools and Hebrew schools, but would not be accepted by day schools because their Hebrew was less than perfect by somebody's standard and therefore the kind of role models that the movements produce rarely become the teachers of that movement's schools. This is so particularly in the day school (but to some degree in the supplementary schools as well), and it perhaps says something about the respect that we have for our own educational system.

Another important insight was the amount of energy that's consumed by competition and divisiveness in the community between the various movements, between the various congregations of the same movement in the same community -- the question of who is really living the Jewish life. Who is authentically Jewish? And the comment was made that only at a CAJE Conference, does everyone come together with a common purpose. That doesn't exist except at CAJE. There's completeness, a shalom, a feeling of authenticity for everyone. A sense that maybe runs contrary to

everything we've been talking about -- not that there aren't enough people to come into the field, but that there are loads of people who would love to come into the field, if there was a field to come into. People who are doing other kinds of work that's far less satisfactory, who say, "if I could find a job like yours I would leave my job and come to your job." But all the other things have been said about why those jobs don't exist and that the jobs that do exist can't, perhaps, draw people from other career fields.

There's a tremendous need in all of us for self-study, for research, to gauge what we're doing. We need think-tanks, the availability to be plugged into computers that will keep track of what's going on and feed back information in the most sophisticated and quickest way so that we'll know more about what's happening.

And last but not least, we're the majority of CAJE people tonight, and what are we doing in CAJE to educate, politicize? And I have a very deep sense that the people who weren't here tonight, who weren't in the small groups, missed an ... extraordinarily poignant and revealing experience and that the sense of CAJE looking at the deepest and most serious and sensitive and painful areas has perhaps been lost by the need to have more and more sessions going on at the same time, more and more entertainment. There is a need to refocus on the original concerns of this group which was to really look for alternatives and advancement as we within the profession see them.

XIV. Central Agency Staff

Facilitator: Abe Gittelsohn

Observer: Stuart Kelman

35 participants

Stu: I think it's instructive, first of all, that there were 35 people because there was a higher investment in this process from the Central Agency people than from some of the other groups where it was less relevant in certain ways. There were a whole bunch of mixed messages that came across. A lot depended on where you lived, from the small town to the large city. The messages were frequently in conflict. One thing was clear. The primary focus for each person who spoke was the overwhelming nature of the task. That is coupled with some of the bad press that they perceive they were getting out in the community: "Why would somebody want to come to the bureau when they really don't want to work there? Everybody just pushes pencils anyway." Some people felt that way; other people said, "How could you say such a thing?"

Second, I do want to mention money, because there were two things that somebody said in the session. A key issue is a message to the Commission, please *shikht gelt*, but it was interesting that they said it. Two things came across. One, they weren't talking about money for extravagances, or for programs, they were talking about money on a minimal level in order to exist. And one of the most poignant statements that someone made was, "look, if the federation reduces our budget by x percent we just say *al chet* and we do it anyway." There was this kind of self-martyrdom that came across. And secondly, there was a complete focus on where that money should go; it should go to the local operation, however defined.

What did they want? They wanted all the usual things that are in any career: wealth, power, status, prestige, particularly a ladder, which they felt was completely missing, personal meaning, and recognition. They dealt with the notions of isolation and professional training. They felt that they wanted a network, but that the CAJE network was inadequate. They didn't want to do it; they wanted somebody else to do it for them. You had a whole level of personnel who wanted this kind of thing. They also wanted something that I found quite interesting; they wanted a minyan of committed knowledgeable lay people to work with.

Last, there was a healthy degree of skepticism about the Commission on two levels. One involves how change works; that is, they view this in one way as change on the model of top-down, rather than bottom up. And second, they were really nervous about creating false hopes and expectations when one sets the goals so high that just doing a very little bit gives a sense of complete frustration. They were very nervous about that expectation of the group.

XV. Special Education

Facilitator: Helen Rubenstein

Observer: Joan Bronspiegel

4 participants

3 women

1 man

Joan: One participant is at the agency level and the other three are working directly with children. What struck us, as non-special educators, was their total commitment to their field and to their students. And what was unique in their message was not so much lack of money or lack of prestige and respect for what it is that they do, although they felt that severely, it was almost that they had gone beyond that. Their concern is that the lack of money and the lack of recognition will deter others and be an obstacle to others to enter the field. They can't attract other people who need to be special. You cannot make special educators out of novices. They really have to know special education, they really have to know Judaica in order to teach this particular population. It was almost an anguish of "How can we reach all of the students who need us?" And one way is to educate the rabbis and the administrators and other educators to the particular needs of this population.

At the end one of them said, "You must let them know that this is an area that is never going to be cost-effective, and it doesn't matter, because it still has got to be done. It is our Jewish responsibility to reach every single child."

The bond between these four people was very, very apparent. They have nobody else. What they really struggle with, what it is that they need to do is learn from each other, because there is really no institution or formal program for them to be learning what they need to do. And although they have felt that it's not a priority in most schools or the Jewish community, they have total confidence that what they are doing is of utmost importance and that they are professional and they are competent. They just want others to give them the opportunity to do what they need to do.

Again they were inspired by their own students' achievements. "I could make three times as much money working in the public schools, but who can do what I do, and how can anyone else impact on these particular students?"

XVI. Adult Education

Facilitator: Livia Straus

Observer: Jody Hirsch

12 people

6 men

6 women

Jody: I can with two syllables just say “amen” to a lot of the things people said before about money, power and respect, and so forth. One thing they did do a lot of talking about is the fact that they really felt that they wanted to see some kind of parity between their powers and their salaries with people not in the Jewish community, but outside. These are people who do what adult educators do, professors in a university campus, and yet they’re teaching many times more classes than a typical professor would and they’re making half the money. That was a big concern.

There were a lot of complaints but there was one thing that no one really talked about. They talked about what would keep them in Jewish education, what would drive them away from Jewish education, but nobody really talked about why they’re there right now. I was looking through some of the questionnaires, and almost everyone in adult education mentioned how gratifying the impact is that they have on their students. I mean it’s immediately visible to them; it’s something that’s quite important.

One thing that they said they really wanted to talk about was the fact that, of all of the problems that I already said “amen” to in Jewish education in general, they described even more problems because adult education isn’t seen as a respectable discipline within Jewish education. They felt very strongly that it was of crucial importance. They talked about the fact that even on education boards, the lay people make a real commitment to do the nitty-gritty work, but they don’t make a commitment to learning. What kind of statement does that make about adult education? They talked about the fact that often, people in adult education are also doing everything else, and adult education is something that is sloughed off on them, something that they’re supposed to think of to do in addition to their other responsibilities, which are considered more important.

APPENDIX A

If You Attend Only One Program at CAJE 14

Join Us Tuesday Night 8:00-10:00

This is the One Program Which Can Dramatically Influence the Future of Jewish Teaching!

Right now, **The Commission on Jewish Education in North America**, a group of thirty-eight key lay and professional Jewish leaders, is looking at the state of Jewish education. It is making important decision about the future, deciding how limited resources are to be allocated to maximize the effectiveness of Jewish education. Tuesday evening is your opportunity to influence the decisions they will make about *your* work.

At 8:00 P.M., Tuesday, Mort Mandel, the Commission Chair, and other commissioners will address CAJE.

At 9:00 P.M., Tuesday, we will meet in Job-Alike groups to make our recommendations. To enable this evening, we need you to self-define your own job role, today.

NAME: _____

My primary role in Jewish education is: (Circle **only** one number)

- | | |
|---|--------------------------|
| 1. Early Childhood Education | 11. Lay Person |
| 2. Early Childhood Director | 12. Rabbi |
| 3. Elementary Day School Teacher | 13. Cantor |
| 4. High School Day School Teacher | 14. Family Educator |
| 5. Day School Principal | 15. Central Agency Staff |
| 6. Elementary Hebrew School Teacher | 16. Academic |
| 7. High School Teacher/Supplementary | 17. Art Specialist |
| 8. Principal Small Isolated Sup. School | 18. Special Education |
| 9. Principal Large/Urban Sup. School | 19. Adult Education |
| 10. Worker in Non-Formal Education | |

_____ I will not be able to attend the Tuesday evening program.

Five Years from Now

A CAJE Dialogue with the Commission On Jewish Education In North America Protocols for the Tuesday Evening Program

GOALS:

Our goals for this evening are three-fold:

1. To inform the CAJE membership of the workings of the Commission on Jewish Education in North America.
2. To make available to the Commission the insights and priorities of the diversity of those who transmit the Jewish heritage, the CAJE membership.
3. To encourage Jewish teachers (of all kinds) to consider, articulate, and advocate for their own needs, and for those things which will enable their success.

PROGRAM DESCRIPTION

The evening will take place in three phases:

Phase One: The Plenary

Time: 8:00-8:45

An opening plenary session. Betsy will introduce our three speakers: Morton Mandel, Chairman of the Commission, Sara Lee and Joshua Elkin, members of the Commission. All of them are members of the Commission. They will share both some of the history and hopes for the Commission process.

Phase Two: Job-a-like Groups

Time: 9:00-10:00

Job-a-like meetings. CAJE participants will be broken into approximately 20 groups. Sign up will have taken place at registration and lists distributed on the chairs will announce time and location. In these meetings, participants will be asked to fill out a short questionnaire and then join in the discussion of a series of questions. Groups will be staffed by two CAJE members: a facilitator and an observer. (These tasks will be fully described later in this document). In general, facilitators will conduct this session, observers will observe, and then participate in the next session.

Phase Three: Debriefing

Time: 10:15-11:15

The commissioners, the facilitators, the observers, and few selected other interested parties will gather for debriefing the small groups. In a discussion between the commissioners and the facilitators, we will both share information and collectively draw conclusions. Joel Lurie Grishaver will introduce the session, Sara Lee will facilitate, and Morton Mandel will respond to the discussion.

Facilitators, interested parties, other dignitaries and those who sneak into the room will only observe this session. Active participation will be limited to the 20 or so observers. This session will be transcribed for later use as documentation.

The Job of Facilitator

- A. The name "facilitator" already implies most of the skills and style we desire. The role is that of a person who enables discussion, both drawing out and limiting, to maximize the amount of communication possible in a limited time. You were chosen because you already have the skills and instincts. You are good at this.
- B. The format for this discussion is very tight. We are going to provide very strict guidelines as to timing and sequence. We expect you to add the human elements.
- C. In one hour, you need to finish a seven-minute survey and seven questions. Yes, it is too tight. Yes, you need to complete it all. Yes, this is all the time we have available. It is hard to be a Jew.

When Betsy closes the plenary, she will announce a meeting time for the debriefing. Please close your session and be there on time. It must run on schedule. I know that your group will want to talk more. I know that you will want to listen. Even so, end your session and head for the debriefing. Thank you.

- 1. **Questionnaire.** A very brief questionnaire is to be filled out by all of the participants. Distributing and collecting the questionnaire is the responsibility of the observer. As facilitator, you should make sure that 7 or 8 minutes into the group time, people have finished. This may mean several prompts given throughout their working.

This questionnaire has two distinct purposes: Its first and most significant purpose is to prepare participants for this discussion. It has been designed as a "process" piece, replacing the introductions and sharings we would like to do with smaller groups and more time. Secondly, it will provide us with some hard data on a limited number of issues.

- 2. **The Questions:** Seven questions need to be asked in the remaining 35 to 45 minutes. That means you have about seven minutes per question. You also will have between 30 to 50 people in your group. Together, this is a problem to be resolved by your skill.

We want people to clearly express their feelings. Knowing their reasoning as well as their actual decisions and recommendations is very important to us. We also like anecdotes. However, in order to let the maximum number of people speak, people have to be brief. Therefore, your role involves two contradictory processes (a balancing act per usual). On one hand, be a good interviewer. Draw people out. Probe to isolate the reasoning behind their decisions. On the other hand, keep people brief. Let as many people as possible speak on each issue.

Here are the questions:

- 1. **What surprised you most about your answers to the questions on the survey?**

The emphasis is on the answers, not the questions. We are interested in the struggles or insights which came from reflecting on the questionnaire.

Remember, this is an extension of the set induction. This is both a way of targeting important questions to consider later and a way of drawing them quickly into the discussion.

2. What will get more good people to do your job?

Please use the original wording when asking each of the questions. The restatements are examples of how to clarify the question.

Restatement: "What will encourage other quality people to become _____ (fill in the name of the Job-a-like group).

While this is a question about "recruitment," we have intentionally avoided the term. We don't want to color these discussions by having them fall into the patterns set by older discussions. Therefore, all of the questions avoid the key jargon used to label their category. Please continue this pattern in your group leading.

Provide your group with no examples. This is brainstorming, there is no limit or restriction on the suggestions given. Likewise, because this is brainstorming, there is no debate or comparative evaluation. We are, at this point, interested in gathering ideas, not evaluating them. However, in our usual dualistic mode, we are interested in areas of consensus (but we don't want to force them).

3. What will keep you doing your job? What do you think would keep others doing a similar job?

Restatement: Why do you continue working as a _____ (fill in the group name). What about teaching/group working/consulting keeps you going?

4. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

Restatement: What would lead you to stop working as a _____. What about teaching/group working/consulting could really get to you, and make it too much?

These are the "retention" questions. Please avoid the word "retention" They were the hardest to write. It was very difficult to find wording which doesn't color the responses. Especially, we didn't want to assume that all Jewish teachers were considering leaving the field.

While these two questions are related (a force field analysis) to the "retention" question, they should be handled separately. They should not be asked together. Each should get their own 7 minutes, and each should be treated as completely different subjects (this will assist our later triangulation of this issue).

5. What would help you to grow in the way you carry out your role in Jewish education?

Restatement: What experiences or opportunities would help you to improve the way you _____ (teach/administrate/lead/etc.) Fill in the job role of your group.

This is the first of two questions about teacher education. Intentionally we have avoided all direct references to learning/classes/education which might have colored the response. Please do the same.

6. What would most enrich you as a person engaged in Jewish education?

Restatement: (This restatement is worded for classroom teachers, please reword it for your group). One of the things you offer your students is yourself. Part of what you teach is who you are. What opportunities or experiences would you personally find most fulfilling opportunities for growth.

This, too, was a hard question . We know that such things as "Jewish learning" or "a personal spiritual retreat" won't come to the forefront of the previous question, yet are important considerations in terms of teacher growth. This discussion is designed to encourage these responses.

7. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in providing Jewish education, what would it be?

Restatement: We've talked about a lot of different options and possibilities tonight (and I'm sure there are a lot we haven't yet included)—out of all of these, what would really make the most difference?

This is clearly the most important of the questions, because it calls both for synthesis of all that has been discussed, and allows for a statement of prioritization.

Make sure that you finish on time. Thank you for lending your skill and your time.

The Job of Observer

- A. The end results of this entire program are in the hands of our observers. We know that you have the skills to pull it off. The job breaks into three parts:
1. Gathering data from the groups both by distributing and collecting the questionnaires and by carefully taking notes on the session. You are welcome to tape the session for your own personal use, but we ask that you keep a set of written notes which will serve you that evening in the debriefing.
 2. Participating in the debriefing by both reporting on your group's discussion, and by joining in a search for common threads between the groups.
 3. Providing us with a written summary of your group's discussion within one month of the conference. Yes, we will hound you until we get it.
- B. The core of your job is not secretarial but analytical. While we do want you to keep some accurate notes which will enable you to recreate the key moments in the discussion, we really want you to synthesize your group's discussion into an accessible form, helping others to see its essence. Your perceptual abilities are very important.
- C. One of the key questions behind the evening's process is a question of unity and diversity. We want to know what issues and concerns are common to all of those who belong to CAJE, and what are the particular needs of given job-a-like groups. Establishing these parameters is the core of our final discussion.
1. **The Questionnaire:** There will be a table at the back of the ballroom that evening. When you come into the plenary please stop at the table and pick up the questionnaires for your group.
 2. At the top of each questionnaire there is a blank line for the participant to designate their "Professional Role." During the plenary session, please fill in this top line on every questionnaire with the name of your group, which will be provided to you in advance. *"We want to use our definitions for this question, not self-created job titles."*
 3. As participants enter the discussion area, pass out the questionnaires. Tell them that they have only a few minutes to fill them out. Do not wait for the room to be full. Do not expect to make a frontal presentation. Have them start right away.
 4. Here are the seven questions which will be asked:

SET INDUCTION: This is a group process question. The transcription of these answers is not important (unless something really interesting is said). Use your own judgement.
 - a. What surprised you most about your answers to the questions on the survey?
RECRUITMENT: Starting here, we want an accurate record of the testimony given in the group.
 - b. What will get more good people to do your job?

RETENTION: *The next two questions approach the issue of retention from two different angles. While you are keeping a record of this discussion, see if you can perceive a common pattern between the two sets of answers.*

- c. What will keep you doing your job? What do you think would keep others doing a similar job?
- d. What would influence you to leave the field of Jewish education? What do you think would influence others to leave the field?

EDUCATION: *These two questions are also paired. Here, in addition to recording the specific testimony, we want to establish the contrast between the two sets of answers.*

- e. What would help you to grow in the way you carry out your role in Jewish education?
- f. What would most enrich you as a person engaged in Jewish education?

SYNTHESIS: *This question sums up the whole discussion. It will be a chance to see the consensus of the group as well as the individual responses. See how much of both you can pick up.*

- g. If you had an opportunity to make one recommendation about improving the experience and effectiveness of those engaged in providing Jewish education, what would it be?
5. Do not let any of the questionnaires escape. Make sure that you collect them all before the group disbands.
 6. At the debriefing you will be asked to summarize your group's experience. You will have two to three minutes to speak. Organize your thoughts in advance.
 7. As soon as possible after the conference (or at it if you are really dedicated) write up a summary of your group's experience. We do not need to have a protocol, but we should have a good record of the diversity of opinion, the nature of consensus, and in context, the transcription of the best quotations. These summaries will be collected and published (in some form) by CAJE.

We want these records organized by question! Thank you.

Please send your reports to Joel Lurie Grishaver, Torah Aura Productions, 4423 Fruitland Ave., L.A., CA.90058

8. We really need these reports. We will be persistent in "reminding" you about your responsibilities. Thanks again.

APPENDIX C

CAJE QUESTIONNAIRE

Haverim, because time is very short, you will have only five minutes to fill out this very brief questionnaire. It will provide us with data necessary to process this evening's experience. It is important, because of our limited access to data processing, that, in spite of some frustration, you follow directions carefully and provide only one answer to each question. Thank you very much.

1. Professional Role: _____
2. How many years have you been in this professional role? _____
3. Please indicate the category below that best describes the highest level of professional education that you have completed in preparation for your professional role.
 none (informal study)
 non-degree training programs
 B.A./B.S. (in professional field)
 Teacher's Seminar
 M.A./M.S. (in professional field)
 Ordination as Rabbi, Investiture as Cantor
 Doctorate (in professional field)
4. Please indicate the category below which best describes your motivation for working in Jewish education.
 I had a very positive experience as a client/student in Jewish education. (please check the one which was most influential)
 camp
 religious school
 day school
 community center
 Israel trip or program
 Youth group
 I had a very negative experience as a client/student in Jewish education.
 I wanted to be like a Jewish educator who was significant in my life.
 I had an experience working in Jewish education which I found rewarding.
 Jewish education offered me the opportunity to earn money I needed.
 I was drafted to work in Jewish education.
 Working in Jewish education is a family tradition.
 Other _____

5. Please check the factor below which is **most** influential in your remaining in Jewish education: (one answer only)

- I find the work rewarding.
- I find being part of the community of educators rewarding.
- I find the learning I do through working in Jewish education rewarding.
- It provides me with important income.
- I accept it as a community responsibility.
- Given the need for Jewish educators, I would feel guilty leaving the field.
- I think that it is an important model for my children.
- Other _____

6. Please check the factor below which is the **strongest** factor influencing you to consider leaving Jewish education: (one answer only)

- There are no factors.
- Lack of sufficient income.
- The way my institution treats me.
- The way the community views the job I do.
- The way the clients/students/families value what I do.
- The job is overwhelming.
- The work I do doesn't make a difference.
- I do not feel equipped to do my job.
- Other _____

7. Five years from now, what do you think your Jewish educational role will be?

- the same kind of role.
- a role with greater responsibility or scope.
- a role with less responsibility or scope.
- a role with very different responsibilities.
- no role in Jewish education.

Internal Notes: the data from these last three questions will not be processed, they are merely part of the set induction process.

8. My greatest reward from working in Jewish education is:

9. The greatest barrier to my effectiveness in Jewish education is:

10. The one thing which could most enhance my effectiveness in Jewish education would be:

APPENDIX D

PROFESSIONAL ROLE

ALL REGISTRANTS BY FREQUENCY

PROFESSIONAL ROLE	ALL REGISTRANTS	
	NUMBER	PERCENT
Elementary Hebrew School Teacher	124.0	12.2
Principal Small/Isolated Sup. School	116.0	11.4
Early Childhood Education	93.0	9.1
Principal Large/Urban Sup. School	79.0	7.8
Multiple*	74.0	7.3
Lay Person	57.0	5.6
Central Agency Staff	50.0	4.9
Elementary Day School Teacher	49.0	4.8
High School Teacher (Supplemental)	43.0	4.2
Rabbi	41.0	4.0
Early Childhood Director	35.0	3.4
Worker In Non-Formal Education	34.0	3.3
Adult Education	28.0	2.7
Cantor	26.0	2.6
Other*	26.0	2.6
Art Specialist	25.0	2.5
Day School Principal	22.0	2.2
Family Educator	20.0	2.0
Academic	20.0	2.0
Unclassified*	14.0	1.4
Special Education	13.0	1.3
Music*	12.0	1.2
High School Day School Teacher	10.0	1.0
Resource Center*	8.0	.8
Ambiguous Teacher*	0.0	0.0
TOTAL	1019.0	100.0

* Indicates professional role category that was not among original choices, but added retrospectively after reviewing completed questionnaires.

APPENDIX E

QUES 1: PROFESSIONAL ROLE

ALL RESPONDENTS/REGISTRANTS

PROFESSIONAL ROLE	ALL RESPONDENTS		ALL REGISTRANTS		DEVIATION (%RESP-%REGIS)
	NUMBER	PERCENT	NUMBER	PERCENT	
Principal Large/Urban Sup. School	34.0	16.3	79.0	7.8	8.5
Principal Small/Isolated Sup. School	23.0	11.0	116.0	11.4	-.4
Central Agency Staff	19.0	9.1	50.0	4.9	4.2
Lay Person	17.0	8.1	57.0	5.6	2.5
Rabbi	14.0	6.7	41.0	4.0	2.7
Elementary Day School Teacher	12.0	5.7	49.0	4.8	.9
Elementary Hebrew School Teacher	11.0	5.3	124.0	12.2	-6.9
Adult Education	9.0	4.3	28.0	2.7	1.6
Resource Center*	9.0	4.3	8.0	.8	3.5
Early Childhood Education	8.0	3.8	93.0	9.1	-5.3
Day School Principal	8.0	3.8	22.0	2.2	1.7
High School Teacher (Supplemental)	8.0	3.8	43.0	4.2	-.4
Ambiguous Teacher*	7.0	3.3	0.0	0.0	3.3
Other*	7.0	3.3	26.0	2.6	.8
Worker In Non-Formal Education	6.0	2.9	34.0	3.3	-.5
Family Educator	6.0	2.9	20.0	2.0	.9
Special Education	5.0	2.4	13.0	1.3	1.1
Early Childhood Director	3.0	1.4	35.0	3.4	-2.0
Cantor	3.0	1.4	26.0	2.6	-1.1
High School Day School Teacher	0.0	0.0	10.0	1.0	-1.0
Academic	0.0	0.0	20.0	2.0	-2.0
Art Specialist	0.0	0.0	25.0	2.5	-2.5
Music*	0.0	0.0	12.0	1.2	-1.2
Multiple*	0.0	0.0	74.0	7.3	-7.3
Unclassified*	0.0	0.0	14.0	1.4	-1.4
TOTAL	209.0	100.0	1019.0	100.0	.0

* Indicates professional role category that was not among original choices, but added retrospectively after reviewing completed questionnaires.

APPENDIX F

QUES 2: NUMBER OF YEARS IN PROFESSIONAL ROLE

ALL RESPONDENTS

NO. OF YEARS IN PROFESSIONAL ROLE	NUMBER OF RESPONDENTS	PERCENT
0-2	9.0	4.3
3-5	10.0	4.8
6-10	12.0	5.7
11-15	26.0	12.4
16-20	33.0	15.8
21-25	46.0	22.0
Over 25	47.0	22.5
Blank	26.0	12.4
TOTAL	209.0	100.0

The mean number of years in current professional role for all respondents was 8.8.

APPENDIX G

QUES 3: PROFESSIONAL EDUCATIONAL LEVEL

ALL RESPONDENTS

PROFESSIONAL EDUCATION LEVEL	NUMBER OF RESPONSES	PERCENT
None (Informal Study)	13.0	6.2
Non-Degree Programs	7.0	3.3
BA/BS (In Professional Field)	41.0	19.6
Teacher's Seminar	9.0	4.3
MA/MS (In Professional Field)	96.0	45.9
Rabbi/Cantor	23.0	11.0
Doctorate (In Professional Field)	19.0	9.1
Blank	1.0	.5
TOTAL	209.0	100.0

APPENDIX H

QUES 4: INITIAL MOTIVATION

ALL RESPONDENTS BY FREQUENCY

INITIAL MOTIVATION	NUMBER OF RESPONSES	PERCENT
Other	38.0	18.2
Positive Work Experience	37.0	17.7
Positive Youth Group Experience	26.5	12.7
Positive Camp Experience	21.1	10.1
Drafted to Work in Jewish Education	19.9	9.5
Positive Israel Trip or Program	11.7	5.6
Emulate Another Jewish Educator	11.7	5.6
Positive Religious School Experience	11.3	5.4
Negative Experience in Jewish Educ.	8.7	4.2
Positive Day School Experience	7.9	3.8
Monetary Opportunity	6.2	3.0
Family Tradition	5.5	2.6
Blank	2.0	1.0
Positive Community Center Experience	1.5	.7
TOTAL	209.0	100.0

Those who chose more than one response (56 respondents) were given fractional credit for each choice.

(see next page)

QUES 4: INITIAL MOTIVATION

'OTHER' RESPONSES

PROFESSIONAL ROLE	NO. YRS	INITIAL MOTIVATION
Early Childhood Education	6	"Challenge of raising Jewish kids in Diaspora."
Early Childhood Education	2	"Commitment to Judaism."
Elementary Day School Teacher	15	"Opportunity to use skills in compatible setting."
Day School Principal	5	"Desire to share expertise from public schools."
Day School Principal	2	"I felt this was a calling."
Elementary Hebrew School Teacher	37	"I wanted to teach since I can remember."
Elementary Hebrew School Teacher	20	"Commitment to continuation of Judaism."
Elementary Hebrew School Teacher	4	"Wanted to improve Jewish education in my city."
Principal Small/Isolated Sup. School		"Positive secular teaching experience."
Principal Small/Isolated Sup. School	1	"Concern about quality of Jewish educ. in community."
Principal Small/Isolated Sup. School	10	"I used it to try out education as a career."
Principal Large/urban Sup. School		"I wanted to be an agent of change."
Principal Large/urban Sup. School	1	"Desire to help kids lead a positive Jewish life."
Principal Large/urban Sup. School	3	"I felt called to pass on Jewish tradition."
Principal Large/urban Sup. School	1	"Desire to change kids feelings for Judaism."
Principal Large/urban Sup. School	4	"Unhappy with my child's Jewish education."
Principal Large/urban Sup. School	1	"Felt I had skills that were needed."
Principal Large/urban Sup. School	7	"I had no Jewish education as child."
Principal Large/urban Sup. School	1	"Spiritual calling to rabbinate & teaching."
Principal Large/urban Sup. School	12	"Wanted to enter a field on cutting edge of community."
Worker In Non-Formal Education	7	"I wanted to do something Jewishly meaningful."
Worker In Non-Formal Education	12	"Specific job in Jewish education was appealing."
Worker In Non-Formal Education	12	"To repay kindness of Jewish community for its help."
Lay Person	8	"My child had negative experience in Jewish education."
Lay Person	20	"I'm the spouse of an educator."
Lay Person	20	"It's a religious obligation."
Lay Person		"I enjoy being Jewish."
Rabbi	22	"It's most important part of my Rabbinic role."
Rabbi	2	"It's the central aspect of my role as rabbi."
Cantor	10	"I felt a 'calling' to this profession."
Family Educator	10	"As parent I want to see quality."
Central Agency Staff	3	"Mentor in college directed me to Jewish education."
Central Agency Staff	4	"Influence of parents involved in Jewish education."
Special Education	15	"The need was compelling."
Adult Education		"It's the most important part of my role as rabbi."
Resource Center*	9	"Wanted to learn more about our tradition."
Ambiguous Teacher*	32	"Educated in Israel."
Other*	43	"I Believe in Jewish education."

* Indicates professional role category that was not among original choices, but added retrospectively after reviewing completed questionnaires.

APPENDIX I

QUES 5: SUSTAINING MOTIVATION

ALL RESPONDENTS BY FREQUENCY

SUSTAINING MOTIVATION	NUMBER OF RESPONSES	PERCENT
Rewarding Work	97.3	46.6
Learning Rewarding	33.5	16.0
Community Responsibility	28.6	13.7
Other	15.0	7.2
Rewarding to be Part of Ed. Community	13.7	6.6
Guilty about Leaving	6.3	3.0
Income Opportunity	5.5	2.6
Blank	5.0	2.4
Model for my Children	4.0	1.9
TOTAL	209.0	100.0

Those who chose more than one response (17 respondents) were given fractional credit for each choice.

(see next page)

QUES 5: SUSTAINING MOTIVATION

'OTHER' RESPONSES

PROFESSIONAL ROLE	NO. YRS	SUSTAINING MOTIVATION
Day School Principal	2	"The work is vital for perpetuation of our heritage."
Elementary Hebrew School Teacher	37	"It has always been my dream to teach Jewish children."
High School Teacher (Supplemental)	4	"The kids' responses."
Principal Large/urban Sup. School	1	"No single factor: Both choices A & B."
Principal Large/urban Sup. School	1	"The importance of education for future of Judaism."
Worker In Non-Formal Education	7	"All of above choices except for guilt."
Lay Person		"I refuse to let others destroy my enthusiasm."
Rabbi	22	"Most important for securing future of Judaism."
Rabbi	2	"Important model for my students."
Family Educator	10	"I perceive a vacuum that I can fill."
Family Educator		"Fear of change."
Central Agency Staff	5	"Tikun olam."
Adult Education	1	"To facilitate education through more funding."
Adult Education		"My dedication to Jewish survival."
Adult Education	1	"Ability to make change."

APPENDIX J

QUES 6: MOTIVATION TO CONSIDER LEAVING

ALL RESPONDENTS BY FREQUENCY

MOTIVATION TO CONSIDER LEAVING	NUMBER OF RESPONSES	PERCENT
No Factors	58.0	27.8
Lack of Income	44.1	21.1
Other	34.0	16.3
Job Overwhelming	21.3	10.2
Treatment by Institution	20.3	9.7
Community Attitude	15.1	7.2
Blank	7.0	3.3
Value by Clients, Students, Families	6.3	3.0
Work Makes No Difference	2.0	1.0
Not Equipped for Job	1.0	.5
TOTAL	209.0	100.0

Those who chose more than one response (3 respondents) were given fractional credit for each choice.

(see next page)

QUES 6: MOTIVATION TO CONSIDER LEAVING

'OTHER' RESPONSES

PROFESSIONAL ROLE	NO. YRS	MOTIVATION TO CONSIDER LEAVING
Elementary Day School Teacher		""
Elementary Day School Teacher	26	"I do not consider leaving Jewish education."
Day School Principal	5	"Constant battle to justify importance of Jewish educ."
Elementary Hebrew School Teacher	8	"Time constraints."
Elementary Hebrew School Teacher	23	"None at present."
Elementary Hebrew School Teacher	20	"Possible burn-out."
Elementary Hebrew School Teacher	4	"Were I to get a conflicting full-time job."
Elementary Hebrew School Teacher	1	"Bureaucracy."
High School Teacher (Supplemental)	10	"Conflict with family responsibilities."
High School Teacher (Supplemental)	7	"If I had to become sole support of my family."
Principal Small/Isolated Sup. School	8	"School board relations & demands."
Principal Small/Isolated Sup. School	17	"Lack of prestige; lack of security."
Principal Small/Isolated Sup. School	2	"I need to spend more time with my family."
Principal Small/Isolated Sup. School	1	"Lack of benefits, especially retirement."
Principal Large/urban Sup. School	15	"Many years on the job; time to retire."
Principal Large/urban Sup. School	4	"All of above."
Principal Large/urban Sup. School	1	"All play a role."
Principal Large/urban Sup. School	3	"Uncertain if I can provide for my family."
Principal Large/urban Sup. School	1	"Lack of competent teachers overwhelms me."
Principal Large/urban Sup. School	12	"Running out of challenges; Personal changes."
Worker In Non-Formal Education	12	"Desire to change my career."
Lay Person	8	"Burnout."
Lay Person		"Professionals who act like G-d."
Rabbi	2	"Desire to broaden rabbinic skills."
Rabbi	3	"Not able to attend to my own family's needs."
Rabbi	3	"Hope to expand rabbinic responsibilities."
Family Educator	10	"My own ambivalence regarding my effectiveness."
Family Educator	15	"Lack of money & vision."
Family Educator		"Curiosity."
Central Agency Staff	1	"Lack of adequate funding of projects."
Central Agency Staff	13	"Too many competing demands from my full-time job."
Adult Education	1	""
Adult Education	25	"Retirement."
Resource Center*	3	"Politics on local community level."

* Indicates professional role category that was not among original choices, but added retrospectively after reviewing completed questionnaires.



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January 21, 1993

Dr. Shulamith Elster
C.I.J.E.
149 Nautilus Drive
Madison, Wisc. 53705

Dear Shulamith,

It was good being with you on Thursday, though I regret that I missed the afternoon session.

While I intend to remain fully involved, I write to ask that our new Director of Education, Seymour Rossel, be added to the Senior Policy Advisers group and to the "working" team.

As I'm sure you know, ~~Seymour is a visionary leader,~~ with "credentials" in all movements.

In a like fashion, I believe that Rabbi Allan Smith, our Director of Youth Activities, has an enormous amount to offer in terms of camping, Israel and college activities.

Such representation will help C.I.J.E. and increase the "vesting" of the Reform Movement in the effort.

Please let me know that these appointments/invitations will be extended.

Again, my thanks.

Sincerely,


Rabbi Daniel B. Syme
Senior Vice-President.

DBS/e



The Coalition for the Advancement of Jewish Education

261 West 35th Street, Floor 12A
New York, NY 10001 • 212-268-4210
Fax • 212-268-4214

March 31, 1992
26 Adar II 5752

Barry Holtz
Melton Research Center
3080 Broadway
New York, NY

Dear Barry:

As I described to you, I took your overture to me very seriously and I, in turn, made copies of your letter and sent it to several colleagues. As of today I have received responses from seven (7) chaverim. I have enclosed what they forwarded to me. I hope they are helpful. If more of these stroll in, I'll pass them along.

Let me know if I can be of further help.

B'shalom,

Eliot G. Spack
Executive Director

P.S. I just heard the news of the birth of your son. Mazal tov.

P.P.S. Enclosed you will find two pieces of current Celtics memorabilia. I did attend the Nets - Celtics game on March 25 (in honor of the brit of your son).

Enc.

ללמוד וללמד

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Lillian Davis, President
H. Chaim Lauer, Executive Director

March 20, 1992

Dr. Eliot G. Spack
CAJE
261 West 35th Street
Floor 12A
New York, New York 10001

Dear Eliot,

I received your request for "Best Practices" nominations. There are two supplementary schools in the Greater Washington area which I would like to nominate. They both conform as much as possible to the list of characteristics you enclosed.

The following information about the two schools should provide you with any initial contact needed.

*CONSOLIDATED HEBREW SCHOOLS

Denomination: Conservative (301) 587-5868
Grades: K-10
Main office:
8402 Freyman Drive, Chevy Chase, Maryland 20815
Days of operation: Saturday through Thursday
Educational Director Barry Krasner (301) 434-6896
Assistant Director of Education Eleanor T. Rubenstein (301) 585-2861
Education Chairman Phil Shapiro (301) 593-0563
Branch Affiliates:
B'nai Israel Congregation (301) 881-6550
6301 Montrose Road, Rockville, Maryland 20852
Congregation Har Tzeon-Agudath Achim (301) 649-3800
1840 University Blvd. W., Silver Spring, Maryland 20902
Ohr Kodesh Congregation (301) 589-3880
8402 Freyman Drive, Chevy Chase, Maryland 20815
Temple Beth Shalom of Howard County (301) 290 6829
7246 Cradlerock Way, Post Office Box 2878, Columbia, Maryland 21045
Temple Israel (301) 439-3600
420 University Blvd., E., Silver Spring, Maryland 20901

*BETH AMI, TEMPLE

Denomination: Reform (301) 340-6818
800 Hurley Avenue, Rockville, Maryland 20850
Grades: K-10
Days of operation: Saturday, Sunday, Tuesday through Thursday
Principal Phyllis Greene (home) (301) 977-4150
(office) (301) 340-8335
Rabbi Jack Luxemburg (home) (301) 762-9411
(office) (301) 340-6818
Education Chairmen Judy Johnstone (301) 340-6687
Claire Goodman (301) 279-9243

I sincerely hope that this project will have some positive effect on the field!

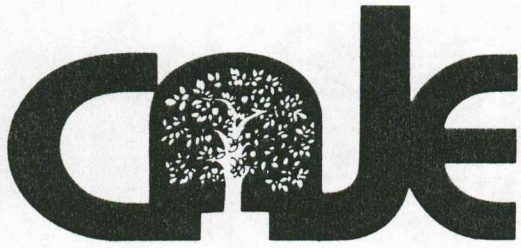
B'shalom,


Avi West

Jewish Continuity Through Jewish Education

A United Jewish Appeal Federation Beneficiary Agency
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MAR 25 1992



CAJE MEMO

To: Selected nominators
From: Eliot G. Spack
Date: March 3, 1992
Regarding: Best practices project

As you may know, I have been asked to serve as a Senior Policy Advisor for the newly created Council for Initiatives in Jewish Education (CIJE). In that context I have been invited by my colleague Barry Holtz to assist him as he conducts the "Best Practices Project." I have enclosed a copy of Barry's letter to me to provide the appropriate background to my request. You will find it to be lengthy but thorough.

Barry would like me to identify supplementary schools that qualify as examples of best practice in the schoolwide sense and good programs in the localized sense.

Would you please be kind enough to help me? I do not expect to receive a mammoth list...just a few would be fine (if you think you can identify any). I'll need the name (and location) of the school and a very brief description of why you think they should be included.

I'd like your nomination(s) by March 27, if possible.

Many thanks.

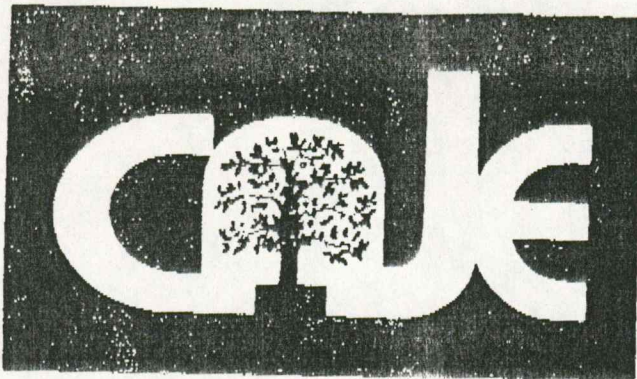
enc.

Temple Solel
552 E. Camino Real, Encinitas CA 92024
Ellen Fox, Director

Very organized, complete Teacher & Parents Handbooks, good salaries, program for special needs children, encourages professional development of staff.

Cecile Jordan

MAR 16 1992



The Coalition for the Advancement of Jewish Education

261 West 35th Street, Floor 12A
New York, NY 10001 • 212-268-4210
Fax • 212-268-4214

M E M O R A N D U M

TO: ELIOT SPACK
FROM: DR. LEON WEISSBERG
RE: REQUEST FOR UNIQUE SUPPLEMENTARY SCHOOL PROGRAMS
DATE: 3-17-92, 12 - 2 ADAR 5752

In September of 1988, we initiated a program at Temple B'nai Aviv in Weston, Florida - a Shabbaton Religious school.

The thrust of this school was to have students participate every Sunday in regular Sunday school activities plus once per month participate in Shabbaton from Friday evening until motzei Shabbat and then return the next Sunday morning. Students would sleep together at the local JCC and have a thematic Shabbaton weekend.

The program is still in place and has been received with a great deal of enthusiasm and excitement by the Temple B'nai Aviv family. Some additions and modifications were made to provide the 6th - 7th graders with an additional class during the week. The thrust of the program was to eliminate the midweek afternoon Hebrew school concept and consolidate all the efforts on Shabbatonim. The contact person there is Helene Winniker, the phone number is 1-305-384-8265 and the address is: 16608 Saddle Club Road, Ft. Lauderdale, Fl 33326.

ללמוד וללמד

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Office Administrator Ronnie W. Parker

SHIRLEY BARISH
5227 DUMFRIES
HOUSTON, TEXAS 77096-5104
713 - 723-4606

MAR 20 1992

March 17, 1992

Dear Eliot,

Thank you for including me in making some nominations for "best school practices." I have given it much thought. There are a number of schools in this area which I would consider and I had a hard time determining which would be the best examples. The following are my selections:

Temple Beth El
211 Belknap Place
San Antonio, TX 78212
512-733-9135
Educator: Deena Bloomstone

They have a well-rounded program of Jewish education which involves support groups of parents, members of the congregation and teachers. They are very supportive of the students and encourage teachers to grow professionally.

Temple Israel
2004 East 22nd Place
Tulsa, OK 74114
918-747-1309
Educator: Debra Cohn-Levine

This is a prime example of "combined" schools where Reform and Conservative have joined together for economic reasons and better Jewish education. They have pooled their resources very efficiently.

Temple Israel
1376 E. Massey Rd.
Memphis, TN 38120
901-761-3130
Educator: Barbara Mansberg

This school is probably one of the most innovative I have encountered in this area. The whole community has become a vehicle for Jewish education and they use it. Family education is high on their agenda, as well as, special study programs for students who want a more in-depth Jewish learning experience.

Congregation Brith Shalom
4610 Bellaire Blvd.
Bellaire, Texas 77401
713-667-1616
Educator: Deena Grossmann

A very dedicated educator and Rabbi have raised this school into the forefront of Jewish education in Houston. They have created a caring community within their school between students, teachers and parents.

Congregation Beth Israel
5600 N. Braeswood Blvd.
Houston, Texas 77096
713-771-6223
Educator: Kenneth Midlo

This school has an excellent post Bar/Bat Mitzvah program. They do not lose the students. The majority stay on right through the 12th grade. The content of their program for teens is well planned to meet the students needs, yet still enrich their Jewish education.

There are more, but I do think that these are the best examples. Can I have permission to use the criteria? I am right now working with a school in Baton Rouge to restructure their school - they had no goals, no real curriculum and didn't even have a job description for their principal. I have them working on these, but the criteria would be helpful when I do a program with their new Religious School Committee and their Board. I go there the end of this month - let me know.

Good luck!

B'Shalom,

A handwritten signature in cursive script, appearing to read "Shuley". The signature is written in dark ink and is positioned below the typed text "B'Shalom,".



THE CENTRAL AGENCY FOR JEWISH EDUCATION

OF GREATER KANSAS CITY



12 Adar II, 5752
March 17, 1992

5801 W. 115th Street - Suite 104
Overland Park, KS 66211-1824
(913) 345-8815
FAX # (913) 451-9358

MEMORANDUM

TO: ELIOT G. SPACK
FROM: Alan S. Edelman

RE: RECOMMENDATION FOR "BEST PRACTICES PROJECT"
SUPPLEMENTARY SCHOOL

Chairman
Richard Helfand

Executive Director
Alan S. Edelman

Community Resource Center
Community High School
Hilary Lewis

Board of Directors
Dr. Mark Aeder
Dr. Heidi Alderman
Cathy Alpert
Lisa Bloch
Michael Cotlar
Diane Davidner
Barbara Devinki
Mark Eisemann
Mark H. Gilgus
Marsha Goldenberg
Hanan Hammer
Louise Hipsh
Linda Katz
Lon Lowenstein
Roshann Parriss
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Kay Slabotsky
Ellen Suni
Marvin Szneler
Amy Tranin
Jeanette Wishna
Joyce Zeldin

Ex officio
Steven H. Burnstein
Rabbi Alan L. Cohen
A. Robert Gast
Etty Ginsburg
Rabbi Jeffrey Glickman
Rabbi Ronald M. Goldstein
Rabbi Daniel M. Horwitz
Ann Jacobson
Rabbi Gerald M. Kane
Rabbi Lawrence Karol
Rabbi Mark H. Levin
Rabbi Herbert J. Mandl
Rabbi Charles S. Popky
Shelley Rissien
Bella Schultz
Rabbi Morey Schwartz
Linda Simons
Rabbi Joshua S. Taub
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Evelyn Wasserstrom*
Stanford H. Zeldin

*Deceased

An Affiliate and Beneficiary
of the Jewish Federation
of Greater Kansas City

An Affiliate of the Jewish
Education Service
of North America, Inc.

Thank you for considering me among your "hevrei."

I have been working this year as consultant to Congregation Beth Shalom (Conservative) in Kansas City. Their educational director, Barb Moskow, is currently among the Melton senior educators in Jerusalem. She is a creative, high energy person who has started a small revolution at Beth Shalom.

There are many factors at work, but the major issue is that parents are taking a significant role in determining their children's Jewish futures. There has been an "exodus" in Kansas City to the one-day-a-week option, but those still committed to three-days-a-week want something that will work. Recognizing all the problems of supplementary schools (time, teachers, attitude, and, on the other hand, all the elements for success (parent/family education, Shabbatonim, camp, youth group, Israel) the congregation is about to create THE FAMILY SCHOOL (see enclosed working document). The "revolution" is the fact that these "informal" components are being "curricular-ized" into the 180-hour-per-year program (not in addition to, because parents won't give us more time).

This school meets every criteria of Joey Reimer's "good school" study. The rabbi recently stated that the Family School should give birth to the Family Shules. Committees and job descriptions are being restructured to fit the new plan.

I believe this must be the direction. Everyone is involved in the planning and execution.

* * *

ASE:ig
Enc.

THE FAMILY SCHOOL OF CONSERVATIVE JUDAISM, KANSAS CITY

A Restructuring of the Combined School of Beth Shalom and Ohev Sholom

MISSION STATEMENT

Religious education cannot be effective without a solid relationship between the school and the family. THE FAMILY SCHOOL seeks to encourage children and their parent(s) to share in Jewish learning and, thereby, enhance every aspect of their Jewish identity.

GOALS

- Educators and families will establish a shared vision of creating a Jewishly literate and committed community.
- Talmud Torah, the study of Torah, will become the ultimate mitzvah because it leads to the performance of all other mitzvot.
- Teachers will be trained to accommodate the new shared vision.
- Parents will take a more active role by planning and participating in programs designed to enhance their knowledge and increase their level of observance.
- Families will participate together in learning experiences to increase parental reinforcement of the educational system.

PROGRAMMATIC OBJECTIVES

- Holy Days - Beginning in kindergarten and continuing through the fourth grade, families will participate in holiday workshops designed to assist parents with their home celebrations. Every workshop will provide families with booklets, audio and visual tapes, and other materials to enhance home holiday celebrations.
- Hebrew Language - During the first semester of the third grade year (the first year of Hebrew School), parents will be encouraged to attend Hebrew literacy classes. This will provide them with the opportunity refresh or learn Hebrew so they can assist their children with Hebrew homework and participate in worship experiences.
- Prayer and Worship - The goal of our curriculum is greater participation in synagogue worship and celebration. Families are encouraged to participate in Friday evening family dinners, Family Congregation (formerly Junior Congregation), Camp Shabbat, and a variety of other experiences. These programs will result in greater familiarity with the services thus enhancing the family's own Bar/Bat Mitzvah celebration and other prayer experiences.

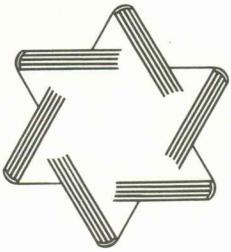
- God and Spirituality - Throughout the program, children and their parent(s) will explore their personal relationship with God. The spirituality dimension is so important to our understanding of Jewish history and the observance of ritual and ethical mitzvot .
- Jewish Camping - Years of experience have taught us that adults and children are tremendously influenced by the informal learning environment of Jewish summer camp. Students should be encouraged to attend Jewish camps beginning after the fifth grade. The congregation should consider establishing a day camp under its auspices. The annual Camp Shabbat should be offered at least twice a year. Savings incentive programs should begin in the kindergarten year.
- Bar/Bat Mitzvah - This important life-cycle event must become a more meaningful experience for our families. During the sixth grade year, orientation sessions featuring group dynamic and values clarification activities would help families create appropriate celebrations. Parents and students would prepare together. All of these experiences would be within the six-hours per week structure.
- Israel - Anyone who has travelled to Israel recognizes the impact of this experience. Traditionally, students have participated in Israel seminars following their junior year of high school. Unfortunately, this leaves only one year to capitalize on a new found Jewish energy source - a year where there is often little involvement in Jewish life. In order to develop a solid youth leadership, eighth grade students should visit Israel for a unique 10-day experience during the Winter Recess. Family missions should also be organized annually.
- All-school Family Education Programs - In addition to on-going grade-level activities, special inter-generational events will be offered. Grandparents and great-grandparents can play a unique role in the Jewish educational process.
- Tikun Olam - Social justice is a vital part of our tradition. The congregations are currently involved in many important projects. Students in our school and their parents should participate in these activities as part of the curricular program.
- Confirmation - Another important life-cycle event is Confirmation. During the tenth grade year students have a special opportunity to learn with our rabbis. At this "more mature stage," students should begin confronting their personal relationship with Judaism and preparing to make their own choices about their commitment to Jewish life (youth group, Israel, college, beyond). In addition to formal study with their rabbis, students will participate in a "mentoring" program with members of their congregation. Students will be matched with lay leaders who represent positive Jewish role models. During individual and group sessions the students will interact with these adults who will provide them with a context for Jewish involvement as adults.

STUCTURE

- Kindergarten through second grade will meet each Sunday morning. In addition to classroom instruction, a variety of parent/family events will be offered particularly related to home holiday celebration workshops.
- Grades 3 and 4 will meet on Sunday, Monday and Wednesday concentrating on a Hebrew language and prayer curriculum. A special parent program during the third grade year will be a first semester Hebrew literacy course to enable parents to assist their children with Hebrew homework. In addition to on-going family education, one shabbaton will be offered.
- Grades 5, 6 and 7 will meet on Sundays and Wednesdays and have three shabbatonim per year. Having achieved basic Hebrew language skills, the curriculum turns its attention towards prayer and holiday celebrations. The sixth grade year will feature a family Bar/Bat Mitzvah unit designed to prepare families for this special event. Bar/Bat Mitzvah preparation will become part of the curriculum and conducted during regular school hours. Shabbatonim will be staffed by high school and college students who represent positive role models for these younger children. Participation in Family Congregation will assist students and their families with Bar/Bat Mitzvah preparation.

IMPLEMENTATION

- School Committee - The proposal for the Family School will be presented to the school committee for their input and final approval.
- Focus Groups - Beginning in February, grade-level meetings will be held in select homes to give parents an opportunity to express their opinion and provide additional ideas.
- Open Meeting - In late May/early June, parents will be invited to a meeting for an explanation of the new program.



BJE

CLEVELAND BUREAU OF JEWISH EDUCATION

2030 SOUTH TAYLOR ROAD, CLEVELAND HEIGHTS, OHIO 44118 (216) 371-0446

Mar 20, 1992

Memo: Eliot Spack

From: Sylvia F. Abrams

Re: Best practice project

I read Barry Holtz's letter regarding selecting a supplementary school which might serve as an example of best practice. It is not clear whether only a synagogue affiliated supplementary school is to be considered.

If a non-synagogue supplementary school is eligible, I would like to suggest the Cleveland Hebrew Schools. This is our afternoon Talmud Torah affiliated with the BJE and funded by the Jewish Community Federation. It is over 100 years old and presently has an enrollment of approximately 350 students. Its superintendent is Yehudit Shamir.

The Cleveland Hebrew Schools has well articulated goals and a clear mission as the provider of a Hebrew language based 3 day-a-week program. Its board and Parents' Council are involved in the validation of the schools' goals. The school also includes a day camp and a nursery school. Its students have regularly qualified as winners in the National Bible Contest. The school provides an alternative program for learning disabled that has been a pioneering example in the field. Our BJE produced a video on the work of the teacher of this class.

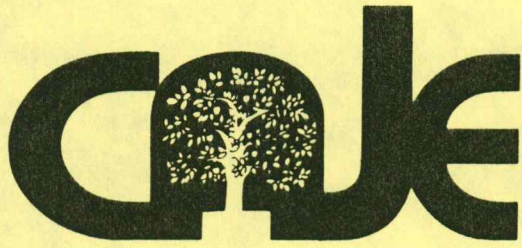
The school faculty are among the most professional in a supplementary school with most being Hebrew certified. One of its teachers was selected the outstanding teacher in our community this year.

I believe that the school includes many of the "best practice elements" the CIJE is seeking.

I hope this is helpful to you.

sfa\caje\cijojees.mem

MAR 23 1992



CAJE MEMO

To: Selected nominators
From: Eliot G. Spack
Date: March 3, 1992
Regarding: Best practices project

As you may know, I have been asked to serve as a Senior Policy Advisor for the newly created Council for Initiatives in Jewish Education (CIJE). In that context I have been invited by my colleague Barry Holtz to assist him as he conducts the "Best Practices Project." I have enclosed a copy of Barry's letter to me to provide the appropriate background to my request. You will find it to be lengthy but thorough.

Barry would like me to identify supplementary schools that qualify as examples of best practice in the schoolwide sense and good programs in the localized sense.

Would you please be kind enough to help me? I do not expect to receive a mammoth list...just a few would be fine (if you think you can identify any). I'll need the name (and location) of the school and a very brief description of why you think they should be included.

I'd like your nomination(s) by March 27, if possible.

Many thanks.

enc.

Eliot -

*I would recommend -
Temple Shalom, Chicago - Very capable educator
and excellent teaching staff. High involvement
of rabbis in school. Family education high on
agenda. Formal & informal education integrated in
very successful high school - Stable staff -
Carefully worked out curriculum -*

Peter

MAR 23 1992



Rabbi Isaac Elchanan Theological Seminary
500 West 185th Street • New York, NY 10033 • (212) 960-5263

An Affiliate of YESHIVA UNIVERSITY

OFFICE OF THE
VICE PRESIDENT
FOR ADMINISTRATION
AND PROFESSIONAL
EDUCATION

March 12, 1992
7 Adar II 5752

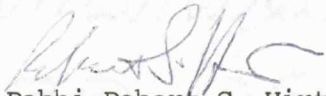
Dr. Barry Holtz
3080 Broadway
New York, NY 10027

Dear Barry,

I am happy to recommend four Orthodox educators to work with you on the best practices committee for supplemental schools. They need to be informed on how and where the committee meets as well as the nuts and bolts of communication and traveling. Dr. Sampson Isseroff, 1004 East 22nd St., Brooklyn, NY 11210; Dr. Harvey Well; Dr. Dov Leibenstein; and Rabbi Shlomo Schwartz. The latter three are all at Associated Talmud Torahs of Chicago, 2828 West Pratt Blvd., Chicago, Illinois 60645-4314.

I assume that you will communicate with them directly. Keep me posted on the progress of this committee as I'm sure there will be important findings and consequences of your fine work.

Sincerely,


Rabbi Robert S. Hirt
Vice President



March 18, 1992

Dr. Barry Holtz
Melton Research Center
3080 Broadway
New York, NY 10027

39 Plymouth Street
Fairfield, New Jersey
07004-1615
(201) 575-6050
FAX: (201) 575-6055

375 Route 10 East
Randolph, New Jersey
07869-2207
(201) 366-3113
FAX: (201) 366-1628

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Dr. Joseph Lowin
Roslyn Luth
Mira Pratt
Ellen Rank
Sandy Schlanger, R.J.E.
Ethel Trubowitz
Dr. Richard Wagner
Rabbi Stuart Warner
Lillian Whitman

Dear Barry:

Thanks very much for your quick reply regarding the Best Practices Project of the CIJE. I have circulated a summary of the criteria which you developed and what follows is a collation of our views based on our familiarity with MetroWest schools and our experience over many years with the educators. Guided by the information you provided, all of the following are supplementary schools associated with congregations in our community.

1. Congregation Agudath Israel
20 Academy Road
Caldwell, New Jersey 07006
201-226-3600
Rabbi Alan Silverstein
Susan Werk, Principal

This school excels in all areas of your investigation. As most, it is a "t'fila/mitzvah" school but they base this program on a strong Hebrew language foundation in Alef and Bet. Notably, the congregation takes family education most seriously; integrated into the curriculum, the religious life, and other activities is a visible component of parents and children learning and celebrating together.

2. Temple Beth Shalom
193 East Mt. Pleasant Avenue
Livingston, New Jersey 07039
992-4571
Rabbi Azriel Fellner
Isaac Friedman, Principal

Beth Shalom is the largest Conservative congregational school in MetroWest. It appears here because of our perception that the "system" functions of the school, as well as curriculum and instruction issues are very well addressed.

3. Temple Emanu-El
264 West Northfield Avenue
Livingston, New Jersey 07039
201-992-5147
Rabbi Peter Kasdan
Barbara Bar-Nissim, Principal

Temple Emanu-El is a medium size reform congregational school. It is our impression that from a systems, curriculum and instruction, and "stand alone" projects vantage points, this is an excellent institution. Many interesting projects highlight the school year; a "Shetel Fair" is a hands-on experience which prepares the students to learn about the life of our forbearers.

4. Temple Shalom
215 South Hillside Avenue
Succasunna, New Jersey 07876
Rabbi Joel Soffin
Shirley Bauer, Principal

This is the largest Reform congregational school in Morris County. The entire institution has an unusual cooperative tone about it. The educator and many of the teachers are members of the congregation. An example of one of their excellent "stand alone" projects is a family Havdalah experience wherein families first make the realia for Havdalah and then learn to use them in the rituals.

5. Temple Sha'arey Shalom
78 South Springfield Avenue
Springfield, New Jersey 07081
201-379-5387
Rabbi Joshua Goldstein
Irene Bolton, Principal

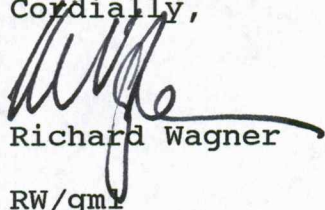
This medium sized Reform congregational school has distinguished itself by the emphasis places on tz'dakah activities integrated through the school program. They have adopted and Judaized the "Stick Your Neck Out" Giraffe as their Tikum Olam symbol. The entire community has become the venue for their teaching and learning. Confirmands are classroom helpers in the JEA's special education program; their students are also seen frequently at the home for the aged.

I realize that the foregoing are only snippets of what may distinguish these schools. If you wish to pursue a look at any or all of them, please let me know and I will be happy to tell you as much as I can and facilitate the setting up of a visit.

This information has been conveyed to you without the knowledge of the school people.

Best regards and good wishes for a happy Purim.

Cordially,

A handwritten signature in black ink, appearing to be 'RW', with a long horizontal flourish extending to the right.

Richard Wagner

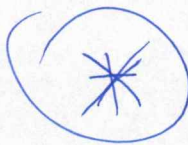
RW/gml

Kathy,

Here is the list of Reconstructionist congregations that I think have something special to offer educationally

1. Denver Havurot-- focus on building community building and reflecting the congregation is strong. Person to contact is Lori Levy, Principal.

2. Kehillat Israel-- Very well developed family program left by the imprint of Janice Alper. Present person is Nancy Levin. Program is called PACE... Parents and Children "Excelling?"



3. B'nai Keshet, Montclair: wonderful attempt to balance and integrate family, adult, and child-oriented Jewish education all in fairly sophisticated curricular terms (build around the curriculum of spiritual peoplehood)

4. Evanston, JRC, Laura Harari, need to talk with her to get clear focus on their strengths. Perhaps the beginning of their post Bar/Bat Mitzvah program.... perhaps their programming around the Jewish arts.

5. Ohseh Shalom, Laurel, Jackie Land.... They were planning to do very interesting work in orienting children to their synagogue home; had wonderful plans to utilize the new synagogue building as an educational resource teaching Judaism to children.... the very thoughtfulness and process for deciding on the physical plant for the school wing and its placement vis-a-vis sanctuary is interesting.

6. Steve Sager, Durham, (Reconstructionist by extension), His work on developing a portfolio approach to learning with a great deal of home involvement was modeled after his childrens experience at the Duke experimental school.

7. Dor Hadash, Pittsburgh, Janet Seltman, example of running a parent coop supplementary school where parents do the planning.

8. Niles Township Jewish Center: longstanding successful "learning center" well utilized within the school (see David Brusin's article in Creative Jewish Education); also longstanding success with the PEP program of United Synagogue

9. Beth Or, Florida, Fort Jay Weissfeld and Ben Shapiro, added an extra ecology day to the curriculum; done in an interesting "Rami" way

Delly



reconstructionist rabbinical college

CHURCH ROAD and GREENWOOD AVENUE
WYNCOTE, PENNSYLVANIA 19095
(215) 575-0800

Dear Barry,

I asked Jeff Schein to prepare a memo of potential "best practice" schools in the movement, and the enclosed is what I got. Bnai Keshet is most interesting to me. What do you think?

As ever,
Kathy

Madragot - at JCC
for Russian Jews



**CONGREGATION
RODEPH SHALOM**

615 North Broad Street
Philadelphia, PA 19123
215 / 627-6747

8201 High School Road
Elkins Park, PA 19117
215 / 635-2500

Muriel H. Beissinger
President

Alan D. Fuchs, D.D.
Senior Rabbi

Elliot J. Holin
Associate Rabbi

Boris Kazansky
Cantor

David H. Wice
Rabbi Emeritus

Dr. Zena Sulkes, RJE
Director of Education

Jonathan E. Kollin
Executive Director

March 5, 1992

Rabbi Daniel B. Syme
Vice President, UAHC
838 Fifth Ave.
New York, NY 10021

Dear Danny,

I am writing in response to your request for nomination of some of our best Religious Schools and specific programs. There are several that I can think of that I would recommend for very specific reasons. Central Synagogue of New York with Dr. Jack L. Sparks, R.J.E., Director of Education is one of them. This is a school which is unusual in that it works within a limited time frame demanded by the parents, to offer some good programs in Jewish education. One program specifically is a Chug program which is part of their regular Wednesday school offering. They also have a program of regular retreats beginning with grade five and up which is an effective way to deal with children in their setting.

Another school which I believe that has exemplary programming is Temple Beth El of Boca Raton, Florida with Robin L. Eisenberg, R.J.E. This Congregation offers a multitude of programs beginning with preschool and young families and going through an effective B'Nai Mitzvah program. The Congregation offers exemplary programs in family education at all levels.

My own school Congregation Rodeph Shalom of Philadelphia while not yet an exemplary school has some specific programs that I think that are worth noting. We have a family education programs which brings families together at all grade levels. In addition, we provide for special needs with resource teachers as well as a Challenge class for gifted students. There are probably many other programs that we know of that should be checked. I would suggest that you would look at those schools which have been accredited by NATE and other fine examples.

Thanks for asking for me and I hope that my comments have been helpful.

L'Shalom,

Dr. Zena W. Sulkes, R.J.E.
Director of Education

ZWS/ks



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

March 25, 1992

Dr. Barry Holtz
Jewish Theological Seminary
3080 Broadway
New York, N.Y. 10027

Dear Barry,

I enclose a final list of possible schools for
the project.

Thanks for all your good work!

Sincerely,

Rabbi Daniel B. Syme
Senior Vice-President.

DBS/e
encl

CONGREGATION**LOCATION****EDUCATOR**

(at time of accreditation)

TEMPLE BETH EL**BOCA RATON, FL****ROBIN L. EISENBERG, R.J.E.**

Accredited: April 30, 1989

- 1) The use of the UAHC William and Frances Schuster Curriculum throughout the religious school;
- 2) Family involvement through Shabbat dinner, the Parenting Center and/or workshops;
- 3) The Student Council, in addition to allocating Tzedakah funds, evaluates the courses;
- 4) The addition of a "LD" teacher to the faculty.

TEMPLE B'NAI ISRAEL**CLEARWATER, FL****DR. ZENA W. SULKES, R.J.E.**

Accredited: April 26, 1987

(Current Educator: Gail R. Simon)

- 1) The positive direction of the Hebrew program;
- 2) The retention of students following Bar/Bat Mitzvah and Confirmation;
- 3) The Gorn Learning Center.

TEMPLE BETH AM**MIAMI, FL****DOROTHY C. HERMAN, R.J.E.**

Accredited: May 4-5, 1991

- 1) A curriculum which builds from year to year;
- 2) The option of junior and senior high schools have of continuing their Jewish education in college-level credit granting studies in conjunction with the Central Agency for Jewish Education;
- 3) The diversification of the background of the faculty and their personal religious practices, enhances the students' understanding and experience of Jewish life, which, in itself, is a teaching technique;
- 4) The involvement of Confirmation Class parents who study along with their children.

**INDIANAPOLIS HEBREW
CONGREGATION****INDIANAPOLIS, IN****ELAINE ARFFA**

Accredited: May 2-3, 1987

(Current Educator:

Marcia L. Goldstein, R.J.E.)

- 1) The Confirmation Class trip to Jewish New York City
Note: Though many other congregations now incorporate such a trip, the concept was pioneered by this congregation.

BET SHALOM

HOPKINS, MN

CYNTHIA F. REICH, R.J.E.

Accredited: February 23-24, 1991

- 1) The understanding for the need for on-going evaluation and change in the Religious School curriculum;
- 2) The Shabbatons which make students more open to alternative teaching styles in Jewish life and which, at the same time, humanizes the Jewish teacher, i.e., the Rabbi and Educator;
- 3) A five-year Hebrew program of three hours per week.

The weekday pre-school program acts as a "leader" to the congregation

TEMPLE ISRAEL

MINNEAPOLIS, MN

WENDY L. ROBINSON, R.J.E.

Accredited: April 20-21-22, 1990

- 1) Bussing from the outlying areas maintains the congregational membership and hence, the Religious School affiliation/enrollment of those living in the suburbs. In essence, it makes Jewish Education accessible to the majority of the membership who do not live in close proximity to the congregation;
- 2) A professional staff which is in tune with student needs and which takes whatever time needed to dialogue and process with the young people their concerns, i.e., God related issues; death of a peer or parent, etc.;
- 3) Project Charlie;
- 4) The Hebrew curriculum is ambitious and positive. There is a high retention, even an increase in the number of post B'nai Mitzvah students. There is an increased amount of Hebrew instruction, that preliminary Hebrew studies are introduced in Pre-K through Grade 2, that the formal introduction to Hebrew begins in Grade 3, that Hebrew instruction is three hours per week, that there is a "Hebrew store," all attest to a comprehensive program;
- 5) The Grade 9 Retreat Program is one which is topical and trusting, while being current and challenging. It is a program which solidifies its members as they enter into the Confirmation year and which is a turning point in their Jewish education.

**CONGREGATION SHAARE
EMETH**

SAINT LOUIS, MO

MARSHA B. GRAZMAN, R.J.E.

Accredited: March 2-3-4, 1990

- 1) The use of signers for deaf students;
- 2) Multi-facted program options which allow students to choose programs according to time as well as program emphasis and goals;
- 3) A religious school committee which continuously evaluates curriculum and staff, and which spends time during its meetings for study
- 4) Activity oriented classrooms.

TEMPLE SHALOM

ABERDEEN, NJ

RUTH BIRNBAUM, R.J.E.

Accredited: November 17-18, 1991

- 1) The administration of the religious school is based on the theory of participatory management, thereby contributing to the spirit and fact of staff/congregation/student creativity and cooperation;
- 2) The learning process is not "just book learning" but a philosophy to enhance Jewish identification;
- 3) The pioneering concept of a community high school and the enthusiastic support of this effort of Temple Rodeph Torah, Marlboro, NJ;
- 4) The week-day pre-school program acts as a "feeder" to the congregation.

TEMPLE EMANU-EL

LIVINGSTON, NJ

BARBARA BAR-NISSIM, R.J.E.

Accredited: October 30, 1988

- 1) A comprehensive Hebrew program which allows students to study at their own level.

TEMPLE B'NAI ISRAEL

OKLAHOMA CITY, OK

ALEXANDRIA L. SHUVAL

Accredited: June 7-8, 1989

(Current Educator: Dr. Ivan C. Frank)

- 1) The congregation's pioneering work with the concept of a community religious school (with Emanuel Synagogue) and the enthusiastic support being given to this effort.

BETH-EL CONGREGATION

FORT WORTH, TX

ELLEN F. MACK, R.J.E.

Accredited: January 24-25, 1987

- 1) A self-accreditation program and in-service institutes for faculty;
- 2) The bookstore project.

TEMPLE SINAI

NEWPORT NEWS, VA

LYDIA SHIPMAN

Accredited: April 27-28, 1991

- 1) A magnificent outdoor Biblical flower garden;
- 2) Each member of the Religious School Board is responsible for a member of the faculty.



Rabbi Isaac Elchanan Theological Seminary

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March 2, 1992
27 Adar I 5752

Dr. Barry Holtz
Melton Research Center
3080 Broadway
New York, NY 10027

Dear Barry:

Please excuse the delay in responding to your CIJE letter of February 7th.

I have asked Rabbi Morton Summer, the Coordinator Of Professional Services For Jewish Education at the Max Stern Division of Communal Services, to suggest resource people for the supplementary schools best practices project.

He will contact you directly.

Sincerely,

Rabbi Robert S. Hirt
Vice President

RSH:sk



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February 14, 1992

Dr. Barry Holtz
Melton Center for Research in Jewish Education
Jewish Theological Seminary
3080 Broadway
New York, NY 10027

Dear Barry:

I received your letter about the Best Practices Project. Your think tank did a great job in outlining criteria, questions, and making the helpful distinction between best practice and good programs. Currently, I am somewhat overwhelmed by our own projects and imminent deadlines, but I did want to send you some suggestions. Time constraints will preclude my giving you supporting descriptions at this time.

1. Leo Baeck Temple; 1300 North Sepulveda Boulevard; Los Angeles, CA 90049; 213/476-2861.

Linda Thal, who is the educator, is on sabbatical in Israel until the summer. She has developed a very thoughtful Hebrew curriculum, as well as some outstanding school-wide/congregation-wide programs.

2. Temple Shalom; 175 Temple Street; Newton, MA 02165; 617/969-3518.

Julie Vanek, one of our graduates, is the educator and has developed a congregation-wide program which attempts to build community and incorporates family education and other elements.

3. Isaac M. Wise Temple; 8329 Ridge Road; Cincinnati, OH 45236; 513/793-2997.

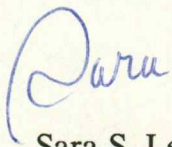
Melanie Cole Goldberg (another one of our graduates) is the educator and has developed many innovative programs. She will be leaving her post at the end of this year, so this site should be investigated sooner rather than later.

Dr. Barry Holtz
page two
February 14, 1992

4. Kyla Epstein-Asor - Kyla is currently at Fairmount Temple (23737 Fairmount Boulevard; Beachwood, OH 44122; 216/464-5890) but was the educator at B'nai Amoona in St. Louis (a conservative congregation). She developed an extremely creative Shabbat school program.

This list is by no means complete but it is a starting point for you and allows me to feel less guilty about not being able to provide you with a more expanded inventory.

Sincerely,



Sara S. Lee, Director
Rhea Hirsch School of Education



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באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
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February 24, 1992

Dr. Barry Holtz
Melton Center
Jewish Theological Seminary
3080 Broadway
New York, New York

Dear Barry,

I enclose herewith the first of several responses
to your letter I have solicited and received.

I hope it is responsive to your needs.

All the best. More to come.

Sincerely,

Rabbi Daniel B. Syme
Vice-President.

DBS/e

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February 20, 1992

Rabbi Dan Syme
UAHC
838 Fifth Avenue
New York, NY 10021-7064

Dear Dan,

Thank you for your note about Barry Holtz's work with the Best Practices Project. I was at the recent CIJE meeting where this project was described.

I believe that a good place to begin would be those schools which have been accredited by NATE. These schools have gone through a self evaluation process and have had an on-site visit by a NATE member and Dick Morin as Executive Vice President. The accreditation is valid for seven years.

The following schools have been accredited as noted since:

1980	Temple Shalom Aberdeen, NJ	Ruth Birnbaum, RJE REACCREDITED IN 1992
1980	Temple Emanu-El Livingston, NJ	Aimee Neibart, RJE REACCREDITED IN 1988
1981	Temple Israel Tulsa, OK	Nachama Skolnik Mos- kowitz, RJE REACCREDITED IN 1986
1983	Temple Sinai Newport News, VA	Lydia Shipman Rabbi Charles Levi
1984	Temple B'nai Israel Oklahoma City, OK	Cantor Asher Herman, RJE Alexandria L. Shuval REACCREDITED IN 1989
1984	Temple Beth El Boca Raton, FL	Robin L. Eisenberg, RJE REACCREDITED IN 1989
1985	Temple Israel Memphis, TN	Barbara W. Mansberg, RJE ACCREDITATION EXPIRES AS OF 12/92
1986	Congregation Am Shalom Glencoe, IL	Sharon S. Morton, RJE

1986	Cong. Beth El Berkeley, CA	Phyllis Mintzer, RJE
1986	Temple Sinai Denver, CO	Anita A. Fricklas, RJE
1987	Beth-El Cong. Fort Worth, TX	Ellen F. Mack, RJE
1987	Temple B'nai Israel Clearwater, FL	Dr. Zena W. Sulkes, RJE
1987	Indianapolis Heb. Cong. Indianapolis, IN	Elaine S. Arffa
1988	Temple Emanu-El Livingston, NJ	Barbara A. Bar-Nissim, RJE
1988	B'nai El Cong. Saint Louis, MO	Anne W. Steine
1989	Temple David Monroeville, PA	Dr. Ivan C. Frank Neil M. Cartiff
1990	Cong. Shaare Emeth Saint Louis, MO	Marsha B. Grazman, RJE
1991	Temple Israel Minneapolis, MN	Wendy L. Robinson, RJE
1991	Bet Shalom Hopkins, MN	Cynthia F. Reich, RJE
1991	Temple Beth Am Miami, FL	Dorothy C. Herman, RJE

In additional to this list, I would to add:

Rodeph Shalom Philadelphia, PA	Dr. Zena Sulkes, RJE
Beth Israel Houston, TX	Ken Midlo, RJE
Temple Emanu-El Dallas, TX	Karen Trager, RJE

Holy Blossom
Toronto, CA

Bob Tornberg, RJE

Cong. Emanu-El
B'ne Jeshurun
Milwaukee, WI

Michael Fefferman, RJE

Dan, my personal involvement with some of these congregations is far more extensive than others. Here are some particular strengths I know about certain schools.

Temple Israel
Memphis, TN

Implementation of Schuster
Curriculum

Cong. Am Shalom
Glencoe, IL

Tzedakah program, Bar/Bat Mitzvah
program

Beth EL Cong.
Fort Worth, TX

Implementation of Schuster Curric-
ulum

Indianapolis Hebrew
Indianapolis, IN

Implementation of Schuster Curric-
ulum, Family Education

Temple Beth Am
Miami, FL

Very specific, well developed
curriculum, very well administered

Rodeph Shalom
Philadelphia, PA

Two campus model

Beth Israel
Houston, TX

Very well administered

Temple Emanu-El
Dallas, TX

Well administered

Holy Blossom
Toronto, Canada

Well administered

Cong. Emanu-El/
B'ne Jeshuron
Milwaukee, WI

Well administered

Lastly, I certainly know my school - the strong points are:
Family Education, Bar/Bat Mitzvah Program, Schuster Curriculum
implementation.

Dan, I hope this helps you. Please call me if you need more information.

B'Shalom,

Robin Eisenberg

Robin Eisenberg, R.J.E.
Director of Education

RE/ym

Dr. Sampson A. Isseroff
1004 E. 22 Street
Brooklyn, N.Y. 11210

April 16, 1992

Dear Dr. Holtz,

The schools I would suggest for this project are:

1. Cong. Ohav Shalom
145 S. Merrick Ave.
Merrick, NY 11566

Principal: Dr. Mel Isaacs
Tel. (516) 378-1988

2. Flatbush Park J. C.
6363 Ave. U
Bklyn NY 11234

Principal: Rabbi David Halpern
Tel. (718) 444-6868

The "Guide for Best Practices" seems to be a good one.

Sincerely yours
Sampson A. Isseroff

By the way, since I have retired
from BSE, I am available for
part time assignments.

SAH

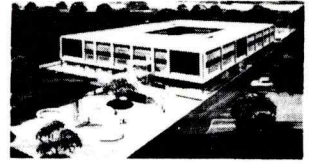


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April 20, 1992

Dr. Barry Holtz
c/o Melton Research Center
3080 Broadway
New York, NY 10027

Dear Dr. Holtz:

Thank you for your letter of 4/13/92.

I'm not sure that I have much to add to your deliberations, for I'm sure that your committee has analyzed the various problems faced by supplementary schools today.

In Chicago, we operate community Hebrew Schools, which are administered by our agency. We hire the teachers, principals and set the curriculum. Then we try to work cooperatively with a congregation so that the children experience Synagogue life as well. In general, we have found this approach to be an effective method of making supplementary Jewish education meaningful. Devoid of synagogue politics and parental control, and enhanced by a sound curriculum, this mode of supplementary Jewish education has been successful for us. Our curriculum is primarily a prayer-Bible one, with an added emphasis on Israel.

If there are specific questions that I can be helpful with, kindly give me a phone call. I'll be happy to answer them for you.

Sincerely,

Rabbi Harvey A. Well
Superintendent

HAW/kb

Rabbi Dr. Harvey A. Well
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*deceased

May 11, 1992

Dr. Barry Holtz
Melton Research Center for Jewish Education
The Jewish Theological Seminary of America
3080 Broadway
New York, New York 10027

Dear Dr. Holtz:

Thank you for your letter of April 13, 1992 in which you describe the Best Practice Project. The effort is indeed commendable and very important. However, from my perspective and after many frustrating years of experience with afternoon Hebrew Schools, I would like to suggest that unless we reorganize our priorities in the supplementary school, it will continue to show very little success.

It seems to me that there is a need to focus on one major issue. What can we do in the supplementary school to help stem the tide of intermarriage? We have to sound the alarm and business cannot be as usual. I would like to suggest that a think tank give special attention to not only what good practices are available now, but in addition, what new major initiatives have to be undertaken.

I would like to suggest six issues for consideration.

1. The core curriculum of the afternoon Hebrew School should be a) Intensive synagogue skills and a thorough knowledge of the prayers. b) Torah study from the text. c) Understanding Mitzvot and their observance.
2. The pre-Bar and Bas Mitzvah program should be intensified to include a close association with the synagogue and a strong required program for the parents.
3. A program whereby each Bar-Bas Mitzvah celebrant would put down a deposit to be matched by the local federation to insure a religious educational trip to Israel during their Summer Junior year in High School. Hopefully, this will encourage many students to spend a year in Israel upon graduation from High School.

Rabbi Dr. Harvey A. Well
Superintendent

Rabbi Dr. Leonard A. Matanky
Assistant Superintendent

Rabbi Dr. Leonard C. Mishkin
Superintendent Emeritus

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Rabbi Oscar Z. Fasman Halacha Library
Joseph & Charlotte Friedman Religious Zionist Library
Morris & Rose Goldman Computer Department for Jewish Studies
Annette & David Gorenstein Resource Center
Jacob S. & Fannie Gray Pedagogical Library
Manfred I. & Helen Lindow Video Tape Department
Rabbi Dr. Leonard C. Mishkin Historical Research Library
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Bernard L. Stone Civil Law In Israel Library

FOUNDATIONS

Rabbi Morris I. Esformes Scholarship Foundation
Melvin and Marilyn Eisenberg Scholarship Endowment Fund
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AFFILIATED INSTITUTIONS

Akiba-Schechter Jewish Day School
Arie Crown Hebrew Day School
Bais Yaakov Hebrew Parochial School
Cheder Lubavitch
Hillel Torah North Suburban Day School
Keshet
Yeshivas Shearis Yisroel
Yeshivas Tiferes Tzvi
South Bend Hebrew Day School
Kinderland
Torah Tots
Russian Transitional Program
Ten Talmud Torahs
Cong. Agudas Achim Hebrew School of Peoria
Cong. Bnai Jacob of Fort Wayne, Ind.
Anne M. Blitstein Teachers Institute for Women
Camp Moshava

COOPERATING ORGANIZATIONS

Chicago Rabbinical Council
Merkaz Harabonim
Torah Teachers Association
Council of Orthodox and Traditional Congregations
National Conference of Synagogue Youth

CONSULTANT

Dr. Neal Kirschenbaum

4. The synagogue youth groups, such as NCSY and USY, must be strengthened and given the financial support from the synagogue and the federation to involve every student from elementary through High School.
5. Each and every school must seek out those motivated students and parents and encourage them to attend full day Yeshivas and Girls High Schools. The bottom line is they have produced the best results.
6. Each Hebrew School should designate one teacher for a Keep In Touch Program. That is upon graduation from Hebrew School this professional would keep in touch in a variety of ways with each graduate and through special events, until they get married to a Jewish mate.

I would appreciate hearing your reaction to the above comments.

Per your request, I am enclosing 2 brochures of two programs that the A.T.T. conducts. The coordinator is Rabbi Aryeh Raitzik and he would be very happy to discuss them with you.

The A.T.T. does sponsor an afternoon Hebrew High School with some innovative projects. The director is Mrs. Rouhama Garlick.

Also, we do have a good large afternoon Hebrew School in one of the Chicago suburbs - Buffalo Grove, whose principal is Rabbi Shlomo Schwartz.

All of the above can be reached by writing to them in care of our office: Associated Talmud Torahs
2828 West Pratt
Chicago, IL 60645
312-973-2828

With best wishes, I remain

Sincerely yours,



Rabbi Dov Leibenstein
Education Supervisor
Director, Dept of Teacher Education

DL/ss