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Lead Communities reports. MEF correspondence and reports,
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M.E.F.

FAX SENT
DATE: 24/10/94

Mandel Institute

מכון מנדל

Tel: 972-2-662832
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FACSIMILE TRANSMISSION

To: Ms. Nessa Rapoport	Date: Oct. 24, 1994
From: Annette Hochstein	No. of Pages:
Fax Number: 212-532-2646	

Dear Nessa,

Thank you for sending the draft of the policy brief. We read it with interest. Here are MI, SF and AH's feedback and suggestions:

We would first like to congratulate you on the overview. The summary is really very good and hard-hitting.

Regarding that page (the overview):

1. Is the reader not left with the impression that in-service training is the only thing that needs to be done? Perhaps at the paragraph before last, where you identify the central problem as "the insufficient preparation of teachers," pre-service or long-term training should be inserted in some form.
2. You may want to indicate that the findings of this survey may be representative of the situation throughout the U.S.A.

3. Paragraph 2; last line: delete the words "fully licensed" -- it weakens the impact of the statement.
4. Paragraph before last: "research in the field. . . ." -- is that indeed documented?

Concerning the body of the text:

1. Page 3: "Does the teachers' training differ according to educational setting?" The rhythm of the text would be helped by an immediate response: "In general, yes!"
Training in education
2. Page 5: Is the word "novice" in any way pejorative? Would "beginning teacher" be more neutral?
3. Page 5 (2nd paragraph; last sentence): There is a reification ("the study . . . examines"). We suggest the following: "Hence, the importance of data illuminating this question" or something of this sort.
4. Page 5: "A Plan for Action" -- Before "How can a community design. . . ." add a reference to the data something like "On the basis of the data, how can a community" or: "With the survey data as background" or: "Following review of the survey data, how can a community. . . ."
5. Page 8 (paragraph 3): "Judaic and Hebrew teachers" is a distinction we don't understand. Aren't they all Jewish studies teachers?
6. Miscellaneous:
 - a. We suggest that "certification" not be mentioned in the document because it is indeed a confusing topic.
 - b. Judaic and Jewish studies are used interchangeably in the document; consistency might be helpful.

- c. Teachers' institutes: If you always mean Jewish teachers' institutes, you may want to add the word "Jewish."
- d. "Release time" is perhaps too technical a term to be correctly understood by the reader.
- e. You may want to consider listing the names of CIJE staff and MEF Advisory Board: some of the names may lend status to the endeavor. We have used such listings effectively in the past.

Hope this is helpful.

Good luck and congratulations to everyone.

Best regards,



Annette

P.S.: Could this please be distributed to Ellen, Adam and anyone else who is in the loop.



**COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION
FAX COVER SHEET**

26.10.94
MEF
+
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Date sent: 21.10.94

Time sent: 4:30 pm EDT

No. of Pages (incl. cover): 11

To: S. Fox, A. Hochstein, M. Inbar

From: Nessa Rapoport

Organization:

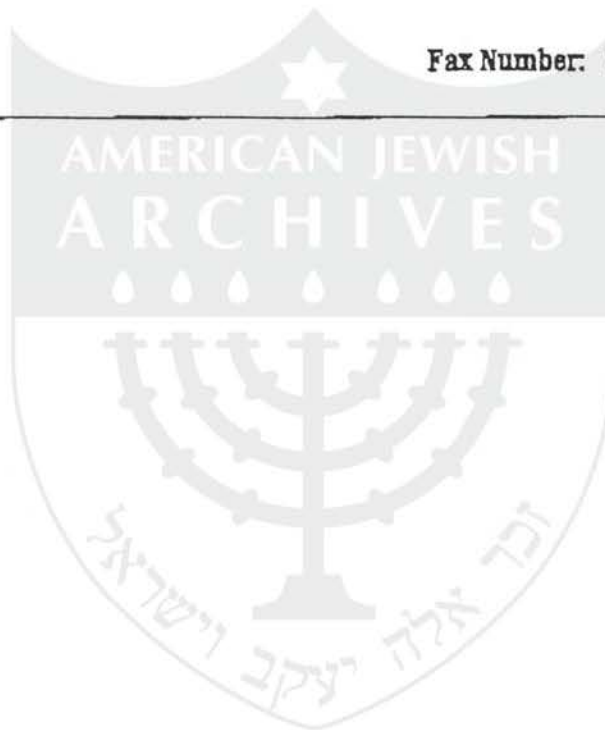
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COMMENTS:



Friday Oct. 21, 1994

TO: Adam Gamoran, Ellen Goldring
CC: Seymour Fox, Annette Hochstein, Mike Inbar
FROM: Nessa Rapoport

This final draft of the policy brief is the result of several complete revisions by each of us, which were then integrated into this version. I will need your feedback and specific suggestions by **Monday noon** to meet our very tight deadline. (Adam, I know you already have some minor changes, in addition to anything else this version engenders.)

Please feel free to call me at any time if there are concerns or issues you feel need discussion-- on Sat. night or Sunday at (212) 873-8385, or at CIJE on Monday morning. (Because the layout is quite complex, we will not be able to make drastic changes in length or sequence at this point. In fact, the greater length of the "outcomes" section already presents a design challenge.)

With many thanks.



10/21/94

all mention of certification is confusing cause no one knows Overview

Judaica Jewish Studies (Jewish) Teachers Institutes and? add Jewish

A major new study of classroom Jewish educators in three North American communities offers a striking assessment of teachers' preparation and professional development in day school, pre-school, and supplementary school settings.

Almost 80% of the teachers surveyed lacked professional training in either education, Judaica--or both. Yet teachers receive little in-service training to overcome their lack of background, far less than is commonly expected of fully licensed teachers in general education.

cuts the impact but leave out here though correct

In day schools, teachers of Judaica have much less background as well as less in-service training in their subject areas than general studies teachers in the same schools. Only 40% of those teaching Jewish content are certified as Jewish educators.

In supplementary schools, 80% of the teachers lack advanced degrees or certification in Judaica. Almost 30% had no Jewish schooling after the age of 13. In-service opportunities are infrequent and usually not connected to each other in a comprehensive plan for professional development.

disproportional

Pre-school teachers are the least prepared in Jewish content when they enter their positions. Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, the majority of these opportunities are in education rather than in Judaica and Jewish education. Ten percent of these teachers are not Jewish; in one community the figure is as high as 20%.

And yet, in all settings, the study shows that teachers are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people.

This finding is a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education confirms that carefully crafted in-service training can indeed improve the quality of teaching.

who said so?

Given the commitment of the teaching force in Jewish schools, investment in well-designed professional development for teachers can make a decisive difference, yielding rich rewards for the entire North American Jewish community.

indicate implications for all of America without... will this see that

None (PS) beginning Release Time Leadership Confusing Prof. v. CC

p8 Box 2. Jewish Studies Teachers Judaica & Hebrew must not be used

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

—*A Time to Act*

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

Since 1992, CIJE has been working with three communities--Atlanta, Baltimore, and Milwaukee--to create models of systemic change at the local level. A central tenet of CIJE is that policy decisions in education must be informed by solid data. These communities boldly engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools. All the education directors [AD/EL: WHAT SHOULD BE THE TERM THROUGHOUT: "EDUCATION DIRECTOR," per your box, OR "EDUCATIONAL DIRECTOR"?] and classroom teachers were included in the survey, and a sample of each was interviewed in depth. The goal: To create a communal plan of action to build the profession of Jewish education in each community and thereby develop a model for North American Jewish communities who wish to embark on this process.

Two years later, the initial results of this study are illuminating not only for the three communities but particularly as a catalyst for reexamining the personnel of Jewish education throughout North America. Despite the differences among these communities, the findings in each are so similar that we believe the profile of Jewish educators offered by the study is likely to resemble those of most other communities. (A reading of the Boston, Miami, and Philadelphia studies lends credence to this hypothesis.) [PLEASE REVIEW WORDING FROM "DESPITE": CAN IT BE MORE PRECISE?]

This policy brief summarizes the study's findings in a critical area: the background and professional training of teachers in Jewish schools (**box 1**).

Are teachers in Jewish schools trained as Jewish educators?

Most are not. The survey indicates that only 21% were trained as Jewish educators, with a university or teacher's institute degree in education as well as a college or seminary degree in Jewish studies. An additional 39% are partially trained, with a degree in education but not Judaica. Ten percent of the teachers have a degree in Jewish studies, but not in education. The

remaining 30% of teachers are untrained, lacking formal professional training in either education or Judaica (fig. 1). [AD/EL: PLEASE REVIEW THESE FIGURES FOR BOTH ACCURACY AND CLARITY]

Does the teachers' training differ according to educational setting?

in general yes;

Training in education: About half the teachers in each setting (pre-schools, day schools, and supplementary schools) reported university degrees in education (table 1). An additional 15% to 19% of pre-school and day school teachers have education degrees from teacher's institutes, as do 6% of supplementary school teachers. These institutes are usually one- or two-year programs in lieu of university study.

Training in Jewish studies: Day school teachers of Judaica are more likely than teachers in other settings to have post-secondary training in Jewish studies. Still, only 40% percent of day school Judaica teachers are certified as Jewish educators; 38% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary (table 2). In supplementary and pre-schools, the proportions are much smaller. Overall, around 80% of all teachers lack advanced degrees and [AD/EL: IS THIS "AND" OR "OR"?] certification in Judaica, and even in the day schools 60% lack such grounding.

← What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many their education was minimal. Before age 13, 25% percent of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education (figs. 2, 3; box 3).

One of the more startling findings is that many pre-school teachers are teaching Jewish subject matter to Jewish children—but are not themselves Jews. Overall, 10% of the teachers in Jewish pre-schools are not Jewish. In one community, the figure is as high as 20%. [AD/EL: SHOULD THIS BE 18%?]

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

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

In this instance, the Jewish candidates were better versed in Jewish content and were Jewish role models, but the non-Jewish applicant was more qualified as an educator, and that consideration

carried more weight. Many pre-school directors described an acute shortage of qualified Jewish teachers with appropriate training in education.

← **Do present levels of in-service training compensate for background deficiencies?**

No. Most teachers attend very few in-service programs each year. Close to 80% of all teachers were required to attend at least one workshop during a two-year period. Of these teachers, around half attended no more than four workshops over a two-year time span. (A workshop ranges from a two-hour session to a one-day program.)

Pre-school teachers: These teachers typically attended 6 or 7 workshops in a two-year period, which is more than teachers in other Jewish settings (fig. 4). Most pre-schools are licensed by the state, and teachers are required to participate in state-mandated professional development. Given the minimal background of many of these teachers in Judaica, however, present levels of in-service training are not sufficient.

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

How does this compare to standards in public education? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in our study engaged in about 29 hours of workshops over a five-year period (assuming a typical workshop lasts 3 hours). This is less than one-sixth of the requirement for state-licensed, full-time teachers in Wisconsin. (Despite variations among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

Supplementary school teachers: These teachers reported slightly higher average workshop attendance, about 4.4 sessions in a two-year period. But since most supplementary school teachers had little or no formal Jewish training after bar/bat mitzvah, and only about 50% are trained as educators, the current status of professional development for these teachers is of pressing concern. Even those who teach only a few hours each week can be nurtured to develop as educators through a sustained, sequential program of learning.

Summary: Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have occasional one-day teacher conventions, held city-wide, and all three offer some form of incentive for professional development. Still, in-service education tends to be infrequent and haphazard, particularly for day and supplementary school teachers. Even workshops and courses are isolated events, lacking the continuity of an overall system and plan for professional development. Veteran and

beginning teachers may be offered the same workshops; teachers with a strong background in Judaica but little training in education will often be offered the same opportunities as teachers with strong backgrounds in education but little Judaica.

How will change take place? An important factor will be the teachers' willingness to participate in professional development. Hence, ~~the study of educators examined teachers' commitment to Jewish education.~~

the importance of data illuminating this question *request*

← Are teachers in Jewish schools committed to the profession of Jewish education?

Yes. Almost 60% of the teachers view Jewish education as their career. Even among part-time teachers (those teaching fewer than 30 hours a week), half described Jewish education as their career (fig. 5). In supplementary schools, where almost no teachers are full-time educators, 44% consider Jewish education their career.

There is also considerable stability in the teaching force. Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators when they responded to the survey (table 3). Sixty-six percent intend to continue teaching in their same positions, and only 6% plan to seek positions outside Jewish education in the near future.

ARCHIVES

A Plan for Action

In Communities:

Transition sentence
With the data reviewed as background

→ How can a community design a comprehensive plan to improve its teachers?

1. Like Atlanta, Baltimore, and Milwaukee, a community can profile its teachers and education directors to learn precisely where their strengths lie and which areas need improvement. The CIJE Educators' Survey module will be available for this purpose during 1995.

2. A community can then tailor a plan to meet the specific needs of its own educators. Such a plan should take into account:

a. Content: The plan should address the content needs of individual teachers in education, Jewish studies, and in the integration of the two.

b. Differentiation: The plan should address the distinct needs of novice and veteran teachers; the different ages and affiliations of students; and the various settings in which classroom education takes place—day schools, pre-schools (including those in JCCs), and supplementary schools.

c. Systematic Training Opportunities: One-shot workshops do not change teachers or teaching. Rather, seminars, courses, and retreats—linked to carefully articulated requirements,

goals, and standards--should be offered in the context of a long-term, systematic plan for professional development.

d. Community Incentives: Any plan should motivate teachers to be involved in substantive, ongoing in-service education. Community-sponsored incentives for teachers' professional development include stipends, release time, scholarships, and sabbaticals. Ultimately, professional development must be linked to salary and benefits. (One community, for example, bases its day school allocation on teacher certification and upgrading rather than on the number of students.)

e. Reflective Practice: The plan should allow opportunities for teachers to learn from each other through mentoring, peer learning, and coaching. A plan should also include carefully crafted teacher supervision with clear criteria for evaluation.

f. Leadership: The plan should recognize what we have learned from educational research: The education director is indispensable in creating a successful environment for teaching and learning. For teachers to implement change, they must be supported by leaders who can foster vision. These leaders must also be committed, knowledgeable, skilled--and engaged in their own professional development. In 1995, CIJE will release a policy brief on the background and professional training of the education directors in our survey.

g. Models of Success: The plan should take into account successful Jewish educational practice. CIJE itself is engaged in a long-term project documenting examples of Best Practices in diverse educational settings. The initial two Best Practices volumes focus on the supplementary school and on early childhood Jewish education. Volumes currently under preparation will examine Best Practices in the JCC setting and in Jewish camping.

h. Evaluation: The plan should make provision for monitoring ongoing initiatives, providing feedback to policy makers and participants, and evaluating outcomes.

i. Compensation: The plan should make it possible for qualified teachers who wish to teach full-time to be able to do so and receive both salary and benefits commensurate with their educational background, years of experience, and ongoing professional development. (Several communities have created the position of "community teacher," which enables a teacher to work in more than one setting, holding the equivalent of a full-time position with the appropriate salary and benefits.) A future CIJE policy brief will focus on issues of salary and benefits for Jewish educators.

Most important, a well-designed plan for the professional development of Jewish educators in a community is not only a matter of redressing their lack of background. It is also a dynamic process of renewal and growth that is imperative for all professionals. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas and techniques, and to be invigorated by contact with other educators.

At the Continental Level

As an ever-increasing number of communities are engaged in the creation and implementation of their individual plans, the major continental institutions and organizations can begin to address professional development from their own vantage point. This effort should be spearheaded by those seminaries, colleges, and universities that offer degrees in Jewish education; by the denominational movements; and by those national organizations whose primary mission is Jewish education.

In collaboration with communal efforts, such educational institutions and organizations should design their own plans to conceptualize in-service training elements for the field. They could also contribute to building the profession of Jewish education by: energetically recruiting candidates for careers in Jewish education; developing new sources of personnel; expanding training opportunities in North America and Israel; creating professional development opportunities for educational leaders; advocating improved salaries and benefits; making possible career tracks in Jewish education; and empowering educators to have an influence on the curriculum, teaching methods, and educational philosophy of the institutions in which they work.

The Jewish people has survived and flourished because of a remarkable commitment to the centrality of teaching and learning. The North American Jewish community has continued this commitment, with the result that American Jews are among the most highly educated citizens in this country. We need to bring the same expectations to Jewish education as we do to general education, for the sake of the unique heritage we alone can transmit through our teachers to our children.

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Council for Initiatives in Jewish Education (CIJE)

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New York, N.Y. 10010
Telephone: (212) 532-2360
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[Add logo]

Text for Box 1: [next to text]

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

Teachers in the Jewish schools of these communities are predominantly female (84%) and American-born (86%). Only 7% were born in Israel, and less than 1% each are from Russia, Germany, England, and Canada. The large majority, 80%, are married. The teachers identify with a variety of Jewish religious denominations. Thirty-two percent are Orthodox, and 8% call

themselves traditional. Twenty-five percent identify with the Conservative movement; 31% see themselves as Reform; and the remaining 4% list Reconstructionist and other preferences. Twenty-five percent work full-time in Jewish education (i.e., they reported teaching 30 hours per week or more), and about 20% work in more than one school.

Text for Box 2: [for appendix]

Box 2. About the study of educators.

The CIJE study of educators was coordinated by the Monitoring, Evaluation, and Feedback (MEF) team of CIJE. It involved a survey of nearly all [AD/EL: WHY NOT "ALL"?] the formal Jewish educators in the community, and a series of in-depth interviews with a more limited sample of educators. The survey form was adapted [WORD IS USED TWICE IN THIS SENTENCE] from previous surveys of Jewish educators, with many questions adapted [MODIFIED?] from the Los Angeles Teacher Survey.

The survey was administered in spring 1993 or fall 1994 to all Judaic and Hebrew teachers at all Jewish day schools, congregational schools, and pre-school programs in the three communities. General studies teachers in day schools were not included. Non-Jewish pre-school teachers who teach Judaica were included. Lead community project directors in each community coordinated the survey administration. Teachers completed the questionnaires and returned them at their schools. (Some teachers who did not receive a survey form at school were mailed a form and a self-addressed envelope, and returned their forms by mail.) Over 80% of the teachers in each community filled out and returned the questionnaire, for a total of almost 1000 respondents. (A different form [AD/EL: IS THIS "DIFFERENT FORM" CORRECT?] was administered to education directors; those data will be analyzed in a future report.)

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

The questionnaire form and the interview protocols will be available for public distribution in 1995.

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

Text for Box 3: [next to text]

*mention. Mike etc
will*

Box 3. According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr.

ary Kosmin and colleagues, 22% of men and 38% of women who identify as Jews received no Jewish education as children. In contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not formally educated as Jews in childhood.

Text for Box 4: [for appendix]

Box 4. Technical notes.

In total, 983 teachers responded out of a total population of 1192 in the three communities. In general, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 302 day school teachers, 392 supplementary school teachers, and 289 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school, supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first if hours were the same for two types of settings). Each teacher is counted only once. If teachers were counted in all the settings in which they teach, the results would look about the same, except that supplementary school teachers would look more like day school teachers, because 61 day school teachers also work in supplementary schools.

Missing responses were excluded from calculations of percentages. Generally, less than 5% of responses were missing for any one item. An exception was the question about certification in Jewish education. In at least one community, many teachers left this blank, apparently because they were not sure what it meant. On the assumption that teachers who did not know what the term certification meant were not themselves certified, we present the percentage who said they were certified out of the total who returned the survey forms—not out of the total who responded to this item. [AD/EL: NO MATTER HOW I TRY TO CLARIFY THIS LATTER SENTENCE, IT'S DIFFICULT TO UNDERSTAND. DO WE REALLY NEED TO INCLUDE IT?]

COUNCIL FOR INITIATIVES
IN
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Date sent: 10/28/94 Time sent: 4:00 PM EDT No. of Pages (incl. cover): 22
To: SF/AH From: ADH
Organization:
Phone Number: Phone Number: 212-532-2360
Fax Number: Fax Number: 212-532-2646

COMMENTS:

This material should please
be kept confidential as it
is still in draft form.

Also included in this fax are the titles of
the sessions for the GA.

-Robin Mencher

From: <ANNETTE@HUJIVMS>
To: mandel
Subject: SF -- my memo to Adam. FYI

From: <GAMORAN@WISCSSC>
Subject: your memo
To: annette@hujivms

To: Gamoran <Gamoran>
CC: Gail Dorph <73321.1217@compuserve.com>, Ellen Goldring <goldrieb@ctrvax.vanderbilt.edu>, Alan Hoffmann <73321.1220@compuserve.com>
Subj: Policy Brief GA

Hello to all,

Please give copy to Nessa and anyone else who wants to read but isn't in my home list. Thanks!]

We read the document with great interest and believe that it contains all the the elements necessary for drafting the policy brief. However we beleive that it requires too much discrimination among the various data points and arguments to get the point across to busy GA attendents. Therefore the suggestions below are only geared at the translation of that document into a product for the GA. We hope they are useful for Nessa.

Two guiding questions and approaches to these informed our thinking:

1. what should be the message:

- a. the bad news about teachers, their preparation and in-service training
- b. the good news about potential for improvement
- c. something can be done about the situation: operational suggestions that lead to suggestions for possible action

(perhaps points a) and b) should be in reversed order)

2. how should the document be crafted if we want to maximize the chances for promoting discussion and then action?

- a. we think a short and hard-hitting document. Perhaps 2-4 pages of easily accessible design, with highlighted main points, brief textual-contextual paragraphs, any information, background, supporting data in appendix form.
- b. key points should be few and easily memorizable
- c. key points should be highlighted
- d. the minimum necessary context could be offered with each key point
- e. additional information should be appended, added as exhibit, etc. (e.g., who is the CIJE, what is MEF, how was research conducted)

To illustrate, here is a sampling of points one might use to give the message: (mostly direct quotes lifted from the document or variations on them):

a) the score:

The overall picture is a rich and diverse one. Nonetheless it brings home an unavoidable conclusion: the teaching force is in serious need of improvement.

**** Almost four fifth of the teachers we surveyed lacked solid background in Jewish studies, or professional training in education, or both.

**** 30% of the teachers are untrained: they lack

professional training in both education and Judaica.

**** Only 40% of days-school teachers are certified as Jewish educators

**** More than one third of supplementary school teachers and over 60% of pre-school teachers attended religious school once weekly or less before age 13. After age 13 the proportion who received minimal or no Jewish education is even greater

(needs language editing)

**** About 10% of teachers in Jewish pre-schools are not Jewish. In one community the figure is as high as 20%.

**** In-service training, which might help remedy these deficiencies is infrequent and haphazard, particularly in days-schools and supplementary schools

Even at best workshops are isolated events, lacking the continuity of an overall system and plan for professional development

The teachers in our survey went on average to two workshops per year. If a typical workshop lasts 3 hours it is clear that shortages in subject matter and pedagogic background cannot be remedied by current in-service training practices.

b) the good news: something can be done
-- because of the commitment of the teachers

**** Most teachers are strongly committed to Jewish education and intend to remain in their positions. Therefore investment in Jewish teachers is likely to pay off.

Almost 60% of the teachers said that Jewish education is their career

-- because there are models in general and in Israeli education for training, for in-service training

-- because of the will to dedicate resources

c) what can be done?

The Jewish Community of North America will need to decide how to address these challenges.

* What resources are available to promote in-service education - institutions, faculty, financial support

* What should be the content of in-service education for different types of school?

* What standards for professional development should be advocated?

* What creative ways can be found to enhance the professional growth of all Jewish educators?

etc.

A few additional points regarding the document itself - editorial and other:

There are some points of nomenclature and language that could be clarified or made consistent:

- * Judaica, Jewish studies?
- * Secular education - general education?
- * teacher's institute = Jewish teacher's institute
- * Degree of Jewish studies from institutions of Higher Jewish Learning (does this include places like Graetz? if not how does one refer to these?)
- * manpower? faculty; staff; human resources

Page 1, end of first paragraph: preferable not to say why the three communities were selected ("for their dedication..."). Other communities may contest the

statement. Same true for the end of the next paragraph ("-- if anything teachers in the Lead Communities may have..."). Too contestable.

Hope this is helpful. Should we have a telecon about the brief?

Good luck and good inspiration,

Shabbat Shalom,

annette



G.A.



DRAFT -- CONFIDENTIAL

Council for Initiatives in Jewish Education

RESEARCH BRIEF:
BACKGROUND AND PROFESSIONAL TRAINING OF TEACHERS IN JEWISH

SCHOOLS

Hit <CR> for next page, : to skip to next part...
BMAIL>

Alt-Z for Help | VT102 | 4800-N81 FDX | | | Online 00:02

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

In November 1990, the Commission on Jewish Education in North America released A Time to Act, a report that set forth a mandate

continent. The key building blocks in the Commission's plan were mobilizing community support for Jewish education, and building the profession of Jewish education. The Commission created the Council for Initiatives in Jewish Education (CIJE) to facilitate its plan, and as a first step, the CIJE established three "Lead Communities" to work with CIJE in mobilizing support and building the profession at the local level. Atlanta, Baltimore, and Milwaukee were selected for their dedication to and investment in Jewish education, as well as for the strength of their communal,

This is contextual information - being for beginning

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Unregistered | VT102 | 4800-N81 FDX | | | | Online 00:02

educational and congregational leadership.

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

is this lie? necessary?

The overall picture is one of a teaching force in serious need of improvement. The large majority of teachers lack solid backgrounds in Jewish studies, or are not professionally trained

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in education, or both. In-service training, which might help remedy these deficiencies, is infrequent and haphazard, particularly in day schools and supplementary schools. The picture is not entirely bleak, however, because most teachers -- whether part-time or full-time -- are strongly committed to Jewish education, and intend to remain in their positions. Consequently, investment in Jewish teachers is likely to pay off in the future.

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

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

[FIGURE 1 ABOUT HERE]

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

[TABLE 1 ABOUT HERE]

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

Most are not. According to teachers' own reports, only 21% are trained as Jewish educators, with a university or teacher's institute degree in education and a college or seminary degree in Jewish studies. Another 39% are partially trained, with a degree in education but not Judaica. Another partially-trained group consists of the 10% who have a degree in Jewish studies, but not

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in education. This leaves 30% of the teachers who are untrained: they lack professional training in both education and Judaica (see Figure 1).

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[FIGURE 2 ABOUT HERE]

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

[TABLE 2 ABOUT HERE]

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Day school teachers are much more likely than teachers who work primarily in other settings to have post-secondary training in Judaica. Table 3 shows that 40% of day school teachers are certified as Jewish educators, and 38% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary. (Here, teachers in Orthodox day schools are much more likely to have a degree than those in other day schools. 50% reported with

four-fifths of the teachers lack advanced degrees and certification in Judaica, and even in the day schools, three-fifths of the teachers lack such grounding in their subject matter.

[TABLE 3 ABOUT HERE]

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

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Compared to the typical American Jew, teachers in Jewish schools are well-educated Jewishly. According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr. Barry Kosmin and colleagues, 22% of males and 38% of females who identify as Jews received no Jewish education as children. By contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not formally educated as Jews in their childhoods. (Since 80% of the teachers are female, the contrast is quite strong.)

Although almost all teachers received some Jewish education as children, for many the experience was minimal. More than one-third of supplementary school teachers and over 60% of pre-school teachers attended religious school once weekly or less before age 13. After age 13, the proportion who received minimal or no Jewish education is even greater (see Figures 2, 3, and 4).

[FIGURES 2, 3, AND 4 ABOUT HERE]

One reason for relatively low levels of childhood Jewish education among pre-school teachers is that many are not Jewish. They are teaching Jewish subject matter to Jewish children, yet

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they are not Jewish themselves. Why is this the case? One pre-school director we interviewed shed light on the question:

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

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

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deficiencies?

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

Pre-school teachers attend workshops more regularly than teachers in other settings (see Figure 4). This occurs, we learned in interviews, because most pre-schools are licensed by the state, which sets standards for teachers' professional development.

Generally, pre-school teachers who attended workshops did so with the frequency required by state regulations (between 6 and 7 every two years, with some variation across communities). Given shortages in subject matter and pedagogic backgrounds, however, one may ask whether it would be appropriate to exceed state standards, which are aimed at professionally trained teachers.

Although state requirements apply to secular teachers in day

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schools, Judaica teachers are not bound by state standards. We found little evidence of sustained professional development among the day school teachers we surveyed. On average, those who were required to attend workshops went to about 3.8 every two years, or less than two per year. How does this compare to secular standards? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. If a typical workshop lasts 3 hours, then day school teachers in our study engage in about 27 hours of workshops over the five year period, less than one-sixth of that required for secular teachers in Wisconsin. (Despite variation among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

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

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to serious concern.

Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have city-wide teacher conventions, and all three offer some form

supplementary and day schools. In interviews, teachers reported they find some sessions to be informative and useful, while others are not. Even at best, however, workshops are isolated events, lacking the continuity of an overall system and plan for professional development.

/ watch

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

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

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

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

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

In all settings, teachers are strongly devoted to Jewish education. We found them to be enthusiastic and positive,

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committed to the intrinsic rewards of working with children and making a contribution to the Jewish people. Hence, we propose that in addition to recruiting teachers with strong Judaic and educational backgrounds, it is worth investing in our current teachers to improve their knowledge and skills. The three Lead Communities, Atlanta, Baltimore, and Milwaukee, are each devising plans to improve the caliber of their Jewish educators; these plans will no doubt emphasize professional development in addition to recruitment. We hope other communities will be stimulated to take a close look at their teaching personnel, and work out action plans to suit their contexts.

Professional development for Jewish educators is not only a matter of making up for deficiencies. It is also a means of renewal and growth, something that is imperative for all teachers. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn

can be nurtured to develop as educators through a long-term commitment to learning and growth.

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

Sandy

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

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Text for Box 1:

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

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

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Text for Box 2:

Box 2. About the study of educators.

Evaluation, and Feedback (MEF) team of the CIJE. It involved a survey of nearly all the formal Jewish educators in the community, and a series of in-depth interviews with a more limited sample of educators. The survey form was adapted from previous surveys of Jewish educators, with many questions adapted from the Los Angeles Teacher Survey. The interview questions were designed by the MEF team. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as education directors and educators at central agencies and institutions of Jewish higher learning. In total, 126 educators were interviewed, generally for one to two hours. CIJE field researchers conducted and analyzed the interviews.

T. Linsky

The survey was administered in spring 1993 or fall 1994 to all Judaic and Hebrew teachers at all Jewish day schools,

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

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The questionnaire form and the interview protocols will be available for public distribution in 1995. Contact: Nessa Rappoport, CIJE, 15 E. 26th St., Room 1010, New York, NY 10010-9.

This Research Brief was prepared by the CIJE MEF team: Adam Gamoran, Ellen Goldring, Roberta Louis Goodman, Bill Robinson, and Julie Tammivaara. The authors are grateful for suggestions

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from CIJE staff, the MEF advisory board, and Lead Community participants. They are especially thankful to the Jewish educators who participated in the study.

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

Text for Box 3:

Box 3. Technical notes.

In total, 983 teachers responded out of a total population of

figures, not samples. Respondents include 301 day school teachers, 384 supplementary school teachers, and 291 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school,

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In total, 983 teachers responded out of a total population of 1180 in the three communities. In general, we avoided sampling inferences (e.g., t-tests) because we are analyzing population figures, not samples. Respondents include 301 day school teachers, 384 supplementary school teachers, and 291 pre-school teachers. Teachers who work at more than one type of setting were categorized according to the setting (day school,

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supplementary school, or pre-school) at which they teach the most hours (or at the setting they listed first if hours were the same for two types of settings). Each teacher is counted only once. If teachers were counted in all the settings in which they teach, the results would look about the same, except that supplementary school teachers would look more like day school teachers, because 61 day school teachers also work in supplementary schools.

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

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Table 1. Teachers' Experience in Jewish Education

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

Table 2. Teachers' Backgrounds in General Education

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

Table 3. Teachers' Backgrounds in Jewish Studies

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

BMAIL>

Date: Fri, 30 Sep 1994 14:53 CDT
From: <GAMORAN@WISCSSC>
Subject: fyi -- some concerns from Alan -- my response follows
To: annette@hujivms
Original_To: ANNETTE

From Gail

From: EUNICE::"73321.1217@compuserve.com" 30-SEP-1994 11:58:28.41
To: Adam <gamoran>
CC: Alan <73321.1220@compuserve.com>,
"INTERNET:GOLDRIEB@ctrvax" <GOLDRIEB@ctrvax.vanderbilt.edu>
Subj: My worries about the CIJE report on personnel

There are two different kinds of comments that I am hearing as I begin to talk about this report on the communal data beyond our little circle that are making me nervous and that I think make the CIJE report vulnerable.

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2JH 1. The way in which we are reporting hours of teacher work does not reflect the way in which people who are inside the field of Jewish education think about the configuration of these categories. Our report speaks at one end of teachers who work between 1 - 10 hours as though they were one group and we speak of 30 hours as the measure of full time-ness.

Those in the field distinguish between the once a week teacher (2-3 hours on a Sunday morning) as a group different from the 5 1/2 - 10--12 hour a week person. They view them as a different population in terms of commitment, stability, and "trainability." (They don't view them as serious targets for planning for professional development).

Additionally 30 hours is usually not the way in which full time is described. As I recall in LA the number used by day schools to compute benefits was 25 hours (we could find out if that is more standard). I know from the responses to the data both in Milwaukee and Baltimore that 30 hours didn't apply as a category in either place.

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2JH At this point, I'm wondering if we have to adjust the way in which we report the data to conform to these norms not because it will change the case being made in the report. If anything, my hunch is that it will strengthen the case for investing in professional development for the group of teachers that are 5 1/2 and above as the percentages of those that are stable and consider themselves to have a career will rise (although I don't know that for sure). I think that reporting the data in the present form leaves us open to the criticisms about "not knowing and/or understanding the field," using standards that are inappropriate to the way in which the enterprise operates, etc. etc.

2. The latter comment leads to my second point. There were previous studies (LA, Miami, and Boston). The question being asked is how do these findings relate to those earlier studies. Now I don't even know if this is a "kosher" question given that the only one of those that I saw was the one from LA and I don't know how the data was analyzed. My point is that I do think we need a reasonable response to that query.

3MAIL>
2JH4 GAMORAN@WISCSSC => ANNETTE@HUJIVMS; 30/09/94, 22:21:05; M GAMORAN.MAIL
EBCDIC (<GAMORAN@WISCSSC>)
!mMIME type: text/plain

Received: by HUJIVMS via NJE (HUyMail-V6n); Fri, 30 Sep 94 22:21:04 +0200

2JH2 GAMORAN@WISCSSC => ANNETTE@HUJIVMS; 30/09/94, 22:21:05; M GAMORAN.MAIL
EBCDIC (<GAMORAN@WISCSSC>)
mMIME type: text/plain

Received: by HUJIVMS via NJE (HUyMail-V6n); Fri, 30 Sep 94 22:21:04 +0200
Date: Fri, 30 Sep 1994 15:22 CDT
From: <GAMORAN@WISCSSC>
Subject: fyi -- Ellen's response
To: annette@hujivms
Original_To: ANNETTE

From: EUNICE::"GOLDRIEB@ctrvax.Vanderbilt.Edu" 30-SEP-1994 15:13:29.82
To: 73321.1217@compuserve.com
CC: gamoran, 73321.1220@compuserve.com, 73443/3150@compuserve.com,
73443.3152@compuserve.com, 74104.3335@compuserve.com
Subj: Re: My worries about the CIJE report on personnel

Thank-you gail for your importnat input. I agree with ADam that this is
something that we really need to check and certainly have the data to
do so. For the GA Research Brief, perhas it will be best to list

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range of hours so different folks can interpret the data as meets their
interests, especially since this is not the main thrust of this report.

I may have the LA report and perhaps Maimi, but I'm not sure. WHat I remember
is that they did not have much analysis or narrative with the mounds of Tables
and hence no clear points were made, but you are right, we should try to be
familiar with the data to have another point of comparison. Again, I
think our contribution is trying to look at a lot of the pieces together
although this cannot come across in one short research brief, but in terms
of CIJE response.

3MAIL>
Current message filed in MAIL folder
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EBCDIC (<GAMORAN@WISCSSC>)
mMIME type: text/plain

Received: by HUJIVMS via NJE (HUyMail-V6n); Fri, 30 Sep 94 22:23:36 +0200
Date: Fri, 30 Sep 1994 15:24 CDT
From: <GAMORAN@WISCSSC>
Subject: previous messages
To: annette@hujivms
Original_To: ANNETTE

oops those concerns were raised by Gail, not Alan.

3MAIL>
Current message filed in MAIL folder
2JH4 ANNETTE@HUJIVMS => annette@HUJIVMS; 01/10/94, 18:18:01; * ANNETTE.MAIL
ASCII (<ANNETTE@HUJIVMS>)
mMIME type: text/plain

Received: by HUJIVMS (HUyMail-V6n); Sat, 01 Oct 94 18:18:01 +0200
Date: Sat, 1 Oct 94 18:18 +0200
Message-Id: <01100094181800@HUJIVMS>
From: <ANNETTE@HUJIVMS>
To: "David K. Cohen" <USERLRLH@UMICHUM.BITNET>
Cc: annette

with the hope that it will space
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action at the continental level.

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

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[FIGURE 1 ABOUT HERE]

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contrary to
commonly held
opinion

[TABLE 1 ABOUT HERE]

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public school teachers want to desegregate school?

[FIGURES 2, 3, AND 4 ABOUT HERE]

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

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

tebble without the Goyim

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

This is the fact.

present
Is there in service training adequate?
What is carried out?

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

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

Pre-school teachers attend workshops more regularly than teachers in other settings (see Figure 4). This occurs, we learned in interviews, because most pre-schools are licensed by the state, which sets standards for teachers' professional development. Generally, pre-school teachers who attended workshops did so with the frequency required by state regulations (between 6 and 7 every two years, with some variation across communities). Given shortages in subject matter and pedagogic backgrounds, however, one may ask whether it would be appropriate to exceed state standards, which are aimed at professionally trained teachers.

Although state requirements apply to secular teachers in day schools, Judaica teachers are not bound by state standards. We found little evidence of sustained professional development among the day school teachers we surveyed. On average, those who were required to attend workshops went to about 3.8 every two years, or less than two per year. How does this compare to secular standards? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. If a typical workshop lasts 3 hours, then day school teachers in our study engage in about 27 hours of workshops over the five year period, less than one-sixth of that required for secular teachers in Wisconsin. (Despite variation among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

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

general ↑
state much higher
state above

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

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

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

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

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

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

Yet in all settings, teachers are strongly devoted to Jewish education. We found them to be enthusiastic and positive, committed to the intrinsic rewards of working with children and making a contribution to the Jewish people. Hence, we propose that in addition to recruiting teachers with strong Judaic and educational backgrounds, it is worth investing in our current teachers to improve their knowledge and skills. The three Lead

left
to teacher
preparation

not here -
to main
report

strengthened

Communities, Atlanta, Baltimore, and Milwaukee, are each devising plans to improve the caliber of their Jewish educators; these plans will no doubt emphasize professional development in addition to recruitment. We hope other communities will be stimulated to take a close look at their teaching personnel, and work out action plans to suit their contexts.

The NA Jcom will need to devise how to ask

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

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

Israel
art
& general
movement

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

art
!pro

Problem

Bad News
Good News
Something can be done.

-----END-----

General ed
Israelis

Hard
Hitting
eg.'s

Text for Box 1:

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

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

Text for Box 2:

Box 2. About the study of educators.

The CIJE study of educators was coordinated by the Monitoring, Evaluation, and Feedback (MEF) team of the CIJE. It involved a survey of nearly all the formal Jewish educators in the community, and a series of in-depth interviews with a more limited sample of educators. The survey form was adapted from previous surveys of Jewish educators, with many questions adapted from the Los Angeles Teacher Survey. The interview questions were designed by the MEF team. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as education directors and educators at central agencies and institutions of Jewish higher learning. In total, 126 educators were interviewed, generally for one to two hours. CIJE field researchers conducted and analyzed the interviews.

The survey was administered in spring 1993 or fall 1994 to all Judaic and Hebrew teachers at all Jewish day schools, congregational schools, and pre-school programs in the three

*Strengths
Credit /sa*

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

any trends?
including informal?

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

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

we will ask
Mandel Institute?

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

To Alan:
we will ask MEF
on Sunday
How MEF
credit

Text for Box 3:

Box 3. Technical notes.

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

the results would look about the same, except that supplementary school teachers would look more like day school teachers, because 61 day school teachers also work in supplementary schools.

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



Table 1. Teachers' Experience in Jewish Education

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

Table 2. Teachers' Backgrounds in General Education

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

Table 3. Teachers' Backgrounds in Jewish Studies

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

Table with both

AA to Ada

7/10/94

GA Policy Brief

We read the document with great interest and believe that it contains all the the elements necessary for drafting the policy brief. However we beleive that it requires too much discrimination among the various data points and arguments to get the point across to busy GA attendents. Therefore the suggestions below are only geared at the translation of that document into a product for the GA. We hope they are useful for Nessa.

Two guiding questions and approaches to these informed our thinking:

1. what should be the message:

- a. the bad news about teachers, their preparation and in-service training
- b. the good news about potential for improvement
- c. something can be done about the situation: operational suggestions that lead to suggestions for possible action

(perhaps points a) and b) should be in reversed order)

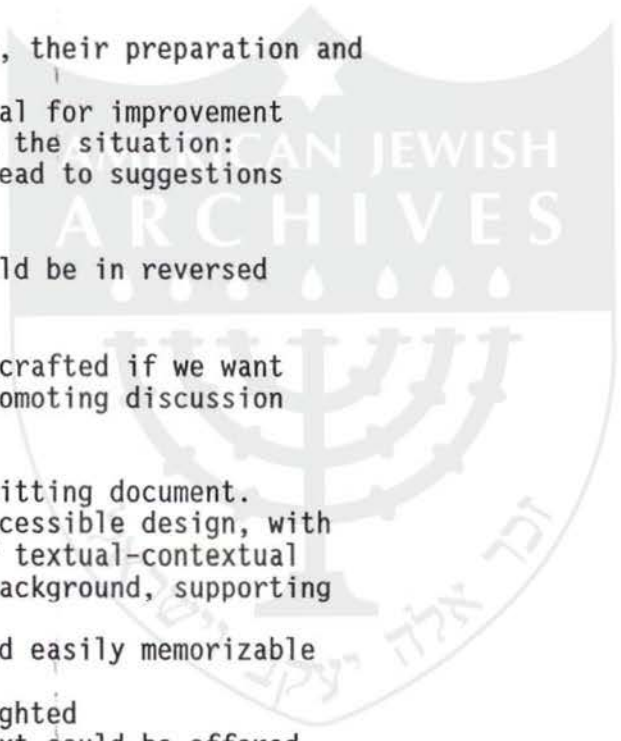
2. how should the document be crafted if we want to maximize the chances for promoting discussion and then action?

- a. we think a short and hard-hitting document. Perhaps 2-4 pages of easily accessible design, with highlighted main points, brief textual-contextual paragraphs, any information, background, supporting facts in appendix form.
- b. key points should be few and easily memorizable
- c. key points should be highlighted
- d. the minimum necessary context could be offered with each key point
- e. additional information should be appended, added as exhibit, etc. (e.g., who is the CIJE, what is MEF, how was research conducted)

To illustrate, here is a sampling of points one might use to give the message: (mostly direct quotes lifted from the document or variations on them):

) the score:

The overall picture is a rich and diverse one. Nonetheless it brings home an unavoidable conclusion: the teaching force is in serious need of improvement.



500-1000 words

with a very encouraging finding that we have a committed workforce.

**** Almost four fifth of the teachers we surveyed lacked solid background in Jewish studies, or professional training in education, or both.

**** 30% of the teachers are untrained: they lack professional training in both education and Judaica.

**** Only 40% of days-school teachers are certified as Jewish educators

**** More than one third of supplementary school teachers and over 60% of pre-school teachers attended religious school once weekly or less before age 13. After age 13 the proportion who recieved minimal or no Jewish education is even greater

**** About 10% of teachers in Jewish pre-schools are not Jewish. In one community the figure is as high as 20%.

**** In-service training, which might help remedy these deficiencies is infrequent and haphazard, particularly in days-schools and supplementary schools

Even at best workshops are isolated events, lacking the continuity of an overall system and plan for professional development

The teachers in our survey went on average to two workshops per year. If a typical workshop lasts 3 hours it is clear that shortages in subject matter and pedagogic background cannot be remedied by current in-service training practices.

) the good news: something can be done
-- because of the commitment of the teachers

**** Most teachers are strongly committed to Jewish education and intend to remain in their positions. Therefore investment in Jewish teachers is likely to pay off.

Almost 60% of the teachers said that Jewish education is their career

-- because there are models in general and in Israeli education for training, for in-service training

- because of the will to dedicate resources

)what can be done?

The Jewish Community of North America will need to decide how to address these challenges.

Council for Initiatives in Jewish Education (CIJE)

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

2nd Version
8/10/94

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2JH The responsibility for developing Jewish identity and instilling a commitment to Judaism...now rests primarily with education.

--A Time to Act

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

Since 1992, CIJE has been working with three lead communities -- Atlanta, Baltimore, and Milwaukee -- to demonstrate models of systemic change at the local level. The lead communities boldly engaged in a pioneering, comprehensive study of their teaching

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Personnel in day schools, supplementary schools, and pre-schools. Formal Jewish educators were surveyed, and a select sample were interviewed in depth. The goal: To create a communal plan of action to build the profession of Jewish education in each community.

Two years later, the initial results of this study are illuminating not only for the three communities but as a catalyst for reexamining the personnel of Jewish education throughout North America. This policy brief summarizes the study's findings in a critical area: the background and professional training of teachers in Jewish schools (box 1).

Are teachers in Jewish schools trained as Jewish educators?

Most are not. The survey indicates that only 21% were trained as Jewish educators, with a university or teacher's institute degree in education, as well as a college or seminary degree in Jewish studies. An additional 39% are partially trained, with a degree in education but not Judaica. Ten percent of the teachers have a degree in Jewish studies, but not in education. The remaining

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40% of teachers are untrained, lacking professional training in either education or Judaica (fig. 1).

Does the teachers' training differ according to educational setting?

Training in education: About half the teachers in each setting (day schools, pre-schools, and supplementary schools) reported university degrees in education (table 1). An additional 15% to 19% of pre-school and day school teachers have education degrees from teacher's institutes, as do 6% of supplementary school teachers. These institutes are usually one- or two-year programs taken in lieu of university study.

Training in Jewish studies: Day school teachers of Judaica are much more likely than teachers who work primarily in other settings to have post-secondary training in Jewish studies. Forty percent of day school teachers are certified as Jewish educators, and 38% have a degree in Jewish studies from a college, graduate school, or rabbinic seminary (table 2). In supplementary and pre-schools, the proportions are much smaller.

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Overall, around 80% of the teachers lack advanced degrees and certification in Judaica, and even in the day schools, 60% lack such grounding in their subject matter (box 2).

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before age 13, 25% percent of supplementary school teachers and 40% of pre-school teachers attended religious school once a week, and 11% of supplementary teachers and 22% of pre-school teachers did not attend at all at that age. After age 13, even greater proportions received minimal or no Jewish education (figs. 2, 3; box 3).

One of the more startling findings is that many pre-school teachers are teaching Jewish subject matter to Jewish children--but are not themselves Jews. Overall, 10% of the teachers in Jewish pre-schools are not Jewish. In one community, the figure is as high as 20%.

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

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

In this instance, the Jewish candidates were better versed in Jewish content and were Jewish role models, but the non-Jewish applicant was more skilled as an educator, and that consideration

carried more weight. Many pre-school directors described a shortage of qualified Jewish teachers.

Does in-service training compensate for background deficiencies?

No. Most teachers attend very few in-service programs such as workshops each year. Close to 80% of all teachers were required

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20H attend at least one workshop during a two-year period. Of these teachers, around half attended no more than four workshops over a two-year time span.

Pre-school teachers: These teachers typically attended 6 or 7 workshops in a two-year period, which is more than teachers in other Jewish settings (fig. 4). Most pre-schools are licensed by the state, and teachers receive professional development as required by state standards. Given the minimal backgrounds of many of these teachers in both Judaica and education, however, it is appropriate to ask whether in Jewish settings the requirements should exceed state standards, which are aimed at teachers who have already had professional training.

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

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30W does this compare to secular standards? In Wisconsin, for example, teachers are required to attend 180 hours of workshops over a five-year period to maintain their teaching license. Day school teachers in our study engaged in about 29 hours of workshops over a five-year period (assuming a typical workshop lasts 3 hours). This is less than one-sixth of the requirement for state-licensed teachers in Wisconsin. (Despite variations among states in our study, we found little difference across communities in the extent of professional development among day school teachers.)

Professional development for Jewish educators is not only a matter of making up for deficiencies. It is also a means of renewal and growth, something that is imperative for all teachers. Even those who are well prepared for their positions must have opportunities to keep abreast of the field, to learn exciting new ideas, and to be invigorated by contact with other educators. Since most day school teachers have incomplete professional preparation, the scarcity of in-service is an even more pressing matter.

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40Pplementary school teachers: These teachers reported slightly higher average workshop attendance, about 4.4 sessions in a two-year period. But since most supplementary school teachers had

little or no formal Jewish training after bar/bat mitzvah, and only about 50% are trained as educators, the current status of professional development for these teachers is of serious concern. Even those who teach only a few hours each week can be nurtured to develop as educators through a long-term program of learning.

Summary: Atlanta, Baltimore, and Milwaukee offer a number of valuable in-service opportunities for their teachers. All three communities have city-wide teacher conventions, and all three offer some form of incentive for professional development. Still, in-service education tends to be infrequent and haphazard, particularly for day and supplementary school teachers. At best, workshops are isolated events, lacking the continuity of an overall system and plan for professional development. Veteran and beginning teachers may be offered the same workshops;

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Teachers of strong Judaic content but little pedagogic training may be offered the same opportunities as teachers with strong backgrounds in general education but little Judaica.

The likelihood of changing this picture in the future depends to an important extent on teachers' willingness to participate in professional development. Hence, the study of educators examined teachers' commitment to Jewish education.

Are teachers in Jewish schools committed to Jewish education?

Yes. Almost 60% of the teachers view Jewish education as their career. Even among part-time teachers (those teaching fewer than 30 hours a week), half described Jewish education as their career (fig. 5). In supplementary schools, where almost no teachers are full-time educators, 44% consider Jewish education their career.

There is considerable stability in the teaching force as well. Thirty-eight percent of the teachers have taught for more than 10 years, while only 6% were in their first year as Jewish educators when they responded to the survey (table 3). Sixty-six percent

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intend to continue teaching in their same positions, and only 6% plan to seek positions outside Jewish education in the near future (box 4).

What do these findings mean, and what can we do?

Almost 80% of the teachers we surveyed lacked professional training in education, Jewish content -- or both. A substantial minority of teachers received scant Jewish education even as children. Yet the teachers have relatively little in-service training, far less than what is commonly expected of state-licensed teachers.

Our findings in day schools are particularly ironic. Although children in these schools study both general and Jewish subjects, the special mission of these schools is to teach Judaism. Yet

the day schools hold their teachers of Judaica to lower standards than their general studies teachers.

Pre-schools provide more staff development, but the teachers are the least prepared in Jewish content when they enter their

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ditions. Indeed, an important minority are not Jewish.

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

And yet, in all settings, teachers are strongly devoted to Jewish education. They are enthusiastic and committed to the intrinsic rewards of working with children and making a contribution to the Jewish people. The commitment they exhibited means that it would be well worth investing in their professional development to improve their knowledge and skills.

Each of the lead communities -- Atlanta, Baltimore, and Milwaukee -- is devising a comprehensive plan to improve the caliber of its Jewish educators. We hope that other communities will be stimulated to take a close look at their teaching personnel, and work out action plans to suit their contexts.

The solution to the problem must be continental as well as local.

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

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

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

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

--Pirke Avot

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I WOULDN'T MIND A NEW QUOTE.]

Text for Box 1:

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

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

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Text for Box 2:

Box 2. About the study of educators.

The CIJE study of educators was coordinated by the Monitoring, Evaluation, and Feedback (MEF) team of the CIJE. It involved a survey of nearly all the formal Jewish educators in the community, and a series of in-depth interviews with a more limited sample of educators. The survey form was adapted from previous surveys of Jewish educators, with many questions adapted from the Los Angeles Teacher Survey. The interview questions were designed by the MEF team. Interviews were conducted with teachers in pre-schools, supplementary schools, and day schools, as well as education directors and educators at central agencies and institutions of Jewish higher learning. In total, 126 educators were interviewed, generally for one to two hours. CIJE field researchers conducted and analyzed the interviews.

The survey was administered in spring 1993 or fall 1994 to all

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

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

1579.

This Research Brief was prepared by the CIJE MEF team: Adam Gamoran, Ellen Goldring, Roberta Louis Goodman, Bill Robinson,

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add Julie Tammivaara. The authors are grateful for suggestions from CIJE staff, the MEF advisory board, and Lead Community participants. They are especially thankful to the Jewish educators who participated in the study.

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

Text for Box 3:

B. 3. According to "Highlights of the CJF 1990 National Jewish Population Survey," by Dr. Barry Kosmin and colleagues, 22% of men and 38% of women who identify as Jews received no Jewish education as children. By contrast, only 10% of the teachers in Atlanta, Baltimore, and Milwaukee were not formally educated as Jews in childhood.

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Text for Box 4:

Box 4. Technical notes.

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

Missing responses were excluded from calculations of percentages. Generally, less than 5% of responses were missing for any one item. An exception was the question about certification in

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Jewish education. In at least one community, many teachers left this blank, apparently because they were not sure what it meant. In the assumption that teachers who did not know what certification was were not certified, we present the percentage who said they were certified out of the total who returned the survey forms, not out of the total who responded to this item.

From: Gail Dorph <73321.1217@compuserve.com>
To: "INTERNET:ANNETTE@vms.huji.ac.il" <ANNETTE@vms.huji.ac.il>
Subject: Re: sunday's telecon
Message-ID: <941009015825_73321.1217_FHM56-3@CompuServe.COM>

adam, according to email from annette, the whole Israel team will be on phone, that is, seymour, annette and mike inbar. guess this is really important to them. talk to you tomorrow. gail

BMAIL> forward

HUyMail/BMAIL version V4.16

To: mandel

Cc:

Subject: SF -- SENT TO US BY MISTAKE? SEE WHO CARES ABOUT WHA\$. .

BMAIL-XMIT Option (? for Help): SEND

BMAIL-I-JID, Job ID is 4939

BMAIL-I-SENT, Message sent

Save message on filename:

HUyMail: Delivered local mail to mandel@HUJIVMS

Save message on filename:

BMAIL> 2

Previous message moved to MAIL folder

Message #2 was deleted.

BMAIL> SELECVT MAIL

Illegal command; Type HELP or ? for help

BMAIL> SELECVTMAIL

Current folder is MAIL, 9 messages selected

BMAIL> 9

?JH9 73321.1217@compuserve.com => annette@vms.huji.ac.il; 09/10/94, 04:01:39; * SMT
P.MAIL

ASCII (Gail Dorph <73321.1217@compuserve.com>)

ImMIME type: text/plain

Received: by HUJIVMS via SMTP(198.4.9.1) (HUyMail-V6n);
Sun, 09 Oct 94 04:01:39 +0200

Received: from localhost by dub-img-1.compuserve.com (8.6.4/5.940406sam)
id WAA21208; Sat, 8 Oct 1994 22:01:30 -0400

Date: 08 Oct 94 21:58:26 EDT

From: Gail Dorph <73321.1217@compuserve.com>

To: "INTERNET:ANNETTE@vms.huji.ac.il" <ANNETTE@vms.huji.ac.il>

Subject: Re: sunday's telecon

Message-ID: <941009015825_73321.1217_FHM56-3@CompuServe.COM>

adam, according to email from annette, the whole Israel team will be on phone, that is, seymour, annette and mike inbar. guess this is really important to them. talk to you tomorrow. gail

BMAIL> 8

?JH8 GAMORAN@WISCSSC => ANNETTE@HUJIVMS; 08/10/94, 23:03:25; M GAMORAN.MAIL
EBCDIC (<GAMORAN@WISCSSC>)

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Received: by HUJIVMS via NJE (HUyMail-V6n); Sat, 08 Oct 94 23:03:25 +0200

Date: Sat, 8 Oct 1994 16:03 CDT

From: <GAMORAN@WISCSSC>

Subject: this is revised after working with Nessa, but before
seeing your comments (though as you'll see some of
your concerns were also noted by Nessa)

To: annette@hujivms

Original_To: ANNETTE

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SF
DM
SW
✓ AH

Date: Thu, 29 Sep 1994 00:59 CDT
From: <GAMORAN@WISCSSC>
Subject: draft of Research Brief
To: annette@hujivms
Original_To: ANNETTE

Too long for plain brief.
2 parts perhaps?

DRAFT -- CONFIDENTIAL

Council for Initiatives in Jewish Education

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



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



Stick at end

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

lose all the others... start war.

A central tenet of CIJE is that policy decisions must be based on solid information. Hence, the three Lead Communities boldly engaged in a study of their teaching personnel, to provide a

educational or teaching?

what about statement re-
informs etc...!

**COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION
FAX COVER SHEET**

*MEF
FILE
(new?)
+ For trip
one copy*

Date sent: 10/7/94

Time sent: 12:45 pm

No. of Pages (incl. cover): 4

To: Seymour Fox and Annette Hochteln

From: Alan Hoffmann

Organization:

Phone Number:

Phone Number: 212-532-2360

Fax Number:

Fax Number: 212-532-2646

COMMENTS:



October 1, 1994

To: Alan
From: Adam
Re: Work Plan (attached)

Attached is our proposed work plan for MEF for 1995. It covers the work recommended by the advisory committee and elaborated in our phone conversation.

A budget is also attached. Once again I must protest your practice of asking me to submit a budget every six months or so (our last was submitted April 1, 1994) without providing me the information necessary to monitor our expenditures against the previous approved budget.

