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CIJE correspondence, meetings, and reports. CIJE Leading Indicators Project, 1995-1999.

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September 28, 1999

John Williams  
Vice President  
Spencer Foundation  
875 North Michigan Avenue  
Suite 1803  
Chicago, Illinois 60611-1803

Dear John,

A few weeks ago I spoke with Patricia Graham's assistant, Judy Klippenstein, about a study that a team of professors would like to undertake of Jewish schools in Chicago. At this stage we are interested in obtaining money for the pilot of this study, which would be entirely based in Chicago schools. Ms. Klippenstein suggested that this study might qualify under the Agood neighbor grants® because it would be Chicago-based. Our budget is approximately \$34,000, and it is my understanding that it also qualifies for a small-grant award and could also be reviewed in that program. Based on Ms. Klippenstein's comments, I am relying on your expertise for transmitting this request to the most appropriate program.

We assumed you would like more information on how our team got together to pursue our ideas. For the past several years, the Mandel Foundation has been convening a group of education professors to help them examine issues of reform in Jewish education. This group of professors has met in New York, Israel, and in conjunction with professional meetings across the United States. Most of the professors involved with this proposal are part of the Mandel Professors group. Last year, Professor Linda Waite from the University of Chicago was approached after making a presentation at a Jewish school meeting in Chicago regarding the possibility of conducting a study of Jewish schools in Chicago. Professor Waite found this idea very interesting and shared the request with her colleague Barbara Schneider. Professors Waite and Schneider then contacted others in the Mandel group who are interested in pursuing educational research in Jewish schools. The group of individuals they contacted included Adam Gamoran of the University of Wisconsin, Ellen Goldring of Vanderbilt University, Daniel Kaplan of the University of Delaware, and Bethamie Horowitz, a senior researcher who has worked extensively in the area of Jewish identity for the Mandel Foundation. The possibility of conducting a study of Jewish schools in Chicago was met with resounding interest and commitment. Soon a team was constituted, co-chaired by Professors Gamoran and Schneider. The first step

was to contact the Community Foundation for Jewish Education to confirm their interest in having such a study conducted in their schools. Receiving a positive response, the team began designing a study to examine Jewish elementary and secondary education in Chicago.

### **Purpose of the Study**

We are proposing an intensive study of Jewish day- and after-school programs in Chicago. This project will specifically examine: (1) the advantages and disadvantages of different forms of Jewish education, such as rigorous text-based study, and learning inside a tradition students are a part of; (2) how meaningful students find their religious education and what their experiences are in these schools; (3) what the qualifications and expectations of teachers and administrators are in Jewish schools; (4) how Jewish day schools are formed, organized, and how they plan to maintain their continuity with a 4,000 year tradition in the 21<sup>st</sup> century; and (5) how Jewish identity develops in adolescents and what role religious schools or programs play in their development.

We expect that these questions will be refined and modified as we continue with our work. However, they form the central interests of our interdisciplinary team. At this time we are seeking support to conduct a pilot study which would involve: (1) determining the sample--which schools, what grades, how many students, teachers, and parents; (2) developing the instruments; (3) planning analyses; (4) conducting a field test; and (5) beginning to secure cooperation of the schools for the full-scale study.

### **Pilot Study**

In a project of this complexity where the cooperation of the schools is essential, we plan to design our study as a team effort that includes administrators and staff from the Jewish schools. Very briefly, our plans for each of the components of the pilot study are as follows:

#### **Sample**

Over the past seven years, a team of researchers at The University of Chicago has been conducting an intensive study of adolescents. In fact, the Spencer Foundation partially funded one of our books, *The Ambitious Generation: America's Teenagers, Motivated but Directionless*. A copy has been enclosed for your information. In this study we developed several new sampling and methodological techniques which we believe will be helpful for the study we are proposing. Our plan, contingent upon the cooperation of the Jewish schools in Chicago, is to survey all of the day schools and after-school programs in Chicago. Within each school we are particularly interested in grades 7, 8, 9, and 10 since these are particularly significant times both in forming a sense of self and in a Jewish child's religious experience. In grades 7 and 8 students become Bar and Bat Mitzvah, and in grades 9 and 10 some Jewish teenagers go on to

confirmation. We plan to determine the actual number of students, teachers, and parents who will be asked to participate during the pilot study. As in our earlier work on public schools, we would hope to obtain enough students to characterize individual schools, yet be able to draw distinctions between schools. We plan to obtain school information from every principal or director of religious education and would like to survey all teachers of the relevant grades. As for parents, we plan to survey only a proportion of them focusing primarily on their relationship with Jewish education and how they understand their role in fostering Jewish consciousness at home in conjunction with secular and/or religious schools.

### **Methods**

Relying on the rich expertise of the interdisciplinary team, we are proposing to survey all of the school administrators and a sub-set of teachers. The instruments developed for school administrators would be used to collect base-line information on how the schools are organized, where they draw their student populations, how long students typically stay in the schools, what they do after they leave these schools, what teaching materials are provided to the staff, the evaluation criteria for administrators and staff, the relationship between the school and synagogues and the community at large, the types of activities used to involve parents in the school, what ties the school has to other secular and religious schools, the larger Jewish community and to programs in Israel. Teachers would be asked similar questions based in part on Gamoran and Goldrin's most recent study of Jewish leaders and teachers. We also plan to add several new items regarding Jewish literacy.

Students in grades 7 through high school would be surveyed and asked questions concerning their experiences in these schools, including the types of learning activities they engage in, their interest in maintaining Jewish identity and continuing Jewish learning, their expectations for family life and adulthood, and their opinion of their education. In addition to the surveys, approximately 100 students (i.e., 50 day and 50 after-school students) will be interviewed. These intensive interviews will be constructed around issues of Jewish learning and identity. The interviews with day- and after-school students will provide more in-depth information on Jewish learning, identity, and family life.

We are also considering but have not reached consensus on developing an instrument on Jewish literacy for both the teachers and the students. This would be a relatively concise instrument that would assess familiarity with Hebrew and Jewish history, practice and philosophy. We also are considering an intensive study of one Jewish day school and one after-school program. We are concerned that such ethnographic studies of schools can be extremely labor intensive and we are considering the relative advantages of pursuing this idea.

### **Analyses**



All of the professors involved with this study have conducted quantitative analyses on students in public and private elementary and secondary schools. We are planning our work so that we will be able to present an accurate picture of Jewish education in Chicago. Our analysis plan will involve at minimum the following: descriptive analyses of the total system, and individual school reports for each school surveyed; multivariate analyses which examine variation in education experiences within the schools and across the different types of schools; and synthetic cohort analyses which predict what types of educational experiences are most likely to contribute to a sense of Jewish consciousness at the end of high school.

### **Field Test**

In spring of 2000 we expect to conduct a field test with approximately five schools—two day schools and three after-school programs to test our instruments and methods. To prepare for the field test, the team will meet approximately three times. Additionally, focus groups will be held with students, parents, and teachers to receive direct feedback on our proposed questions and methods. We also will be contacting other Mandel professors for their suggestions and criticisms.

### **Securing Cooperation**

We recognize that one of the major roadblocks to this type of study is not having the cooperation of the population. Therefore, we plan to make several presentations during the year at city-wide school events to solicit support and encourage participation. Both Schneider and Waite have already presented their research at such meetings and were well-received. We expect that nearly all schools solicited for cooperation will participate.

### **Importance of This Study**

While Catholic and Christian schools have been investigated by Anthony Bryk (*Catholic Schools and the Common Good*) and Alan Peshkin (*God's Choice*) respectively, we have yet to have an intensive study of Jewish schools. For many years Jewish students have tended to outperform other students in proportion to their numbers in the population. However, there is some indication that this is changing. Also fewer Jewish students consider themselves Jewish partially as a consequence of intermarriage, and partially due to the overall success of Jews in America which has decreased the need for strong community ties. This phenomenon is by no means unique, and these changes in our society will have a huge impact in the future. We believe that there are some educational practices in Jewish schools that will have implications for school reform more generally. We are also interested in the idea that maintaining religious or cultural identity may help foster a strong sense of self. These are some of the issues we hope to explore with this study.

We would like to obtain the Spencer Foundation=s support because it will validate the scientific authenticity of our work. We have also included a proposed budget for the pilot study. The project would be housed at the University of Chicago, although all of the participants would be involved. We expect to start the full scale study next year and will secure the support of many different Jewish organizations and individual philanthropists. The Mandel Foundation is very interested in these topics and several individuals connected with the Foundation are part of the pilot team.

Should you have any questions, please do not hesitate to contact Dr. Adam Gamoran or Dr. Barbara Schneider who are co-chairing the interdisciplinary team.

Sincerely,

Dr. Gail Dorph  
Senior Education Officer, Mandel Foundation

Professor Adam Gamoran  
University of Wisconsin - Madison

Professor Ellen Goldring  
Vanderbilt University

Annette Hochstein  
Mandel Foundation

Professor Barry Horowitz  
Jewish Theological Seminary

Senior Researcher Bethamie Horowitz

Professor David Kaplan  
University of Delaware

Professor Barbara Schneider  
University of Chicago

Professor Linda Waite  
University of Chicago

Gerald Teller  
Superintendent of Education, Community Foundation for Jewish Education

**MEETING WITH PROFESSOR ADAM GAMORAN**  
**WEDNESDAY, MAY 21, 1997**  
**PROPOSED AGENDA**

✓1 Revised Agenda and Goals

2. CAPE Background

3. Evaluation Process

a. Process

b. Key questions

✓4 Gender Issues

✓5. Spring 1998

5. Other

## THE CIJE LEADING INDICATORS PROJECT

May 1997

## CONTENTS

1. Overview
  - a. Introduction
  - b. Purpose
  - c. Current Activities
2. Issues for Discussion
3. Draft Vision for Outcomes
4. Project Schedule



## OVERVIEW

May 1997

### Introduction

The idea of an Indicators' Project for CIJE goes back to early discussions of evaluation methods within the advisory group of the CIJE project on Monitoring, Evaluation, and Feedback. At the time, the idea was to gather periodic information on the status of Jewish education to determine whether changes are occurring in accordance with CIJE's theories about the essential steps for change. A major problem for the project, and one reason it did not get off the ground, was the absence of a clear sense of what the main outcomes were, around which one might develop indicators.

The current revival of the idea stems from CIJE's ongoing strategic planning process. As part of the planning, a set of ideal visions have been drafted. If a consensus is reached around these visions, a set of outcomes could be derived upon which indicators could be based. Consequently, CIJE is considering an Indicators Project which would allow one to assess progress towards the vision.

### Purpose

The underlying purpose of the Indicators Project is to supply information that would help build the case for quality in Jewish education. The project is intended to provide a baseline on the current status of Jewish education, both "inputs" and "outcomes", and to allow measurement of change over time. Presumably the project will rely on some combination of integrating existing data and gathering new data.

In an ideal world, with unlimited human as well as fiscal resources, the project could operate on several fronts. These might include a comprehensive, longitudinal study of a cohort of young Jews, gathering information on the quality and quantity of their Jewish experiences, including the home as well as formal and informal educational settings, to document the experiences that matter most for Jewish outcomes. In addition, one might gather periodic data on various aspects of Jewish educational programs and institutions and on outcomes that are expected to be related to educational programs, in a wide range of communities and at frequent time intervals. These approaches would test hypotheses about the quality of Jewish experience and its contribution to Jewish knowledge, practice, and identity, and simultaneously assess change in the extent to which Jewish education reflects the necessary quality.

In practice, a more limited approach is necessary. The Indicators Project we develop must provide a gauge of change in the conditions of Jewish education and in associated outcomes. To the extent the indicators data can address questions about which aspects of Jewish education are most important for a set of valued outcomes, that would also be desirable.

According to this view, the purpose of the Indicators Project is not to assess the impact of CUE per se, but to examine in a broader sense whether the changes CUE is seeking over time are in fact occurring. Another view, however, may suggest that the Indicators should pertain closely to CIJE's own work, so that the direct effects of CIJE can be assessed through the gathering of indicators data.

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## Current Activities

At present we are engaging in a series of consultations to help us design the Indicators Project. The consultations include:

- January: CIJE Seminar for Professors of Education
- April: Educational Researchers (Henry Levin, Aaron Pallas, Barbara Schneider, Lee Shulman, Ross Stolzenberg)
- May: Mandel Institute (Steve Cohen, Seymour Fox, Annette Hochstein, Michael Inbar)
- June: Network for Research on Jewish Education

Based on this input, we intend to prepare a draft proposal for collecting Indicators data by the end of June.

In addition to general issues for discussion listed on the next page, we are currently working through several salient issues:

1. To what extent can the Indicators Project rely on existing data that merely needs to be coordinated and integrated, and to what extent will the Project need to gather new data?

2. Should the level of analysis for the indicators focus on the continent as a whole, or on selected communities, or on selected institutions or programs?

3. Should the indicators be designed to assess the causal connections between "inputs" and "outcomes" (e.g., well-trained teachers and student learning), or should the causal connection be assumed? Should we attempt to test hypotheses about quality Jewish education, or should we assume we know what quality education is, and seek indicators of quality and of outcomes thought to be associated with such quality?

4. How much emphasis should be placed on using indicators to assess the impact of CUE?

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Teachers  
Schools <  
Students ?  
Participate  
Graduate

Both?

## CIJE

### Leading Indicators Project

CIJE has a vision of what "success" will look like if the American Jewish Community is revitalized through Jewish Education. The vision includes 10 outcomes in the North American Jewish Community.

How can we measure the extent to which we are reaching this vision?

The goal of this project is to operationalize leading indicators, or outcomes of the process of change, and implement a program of research and evaluation so that progress toward the vision can be measured.

#### Issues for discussion:

- 1) Is this a worthwhile endeavor?
- 2) What is the feasibility of doing this type of work?
- 3) What are different approaches that can be used?
  - a) How can these outcomes be measured?
  - b) What methodologies should be used?
  - c) What type(s) of research design(s) can be used?
- 4) How can we prioritize these indicators? Which are most likely to yield important information?







## Schedule for working on the Leading Indicators project

### **JANUARY-FEBRUARY, 1997:**

--Review outcomes listed in strategic plan research.

--Discuss concept of Leading Indicators, and varieties of possible implementation, with professors group.

### **MARCH, 1997:**

--Consultation with a small group of social scientists in connection with AERA at the end of the month. Given a set of outcomes, how might they be measured, and how should they be prioritized? Commission one participant to write a memo responding to the Leading Indicators idea.

### **APRIL, 1997:**

--Draft statement of PURPOSE and possible alternative MODELS for studying Leading Indicators.

### **MAY/JUNE, 1997:**

--Consultation in Jerusalem with Annette Hochstein, Seymour Fox, Mike Inbar, Steven M. Cohen, on models for Leading Indicators.

### **JUNE, 1997:**

--Consultation with Jewish educational researchers at the annual meeting of the Network for Research on Jewish education, on models for Leading Indicators.

--Discussion with CJE staff of models for Leading Indicators.

### **JUNE-AUGUST, 1997:**

--Draft proposal for a study of Leading Indicators, identifying a model and illustrating with examples of possible indicators.

--Discussion of proposal with CJE staff

### **OCTOBER, 1997:**

--Discussion of proposal with CJE Steering Committee

--Draft expanded proposal including PURPOSE, MODEL, and MEASURES to be included in a study of Leading Indicators.

### **NOVEMBER, 1997:**

--Invitational meeting with lay leaders on Leading Indicators (at the GA?).

### **DECEMBER, 1997:**

--Discuss expanded proposal with professors group.

--Discuss expanded proposal with CJE staff.

### **JANUARY, 1998:**

--Consultation with top methodologists on detailed plans for measuring Leading Indicators.

### **MARCH, 1998:**

--Final proposal for studying Leading Indicators. Discuss with CJE Steering Committee and Blaustein Foundation.

LIP consultation  
5/97 / package

CIFE Professors Seminar  
Leading Indicators Discussion  
2/2/97

The session began with Adam and Ellen introducing the project. Ellen had prepared a handout that included a list of discussion questions as well as the CIFE "Draft Vision Outcomes" and the Leading Indicator project schedule. A preliminary discussion was encouraged to clarify the issues that might be involved, followed by small group discussions led by Ellen and Adam, followed by a reporting and summary discussion.

Preliminary Discussion

The first question that came up was, "Is the purpose of this project to evaluate CIFE, or to examine the health of the Jewish community?" While the main purpose is the latter, discussion suggested the two purposes might not be mutually exclusive. If the indicators are widely discussed and valued, then that would be an impact of CIFE, in shaping the agenda. The project is not seen as one that uncovers causal relations, but rather as taking the pulse of North American Jewry. The group recognized that movement one way or another on indicators may have nothing to do with what any particular organization is doing. Furthermore, the CIFE lay board does not see this project as a way to evaluate whether CIFE's funds are being spent well.

Still, there are links between potential indicators and CIFE's efforts. Sue Stodolsky commented that assessments could be incorporated that are not the visions of outcomes, but are linked to outcomes in the long run. Some indicators could be more immediate, others could be longer term. In this way indicators could assess the sequence of change, and link the indicators to evaluation.

Bill Firestone noted that this list of outcomes (the CIFE "Draft Vision Outcomes") is not the type of list that people normally use to study outcomes; it is softer and more value-oriented than would typically be used. We need to get from these outcomes to indicators, and how to do that is not obvious.

At this point there was some discussion of whether it is worthwhile to take on the enterprise. The general sense was that more needs to be considered before the question of worth can be answered.

Anna Richert suggested that a Leading Indicators study helps define what we care about, what matters in the world. Sharon Nemser noted the following possible purposes for the project:

- engage people
- raise consciousness
- stimulate discussion
- put forth a vision

Sue Stodolsky wondered, what scale of effort would be required? What is the resource base already? Part of the project could be coordinating what is already going on.

With this framework for discussion, we moved to small groups.

Ellen's Small Group

The group began by thinking about a systematic way to look at the task of considering leading indicators. The group focused on a discussion of 'causal maps' rather than a list of indicators. That is,

we reviewed the list and there seemed to be two "types" of indicators. One type refers to process, inputs or 'opportunity to learn' indicators. These are processes or opportunities that would have to be in place, but they are not outcomes. The second type of indicator is the outcome. For example, leadership and renewal are processes that should lead to outcomes, such as centrality of learning. The discussion centered on the need to have a set of hypotheses, or causal maps about how processes and inputs are related to the outcomes.

The group then discussed the difficulty of the task. There is not a body of knowledge or previous examples of how to measure the outcomes. There are numerous methodological issues that are suggested when using the term leading indicator, such as representation of the population. There would need to be both quantitative and qualitative methods used.

Because of these difficulties, the group discussed the idea of beginning with a pilot approach in the 3 lead communities. The data would be collected as community profiles on 'leading indicators'. The community profiles would be packaged in such a way so that communities could collect much of the data themselves. The data could include data from institutions (institutional profiles), as well as data from the community, such as surveys of families, unaffiliated, etc. The initial data collected could focus on the 'opportunities to learn', the inputs and processes. While this data were being collected, groups of experts and clients could be working simultaneously to develop measures to collect outcome data. Furthermore, the project should rely on existing data already available.



May 12, 1997

To: Members of the CIJE Indicator Task Force Committee

From: Barbara Schneider

Re: Notes and Interpretations of the AERA meeting Chicago, Spring 1997

During the annual meeting of the American Educational Research Association, in Chicago this past spring, a small committee met to discuss the feasibility of designing an indicator project that would focus on issues related to Jewish education and identity. The charge to the committee, consisting of Adam Gamoran, Ellen Goldring, Henry Levin, Aaron Pallas, Barbara Schneider, Lee Schulman, and Rafe Stolzenberg, was to examine the possibility of developing indicators of the presence and quality of Jewish life in North America, including but not limited to how the various components of the Jewish educational system--religious day school programs, after-school programs, and so on--affect the development of a Jewish identity. Ellen and Adam explained that CIJE is currently working with three communities, in Atlanta, Baltimore and Milwaukee. At this time, it is not entirely clear as to whether the indicator project should focus on designing a project around these three communities, other selected communities, or the nation as a whole. Even though CIJE's efforts have been targeted on a limited number of locations, these somewhat smaller efforts should not necessarily preclude the option of undertaking a more extensive indicator project that would be national in scope. Committee members were urged to think about a wide range of projects, some of them somewhat modest and others that may be more ambitious ventures. The assignment was to come up with several different strategies for undertaking an indicator project.

As for what the substance of the indicators would be, the committee was instructed to assume that we know what it is we want to accomplish and there is a large group of talented professionals driving improvements and innovations in education. The first question the committee was asked to address is: How do we begin to think about measuring where we are and whether or not we are making progress toward reaching certain moral goals? Second, should we be taking the "pulse" of the Jewish community every some odd years to generate a baseline of



information that could be compared over time? The thought was such a project might resemble the new national goals projects, and we would be able to discern for example, whether more individuals were attending religious services, more individuals were involved in continuing Jewish education programs, more young people were engaged in Jewish summer experiences or trips to Israel, more individuals were willing to identify themselves as practicing Jews rather than ethnic Jews.

The notion of defining the scope of an indicator project is central. Some of the important points made regarding what should be examined include the following:

First, the project should probably not be an evaluation of CIJE or its agenda, but rather a set of questions that are self-standing and that have long term consequences. The first task would be to develop some base line measures that seem reasonable and can help to inform how our Jewish educational institutions do their work.

Second, if the project is looking for indicators, such as a change in the community as a whole, then the items should be constructed around themes that were practical and could be designed and fielded in a relatively short period of time. For example, it would be difficult to study the effect of elementary Jewish education on the Jewish community overall. However, it would be relatively straightforward to study the impact current Jewish elementary education programs are having on the identity formation of Jewish adults, adolescents, and children.

Third, studying indicators abstractly can be problematic. A case could be made that designing indicators around the intervention sites would give a clearer view of what the goals of the project are and if they are observable in the community.

Fourth, that designing indicators that are just descriptive of the Jewish community right now could be very informative—a kind of Jewish population study. This effort would be broader in scope not focused on programs but informative on other kinds of issues. For example, are Jewish teachers in Jewish schools increasingly receiving richer Judaic educational experiences? What proportion of the Jewish community is pursuing Jewish studies courses in higher education, as either majors or minors. From information like this we could monitor the seriousness with which the community is in fact developing an intellectual base for its future. Along these lines, one of the interesting things to monitor would be the growth of Jewish studies programs at colleges and universities and investments in these programs over a specific time period, such as

five or ten years. This type of question might best be asked at the institutional level.

Fifth, it is important to have indicators that encompass both attitudinal and behavioral measures. It is the combination of both type of items that will make the indicator project richer in scope and depth. From individuals and targeted institutions it should be possible to obtain information of levels of religious and education participation. However, only through individuals can we obtain attitudinal and identity information.

With respect to designing an indicator project, several different options were considered. First, a project somewhat more limited in scope, would be to survey the Jewish families in the three communities who are being served by the current CIJE intervention programs. Some of the benefits of this design are that the questions could focus in part on some of the CIJE activities, the response rate of the families would likely be high, and the operational costs for undertaking such an effort would be considerably less than a national sample. The disadvantages are that it would not be a random sample of Jewish families in the U.S., the questions may be repetitive of present CIJE evaluation plans and activities, and some of the broader questions certain members of the committee were interested in asking--such as those targeted at higher education institutions--would be inappropriate for this subpopulation.

The advantages of a national design, particularly one that is stratified by region, and population, would be generalizability of results, broader base of questions, and possible linkages with other surveys (i.e. this last point could also be accomplished with the three-community design). The major disadvantage of a broad national survey is the considerable cost of drawing the sample, fielding the enterprise, and analyzing results. Another disadvantage may be that the work of other surveys is replicated. Thus, special care would have to be made to ensure that this project was gathering unique information and that information could be linked with other efforts.

Costs could be minimized by designing supplements that could be attached to current surveys. Presently there are national population and educational surveys that would allow for supplements. Broad national surveys could be conducted on individuals or on institutions. If one of the criteria of the sampling frame was for example, type of religious synagogue--reform, conservative, orthodox, then the design could be a two stage effort whereby the institutions were selected and a number of families or individuals within those institutions would be surveyed.

There is also a third type of design, one that is built around a purposive

sample of communities or institutions. In this case, the project selects a particular community or set of institutions and surveys them intensively. The disadvantage of this method is the lack of generalizability to the nation as a whole. However, purposive samples that are selected with specific criteria can sometimes be more informative than national studies where the questions tend to be very broad.

Overall it would appear that the committee agreed that an indicator project would be useful and the extent of its usefulness would be colored by the type of questions being asked and the scope of the population being surveyed. The notion of nested surveys where individuals and institutions, such as synagogues or various types of religious schools, are surveyed in tandem, seemed particularly appealing. The possibility of a separate higher education survey would probably be best handled as a supplement to national higher education institutional surveys currently being conducted. Cost is a major consideration and will undoubtedly influence the design of the project.

As for next steps, it was suggested that CIJE staff examine current national Jewish surveys and other national surveys to see what type of information is presently being obtained. This review should include not only the range of questions but the sampling frame used to obtain the information. This first step will ensure that the questions and design of the indicator project will not duplicate the efforts of others.

# **THE CIJE LEADING INDICATORS PROJECT**

**May 1997**

## **CONTENTS**

### **1. Overview**

- a. Introduction**
- b. Purpose**
- c. Current Activities**

### **2. Issues for Discussion**

### **3. Draft Vision for Outcomes**

### **4. Project Schedule**



## OVERVIEW

May 1997

### Introduction

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### Purpose

The underlying purpose of the Indicators Project is to supply information that would help build the case for quality in Jewish education. The project is intended to provide a baseline on the current status of Jewish education, both "inputs" and "outcomes", and to allow measurement of change over time. Presumably the project will rely on some combination of integrating existing data and gathering new data.

In an ideal world, with unlimited human as well as fiscal resources, the project could operate on several fronts. These might include a comprehensive, longitudinal study of a cohort of young Jews, gathering information on the quality and quantity of their Jewish experiences, including the home as well as formal and informal educational settings, to document the experiences that matter most for Jewish outcomes. In addition, one might gather periodic data on various aspects of Jewish educational programs and institutions and on outcomes that are expected to be related to educational programs, in a wide range of communities and at frequent time intervals. These approaches would test hypotheses about the quality of Jewish experience and its contribution to Jewish knowledge, practice, and identity, and simultaneously assess change in the extent to which Jewish education reflects the necessary quality.

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## CIJE

### Leading Indicators Project

CIJE has a vision of what "success" will look like if the American Jewish Community is revitalized through Jewish Education.. The vision includes 10 outcomes in the North American Jewish Community..

How can we measure the extent to which we are reaching this vision?

The goal of this project is to operationalize leading indicators, or outcomes of the process of change,, and implement a program of research and evaluation so that progress toward the vision can be measured..

#### Issues for discussion:

- 1) Is this a worthwhile endeavor??
- 2) What is the feasibility of doing this type of work?
- 3) What are different approaches that can be used?
  - a) How can these outcomes be measured?
  - b) What methodologies should be used?
  - c) What type(s) of research design(s) can be used?
- 4) How can we prioritize these indicators?  
Which are most likely to yield important information?

## **DRAFT VISION FOR OUTCOMES IN THE NORTH AMERICAN JEWISH COMMUNITY**

1. **Centrality of Learning/Knowledge** Jewish learning broadly defined (e.g., including arts, history, meditation as well as traditional types of learning) is central to the life of North American Jews. There is a recognized minimum level of knowledge and skills that most Jews achieve and a substantial group that achieves much higher levels.
2. **Jewish Identity** Being Jewish is at the heart of the self-image of most Jews.
3. **Moral Passion** Moral passion and a commitment to repairing the world is recognized as being at the heart of what it means to be Jewish.
4. **Jewish Values** Jews and the organized Jewish Community are actively involved in bringing Jewish values to bear on their own lives and on the problems of the wider society.
5. **Pluralism** Many different ways exist of being and living as a committed Jew but there is a recognized core common "language" and an atmosphere of mutual respect.
6. **Involvement/Commitment** Most Jews are deeply involved in one or more organizations that engage in learning, community work, cultural activities, prayer and/or other Jewish activities and that are central to their identities. These communities serve almost as extended families.
7. **Intensity/Energy** There is a feeling of energy in these organizations and an intensity of involvement. These organizations engage the heart and mind.
8. **Relationship with Israel** There is an strong, active, positive, mutual relationship with Israel.
9. **Leadership** There is a large, talented group of lay and professional leaders driving continuous improvement and innovation in all aspects of Jewish Life.
10. **Continuous Renewal** There is an ongoing process of continuous innovation and change and a built-in culture of creativity that drives this process.



## Schedule for working on the Leading Indicators project

### **JANUARY-FEBRUARY, 1997:**

- Review outcomes listed in strategic plan research.
- Discuss concept of Leading Indicators, and varieties of possible implementation, with professors group.

### **MARCH, 1997:**

- Consultation with a small group of social scientists in connection with AERA at the end of the month. Given a set of outcomes, how might they be measured, and how should they be prioritized? Commission one participant to write a memo responding to the Leading Indicators idea.

### **APRIL, 1997:**

- Draft statement of PURPOSE and possible alternative MODELS for studying Leading Indicators.

### **MAY/JUNE, 1997:**

- Consultation in Jerusalem with Annette Hochstein, Seymour Fox, Mike Inbar, Steven M. Cohen, on models for Leading Indicators.

### **JUNE, 1997:**

- Consultation with Jewish educational researchers at the annual meeting of the Network for Research on Jewish education, on models for Leading Indicators.
- Discussion with CIJE staff of models for Leading Indicators.

### **JUNE-AUGUST, 1997:**

- Draft proposal for a study of Leading Indicators, identifying a model and illustrating with examples of possible indicators.
- Discussion of proposal with CIJE staff

### **OCTOBER, 1997:**

- Discussion of proposal with CUE Steering Committee
- Draft expanded proposal including PURPOSE, MODEL, and MEASURES to be included in a study of Leading Indicators.

### **NOVEMBER, 1997:**

- Invitational meeting with lay leaders on Leading Indicators (at the GA?).

### **DECEMBER, 1997:**

- Discuss expanded proposal with professors group.
- Discuss expanded proposal with CIJE staff.

### **JANUARY, 1998:**

- Consultation with top methodologists on detailed plans for measuring Leading Indicators.

### **MARCH, 1998:**

- Final proposal for studying Leading Indicators. Discuss with CIJE Steering Committee and Blaustein Foundation.

May 12, 1997

To: Members of the CIJE Indicator Task Force Committee

From: Barbara Schneider

Re: Notes and Interpretations of the AERA meeting Chicago, Spring 1997

During the annual meeting of the American Educational Research Association, in Chicago this past spring, a small committee met to discuss the feasibility of designing an indicator project that would focus on issues related to Jewish education and identity. The charge to the committee, consisting of Adam Gamoran, Ellen Goldring, Henry Levin, Aaron Pallas, Barbara Schneider, Eec<sup>^</sup> Schulman, and Rafe Stolzenberg, was to examine the possibility of developing indicators of the presence and quality of Jewish life in North America, including but not limited to how the various components of the Jewish educational system--religious day school programs, after-school programs, and so on--affect the development of a Jewish identity. Ellen and Adam explained that CIJE is currently working with three communities, in Atlanta, Baltimore and Milwaukee. At this time, it is not entirely clear as to whether the indicator project should focus on designing a project around these three communities, other selected communities, or the nation as a whole. Even though CIJE's efforts have been targeted on a limited number of locations, these somewhat smaller efforts should not necessarily preclude the option of undertaking a more extensive indicator project that would be national in scope. Committee members were urged to think about a wide range of projects, some of them somewhat modest and others that may be more ambitious ventures. The assignment was to come up with several different strategies for undertaking an indicator project. ed?

As for what the substance of the indicators would be, the committee was instructed to assume that we know what it is we want to accomplish and there is a large group of talented professionals driving improvements and innovations in education. The first question the committee was asked to address is: How do we begin to think about measuring where we are and whether or not we are making progress toward reaching certain affirmative goals? Second, should we be taking the "pulse" of the Jewish community every some odd years to generate a baseline of



information that could be compared over time? The thought was such a project might resemble the new national goals projects, and we would be able to discern for example, whether more individuals were attending religious services, more individuals were involved in continuing Jewish education programs, more young people were engaged in Jewish summer experiences or trips to Israel, more individuals were willing to identify themselves as practicing Jews rather than ethnic Jews.

The notion of defining the scope of an indicator project is central. Some of the important points made regarding what should be examined include the following:

First, the project should probably not be an evaluation of CJIE or its agenda, but rather a set of questions that are self-standing and that have long term consequences. The first task would be to develop some base line measures that seem reasonable and can help to inform how our Jewish educational institutions do their work. ✓

Second, if the project is looking for indicators, such as a change in the community as a whole, then the items should be constructed around themes that were practical and could be designed and fielded in a relatively short period of time. For example, it would be difficult to study the effect of elementary Jewish education on the Jewish community overall. However, it would be relatively straightforward to study the impact current Jewish elementary education programs are having on the identity formation of Jewish adults, adolescents, and children.

Third, studying indicators abstractly can be problematic. A case could be made that designing indicators around the intervention sites would give a clearer view of what the goals of the project are and if they are observable in the community.

Fourth, that designing indicators that are just descriptive of the Jewish community right now could be very informative—a kind of Jewish population study. This effort would be broader in scope not focused on programs but informative on other kinds of issues. For example, are Jewish teachers in Jewish schools increasingly receiving richer Judaic educational experiences? What proportion of the Jewish community is pursuing Jewish studies courses in higher education, as either majors or minors. From information like this we could monitor the seriousness with which the community is in fact developing an intellectual base for its future. Along these lines, one of the interesting things to monitor would be the growth of Jewish studies programs at colleges and universities and investments in these programs over a specific time period, such as ?

five or ten years. This type of question might best be asked at the institutional level.

Fifth, it is important to have indicators that encompass both attitudinal and behavioral measures. It is the combination of both type of items that will make the indicator project richer in scope and depth. From individuals and targeted institutions it should be possible to obtain information of levels of religious and education participation. However, only through individuals can we obtain attitudinal and identity information.

With respect to designing an indicator project, several different options were considered. First, a project somewhat more limited in scope, would be to survey the Jewish families in the three communities who are being served by the current CIJE intervention programs. Some of the benefits of this design are that the questions could focus in part on some of the CIJE activities, the response rate of the families would likely be high, and the operational costs for undertaking such an effort would be considerably less than a national sample. The disadvantages are that it would not be a random sample of Jewish families in the U.S., the questions may be repetitive of present CIJE evaluation plans and activities, and some of the broader questions certain members of the committee were interested in asking--such as those targeted at higher education institutions--would be inappropriate for this subpopulation.

The advantages of a national design, particularly one that is stratified by region, and population, would be generalizability of results, broader base of questions, and possible linkages with other surveys (i.e. this last point could also be accomplished with the three-community design). The major disadvantage of a broad national survey is the considerable cost of drawing the sample, fielding the enterprise, and analyzing results. Another disadvantage may be that the work of other surveys is replicated. Thus, special care would have to be made to ensure that this project was gathering unique information and that information could be linked with other efforts.

Costs could be minimized by designing supplements that could be attached to current surveys. Presently there are national population and educational surveys that would allow for supplements. Broad national surveys could be conducted on individuals or on institutions. If one of the criteria of the sampling frame was for example, type of religious synagogue--reform, conservative, orthodox, then the design could be a two stage effort whereby the institutions were selected and a number of families or individuals within those institutions would be surveyed.

There is also a third type of design, one that is built around a purposive

sample of communities or institutions. In this case, the project selects a particular community or set of institutions and surveys them intensively. The disadvantage of this method is the lack of generalizability to the nation as a whole. However, purposive samples that are selected with specific criteria can sometimes be more informative than national studies where the questions tend to be very broad.

Overall it would appear that the committee agreed that an indicator project would be useful and the extent of its usefulness would be colored by the type of questions being asked and the scope of the population being surveyed. The notion of nested surveys where individuals and institutions, such as synagogues or various types of religious schools, are surveyed in tandem, seemed particularly appealing. The possibility of a separate higher education survey would probably be best handled as a supplement to national higher education institutional surveys currently being conducted. Cost is a major consideration and will undoubtedly influence the design of the project.

As for next steps, it was suggested that CIJE staff examine current national Jewish surveys and other national surveys to see what type of information is presently being obtained. This review should include not only the range of questions but the sampling frame used to obtain the information. This first step will ensure that the questions and design of the indicator project will not duplicate the efforts of others.



CIJE Professors Seminar  
Leading Indicators Discussion  
2/2/97

The session began with Adam and Ellen introducing the project. Ellen had prepared a handout that included a list of discussion questions as well as the CIJE "Draft Vision Outcomes" and the Leading Indicator project schedule. A preliminary discussion was encouraged to clarify the issues that might be involved, followed by small group discussions led by Ellen and Adam, followed by a reporting and summary discussion.

Preliminary Discussion

The first question that came up was, "Is the purpose of this project to evaluate CIJE, or to examine the health of the Jewish community?" While the main purpose is the latter, discussion suggested the two purposes might not be mutually exclusive. If the indicators are widely discussed and valued, then that would be an impact of CIJE, in shaping the agenda. The project is not seen as one that uncovers causal relations, but rather as taking the pulse of North American Jewry. The group recognized that movement one way or another on indicators may have nothing to do with what any particular organization is doing. Furthermore, the CIJE lay board does not see this project as a way to evaluate whether CIJE's funds are being spent well.

Still, there are links between potential indicators and CIJE's efforts. Sue Stodolsky commented that assessments could be incorporated that are not the visions of outcomes, but are linked to outcomes in the long run. Some indicators could be more immediate, others could be longer term. In this way indicators could assess the sequence of change, and link the indicators to evaluation.

Bill Firestone noted that this list of outcomes (the CIJE "Draft Vision Outcomes") is not the type of list that people normally use to study outcomes; it is softer and more value-oriented than would typically be used. We need to get from these outcomes to indicators, and how to do that is not obvious. ✓

At this point there was some discussion of whether it is worthwhile to take on the enterprise. The general sense was that more needs to be considered before the question of worth can be answered.

Anna Richert suggested that a Leading Indicators study helps define what we care about, what matters in the world. Sharon Nemser noted the following possible purposes for the project:

- engage people
- raise consciousness
- stimulate discussion
- put forth a vision

Sue Stodolsky wondered, what scale of effort would be required? What is the resource base already? Part of the project could be coordinating what is already going on.

With this framework for discussion, we moved to small groups.  
Ellen's Small Group

The group began by thinking about a systematic way to look at the task of considering leading indicators. The group focused on a discussion of 'causal maps' rather than a list of indicators. That is,

we reviewed the list and there seemed to be two "types" of indicators. One type refers to process, inputs or 'opportunity to learn' indicators. These are processes or opportunities that would have to be in place, but they are not outcomes. The second type of indicator is the outcome. For example, leadership and renewal are processes that should lead to outcomes, such as centrality of learning. The discussion centered on the need to have a set of hypotheses, or causal maps about how processes and inputs are related to the outcomes. // ✓

The group then discussed the difficulty of the task. There is not a body of knowledge or previous examples of how to measure the outcomes. There are numerous methodological issues that are suggested when using the term leading indicator, such as representation of the population. There would need to be both quantitative and qualitative methods used.

Because of these difficulties, the group discussed the idea of beginning with a pilot approach in the 3 lead communities. The data would be collected as community profiles on 'leading indicators'. The community profiles would be packaged in such a way so that communities could collect much of the data themselves. The data could include data from institutions (institutional profiles), as well as data from the community, such as surveys of families, unaffiliated, etc.

The initial data collected could focus on the 'opportunities to learn', the inputs and processes. While this data were being collected, groups of experts and clients' could be working simultaneously to develop measures to collect outcome data. Furthermore, the project should rely on existing data already available. |



**TENTATIVE SCHEDULE**  
**PROFESSOR ADAM GAMORAN**  
**MAY 21-23, 1997**

**WEDNESDAY, MAY 21, 1997**

- 9:00am - 11:00am      Orientation Meeting (at MI) --AH, HH
- 11:00am - 12:00pm    Howie Deitcher, Director, Jerusalem Fellows (at MI)
- 12:00pm - 2:30pm     Lunch --AH, HH (at Mishkenot)
- 2:30pm - 3:30pm     Jacob Levy-Schreiber, Recruitment (at CAPE)
- 3:30pm - 4:30pm     Tzvi Bekerman, Faculty (at CAPE)

**THURSDAY, MAY 22, 1997**

- 9:00am - 11:30am    Discussion of LIP -- AH, HH, MI (at CAPE)
- 12:00pm - 1:00pm    Sergio Herskowitz, Jerusalem Fellow (at CAPE)
- 1:00pm - 2:00pm     Lunch with Eli Holzer, Jerusalem Fellow
- 2:00pm - 3:00pm     Nellie Harris, Jerusalem Fellow (at CAPE)
- 3:00pm - 5:00pm     Shmuel Benalal, IDP (at CAPE)

~~5:30pm - 6:30pm -- Anaett & Hochstein~~

7:00 - 8:00

1998

**FRIDAY, MAY 23, 1997**

~~10:00am - 5:00pm -- General Discussion Concerning the Hiring Process --~~  
 AH, BD, HB, HH, JLS, SB (at CAPE, including lunch)

100 : 230      Ol A&Ks v = memo

To: <ANNETTE@ms.huji.ac.il>  
From: Adam Gamoran <gamoran@ssc.wisc.edu>  
Subject: 1998  
Cc:  
Bcc:  
X-Attachments:

hyperal  
ed.

Annette,

One of the things I'm looking forward to about my visit next week is the chance to discuss ideas for my work in Israel during the spring of 1998. I had a few ideas that may be of interest to you -- these are just starting points, and I couldn't do all of them, and maybe none of them will be suitable. In any case, we may find during this visit that there is work for the evaluation of CAPE in which I might be able to engage. My other ideas at this point are:

#### TOWARDS A RESEARCH CAPACITY FOR JEWISH EDUCATION

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What needs to be done to get off the ground in this arena? How can CIJE act as a catalyst to improve the quality and quantity of research in Jewish education? Addressing this question requires consideration of research agenda: What are the most pressing issues for which answers are needed as soon as possible? What issues can wait? A second consideration has to do with infrastructure. How can existing research entities come to include research in Jewish education? Is a new entity needed? A third issue is resources. Should community mobilization for Jewish education include funds set aside for research? Or would some other mechanism be more effective? This work would build on previous writing by Isa Aron and by Bethanie Morowitz.

#### COMPREHENSIVE ANALYSIS OF EDUCATORS DATA

Who are the educators in Jewish schools? This monograph would offer a comprehensive portrait and analysis of the teachers and educational leaders in as many as six communities (if we can get the data from Seattle, Cleveland, and Chicago). In addition to our well-worn topics, this work would address a range of issues that have not previously been considered in our papers and briefs, including the following:

- comparisons of teachers and leaders
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The monograph would conclude with a serious plan for upgrading the profession of Jewish education, addressing preparation, training, and career paths.

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This report would take stock of evaluation work in the CIJE and offer suggestions for future activity. It would discuss different types of evaluation and locate the work at CIJE within that framework. In light of this context, how useful has the evaluation work been for its various purposes? Next the report would consider what

are the most important evaluation issues CIJE could address, for the following audiences; a) CIJE internally; b) individual Jewish communities; c) the continental Jewish community.

Hope to discuss these next week,,

Adam



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Received: by HUJIVMS via SMTP(144.92.190.57) (HUyMail-V7c);

Wed, 14 May 97 20:46:02 +0300

Received: from [144.92.174.173] by duncan.ssc.wisc.edu;

(5.65v3.2/1.1.8.2/10May96-0433PM)

id AA30568; Wed, 14 May 1997 12:45:54 -0500

Message-Id: <2.2.16.19970514174430.13e7c0ee@ssc.wisc.edu>

X-Sender: gamoran@ssc.wisc.edu

X-Mailer: Windows Eudora Pro Version 2.2 (16)

Mime-Version: 1.0

Content-Type: text/plain; charset="us-ascii"

Date: Wed, 14 May 1997 12:44:30 -0500

To: Annette@vms.huji.ac.il

From: Adam Gamoran <gamoran@ssc.wisc.edu>

Subject: visit

Annette,

I'm looking forward to my visit next week. I've been reading through the materials and Hadar is doing a great job of getting me organized.

When we planned this visit during the winter we left things vague on compensation and said we would deal with it later. It occurred to me it might be appropriate for me to let you know my thoughts on this matter. I was thinking of asking you for 3 days of consulting fees at \$500 per day (my regular CIJE rate), plus \$500 towards my overseas transportation, plus expenses connected with staying in Jerusalem (transportation, meals, etc.). Does this sound appropriate to you?

\$500  
\$500

Adam

The meeting should be a preliminary meeting.

=====

### 1. Indicators for CAPE

Representing things as we wish. Postpone the meeting.

The truth. Share with him the problem. Upon reflection I have arrived at the question that what I want to do is a mismatch of time. However to take advantage of his presence we want to bring him up to date with everything that has been done to date and to ask him in brainstorming fashion

Want to take advantage of Adam's visit to help me structure the thing later by meeting with these two guys and discuss with them the issues of evaluation and see whether he can address their concerns. If fails, nobody can. If succeeds, address their concerns. Replace with small meetings.

Get at core this way.

Your concerns are well taken. What I propose is a meeting with a top methodologist, you explain your doubts and concerns and see if he can address.

=====

### 2. Second == the big questions: the essence

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they will give the good content questions map

SF: kvutsat interesim (who would?  
ministry?  
mort, felix  
the graduates

map well the legit interest groups that are important to me

they would give me in a group the large questions from which one can draw the mandate for Adam

### 3. Something missing in the leadership I can provide to CAPE

Full time  
proceed in the general spirit that is being done

Who are the five people that I would now consult if SF were unavailable  
restless searching questions

Scheffler  
Dery  
Nisan  
Michael Billig (UK?)  
Darmen  
Fox  
Hirshman  
Ravitzky  
Mike -- behind the scenes  
Burg



not approval, only each time searching questions  
always completely conversant with what is going on at CAPE

the important searching questions I have heard

two groups:

- a. will give me the questions that have to be assessed
- b. a very highest and very prestigious very liking group with a clear contribution to make

listen constantly

will give me great and substance  
legitimacy

✓

Received: by HUIVMS via SMTP(128.139.9.65) (HUYMail-V7c);  
Sun, 18 May 97 08:30:33 +0300  
Date: Sun, 18 May 97 8:30 +0300  
MIME-Version: 1.0  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit  
From: hadar@vms.huji.ac.il  
Subject: Adam Gamoran Visit  
To: annette  
X-Mailer: SPRY Mail Version: 04.00.06.17

I want to confirm with you that you have spoken with Uri Ravitzky, Tzvi Bekerman and Mike Rosenak concerning meeting with Adam Gamoran. We have time slots available for them any time from 11:30am - 3:30pm on Thursday, May 22. I have allocated one hour slots for each. Time is running short so I want to be able to contact them to confirm.

Also, as regards inviting Jerusalem Fellows, Howie has suggested that Eli Holzer meet with Adam as Eli will be working with CIJE next year. What do you think about it? I have not scheduled time at this point. My thinking is maybe they should meet informally, but not as part of the consultation.

✓

Lunches are all ordered and the rooms are taken care of. I did not get a hold of Adam last week when I tried to call him, however I received an email from him that he is here already, at the Marina Hotel in Tel Aviv (03) 521-1777. I will call him this morning.

That's it.

**Mandel Institute**

7110 1120

החומר  
הוא  
לדפוס

Tel.: 972-2-566-2832

Fax.: 972-2-566-2837

**FACSIMILE TRANSMISSION**

TO: Avital Darmon

DATE: May 25, 1997

FROM: Annette Hochstein

PAGES: 1

FAX NUMBER

Hello Avital,

**Re: Dr. Gamaron's Lecture**

I am pleased to inform you that Dr. Adam Gamaron has agreed to give a lecture at the National Center for Biology Teachers on the topic of *School Organization and the Reform of Science Teaching*. The topic provides from the fact that he has a major research project at the University of Wisconsin on this topic, and was looking forward to meeting the National Center's people and telling them about it.

Best would be if this lecture could take place between the last week of January of 1998 and March 1st. However, any time from late January through mid-June 1998 is fine.

*[Handwritten signature]*

cc: jh H. G#1/1/1/1

הקבצים וה"ם נפתקו

תוצאה	דענס	מסמך מס' סדר	אפשרויות שחזרה קונץ	קובץ סוג הקובץ סמס
נאאושור	01	6586532	שדור דגיל	061

.....© כל הזכויות מוחזקות והעביר שמורות לאקטיס.....  
מקרא עלקודי שיוט:

- לא נוצר קשור למסוף ומדוחק 4) אינו תשובה 3) תעוס 2) ניתוק או שיוט בקטר 1)



Received: by HUIVMS via SMTP(144.92.190.57) (HUYMail-V7c);

Fri, 16 May 97 06:28:18 +0300

Received: from [144.92.182.134] by duncan.ssc.wisc.edu;

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id AA32698; Thu, 15 May 1997 22:28:04 -0500

Date: Thu, 15 May 1997 22:28:04 -0500

Message-Id: <9705160328.AA32698@duncan.ssc.wisc.edu>

X-Sender: gamoran@ssc.wisc.edu

X-Mailer: Windows Eudora Pro Version 2.1.2

Mime-Version: 1.0

Content-Type: text/plain; charset="us-ascii"

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Subject: 1998

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ed. The  
Kibbutz  
Expansion

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**Hope to discuss these next week,**

**Adam**

To: HOROWITZB  
From: Adam Gamoran  
Subject: Israel 1997-98  
Cc: ANNETTE

Bethamie,

I hope all is well with you. I understand you and Barry and your kids will be spending 1997-98 in Israel. It looks like Marla and I and our crew will be there for the spring semester. I will be teaching at Tel Aviv University and also working for the Mandel Institute. I met with Annette last week (I was in Israel for a research conference and also for a consultation at CAPE) to discuss my work at the Mandel Institute, and your name came up in connection with a couple of ideas. Annette asked me to teach a chug to the Jerusalem Fellows, and we had the idea that if you and I worked together, we could do something that would combine Jewish population and Jewish education in North America. I am wondering whether you'd be interested in working on something like that with me.

Also, one of my tasks next year will probably be something of major interest to CIJE: thinking about how to satisfy the mandate to "develop a research capacity" for Jewish education. I know that you have done some thinking and interviewing about this topic, and I wondered if you might have some interest in working together on this topic.

Let me know how this strikes you.

Adam



Received: by HUIVMS (HUYMail-V7c); Sun, 01 Jun 97 15:19:06 +0300  
Date: Sun, 1 Jun 97 15:19 +0300  
Message-id: <01060097151904@HUIVMS>  
From: Avital Darmon <AVITAL@HUIVMS>  
To: gamoran@ssc.wisc.edu,  
annette  
Cc: yaelz@mail.snunit.k12.il  
MIME-version: 1.0  
Content-type: Text/plain; charset  
Content-Transfer-Encoding: Quoted-Printable  
Subject: Fwd: Your lecture, Biology Teachers' Center-Israel

Dear Dr. Gamoran,

I would like to thank you for accepting our invitation to come and give a lecture at the Israel Center for Biology Teachers while you spend the semester in Israel. I am sure that the course participants, leading high school biology teachers in Israel, can benefit from your expertise.

I am grateful to the Mandel Institute for enabling this lecture, and on their good advice, I take Annette Hochstein's suggestion to write directly to you, so that we can agree upon the subject, and the date.

Needless to say, reforms in science (biology included) education are not rare in Israel (as all over), and since a reform in students' evaluation has been experimented here in the last 2 years, having to do with change from a national final exam system to school-based evaluation, the subject you chose - "School Organization and the Reform of Science Teaching" is indeed both interesting and important.

During the month of February we have two planned study days - the 9th and the 23rd. Each lasts from 10:00 to 16:00, usually with three 1.5 hour lessons/activities. Could you please let me know which day and time will be most convenient?

Also, should there be any preparatory reading, please let us have the

reference. (All the teachers read English and can follow an oral lecture in English, yet we usually let whoever wishes to ask a question or make a remark in Hebrew, to do so. Will this be OK?)

In case some information about the biology teachers' center is useful:

The Center of Biology Teachers in Israel is a national center, founded three years ago as part of an implementation process of the recommendations

of a national committee for the improvement of Science and Mathematics Education in Israel ("The Harari committee", named after its chairman, the well respected President of the Weizmann Institute) or "Tomorrow 98" Report, its official title, pointing out the emergency to act upon the 50th anniversary of the state of Israel). Ours is one of seven such centers, established for each scientific school discipline under the Israeli Science Teaching Center, acting in the science faculties in the different Universities.

We serve the 2000 high-school biology teachers, and are mainly occupied with creating and diffusing new ways of learning for teachers during their career, along with developing a professional elite among those teachers. (The experimentaion of those new ways of learning in different regions, opportunities for local leadership to develop etc. are complemented by the establishment of regional teachers' centers, meant to serve all (science) teachers in a certain area).

The course for leading teachers in the national center is the site of enthusiastic 1-2 years encounter of 20 of the best teachers, carrying different experimental and leading roles in the system.

The course takes place in Jerusalem, every other Monday throughout the school year. One of the four main topics for next year's course will be evaluation of students' learning.

Finally, next year Yael Eran-Zoran will be the director of the center and in charge of the course; I'll be in SEL and am looking forward to meeting you both here and there.

Should you have any questions, please contact me, and I shall be more than happy to answer them.

Sincerely,

**Avital**

Adam Gamoran, 09:57 AM 5/7/97 -, Re: gender paper

X-Sender: gamoran@ssc.wisc.edu  
Date: Wed, 07 May 1997 09:57:15 -0500  
To: annette <Annette@vms.huji.ac.il>  
From: Adam Gamoran <gamoran@ssc.wisc.edu>  
Subject: Re: gender paper  
Cc: Alan <73321.1220@CompuServe.COM>

Annette,

Please confirm that the paper on gender differences among teachers in Jewish schools does not endanger confidentiality, or the work of CIJE, so that we are clear to present it at the conference on June 2.

Thanks,

Adam

At 04:48 PM 3/21/97 +0300, you wrote:

>Hi Adam,

>

>I am pleased to play this role, and will ask Mike to do the same. I have

>received the article and will react asap.

>

>regarding next year -- I don't recall where we left the notion that perhaps,

>instead of sharing your term between multiple institutions you might

>consider spending most/much/all of your time at the Mandel Institute? for

>your information, the board meetings ended yesterday with a decision to

>check the feasibility of establishing a think tank at the institute. Dr

>David Dery, a policy analyst of the Hebrew University, who has spent the

>last 18 months with Prof. Scheffler at Harvard, will head the planning effort.

>

Printed for annette <Annette@vms.huji.ac.il>



>have a happy purim!!

>

>best,

>

>annette

>

>

>

>

>At 04:28 PM 3/19/97 -0600,, you wrote:

>>Annette,,

>>

>>Although the MEF Advisory Committee is no longer  
functioning with

>>regularity, there is a critical function for which I hope  
I may call on you

>>now.. That is the function of reviewing our written work  
for the purpose of

>>formally approving papers that are intended for  
distribution outside CIJE..

>>The purpose of this review is to consider two specific  
issues: (1) Does the

>>paper maintain the confidentiality of subjects? (2) Does  
the paper cause

>>any harm to the implementation of CIJE's work? Only if  
the first answer is

>>yes and the second is no,, may the paper be approved for  
dissemination.. This

>>control process, formal as it may be,, is essential for our  
credibility and

>>integrity..

>>

>>For this year's conference of the Research Network in  
Jewish Education,, we

>>have written a new paper entitled "Gender Differences  
among Teachers in

>>Jewish Schools." The paper is to be presented in June and  
we hope it will

>>subsequently be published in an academic outlet.. I have  
asked Bill Robinson

>>to fax you a copy of the paper.. Of course we would  
welcome any substantive

>>comments that you may have,, but I am specifically asking  
for your approval  
>>under these review conditions which we established those  
years back when Jim  
>>Coleman was with us. I am also sending the paper to Alan  
Hoffmann and Karen  
>>Barth for their approval.  
>>  
>>Just as a tease, I'll tip my hand: the paper's findings  
are not surprising,  
>>but they are provocative.. The data show that on average,  
men and women go  
>>into Jewish education for different reasons; they work  
different hours; they  
>>receive different compensation; and among men and women in  
the same types of  
>>settings,, with the same experience,, formal training,, and  
hours of work,, men  
>>receive substantially higher salaries -- about one  
category on our scale,,  
>>which comes to about \$5000..  
>>  
>>Many thanks,,  
>>Adam  
>>  
>>  
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Adam Gamoran, 01:59 PM 3/31/97 , updates

Received: by HUIVMS via SMTP(144.92.190.57) (HuyMail-V7c);  
Mon, 31 Mar 97 23:04:26 +0300

Received: from [144.92.174.173] by duncan.ssc.wisc.edu;  
(5.65v3.2/1.1.8.2/10May96-0433PM)

id AA05309; Mon, 31 Mar 1997 14:00:01 -0600

Message-Id: <2.2.16.19970331195930.1f7f5bf40ssc.wisc.edu>

X-Sender: gamoran@ssc.wisc.edu

X-Mailer: Windows Eudora Pro Version 2.2 (16)

Mime-Version: 1.0

Content-Type: text/plain; charset="us-ascii"

Date: Mon, 31 Mar 1997 13:59:30 -0600

To: 104440.24740CompuServe.COM

From: Adam Gamoran <gamoran@ssc.wisc.edu>

Subject: updates

Cc: Alan <73321.12200CompuServe.COM>,,

GOLDRIEB@ctrvax.Vanderbilt.Edu,,

Bill Robinson <74104.33350CompuServe.COM>,,

73321.12170CompuServe.COM,,

73321.12200CompuServe.com,, Annette@vms.huji.ac.il

Karen,,

I'm writing to update you on progress in the Indicators  
project and the TEI  
evaluation..

#### INDICATORS PROJECT

On March 27, we held a very successful consultation on the  
Indicators  
project. Participants were:

Henry Levin, Stanford (economist)

Aaron Pallas, Michigan State (sociologist)

Barbara Schneider, NORC (sociologist, survey director,  
member of  
professors group)

Lee Shulman, Stanford and Carnegie (teacher education)

Ross Stolzenberg, Chicago (sociologist, survey  
methodologist)

....plus Adam, Ellen, and Bill.

We have commissioned Barbara Schneider to write a memo  
summarizing the  
meeting and elaborating on her views, so I will wait for  
that to provide a  
detailed summary. As a group, our advisors were



enthusiastic about the general idea and had a variety of suggestions about models and methods.. One minor but important point was that we should not use the term "Leading" indicators.. "Leading" has a very specific meaning for economists,, referring to indicators that project future trends,, as opposed to "Lagged" indicators which reflect back on the past.. Both Hank Levin and Rafe Stolzenberg told us not to use that term -- instead "Key Indicators" or "Major Indicators" or just "Indicators" would be preferred..

In addition to this consultation,, I met separately with Harold Himmelfarb,, the sociologist who wrote the well-known study showing that Jewish education aside from day schools has no impact on adult religious practices.. Harold was formerly a professor at Ohio State and now works for the U.S. Department of Education.. I asked Harold about the U.S. government's education indicators project and how the lessons learned might be applied to Jewish education.. He urged us to set modest goals,, obtain benchmarks,, and measure progress,, in contrast to some of the unreachable goals (e.g., "The U.S. will be first in the world in math and science achievement") or vague goals (e.g., "All children will start school ready to learn") that appear in the U.S. national education goals.. This is relevant to our work,, in that some of our draft outcomes are vague and distant.. In general,, Harold noted that setting benchmarks often plays an important role in research and policy.. He gave the example of the Adult Literacy Study of 1991,, which is now what everyone in the field of adult literacy refers to when discussing the issue.. Harold thinks the National Jewish Population Survey should



be carried out  
every 5 years instead of 10 years because the latter is too  
long a time lag  
for keeping track of trends..

At both of our consultations,, we were warned that it would  
not be possible  
to make causal inferences based on Indicators data.. For  
example,, the  
population survey of 2001 might show a rise in the  
intermarriage rate,, but  
that would not mean any particular initiatives had been  
ineffective.. In  
fact,, a program might be very effective,, but the larger  
trends may work in  
the opposite direction.. The only way to evaluate a program  
is to evaluate  
the program directly;; the indicators study is too far  
removed from a  
specific program to serve the purpose of evaluation ((except  
in the broadest  
sense that CIJE will be evaluated as successful if the  
broad trends follow  
our vision))..

#### TEI EVALUATION

As you know we have been frustrated that Ken Zeichner has  
not been able to  
do what he agreed to in December,, i.e. go through the  
cohort 1 interviews  
and summarize their perceptions of what they learned from  
TEI.. To  
jump-start this process,, Bill compiled a document in which  
he listed four  
related questions,, provided relevant extracts from four of  
the nine  
interviews,, and answered his questions based on these  
extracts.. Then,, we  
held a meeting on March 28 with Ken ((Adam,, Bill,, Ellen,,  
Ken,, and Gail  
attended)).. I was pleased to see that Ken had read Bill's  
material carefully  
and offered several good suggestions for moving ahead --  
suggestions that  
neither Ellen nor I would have thought of. This seems to  
be the best way to

use Ken's expertise, i.e. we will pull together some material and analyze it, and ask Ken to comment on our framework and analysis. This is not as good as getting Ken to do the analysis himself, but that just isn't going to happen. Moreover, I was very satisfied with the progress we made at the meeting, and I think this process will allow us to do good work..

(Gail, we really appreciated your participation at this meeting!!)

Our current short-term plan is for Bill to prepare a list of the main goals of TEI for its participants, and to indicate how success at reaching these goals may be identified using the interview data ((as far as one can tell from what participants say)). The list comes from three sources: our discussion with Ken, Gail's memo on "What should a TEI graduate know," and the paper by Gail, Barry, and Ellen on "Educational leaders as teacher educators." The list will be reviewed by Ken, Gail, Adam, and Ellen, and then Bill will work with Ken on the analysis. In practical terms this means Bill will do the analysis, Ken will comment, Bill will revise, etc., but based on our recent meeting I think this will work. The analysis will indicate what TEI participants learned that is included in the list of goals; what they learned that is not on the list; and what was on the list which they did not learn. This analysis serves three purposes: (1) It provides feedback to the TEI faculty; (2) It provides a preliminary evaluation of TEI; and (3) It will generate questions for the second round of interviews.

See you next week,,

Adam



From: Adam Gamoran

Subject: **proposed revised schedule for Leading Indicators project**

Recent discussions about the Leading Indicators project indicate that we need to consider three phases for planning instead of two, in which we consider PURPOSE and MODELS before moving to a proposal for IMPLEMENTATION. Consequently, we propose the following revised schedule for the project:

**JANUARY-FEBRUARY, 1997:**

--Review outcomes listed in strategic plan, and Bethamie Horowitz research (AG, EG, BR)

--Discuss concept of Leading Indicators, and varieties of possible implementation, with professors group. (AG, EG, GZD, BWH)

**MARCH, 1997:**

--Consultation with a small group of social scientists in connection with AERA at the end of the month. Given a set of outcomes, how might they be measured, and how should they be prioritized? (AG, EG, BR) Commission one participant (Barbara Schneider?) to write a memo responding to the Leading Indicators idea.

**APRIL, 1997:**

--Draft statement of PURPOSE and possible alternative MODELS for studying Leading Indicators. (AG, EG, BR).

**MAY/JUNE, 1997:**

--Consultation in Jerusalem with Annette Hochstein, Seymour Fox, Mike Inbar, Steven M. Cohen, on models for Leading Indicators. (AG, EG)

**JUNE, 1997:**

--Consultation with Jewish educational researchers at the annual meeting of the Network for Research on Jewish education, on models for Leading Indicators (AG, EG, BR)

--Discussion with CIJE staff of models for Leading Indicators (All)



**JUNE-AUGUST, 1997:**

--Draft proposal for a study of Leading Indicators, identifying a model and illustrating with examples of possible indicators. (Not sure whether this will be assigned to AG/EG/BR or someone else.)

-- Discussion of proposal with CIJE staff (All)

**OCTOBER, 1997:**

--Discussion of proposal with CIJE Steering Committee (All)

**NOVEMBER, 1997:**

--Invitational meeting with lay leaders on Leading Indicators (at the GA?).

**DECEMBER, 1997:**

--Draft expanded proposal including PURPOSE, MODEL, and MEASURES to be included in a study of Leading Indicators

**JANUARY, 1998:**

--Discuss expanded proposal with professors group.

--Discuss expanded proposal with CIJE staff.

**MARCH, 1998:**

--Consultation with top methodologists on detailed plans for measuring Leading Indicators.

**MAY, 1998:**

--Final proposal for studying Leading Indicators. Discuss with CIJE Steering Committee and Blaustein Foundation.

their specific objectives. A major problem for new efforts is the lack of information about whether they are succeeding. How will we know whether Jewish education is moving in the right direction? Typically, evaluations are short term and limited in scope, if they occur at all. Yet the objectives of programs such as lay leadership development, enhanced professional development for teachers, seminars for educational leaders, and so on, are long-term and diffuse. Hence, there is a mismatch between the short-term, limited information being gathered, and the need for long-term, wide-ranging knowledge about change in the Jewish community.

An important reason for this mismatch is that appropriate information is difficult to gather and interpret. Program goals are often ambiguous and progress is hard to measure. For example, behavioral measures such as whether a person lights Shabbat candles or conducts a Passover seder -- desired outcomes of some education programs -- are probably inadequate for

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capturing the complex and diverse processes by which individual Jews respond to these programs. In addition, change happens over a long period of time. It is difficult to measure progress in the absence of a longitudinal approach which can be expensive and complex, and requires a long delay before results can be assessed.

Instead of (or in addition to) short-term, narrow assessments of individual programs, there is a need for a coordinated effort to bring together a wide variety of information about Jewish education and its consequences in North America. Such an effort may draw on information already being collected in on-going projects, and it may also involve new data collections especially designed for this purpose. This effort to establish "Leading Indicators" of Jewish education is modeled after similar approaches in economics, health, and general education. It would provide a baseline on the current status of Jewish education, and allow assessment of change over time.

There are several benefits of a Leading Indicators approach to addressing the shortage of information about Jewish education and its effects. First, Leading Indicators would describe the status of a key aspect of the Jewish community, taking the pulse in an area whose health is believed to be

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central to the life of North American Jewry. Second, it would allow forecasting. In the medical field, child immunization rates are used to forecast the future health of a community. Similarly, rates of teacher training or professional development might be used to forecast changes in the Jewish knowledge of a future generation of Jewish children. Third, unlike most program evaluations, Leading Indicators offers a long-term perspective. By gathering similar data over a long period of time, such indicators may be able to detect changes that are too gradual to appear in program evaluations. Fourth, a Leading Indicators project can focus on the outcomes that really matter. It can transcend the direct outcomes of individual initiatives to examine the overall progress of the Jewish community and its educational system.

#### Methodology

A planning process for this project is currently underway, and a variety of methodologies are under consideration. Several possible outcomes have been tentatively identified, and these are listed in Figure 1. This list is illustrative and is not meant to be exhaustive.

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The basic methodology of the project has three components: (a) to coordinate and integrate data that are already being collected; (b) to identify the essential gaps in current information; and (c) to consider collecting new information to fill in the gaps. Beyond these basic steps, a variety of models are currently under consideration, and could be the subject of fruitful discussion at the conference. Figure 2 lists possible discussion questions for the proposed consultation.

One model under consideration follows the example of the U.S. government, which has recently begun compiling data to monitor progress towards national education goals (National Goals Panel, 1995). In 1990, the federal government and the nation's governors agreed upon several national goals for education, such as "all children will start school ready to learn" and "students will be first in the world in mathematics and science." Since 1994, the National Goals Panel has compiled information that addresses progress toward these goals. For example, data on preschool participation are used to assess progress in preparing children to start school. The data are not especially collected for the Goals Panel; instead they are drawn

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from a variety of national surveys administered periodically by the U.S. Department of Education and other agencies.

The National Goals approach has several characteristics that make it appealing as a model for Leading Indicators of Jewish education. First, it is based on a limited set of clear goals around which there is substantial consensus. Second, it is nation-wide. Third, it does not require any new data collection; instead it relies on information already being gathered.

However, it is not clear that a national (or continental) focus is feasible or necessarily desirable for Jewish education. The only nation-wide survey is the National Jewish Population Survey, and this is conducted only once a decade, not frequently enough for information that could be used for forecasting. However, individual communities may gather information more often. Also, whereas a national study may be a formidable challenge, community-based studies may be more feasible. Consequently, an alternative model would be to identify a limited number of representative communities and both use available information and collect new information where necessary.

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#### Conclusion

The Leading Indicators project is a potentially important initiative for assessing the current status of Jewish education in North America and monitoring possible change. The project would benefit greatly from the insights of educational researchers who will be attending the conference. Over time, the project may benefit educational researchers who may carry out analyses of new data that may be collected. Hence, this consultation is proposed to establish a conversation around the idea of Leading Indicators of Jewish education.

#### References

Commission on Jewish Education in North America. (1990). A Time to Act

Lanham, MD: University Press of America.

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Kosmin, Barry A., Sidney Goldstein, Joseph Waksberg, Nava Lerer, Ariella Keysar, and Jeffrey Scheckner. ((1993)). Highlights of the CJF National Jewish Population Survey. New York: Council of Jewish Federations.

National Education Goals Panel. ((1995)). The National Education Goals Report. Washington, DC: U.S. Government Printing Office.

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Figure 1. Illustrative Outcomes for Leading Indicators

=09

1. Lifelong learning: Jewish education occurs throughout the life course and is not limited to childhood schooling.

2. Knowledge and learning: There is a recognized minimum level of knowledge

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Kosmin, Barry A., Sidney Goldstein, Joseph Waksberg, Nava Lerer, Ariella Keysar, and Jeffrey Scheckner. ((1993)). Highlights of the CJF National Jewish Population Survey. New York: Council of Jewish Federations.

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and skills that most Jews achieve, and a substantial group achieves much higher levels.

3. Educational leaders: Educational leaders are prepared, by training and disposition, to provide the vision and leadership necessary for Jewish education, including expertise in education, Judaica, and administration.

4. Teachers: Teachers are prepared, by training and disposition, to teach the rich Jewish heritage that is vital for Jewish continuity, including expertise in Jewish content and the field of education.

5. Informal education: Every Jew has access to informal educational experiences with rich Jewish content.

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#### Figure 2. Questions for Discussion

1. Is the Leading Indicators project a worthwhile idea? Who would benefit from it?

2. Is it feasible to identify and gather information on Leading Indicators of Jewish education in North America?

3. What information is already being collected that would address the illustrative outcomes, or other outcomes that may be proposed? What are the key gaps in available information?

4. How should potential indicators be prioritized?

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5. Should the coordination and collection of data be focused primarily at the community or the national level?

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Adam Gamoran, 01:59 PM 3/31/97 , updates

Received: by HUJIVMS via SMTP(144.92.190.57) (HUYMail-V7c);  
Mon, 31 Mar 97 23:04:26 +0300

Received: from [144.92.174.173] by duncan.ssc.wisc.edu;  
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id AA05309; Mon, 31 Mar 1997 14:00:01 -0600

Message-Id: <2.2.16.19970331195930.1f7f5bf4@ssc.wisc.edu>

X-Sender: gamoran@ssc.wisc.edu

X-Mailer: Windows Eudora Pro Version 2.2 (16)

Mime-Version: 1.0

Content-Type: text/plain; charset="us-ascii"

Date: Mon, 31 Mar 1997 13:59:30 -0600

To: 104440.2474@CompuServe.COM

From: Adam Gamoran <gamoran@ssc.wisc.edu>

Subject: updates

Cc: Alan <73321.1220@CompuServe.COM>,,

GOLDRIEB@ctrvax.Vanderbilt.Edu,

Bill Robinson <74104.3335@CompuServe.COM>,,

73321.1217@CompuServe.COM,,

73321.1220@CompuServe.com,, Annette@vms.huji.ac.il

Karen,

I'm writing to update you on progress in the Indicators  
project and the TEI  
evaluation..

#### INDICATORS PROJECT

On March 27, we held a very successful consultation on the  
Indicators  
project. Participants were:

Henry Levin, Stanford ((economist))

Aaron Pallas, Michigan State ((sociologist))

Barbara Schneider, NORC ((sociologist, survey director,  
member of  
professors group))

Lee Shulman, Stanford and Carnegie ((teacher education))

Ross Stolzenberg, Chicago ((sociologist, survey  
methodologist))

....plus Adam, Ellen, and Bill.

We have commissioned Barbara Schneider to write a memo  
summarizing the  
meeting and elaborating on her views, so I will wait for  
that to provide a  
detailed summary. As a group, our advisors were



enthusiastic about the general idea and had a variety of suggestions about models and methods.. One minor but important point was that we should not use the term "Leading" indicators. "Leading" has a very specific meaning for economists, referring to indicators that project future trends, as opposed to "Lagged" indicators which reflect back on the past. Both Hank Levin and Rafe Stolzenberg told us not to use that term -- instead "Key Indicators" or "Major Indicators" or just "Indicators" would be preferred.

In addition to this consultation, I met separately with Harold Himmelfarb, the sociologist who wrote the well-known study showing that Jewish education aside from day schools has no impact on adult religious practices. Harold was formerly a professor at Ohio State and now works for the U.S. Department of Education. I asked Harold about the U.S. government's education indicators project and how the lessons learned might be applied to Jewish education. He urged us to set modest goals, obtain benchmarks, and measure progress, in contrast to some of the unreachable goals (e.g., "The U.S. will be first in the world in math and science achievement") or vague goals (e.g., "All children will start school ready to learn") that appear in the U.S. national education goals. This is relevant to our work, in that some of our draft outcomes are vague and distant. In general, Harold noted that setting benchmarks often plays an important role in research and policy. He gave the example of the Adult Literacy Study of 1991, which is now what everyone in the field of adult literacy refers to when discussing the issue. Harold thinks the National Jewish Population Survey should

be carried out  
every 5 years instead of 10 years because the latter is too  
long a time lag  
for keeping track of trends..

At both of our consultations,, we were warned that it would  
not be possible  
to make causal inferences based on Indicators data.. For  
example,, the  
population survey of 2001 might show a rise in the  
intermarriage rate,, but  
that would not mean any particular initiatives had been  
ineffective.. In  
fact,, a program might be very effective,, but the larger  
trends may work in  
the opposite direction.. The only way to evaluate a program  
is to evaluate  
the program directly;; the indicators study is too far  
removed from a  
specific program to serve the purpose of evaluation ((except  
in the broadest  
sense that CIJE will be evaluated as successful if the  
broad trends follow  
our vision))..

#### TEI EVALUATION

As you know we have been frustrated that Ken Zeichner has  
not been able to  
do what he agreed to in December,, i.e. go through the  
cohort 1 interviews  
and summarize their perceptions of what they learned from  
TEI. To  
jump-start this process,, Bill compiled a document in which  
he listed four  
related questions,, provided relevant extracts from four of  
the nine  
interviews,, and answered his questions based on these  
extracts.. Then,, we  
held a meeting on March 28 with Ken ((Adam,, Bill,, Ellen,,  
Ken,, and Gail  
attended)).. I was pleased to see that Ken had read Bill's  
material carefully  
and offered several good suggestions for moving ahead --  
suggestions that  
neither Ellen nor I would have thought of. This seems to  
be the best way to



use Ken's expertise, i.e. we will pull together some material and analyze it,, and ask Ken to comment on our framework and analysis. This is not as good as getting Ken to do the analysis himself, but that just isn't going to happen.. Moreover,, I was very satisfied with the progress we made at the meeting,, and I think this process will allow us to do good work..

((Gail,, we really appreciated your participation at this meeting!!))

Our current short-term plan is for Bill to prepare a list of the main goals of TEI for its participants,, and to indicate how success at reaching these goals may be identified using the interview data (as far as one can tell from what participants say).. The list comes from three sources:: our discussion with Ken,, Gail's memo on "What should a TEI graduate know," and the paper by Gail,, Barry,, and Ellen on "Educational leaders as teacher educators." The list will be reviewed by Ken,, Gail,, Adam,, and Ellen,, and then Bill will work with Ken on the analysis.. In practical terms this means Bill will do the analysis,, Ken will comment,, Bill will revise,, etc.,, but based on our recent meeting I think this will work. The analysis will indicate what TEI participants learned that is included in the list of goals;; what they learned that is not on the list;; and what was on the list which they did not learn. This analysis serves three purposes:: (1) It provides feedback to the TEI faculty;; (2) It provides a preliminary evaluation of TEI;; and (3) It will generate questions for the second round of interviews..

#3 17-MAR-1997 09:39:04.30  
From: HUJICC::ANNETTE  
To: AHEB  
CC:  
Subj:

NEWMAIL

From: BITNET%Adam Gamoran <gamoran@ssc.wisc.edu> 14-MAR-1997 10:39:48.922  
To: ANNETTE@vms.huji.ac.il <= gamoran@ssc.wisc.edu> (SMTP:MAIL ASCII)  
CC:  
Subj: proposal for consultation on Leading Indicators at the research network conference

Received: by HUJIVMS via SMTP([144.92.190.57]) (HuyMail-V7c);  
Fri, 14 Mar 97 10:39:48 +0200

Received: from [144.92.182.79] by duncan.ssc.wisc.edu; (5.65v3.2/1.1.8.2/10May96  
-0433PM)

id AA12229; Fri, 14 Mar 1997 02:38:25 -0600  
Date: Fri, 14 Mar 1997 02:38:25 -0600  
Message-Id: <9703140838.AA12229@duncan.ssc.wisc.edu>  
X-Sender: gamoran@ssc.wisc.edu

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#3 17-MAR-1997 09:39:04.30

NEWMAIL

X-Mailer: Windows Eudora Pro Version 2.1.2  
Mime-Version: 1.0

Content-Type: text/plain; charset="iso-8859-1"

Content-Transfer-Encoding: quoted-printable

To: GOLDRIEB@ctr.vax.Vanderbilt.Edu, Bill Robinson <74104.3335@CompuServe.COM>,  
Gail Dorph <73321.1217@CompuServe.COM>, ANNETTE@vms.huji.ac.il,  
Alan <73321.1220@compuserve.com>,  
Karen Barth <104440.2474@compuserve.com>,  
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Nessa Rapoport <74671.3370@CompuServe.COM>

From: Adam Gamoran <gamoran@ssc.wisc.edu>  
Subject: proposal for consultation on Leading Indicators at the  
research network conference  
Cc: gamoran@ssc.wisc.edu

Here is a draft of our proposal to hold a consultation on the Leading  
Indicators project at the research network conference in June. Please note  
that I have limited the description of the project slightly for this  
audience: I am focusing on Jewish education more narrowly, rather than the

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broader Jewish community.

I would welcome your comments TODAY (Friday) if you have a chance to read  
the draft proposal. I have to submit the proposal this weekend. If you  
can't get to it today, I would still be happy to have your comments later,  
since this is an ongoing project.

LEADING INDICATORS OF JEWISH EDUCATION:  
A PLAN FOR MONITORING CHANGE



Purpose

The purpose of the proposed consultation is to seek input from the Jewish educational research community on a major new research initiative being contemplated by the Council for Initiatives in Jewish Education (CIJE). The

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CIJE is an independent, non-profit organization dedicated to the revitalization of Jewish education in North America through systemic educational reform, working with Jewish communities and organizations to build the profession of Jewish education and mobilize community support for Jewish education. An earlier project, the CIJE Study of Educators, has resulted in widespread policy discussions about the preparation of teachers and educational leaders in Jewish schools. The new initiative, on "Leading Indicators," would also have broad implications for understanding the status and prospects of Jewish education in North America. For this reason it is essential that a wide variety of researchers in Jewish education have the opportunity to share their insights at the planning stage.

Problem

The 1990 National Jewish Population Survey, with its finding that over half of American Jews now marry out of the faith (Kosmin et al., 1992), was a shock to the Jewish community. Committed Jews across the community spectrum are concerned about the future of the Jewish population of North America, and many are turning to Jewish education as a possible solution (Council for

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Initiatives in Jewish Education, 1990). A variety of commissions, programs, and initiatives are being proposed and implemented across North America. These efforts share the common purpose of revitalizing the Jewish community through education, but they are generally not coordinated and differ in their specific objectives. A major problem for new efforts is the lack of information about whether they are succeeding. How will we know whether Jewish education is moving in the right direction? Typical evaluations are short term and limited in scope; often they occur ad hoc. Yet the objectives of programs such as lay leadership development, enhanced professional development for teachers, seminars for educational leaders, and so on, are long-term and diffuse. Hence, there is a mismatch between the short-term, limited information being gathered, and the need for long-term, wide-ranging knowledge about change in the Jewish community.

An important reason for this mismatch is that appropriate information is difficult to gather and interpret. Program goals are often ambiguous and progress is hard to measure. For example, behavioral measures such as whether a person lights Shabbat candles or conducts a Passover seder -- desired outcomes of some education programs -- are probably inadequate for

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#3 117-MAR-1997 09:39:04.30

NEWMAIL

Initiatives in Jewish Education, 1990). A variety of commissions, programs, and initiatives are being proposed and implemented across North America. These efforts share the common purpose of revitalizing the Jewish community through education, but they are generally not coordinated and differ in

Date: Sat, 22 Mar 1997 16:11:09 -0600  
X-Sender: gamoran@ssc.wisc.edu  
To: 73321.1217@CompuServe.COM  
From: Adam Gamoran <gamoran@ssc.wisc.edu>  
Subject: another exchange with Rob Toren -- see his message first,  
listed at the bottom  
Cc: GOLDRIEB@ctrwax.Vanderbilt.Edu, 73321.1220@compuserve.com,  
104440.2474@compuserve.com, ANNETTE@vms.huji.ac.il

### 1. Policy Brief

I'm sure the term "Policy Brief" fits the document you have written. There is no "requirement" that it include an action plan. Distribution of the Policy Brief offers an opportunity to make a case for a particular plan, so if you have a plan you should state your case, but if you do not have a plan I would not recommend holding back the information.

If you are going to take the evaluation seriously, at some point you will need to face up to the lack of preparation among the administrators. This could mean (a) advocating standards of preparation for future hiring; (b) advocating standards for professional development among the current work force. I think in principle this could be done in a way that does not destroy your relationship with the school directors and the congregations, but I understand that it will be a difficult and sensitive process.

Your comment about the scarcity of trained personnel is well taken, and it is a major concern for CIJE.

### 3. Professional Lives

My judgment, as I explained last summer, is that including teachers of secular studies, while important in its own right, is a distraction from the main issues that concern you in this report. I would have left them out entirely. I am not talking about teachers who teach an integrated Jewish and secular curriculum, obviously; I am referring to teachers with responsibility only in secular studies. No doubt it is interesting to learn what proportion of such teachers have Judaica backgrounds, but it is not at all the same thing as asking whether those who are supposed to TEACH Judaica are formally prepared in their field.

The next best thing would be to report data that includes and excludes the secular teachers. (This is second best because it still distracts from the main point, but at least one can see the results that matter.) You did



this  
at most of the important points,, but not in Figure 2, so the comparison  
to  
Figure 3 ((the CIJE results)) is distorted. (Most likely,, the comparisons  
of  
Figures 2 and 3 overstate the educational backgrounds and understate the  
Judaica backgrounds of teachers in Cleveland as compared to those in the  
LC's..))

My copy of Tables IX and XI on pages 41 and 43 include a footnote saying  
secular teachers were excluded,, but for day school teachers n=159,, which  
is  
the total n, so I'm not sure whether secular studies teachers were  
excluded  
from these tables or not.

Whether you are interested in benefits available or received depends on  
your  
specific policy concern. We were interested in the conditions of work  
for  
teachers in Jewish schools.. Availability of benefits is an important  
aspect  
of the working conditions; whether teachers actually receive benefits has  
as  
much to do with teachers' spouses and their jobs as with availability..  
So,  
if benefits are unavailable,, I would conclude that working conditions are  
lousy; but if benefits are not received,, working conditions might be good  
or  
bad, I can't tell.

From a cost perspective,, you might want to know whether teachers would  
take  
benefits if they were offered.. For this,, you would need to know about  
benefits offered and benefits received..

I accept the concern for unreliability of teachers' responses about  
availability of benefits. My recollection is that you could have taken  
this  
from principals' responses instead..

Hope this helps clarify,,

Adam

At 10:51 AM 3/17/97 -0500,, you wrote::

>Adam,  
>I've finally had some time to read your thoughtful and helpful comments  
about  
>the evaluation. But first, let me again thank you for taking the time  
to  
>read and advise. One of the richest benefits for me has been the  
opportunity  
>to engage with so many thoughtful people around these issues.

>a serious problem attracting qualified people into congregational leadership  
>positions.. HUC's Rhea Hirsch School is producing about 8-10 graduates/year  
>and few of them, if any, want congregational positions.. Several large, >prestigious,, well-paying Reform and Conservative congregations have >long-standing vacancies.. This is an issue that goes way beyond the simple  
>one of training administrators.. Here we have a national training program of  
>excellent quality whose graduates don't want to enter the field. They are  
>opting for day school and central agency positions instead. I would suggest  
>it is critical to CIJE's thinking.. All educational literature that I am >aware of points to the centrality of the head in a meaningful change process,,  
>from "effective" schools to "good" schools to "essential" schools.. There is  
>something fundamentally problematic about congregational educational life  
>that action plans around training ignore at their peril..  
>2. You make good suggestions about adding data relevant to administrators  
>lack of training in these areas.. The two areas of curriculum and supervision  
>(interesting that ASCD lumps them together!!) are also highlighted by  
>administrators themselves as "skills that would increase their effectiveness.." My only quibble here is that from what our professional  
>advisory group told us,, these are issues that dog the public school sector as  
>well,, with administrators who already have the training, at least on paper..  
>Giving people "training" is not a once and done deal.. I know this is not  
>what you are suggesting.. But lay leaders often want to reduce these kinds of  
>policy briefs to simple,, mechanistic, linear solutions based on  
>misunderstandings of how natural science works:: given inputs lead to  
>predictable outputs.. TEI is a good example of a program that takes very  
>seriously the complex challenge of changing teaching habits.. What would it  
>take to do the same with administrators?  
>Thanks for distinguishing "statistically insignificant" from "very small.."  
>3. Professional Lives..  
>It would be helpful to us if you would cite specifically where you find  
>general studies teachers included in Jewish education tables.. Consider P-  
>43, which tabulates Educators Preparation in Jewish Education.. Secular  
>studies teachers are specifically excluded.. I thought we tried to do that..  
>Should we have included general studies teachers at all? One of our largest  
>day schools has an integrated curriculum where they do not make those distinctions.. In other settings, general studies teachers are teaching



>1. Policy Brief.

>Is "policy" the right name? If by policy you mean an action plan, then by

>all means this is not a policy brief, nor would we want it to be. If we were

>to present such a plan around the issues of leadership, we would need to take

>several more months of processing within our community. We don't have that

>time now. The evaluation is already 6 months late and we need to get

>something out quickly, in front of the public. I am sure you understand this

>time pressure. We would need extensive conversations with our lay leadership

>and with our administrators "on the front lines" before we could advance an

>action plan. Part of the criticism Julie and Roberta articulated about our

>continuity programs is how we have bruised those we are trying to help. How

>does one frame calls for reform and change without insulting those who are

>already in the trenches, "who need to change"? How do we tell administrators

>that they need to have fundamental skills of curriculum and supervision in

>order to build more productively upon the substantial investments in

>professional development teachers are currently engaged in? It's a delicate

>and sensitive process, most especially so for local communities, less so for

>national, more distant think tanks and agencies. We have tried to outline

>the issues swirling around deficiencies in educational leadership.

> Hopefully, this document will be the basis of a dialogue between central

>agency personnel/planners and administrators in direct service positions

>(schools, congregational and day) that will eventually lead to an action

>plan. The plan must be theirs as well as ours. Otherwise, it's chances of

>success will be slim in our estimation.

>An additional goal of the "policy brief" you reviewed is to tell Cleveland

>the good news about our efforts at professional development.

>So, finally, I don't think we are prepared to call for action with any

>specificity at this point. Would it be helpful to just change the name from

>"policy brief" to --- I don't know what. Give us a suggestion, please. Or,

>could/should a policy brief make very broad suggestions about building the

>administrative profession that really don't say much more than "provide opportunities for administrators to acquire skills in supervision and

>curriculum." But that's already there.

>By the way, any action plan will not only have to deal with skills.

There is

>Jewish kids in Jewish schools. Should they not have some understanding  
>of  
>the context in which they are teaching? One of our day school directors  
(not  
>the "integrated curriculum" one) sends his general studies teachers on  
the  
>Israel Teachers Seminar to provide a fuller understanding. And these  
>teachers in this school have told us how meaningful their participation  
has  
>been to their understanding. Are they Jewish educators? Depends on the  
>definition. Is it a content-based or client/context-based definition?  
>Beyond definitions, the point is, what do we want to know for what  
purpose?  
>  
>If you wouldn't mind, could you please explain why "benefits available"  
is  
>more important than "benefits received".. We found that there is a  
problem  
>with the "benefits available" question, in that most teachers don't know  
>about benefits they are not receiving.. In fact, we found that many  
teachers  
>didn't even know about benefits they were receiving.. We felt we would  
get  
>better data asking what people might know more about, i.e., what they  
>actually receive. The issue might be that Jewish teachers are not  
unionized,  
>like public school teachers and are therefore not working under  
standardized  
>contracts. Teachers' perception seems to be the most important point in  
>asking this question in a survey. If we wanted to know, in fact, what  
they  
>received, we could just do a phone survey with the directors to find out  
what  
>benefits their schools make available.  
>Thanks for the congratulations. And, again, for your advice.  
>  
>Rob  
>  
>  
>

**From: Adam Gamoran**

**Subject: The latest on Cleveland:**

**Message I sent to Rob Toren and Julie T.**

**Cc: GOLDRIEB@ctrvax.Vanderbilt.Edu, 73321.1220@compuserve.com,  
1104440.2474@compuserve.com, ANNETTE@vms.huji.ac.il**

**March 9, 1997**

**To: Rabbi Rob Toren**

**From: Adam Gamoran**

**CC: Julie Tammivaara**

**Re: Final reports from Cleveland**

Thanks for the opportunity to read and comment on the final reports from the study of Jewish educators in Cleveland. In addition to the materials Julie sent me, I also received (from Mark Gurvis via Gail Dorph) a copy of the Cleveland policy brief, and I want to share some thoughts on that as well. In fact, since the policy brief is labeled "draft" whereas the rest is a completed work, my comments on the policy brief may have more of an impact, so let me start there.

## **POLICY BRIEF**

In many ways this is an excellent piece of work. It is clearly written, offers evidence to back up its claims, and rests on a competent body of research. I have one concern about it as a work of policy, and I want to point out one mistake in the text which may be easily corrected.

My major concern is that the implications are diffuse, not focused and coherent. The three main conclusions --better curriculum, better supervision, and networking --do not come off as part of an overall plan or strategy. They are not motivated by an integrated vision of how best to improve Jewish education in Cleveland --or at least, that vision is not apparent. Moreover, I think it is harder to drive home a diffuse message that proposes three different directions, than it would be to elicit attention to a single prominent argument.



In conversation with Gail Dorph, who shared the policy brief with me, it became clear that what now appear as three separate ideas might be unified under the framework of professional development. The research has noted that teachers devote substantial time to professional development, which is essential given their limited formal training. But what conditions are necessary to make professional development pay off? Better networking among teachers, better supervision and guidance from administrators, and better curriculum content to work with might be the next step in enhancing the quality of teachers' work.

(By the way, in noting the weakness of supervision, I was surprised you did not point out an important corroborating finding: that very few of the administrators have formal training in administration, supervision, leadership, etc. Even the main report gave little attention to this finding.))

For maximum effectiveness, a policy brief should not only be informative, it should carry with it a plan of action that is clearly motivated by two sources: the findings of the research, and a conceptualization of whatever social process is being examined --in this case, the policy brief should be informed by a coherent vision of how best to improve Jewish education. It should be an instrument of the change process that is long underway and still ongoing in Cleveland. The policy brief --and the larger report -- implicitly conclude that professional development is ok in Cleveland. Yet we know there is more to do and, in conjunction with the CIJE Teacher Educator Institute, much is happening. This policy brief could help to further that agenda, and at the same time be true to its findings and lead more effectively to action.

The minor mistake is the statement on p.5 that the percentage of educators who are short-term "is statistically insignificant." This phrase is used incorrectly here. First, statistical significance is irrelevant because you are examining a population, not a sample. Statistical significance tests are used to judge whether some finding in a survey sample might hold in the population from which the sample was drawn. That doesn't apply here. Second, even if this were a sample, the phrase would not make sense here. Statistically insignificant means that in the larger population it might really be zero. I think you mean "very small" not "statistically insignificant."



## EIGHT COJC PROGRAMS: AN EVALUATION

I think you've gotten as much out of this evaluation as one could hope to obtain. That is, you've learned a lot about the highs and lows of the implementation of the programs, you know who was touched by the programs, and what many participants perceive the impact of the programs to be. You also have useful information on what people inside and outside the programs perceive as the strengths and weaknesses of the programs. The data collection for the evaluations was thorough and competent, and the interpretation of the interview materials is insightful and presented in an elegant fashion. With that said, it is also true that you have not obtained measures of the impact of the programs on children's experiences of Jewish education. Only the evaluation of the Retreat Institute actually gets to the kids, and here we find a mix of responses from which no simple conclusion is possible. [How do we know the experiences were "excellent" (Summary Report, p. 18)? No observations were conducted.] But to expect anything more from this report would have been unreasonable, and that was clearly acknowledged in advance of the evaluation.

One limitation on the evaluations is that the questions may not have been sharp enough at the outset. In the reports, the questions tend to emerge from the study rather than having been specified in advance. Perhaps the findings would have been more pointed if there had been more focused questions going in. But generally, I think the program evaluations are informative and well done given the time frame and scope of work.

## PROFESSIONAL LIVES OF EDUCATORS IN JEWISH SCHOOLS IN CLEVELAND

This report is a comprehensive, in-depth look at the teachers of Cleveland's Jewish schools. Clearly it will not be read by lay leaders, and probably few educators will read it, but I hope you will make some effort to disseminate it. Educational leaders at least should find it worthwhile reading.

Naturally I think it was a mistake to reject some of the advice I offered last July --especially the inclusion of secular day school teachers in most tables and figures (why should a day school math teacher have a degree in

Judaica?), and the reporting of benefits RECEIVED instead of benefits AVAILABLE. But I recognize that this report was prepared under pressures from many sources, and not everyone's advice could be followed on every point. And I like the ordering of chapters, the emphasis on the high levels of activity in professional development, the added information on methods, and other changes that were made.

The discussion of the CIJE reports on p. 12 struck me as disingenuous. First, it is claimed that "the three Lead Communities are themselves different in important ways and the combined data does not maintain the integrity of each of these communities..." This is followed by descriptions of Baltimore, Atlanta, and Milwaukee which stress their differences and seem to raise questions about the validity of combining data from three sources. Then, it is acknowledged that "the patterns in the three Lead Communities are to a great extent similar, and they match, also to a large extent, the patterns we found in Cleveland." And the report goes on to justify the comparison of data from Cleveland with data from the Lead Communities. So what was the point of playing up the differences among the Lead Communities? In fact, the comparison to the Lead Communities is crucial to this report —and to the policy brief —because it allows the conclusion that investments in Cleveland have made a huge difference in the extent of professional development activity.

\*\*\*\*\*

Rob, I want to congratulate you, Julie, Roberta, and Mark in seeing this project through successfully. I hope and expect it will prove its worth in advancing the agenda of Jewish education in Cleveland.

Please let me know if I can be of any further assistance.

Date: Fri, 21 Mar 1997  
To: annette  
From: Adam Gamoran  
Subject: Re:

Thanks for reviewing the paper.

Regarding next spring, I am interested in working more than 1 day/week at the Mandel Institute, but I would also like to maintain my connections and establish some involvement with the sociologists at Tel Aviv University. So, I am thinking perhaps of an arrangement in which I could be half time at the Mandel Institute over a period of five or six months, during which I would be close to full time for two or three months and a smaller fraction during the other two or three months (while I commute to teach in Tel Aviv). For example, 80% for three months and 20% for three months averages out to 50% for the six-month period. Would this be a possibility?

I have also been nominated for a semester-long fellowship at Tel Aviv, but I think that is a long shot.

I think the idea of a think tank is well worth pursuing. Somewhere within the grand plan for Jewish education a think tank is needed. High-quality work in empirical research, policy analyses, and conceptualization would be a huge addition to the scene.

Adam

At 04:48 PM 3/21/97 +0300, you wrote:  
Hi Adam,

I am pleased to play this role, and will ask Mike to do the same. I have received the article and will react asap.

regarding next year --I don't recall where we left the notion that perhaps, instead of sharing your term between multiple institutions you might consider spending most/much/all of your time at the Mandel Institute? for your information, the board meetings ended yesterday with a decision to check the feasibility of establishing a think tank at the institute. Dr David Dery, a policy analyst of the Hebrew University, who has spent the last 18 months with Prof.Scheffler at Harvard, will head the planning effort.

have a happy purim!!

best,

annette

At 04:28 PM 3/19/97 -0600, you wrote:

Annette,

Although the MEF Advisory Committee is no longer functioning with regularity, there is a critical function for which I hope I may call on you now. That is the function of reviewing our written work for the purpose of formally approving papers that are intended for distribution outside CIJE. The purpose of this review is to consider two specific issues: (1) Does the paper maintain the confidentiality of subjects? (2) Does the paper cause any harm to the implementation of CIJE's work? Only if the first answer is yes and the second is no, may the paper be approved for dissemination. This control process, formal as it may be, is essential for our credibility and integrity.

For this year's conference of the Research Network in Jewish Education, we have written a new paper entitled "Gender Differences among Teachers in Jewish Schools." The paper is to be presented in June and we hope it will subsequently be published in an academic outlet. I have asked Bill Robinson to fax you a copy of the paper. Of course we would welcome any substantive comments that you may have, but I am specifically asking for your approval under these review conditions which we established those years back when Jim Coleman was with us. I am also sending the paper to Alan Hoffmann and Karen Barth for their approval.

Just as a tease, I'll tip my hand: the paper's findings are not surprising, but they are provocative. The data show that on average, men and women go into Jewish education for different reasons; they work different hours; they receive different compensation; and among men and women in the same types of settings, with the same experience, formal training, and hours of work, men receive substantially higher salaries —about one category on our scale, which comes to about \$5000.

Many thanks,  
Adam



January 20 - March 1 / Admin

Full Time M.I. / CDE / SEC

March 1 - May 31

1 - 2 Days / week

June 1 - June 30

2 - 3 D / week M.I.

\$25,000 AMERICAN JEWISH ARCHIVES

① including

② Working out the methodology  
and oral at  
with young faculty

③ 21st with Belknap &

May 23, 1997

To: Annette Hochstein  
From: Adam Gamoran  
Re: issues for evaluation at CAPE

Draft / 1/1/88

Thanks very much for the opportunity to visit CAPE and spend time with you and your staff and students during the past three days. Attached is a summary of key issues that you may want to consider as you pursue an evaluation plan for CAPE. My discussion of these issues is based on fruitful conversations I held with the following persons, in addition to yourself:

Shmuel Benalal  
Howie Deitcher  
Jacob Levy-Schreiber  
Zvi Beckerman  
Sergio Herskowitz  
Nellie Harris



# פקס נשלח

Mandel Institute

מכון מנדל

Tel: 972-2-5662832

Fax: 972-2-5662837

## FACSIMILE TRANSMISSION

TO: ADAM GAMORAN

DATE: June 1, 1997

FROM: ANNETTE HOCHSTEIN

PAGES: 3

FAX NUMBER: 001-608-263-6448

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MEMORANDUM

TO: ADAM GAMORAN

FROM: ANNETTE HOCHSTEIN

DATE: MAY 25, 1997

C.C.: SF

Dear Adam,

This is to briefly summarize our joint planning for your 1998 visit.

1. Schedule

We have agreed that you would spend 50% of your time at the Mandel Institute ((for content see further). The time would be divided as follows:

January 20-March 1, full-time ((implication: office))

March 1-May 31, 1-2 days per week.

June 1-June 20, 2-3 days per week.

2. Likely Activities:

We discussed both research and teaching and came to the following possibilities -- with the understanding that we expect each other to be flexible and to continue discussing this until we have a plan that meets everybody's needs.

a: The research project might best be something that can make use of the Mandel Institute's emerging thinktank activities, and at the same time might be in Adam's direct area of interest. We agreed that the first topic you suggested, the looking into building a research capability for Jewish education, might offer a good framework. We mentioned the presence of both Barry Holtz and Bethany Horowitz as presences that might contribute



to the effectiveness of undertaking such a project while here. The thinktank might benefit because it could provide us with a useful knowledge-base in this area.

b. Teaching at CAPE and SEL.

1. Some tutoring (individual)
2. Holding a seminar (duration to be jointly determined) with tutors and young faculty to work out the issues of methodology and evaluation that appear to be lacking in the program of studies of both CAPE and SEL. This workshop might focus on either helping the group acquire the knowledge to guide their students, or designing what a course on methodology and evaluation might be.
3. Teaching a mini-course at the Jerusalem Fellows, together with Bethany Horowitz, on Jewish education in North America.
4. Adam agreed to give a lecture at the National Center for Biology Teachers on the topic of School Organization and the Reform of Science Teaching; a topic on which he has a major research project running at University of Wisconsin.  
(The lecture will be in English.)

3. We discussed remuneration (separate topic).

4. In addition to these, we both expect that there may be occasional meetings on topics where Adam's presence might contribute, or where he might be interested, at which he would participate.

5. I will try to get Adam and David Dery to make contact next week in Boston so as to forge one more acquaintance.

This is a draft for comments.

Received: by HUJIVMS via SMTP(144.92.190.57) (HUyMail-V7b);

Thu, 06 Mar 97 23:59:13 +0200

Received: from [144.92.189.61] by duncan.ssc.wisc.edu;

(5.65w3.2/1.1.8.2/10May96-0433PM)

id AA21339; Thu, 6 Mar 1997 15:56:01 -0600

Message-Id: <9703062156.AA21339@duncan.ssc.wisc.edu>

X-Sender: gamoran@ssc.wisc.edu

X-Mailer: Windows Eudora Pro Version 2.1.2

Mime-Version: 1.0

Content-Type: text/plain; charset="us-ascii"

Date: Thu, 06 Mar 1997 15:58:41 -0600

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

From: Adam Gamoran <gamoran@ssc.wisc.edu>

Subject: Re: of real work, dates and holy visits

Great, thanks for the quick response, I'd like to pursue it further.

Adam

At 10:33 PM 3/6/97 +0200, you wrote:

>Adam, that is wonderful news!

>

>yes we (the Mandel Institute, CAPE and the School for Educational

>Leadership) would be interested in more than one day per week.

>There are three projects before we start thinking:

>- teaching and tutoring

>- evaluation/monitoring

>- new knowledge-based project at the Institute

>+ some stuff you may want as food for the soul -

>I think this is the time, the setting and the opportunity

>

>great!

>

>going into Marathon board meetings early next week, so I may

>not be responsive for the next couple of weeks.

>

>but yes, we're interested and do count us in.

>

>annette

>

>

>

>Received: by HUJIVMS via SMTP(144.92.190.57) (HUyMail-V7b);

> Thu, 06 Mar 97 19:46:42 +0200

>Received: from [144.92.174.173] by duncan.ssc.wisc.edu;

(5.65w3.2/11.1.8.2/10May96-0433PM)

> id AA29924; Thu, 6 Mar 1997 11:45:49 -0600

>Message-Id: <2.2.16.19970306174457.1437e26a@ssc.wisc.edu>

>X-Sender: gamoran@ssc.wisc.edu

>X-Mailer: Windows Eudora Pro Version 2.2 (16)

>Mime-Version: 1.0

>Content-Type: text/plain; charset="us-ascii"

>Date: Thu, 06 Mar 1997 11:44:57 -0600

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

>From: Adam Gamoran <gamoran@ssc.wisc.edu>

>Subject: Re: of real work, dates and holy visits

>

>Annette,

>

>Thanks for sending the materials on CAPE. I will use them to prepare in

>advance. There is a lot going on!

>

>Some colleagues at Tel Aviv University are in the process of inviting me to

>teach a mini-course there during the spring semester of 1998, i.e. one year

>from now. If that comes through, we are thinking about trying to expand the

Opportunity so that our whole family could spend the semester in Israel.

>That might give me the opportunity to do further work for CAPE, if I could

>be useful. I was thinking about a 20% allocation of time, i.e. one day per

>week at CAPE, for several months. Would that be of interest to you?

>Perhaps we can think about it now and discuss it when we meet in May.

Also,

>if a larger project seems called for, we should think about it because my

>plans for Tel Aviv are not yet settled.

>

>Adam

>

>

>



**DRAFT -- CONFIDENTIAL -- NOT FOR QUOTATION OR CITATION**

Council for Initiatives in Jewish Education  
Discussion Paper No. 1

**EDUCATIONAL LEADERS IN JEWISH SCHOOLS:  
A STUDY OF THREE COMMUNITIES**

AMERICAN JEWISH ARCHIVES  
Ellen B. Goldring  
Adam Gamoran  
Bill Robinson

May 31, 1995

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# EDUCATIONAL LEADERS IN JEWISH SCHOOLS

(V9)

## 1. Introduction and Purpose

Leadership in today's schools is complex and challenging, encompassing numerous roles. Educational leaders supervise and evaluate teachers, implement curriculum and instructional strategies, and monitor student development and achievement. They create the conditions whereby those working in their schools may accomplish goals with a strong sense of personal efficacy. They motivate, coordinate, and legitimize the work of their teachers and other staff. Leaders also serve as the link between the school and the community including parents, lay leaders, rabbis, and other educators.

Despite the complexity, research on effective schools has documented the following:

- \* Educational leaders are key to effective schools.
- \* The quality of an educational program depends on its leaders.
- \* Leadership is an important factor in providing teachers with continual growth and development.
- \* The principal is a crucial factor in determining a school's culture.

How can educational leaders in our Jewish schools meet these challenges? How can they best be prepared to lead their schools effectively? How can they develop practices that enhance Jewish content and Jewish learning? This report presents information about educational leaders in day schools, supplementary schools, and pre-schools in three Jewish communities in North America: Baltimore, Atlanta, and Milwaukee. The purpose of this report is to stimulate discussion and planning for the professional growth and development of educational leaders in Jewish schools.

This report addresses four main questions: (1) How are educational leaders recruited to Jewish education and what are their career tracks? (2) What are the training experiences and professional growth opportunities for educational leaders? (3) What are the work conditions and sentiments of the educational leaders? (4) What is the nature of interaction between educational leaders and rabbis, teachers, parents, and lay leaders?

The report highlights the long-term commitment of the educational leaders to Jewish education, their strong backgrounds in education, but their inadequate preparation in Jewish studies and in administration and supervision. Furthermore, it presents their dissatisfaction with salary and benefits and their desire for more active community involvement in Jewish education. The report addresses the need for continual professional growth and development for all educational leaders.

## 2. Methods

A survey of educational leaders was conducted in Atlanta, Baltimore, and Milwaukee, the three Lead Communities of the CIJE. During the Fall and Spring of 1993, the survey was administered to all directors of day schools, supplementary schools, and pre-schools, as well as other supervisors and administrators in these schools below the rank of director, such as vice-principals, directors of Judaic studies, and department heads. A total of 100 surveys were administered, and 77 persons responded. Survey forms were delivered by mail or in person, and the forms were either picked up at the school or returned by mail to the local research administrator.

Although the survey sample is broadly inclusive and highly representative of educational leaders in the three communities, the numbers are small, particularly when respondents are divided by setting (day school, supplementary school, and pre-school). Inferential statistics (e.g., t-values) are not presented because the respondents constitute almost the whole population, but readers should not give great weight to small differences in percentages. Because of the small number of respondents, data from all three communities are combined for all analyses, and data are divided by setting (or in other ways) only when that was essential for understanding the responses. As additional support for the survey analyses, we include data from in-depth interviews with 58 educational directors from the three communities. The interviews, which concerned educators' backgrounds, training, work conditions, and professional opportunities, were designed and conducted by Roberta Louis Goodman, Claire Rottenberg, and Julie Tammivaara. All quotations in this report come from these interviews.



### Positions and Types of Schools

Most of the educational leaders (77%) who responded to the survey are principals or directors of their schools. The remaining 23% hold administrative or supervisory positions below the top leadership positions in their school. Thirty-six percent of the educational leaders work in day schools, 43% in supplementary schools, and 21% in pre-schools.

Thirty-one percent of the educational leaders work in Orthodox schools. Twenty-two percent work in schools affiliated with the Conservative Movement and the same percentage are with schools connected to the Reform Movement. Eleven percent of the respondents are leaders in schools that are designated as community schools, while 7% indicated that their schools are traditional, and 4% reported their schools are located within Jewish Community Centers. The remaining 4% stated that their schools are independent or have no affiliation.

The educational leaders work in schools with a wide range of student enrollments: pre-schools varied from 8 to 250 students; supplementary schools range in size from 42 to approximately 1000 students; and the day schools have student enrollments from 54 to about 1075 students.

### Demographics

Two-thirds of the educational leaders surveyed are women, including all the pre-school directors, 61% of supplementary school leaders, and 52% of day school administrators. Ninety-five percent of the educational leaders are married, and their median age is 44. The educational leaders are predominantly American-born (88%). Only 7% were born in Israel, and 5% in other countries.

The educational leaders identify with a variety of religious denominations. Thirty-three percent are Orthodox, and 12% call themselves traditional. Twenty-eight percent identify with the Conservative movement, 26% see themselves as Reform, and the remaining 1% is Reconstructionist. Almost all (97%) belong to a synagogue.

*asked us how  
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answered  
here to  
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### 3. Careers in Jewish Education: Recruitment and Experience

Most educational leaders do not enter the field of Jewish education specifically to pursue a career in leadership, administration, or supervision. They do not prepare for a career in educational leadership without first entering the field of Jewish education as teachers. Consequently, most of the educational leaders are attracted to the field of Jewish education for reasons similar to those of teachers. In addition, because the large majority of leaders have been teachers, they have a wealth of experience in the field of Jewish education as they have moved through the ranks from teacher to administrator. They are truly committed to a career in Jewish education. Understanding the reasons that led the educational leaders into the field of education and exploring their career paths and prior work experiences are crucial for assessing the types of professional development activities that will assist them as change agents in their schools.

#### Entering Jewish Education

The reasons educational leaders enter Jewish education closely parallel the factors reported by teachers. Most do not enter the field of education with a plan to pursue leadership and administrative positions. Educational leaders in the three communities enter the field of Jewish education for a variety of reasons, mostly related to teaching. Those factors which are intrinsic to the practice of Jewish education (e.g., working with children, teaching about Judaism) are more important than extrinsic factors (e.g., salary career advancement). As Table II indicates, working with children (83%), teaching about Judaism (75%), and serving the Jewish community (62%), were rated as very important motivating factors by the highest percentage of educational leaders. As one educational director commented, "I have a commitment. I entered Jewish education because I felt that I wanted to develop [the children's] souls. My number one priority is to develop their love for who they are Jewishly." Another educational leader explained that he was attracted to "the idea of working, seeing children develop and grow. It's something special to be at a wedding of a child that you entered into kindergarten. It does have a special meaning to know you've played a role or to have

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MILK  
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③

Work conditions more important than salaries. Below certain  
scale people wouldn't work.  
What is rewarding is not the money, but  
the money just makes it possible  
Must tighten  
the chain

students come to you years later, share with you that they remember your class, the role you played in their lives."

Those factors which are extrinsic to the actual process of teaching but nevertheless have strong intrinsic value, such as working with teachers (43%) and learning more about Judaism (49%), were considered by almost half of the educational leaders as very important motivating factors for entering Jewish education.

In contrast, extrinsic factors were rarely considered as important. Only 25% of the educational leaders said the full-time nature of the profession was a very important reason for entering the field. Similarly, opportunities for career advancement was rated as very important by 18%, while 49% of the educational leaders considered it to be unimportant. The level of income was considered by only 7% of educational leaders to be a very important reason for entering Jewish education and by 59% as unimportant. Finally, the status of the profession was rated as very important by only 9%, while 66% of the educational leaders considered it to be unimportant.

#### Nature of Employment

Almost 83% of educational leaders are employed in only one, single Jewish educational setting (either a day, supplementary, or pre-school). Sixteen percent are employed in two settings, and only 1% in more than two settings. (These figures did not differ much across settings.) Of the 17% who work in more than one Jewish educational setting, two-thirds do so in order to earn a suitable wage. Of this same 17%, the large majority (70%) work only 6 hours or less per week in their second setting.

Seventy-eight percent of the educational leaders indicated that they are employed full-time as Jewish educators. Ninety-six percent of day school educational leaders reported being employed full-time, as did 81% of pre-school educational leaders. In contrast, only 61% of educational leaders working in a supplementary setting work full-time in Jewish education. Of the supplementary school leaders who work

140%  
part time

part-time, half would rather to be working full-time in Jewish education, while the other half prefer their part-time status.

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### Types of Educational Experience

As Table 2 illustrates, the educational leaders of the three communities show considerable diversity of experience in their educational careers. All the respondents have previous experience in formal or informal education before assuming their current positions, and there is considerable movement between settings. Sixty-one percent of them have worked in general education. Eighty-seven percent have taught in a Jewish day, supplementary, and/or pre-school and more than half (52%) have worked in a Jewish camp or youth group. The large majority of educational leaders (83%) have had experience as teachers or administrators in a school setting (i.e., day, supplementary, or pre-school) other than the one in which they are currently employed. However, there are important differences among educational leaders from the different settings.

Among day school educational leaders, 68% have taught in a day school prior to assuming their current administrative position. Of the remaining 32%, all have had experience as teachers or administrators in supplementary settings. In total, 61% of day school educational leaders have taught in a supplementary setting, while only 4% have taught in a pre-school. Fifty-four percent of day school educational leaders have worked in Jewish camps, 43% in adult education, 25% in youth groups, and 14% in a JCC.

Among supplementary educational leaders, 79% have taught in a supplementary school before assuming their current position. Whereas almost two-thirds of day school leaders have taught in supplementary schools, only 30% of supplementary school leaders have taught in day schools. Few day school or supplementary school leaders have taught in a pre-school. Fifty-two percent of supplementary educational leaders have worked in adult education, 45% in youth groups, 39% in camps, and 27% in a JCC.

Among pre-school educational leaders, 81% have taught in a pre-school prior to assuming their current position. Thirty-one percent of pre-school educational leaders have taught in supplementary settings



and the same percentage (31%) have worked in camps. Only 12% have taught in day schools, and the same for youth groups, adult education, and JCCs.

Compared to their colleagues currently working in day and supplementary settings, pre-school educational leaders have relatively <sup>segregated</sup> career paths. Among pre-school leaders, 44% have had experience as teachers or administrators only in a pre-school setting during their career in Jewish education, while this can be said of only 11% of day school leaders and 9% of supplementary school leaders. Moreover, while 61% of day school educational leaders have taught in a supplementary setting and 30% of supplementary school educational leaders have taught in a day school, only 4% and 12% (respectively) have taught in pre-schools.

#### Recent Recruitment

Most educators have moved from (at least) one city to another during their career in Jewish education. Thirty-six percent of educational leaders have spent all their years in Jewish education in the current community, including 56% of pre-school leaders, 36% of day school leaders, and 27% of supplementary school leaders. When asked if they had moved to the community in order to take their current position, 38% percent of day school and 28% of supplementary school educational leaders said yes. Notably, none of the pre-school educational directors had moved to the community in order to take their current position.

As shown in Table 3, the majority of educational leaders (63%) found their current positions through recruitment efforts by individual schools. Nineteen percent of all educational leaders found their current job through personal contacts with a friend or mentor. Only 14% found it through recruitment efforts by other institutions beyond the school (i.e., central agency, graduate school placement, national professional association). Even among those who moved to a new community to take their current position, only 43% found their position through institutions other than the school. The remaining 4% (all employed in pre-schools) found their positions through other means, such as by being a parent of a child in the school.



None of the pre-school educational leaders found a position through recruitment efforts by institutions other than the school.

As with their initial decision to enter the field of Jewish education, the large majority of educational leaders did not value the extrinsic, material aspects of their job as very important factors in making their decisions to work in the school in which they are currently employed. As indicated in Table 4, opportunity for career advancement was considered a very important factor by only 27% of educational leaders. Also, the hours available for work (25%), salary (21%), and their spouse's work (14%) were rated by comparably few educational leaders as very important considerations in choosing their current place of employment.

Instead, the religious affiliation of the school (62%) and the community in which the school was located (53%) were rated as very important considerations by the highest percentage of educational leaders.

Since most of the leaders are women, the importance of a specific community may well be related to the employment opportunities of their spouses.

Among educational leaders who work in schools affiliated with a religious movement (i.e., Orthodox, Traditional, Conservative, Reform), almost all the educational leaders have a personal affiliation that is either the same or more observant. For instance, 81% of educational leaders who work in schools identified with the Conservative movement, personally identify themselves as Conservative. The remaining 19% identify themselves as traditional. Overall, 43% of educational leaders work in the synagogue to which they belong, and among supplementary school leaders, this proportion is 64%.

Only 36% of those working in day and in supplementary schools rate the reputation of the school as a very important reason for taking a particular position. In contrast, 62% of pre-school leaders said this was a very important consideration. The rabbi or supervisor was rated by 45% of supplementary school educational leaders as a very important consideration in choosing a school, by 31% of day school educational leaders and by 29% of those that work in pre-schools.

Religious affiliation and geographic mobility may create career track constraints for educational leaders. Many educational leaders, especially women, are constrained in their choices of positions because they are not geographically mobile. In addition, most educational leaders are committed to an institutional ideology or affiliation. Therefore, they cannot easily move from one institution to another.

#### Length of Experience in Jewish Education

In addition to the diversity of their careers, most of the educational leaders of the three communities have worked in the field of Jewish education for a considerable length of time. As Table 5 indicates, 78% of the educational leaders have been working in Jewish education for more than 10 years. Thirty percent have been employed in Jewish education for over 20 years, while only 9% have 5 years or less experience. Day school educational leaders show the greatest seniority with 89% having worked in Jewish education for over 10 years. While comparatively lower, still 69% of supplementary school educational leaders have worked in Jewish education for over 10 years and only 15% for five years or less. Among pre-school educational leaders, 69% have been employed in Jewish education for over 10 years. Thus, for example, one educational director began his career in Jewish education by tutoring Hebrew at the age of 14. From tutoring, he moved on to teaching in a congregational school while in college. A rabbi suggested that he pursue a seminary degree, which he did. Upon graduation he spent 14 years as educational director of various supplementary schools. Now he directs a day school.

While they have considerable tenure in the field of Jewish education, the educational leaders are comparatively new to their current communities. Forty-five percent of the educational leaders have worked in their current communities for over 10 years, while 30% have worked in their current communities for 5 years or less. Pre-school educational leaders show the most communal stability, with only 6% having worked in the community for 5 years or less.

After moving to their current communities, the majority of educational leaders (54%) have remained in the same setting. Nevertheless, due in part to moves from one community to another, most of them (53%)

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53% high turnover rate

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have only worked in their current setting for 5 years or less. Thirty-two percent have worked for over 10 years and only 7% of the educational leaders have worked for over 20 years in their current setting. Day school educational leaders show the highest degree of stability in their current settings with 43% having worked in the same setting for 5 years or less and 43% having worked for over 10 years. Pre-school educational directors show a similar degree of stability with 44% having worked 5 years or less and 38% having worked for over 10 years in the same setting. Only within the supplementary setting has the majority of educational leaders (66%) worked in their current settings for 5 years or less. Only 19% of supplementary school educational leaders have worked in their current settings for over 10 years. The relative mix of novice and experienced educational leaders, provide rich opportunities for professional growth experiences through mentoring, networking and peer coaching.

#### Future Plans

While most of the educational leaders have spent 5 years or less in their current setting, given their future plans their institutional tenure is likely to rise over time. As illustrated in Table 6, the large majority of educational leaders (78%) plan to remain as administrators or supervisors in the same school in which they are currently employed. A slightly higher percentage of day school educational leaders (86%) desire to remain in their current schools, as compared to supplementary (73%), and pre-school (75%) educational leaders. In total, only 6% plan to become educational leaders in a different school, none of the educational leaders want to work in any other type of Jewish educational institution (such as a central agency), and only one percent plans to leave the field of Jewish education. Nine percent of education leaders are unsure about their future plans. The remaining 5% plan to pursue avenues such as returning to teaching and retirement.

#### Implications

The educational leaders in the three communities are attracted to Jewish education first and foremost as teachers. They are extremely committed to a continuous career in Jewish education as evidenced by their overall long tenure in the field of Jewish education, diversity of past experiences in both formal and informal

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Jewish education settings, and their future plans to remain in their current positions. Given their future plans, and the fact that 95% of the educational leaders consider Jewish education to be their career, professional growth and training of the educational leaders will most likely make a beneficial contribution to their ongoing effectiveness as leaders.

Most of the educational leaders have extensive experience in the field of Jewish education but not as leaders. They have moved from one setting to another and from one community to another during their careers. These findings suggest four important implications: First, the educational leaders have been socialized into Jewish education over a long number of years. They have widespread experiences in teaching and learning. Without new professional growth, it may be difficult for leaders to revise impressions, ideas and orientations that they acquired as teachers. Second, only 14% of the educational leaders were recruited into their current positions through non-school institutions such as central agencies and national associations. There is seemingly a market for national-level recruitment and networking efforts. Third, there are both novice and experienced educational leaders, and educators have past experience in varied settings. In particular, day school and supplementary school educators often have experience in one another's settings. (In contrast, pre-school leaders have more segregated career paths.) This mix may provide opportunities for professional development at the communal level.

A fourth point, which will be addressed in the next section in greater detail, is that since educational experiences and factors that motivated the leaders to enter Jewish education are closely related to teaching, perhaps more emphasis is needed on training, internships, and professional development in areas directly related to leadership. This suggestion is further supported given the relatively short tenure of the educational leaders in their current positions relative to their overall experience in Jewish education. Professional renewal is extremely important for educational leaders, especially since most of the educational leaders desire to remain in their present positions.

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#### 4. Professional Training

The professional background and training of educational leaders in Jewish schools has three components: general education, Judaica, and leadership. According to the highest standards, educational leaders in Jewish schools should have credentials in all three of these areas. This is the model followed in public schools. Principals have training in education along with teaching certification, and have a degree in a content area. (In the case of Jewish education, content areas include Jewish studies, Hebrew, or related fields.) These two credentials are not sufficient for incumbents of leadership positions; high standards call for intensive administrative training as well. Leadership and administration pose new and different challenges for educators. These new challenges and job requirements require knowledge, skill, and understanding as well as opportunities for reflection and conceptualization in areas such as leadership, planning, budgeting, decision-making, supervision, change and understanding the larger organizational and social context in which education takes place. According to this view, the knowledge base in the field of educational administration should be mastered by those in leadership positions.

This section describes the backgrounds in education, Jewish content areas, and educational administration of the educational leaders in the three communities. The educational leaders are well educated generally. Many have professional backgrounds in education or Jewish content areas, but few have training in educational administration, and fewer have substantial preparation in all three areas. Pre-school educational leaders have the least amount of formal preparation for leadership in Jewish schools.

##### Pre-Collegiate Jewish Educational Backgrounds

How were the educational leaders socialized towards Jewish education as children? Table 7 indicates that the large majority of educational leaders had formal Jewish schooling before the age of 13; only 8% of all educational leaders had no Jewish schooling before the age of 13. However, 19% of pre-school educational leaders did not receive any Jewish education before the age of 13. In all settings, more leaders went to supplementary schools than day schools or schools in Israel before age 13.

After the age of 13, 21% of the educational leaders had no formal Jewish schooling. As many as 33% of the pre-school educational leaders had no Jewish schooling post bar-mitzvah age. There is also a small group of day and supplementary school leaders, 18%, who did not have any Jewish education after age 13. Among those who did receive Jewish schooling post bar-mitzvah, most attended at least 2 days per week. But a notable minority of pre-school and supplementary educational leaders attended Sunday school only. It seems that as children, many pre-school educational leaders did not have intensive Jewish schooling.

Although some educational leaders received no formal Jewish education as children, this percentage is much below the national average as reported by Dr. Barry Kosmin and colleagues in the "Highlights of the CJF 1990 National Jewish Population Survey". He reported that 22% of males and 38% of females who identify as Jews received no Jewish education as children; the analogous figures for the educational leaders are just 4% for males and 10% for females when childhood education both before and after age 13 are considered.

Informal education is an important aspect of Jewish socialization experiences. Sixty-seven percent of the educational leaders report that they attended Jewish summer camp as children, with an average attendance of four summers. Day school leaders attended 5 summers on average, supplementary 3, and pre-school leaders went to Jewish summer camp approximately for 4 summers. Moreover, 86% of the leaders have been to Israel, and 43% of those who have been to Israel have lived there for 3 months or more. Leaders in all settings are equally as likely to indicate that have visited Israel, but pre-school leaders are the least likely to have lived in Israel. Only 23% of pre-school educational leaders have lived in Israel for more than three months as compared to 46% of day and 50% of supplementary school educational leaders.

#### Collegiate Background and Training

The educational leaders in the three communities are highly educated. Table 8 shows that 97% of all of the leaders have college degrees, and 70% have graduate degrees. Day school educational leaders are the most likely to hold graduate degrees, followed by supplementary school leaders. Almost two-thirds of

the leaders (65%) hold university degrees in education. In addition, 61% of all leaders have previous experience in general education settings.

Pre-school educational leaders are less likely to have college degrees than leaders in other settings. Eighty-seven percent of pre-school leaders hold a college degree and only 13% have graduate degrees. Pre-school educational leaders are also more likely to have training from teachers' institutes (mainly one- or two-year programs in Israel or the U.S.) than are educational leaders in other settings.

Formal background in Judaica. Very few educational leaders are formally trained in Jewish studies or Jewish education. A total of 37% of all leaders are certified in Jewish education, and only 36% hold degrees in Jewish studies (see Table 9). Supplementary and day school leaders are the most likely to hold certification and/or degrees in Jewish education. Forty-three percent of day and 48% of supplementary school leaders are certified in Jewish education, and similar numbers hold degrees in Jewish studies. No pre-school educational leaders hold degrees in Jewish studies, and only 12% are certified in Jewish education.

Educational administration. Educational leaders in Jewish school have very little formal preparation in the areas of educational administration, leadership or supervision (see Table 10). We define formal preparation in educational administration as either being certified in school administration or holding a degree with a major in administration, leadership or supervision. These preparation programs cover such topics as leadership, decision-making, organizational theory, planning, and finance. We have not counted a masters in Jewish education as formal preparation in administration, although we consider these Jewish education degrees as training in Jewish studies and in education. Advanced degrees in Jewish education often include a number of courses in school administration and supervision, and some even have an internship program, but the emphases and intensity are not equivalent to a complete degree with a major in administration, leadership or supervision.

As presented in Table 10, only 25% of all the leaders are certified or licensed as school administrators, and only 11% hold degrees in educational administration. Day school educational leaders are

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the most likely to have formal preparation in educational administration. Forty-one percent of day school leaders, compared to only 19% of supplementary and pre-school educational leaders are trained in educational administration. In total, 27% are trained on educational administration. Of the rest, 35% received some graduate credits in administration without receiving a degree or certification, but we do not know how intensive their studies were.

### Training for Educational Leadership Positions

To fully explore the background of educational leaders it is important to consider simultaneously training in general education, Judaica, and educational administration. Only 35% of the educational leaders have formal training in both education and Judaic studies (see Figure 1). Another 41% are trained in education only, with 14% trained only in Jewish studies. Eleven percent of the educational leaders are not trained: they lack both collegiate or professional degrees in education and Jewish studies.

Forty-eight percent of supplementary school leaders are trained in both education and Jewish studies as compared to 33% of the leaders in day school settings. More extensive formal training among supplementary leaders is most likely due to programs in Jewish education offered by some of the institutions of higher learning affiliated with synagogue movements.

The pre-school educational leaders have the least amount of training in education and Jewish content (see Table 11). A total of 25% of pre-school educational leaders have neither professional or collegiate degrees in education or Jewish studies. Even in day schools, where we may expect high levels of formal preparation, two-thirds of the educational leaders are untrained in either education or Jewish studies.

As explained earlier, training in educational administration is an important complement to formal preparation in education and content areas. Sixteen percent of educational leaders are very well trained, that is, they hold professional or university degrees in education, Jewish studies and educational administration (see Figure 2). An additional 10% are trained in educational administration and either Jewish studies or

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education, but not all three. Thus, looking at the three components of leadership preparation, a total of 84% are missing one or more parts of their formal preparation for leadership positions.

An important qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Focusing only on formal preparation thus underestimates the extent of Jewish knowledge and leadership abilities among the educational leaders. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which include formal preparation in pedagogy, content areas, and leadership and management.

#### Professional Growth

What sort of professional growth activities do the educational leaders undertake? Given that almost all consider Jewish education to be their career, we might expect substantial efforts in this area. In addition, one might think that shortages of formal training in administration and shorter tenure in leadership positions would make this field the most common area of ongoing study. More generally, we may consider whether educational leaders tend to desire professional development in areas in which they have less extensive preparation.

The educational leaders reported attending few in-service workshops: on average, they attended 5.1 over a two year period. As shown in Figure 3, supplementary and pre-school administrators attended more workshops than did the day school leaders.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or community center during the past year. Three-quarters reported participating in some form of informal study, such as a study group or reading on their own. Overall, the survey results show little sign of extensive professional development among the educational leaders in these communities.

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Other opportunities for professional growth include participation in national conferences, and organizations. Some educational directors belong to national organizations and attend their annual meetings, such as Jewish Educators Assembly (Conservative); Torah U'Mesorah (Orthodox), and National Association of Temple Educators (Reform). Other educational leaders are members of general education professional organizations such as Association for Supervision and Curriculum Development (ASCD) and The National Association for Education of Young Children (NAEYC). These national professional organizations provide the leaders with avenues of staying abreast of changes in the field of education through journals, newsletters, and curricula.

An additional type of professional growth is achieved through informal and formal networking with other educational leaders in the same community. Some leaders participate in their local principal's organization as a mechanism to share ideas, network, learn about resources, and brainstorm. However, even with these organizations, some educational leaders reported infrequent help and support from their colleagues within their communities. Supplementary school educational leaders indicate the highest level of collegial support and pre-school leaders report the lowest.

Other resources for professional growth include local universities, central agencies, and the national movements. About 70% to 75% of educational leaders seldom or never receive support from a local university. Similarly, across all settings, half or more of the educational leaders seldom or never receive support from their national movements. In total, only 5% receive support frequently. In contrast, most (61%) of educational leaders receive frequent or occasional support from central agency personnel. Supplementary school educational leaders receive the most support and day school leaders the least.

Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate. Over two-thirds (68%) said that opportunities for their professional growth are adequate or very adequate, including 74% of day school administrators, 59% of supplementary school leaders, and 75% of pre-school directors. Some educational leaders are not as satisfied

with their professional growth opportunities. They specifically expressed a desire for an evaluation process that would help them grow as professionals and provide them with constructive feedback. For example, two pre-school education directors each stated that they would like a peer, someone in the field, who would comment on their work. In describing this person and elaborating on their role, one director said, "They would be in many ways superiors to myself who have been in the field, who understand totally what our goals are and who can help us grow." Another educational director stated similar desires: "I'd like to be able to tell people what I consider are strengths and weaknesses. I'd like to hear from them whether I'm growing in the areas that I consider myself weak in. And I'd like to hear what areas they consider that there should be growth." Table 112 shows that respondents would like to improve their skills in a variety of areas, most notably in curriculum development (74%) and staff development (70%). Just 61% desire improved skills in school management, but this mainly reflects stronger desires among those without formal training in administration to improve in this area. Those who are not formally trained in administration were also more likely than others to desire improved leadership skills (see Table 12).

The educational leaders also wish to improve their knowledge in a variety of content areas. Table 13 indicates that Hebrew language (59%) is the most sought-after area. (Overall, about 45% of respondents<sup>^^</sup> reported limited or no proficiency in spoken Hebrew, and yet the proportion desiring increased Hebrew knowledge was only slightly higher for this group than for others.) Table 13 shows that aside from the area of Rabbinic literature, those who lack formal training in Jewish studies express greater desire to improve their knowledge of Judaica.

However, Figure 4 illustrates differences by setting in the topics the leaders wish to study, among those leaders not trained in Jewish studies. For example, pre-school educational leaders are most interested in learning more about customs and ceremonies and Jewish history, while day and supplementary school administrators wish to increase their knowledge in Jewish History and Bible.

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## Implications

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The educational leaders have solid backgrounds in education, but few are well trained overall. Most educational leaders have inadequate backgrounds in Judaica and administration. Supplementary school educational leaders are better prepared than their counterparts in other settings while pre-school educational directors have the greatest need for further training. The pre-school educational leaders are notably weak in the area of Jewish studies.

Despite the limited formal training of many educational leaders, they do not participate in widespread professional growth activities, even though the majority of educational leaders work full-time, in one school, and are committed to a career in Jewish education. Although most of the educational leaders report that opportunities for professional develop are adequate, they do not participate very frequently in activities in local universities, national organizations, and other programs offered both in and outside of their communities. Furthermore, although many report that they receive financial support for professional growth activities, 31% of those who are offered financial support for professional development choose not to avail themselves of the money.

The educational leaders would like to improve their knowledge and skills in a number of areas, including specific topics where they are deficient, such as Hebrew and supervision. They would also like to be able to benefit from senior colleagues who could observe them at work to help develop a shared professional community that could provide a framework for continued renewal and feedback. One way of developing a professional sense of community is for in-service education and professional development activities to take place across settings and across communities. Given the extent to which the educational leaders have experiences in different settings and in numerous communities, they could serve as important resources for one another.

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It is clear that training and professional growth go beyond the obvious notion that principals should be knowledgeable in the content that their teachers are teaching. Although the data were presented in regard



to separate training components, it is important to point out that we are not advocating a bifurcated program of leadership development: skills that are general to all leaders (decision making, planning) and then separate courses in Judaica (text, Hebrew). These two need to be explicitly linked both in the minds of leaders and also in the training and development experiences we provide. Often, BJE's offer in-service workshops in one or the other as isolated events. Where do these meet? Often participants are left to make connections on their own. A challenge is to offer various kinds of training and professional growth experiences that can enhance this type of integration.

### 5. Conditions and Sentiments about Work

What are the conditions of employment for the educational leaders? Do they receive adequate health and other benefits? How satisfied are they with salaries, benefits, and other conditions of work? These questions are important as they suggest implications for the willingness of educational leaders to engage and involve themselves in their work, including continual professional growth activities.

#### Earnings

As Table 14 indicates, despite the predominantly full-time nature of the work, one-third of the educational leaders earn less than \$30,000 per year. Another 37% earn between \$30,000 and \$59,999, and 30% earn more than \$60,000 per year.

Earnings among day school educational leaders are considerably higher than those for their colleagues in the other two settings. Among those employed in day schools, only 7% earn less than \$30,000 per year, while 58% earn over \$60,000 per year. Forty-seven percent of supplementary school educational leaders earn less than \$30,000 per year, and only 20% earn over \$60,000. Among pre-school educational leaders, 50% earn less than \$30,000, and none of them reported earning more than \$60,000 per year. (When only those who work full-time are considered, earnings from day schools are still highest, although the contrasts are not quite as great.)

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For the majority of educational leaders, the salary they earn from Jewish education accounts for more than half their family income. The percentages differ across settings in a manner similar to the differences in salary level for each setting (as detailed above). For day school educational leaders, roughly 85% obtain half or more of their family income from their work in Jewish education. Among those who work in supplementary schools, about half have family incomes based mostly on their earnings from Jewish education. For pre-school educational leaders, roughly one-quarter earn the majority of their family income from their employment in Jewish education. (The pattern of findings is the same when only those who work full-time are considered.)

As shown in Table 15, only 9% of all educational leaders reported that they are very satisfied with their salaries. Fifty-five percent indicated being somewhat satisfied, while 36% percent reported being either somewhat or very dissatisfied. The day school educational leaders indicated the most satisfaction, with 14% being very satisfied and 54% being somewhat satisfied. Only 4% of day school educational leaders reported being very dissatisfied. Among those working in supplementary schools, only 3% reported being very satisfied while 21% indicated that they are very dissatisfied. Pre-school educational leaders displayed the widest distribution with 12% being very satisfied and 19% being very dissatisfied. However, almost half (44%) of pre-school educational leaders indicated being either somewhat or very dissatisfied.

### Benefits

As Table 16 indicates, fringe benefits differ widely by setting. Given the full-time nature of the educational leader positions, many educational leaders do not receive a substantial benefit package. Day school educational leaders seem to receive the most benefits. Seventy-nine percent of day school educational leaders are offered health benefits and 71% pensions, while only 18% have the benefit of synagogue privileges (such as High Holiday tickets). Only 48% of supplementary educational leaders are offered health benefits and 42% pensions, while 58% are offered synagogue privileges. Among supplementary leaders who work full-time, however, the figures for health and pension benefit availability (75% and 65%, respectively),

are more comparable to those found in day schools. This contrasts with the situation in pre-schools, where although 81% work full-time, only 44% are offered health benefits, 38% pensions, and 25% synagogue privileges. Finally, 86% of day school, 76% of supplementary school, and 81% of pre-school educational leaders are offered some financial support for professional development.

While benefits may be offered, not every educational leader chooses to accept each type of benefit. They may receive a better benefit package from their spouse's employment or the quality of the benefit may make it not worthwhile. For instance, 47% of the educational leaders who are offered health benefits elect not to receive them. Thirty-one percent of those who are offered financial support for professional development choose not to avail themselves of the money. Twenty-one percent of the educational leaders who are offered synagogue privileges do not accept the offer, and 15% of those who are offered pensions choose not to accept them.

As shown in Table 117, only 20% of the educational leaders reported being very satisfied with their benefits. Twenty-three percent indicated that they are somewhat satisfied. The majority of the educational leaders (57%) reported that they are either very or somewhat dissatisfied with their benefits. The numbers across settings range from 59% of supplementary school educational leaders who are dissatisfied to 54% of pre-school educational leaders. Among those employed in day schools, 57% indicate being either very or somewhat dissatisfied. The level of satisfaction with benefits expressed by the educational leaders is dependent primarily upon the availability of two types of benefits: synagogue privileges, and pensions. That is, educational leaders would be more satisfied with benefits package if they were offered synagogue privileges and pensions. For those educational leaders working in a supplementary setting, health care and financial support for professional development are also important determinants of their level of satisfaction of their benefits packages.

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### Sentiments about Other Work Conditions

Compared to their expressed dissatisfaction with benefits and salary, the educational leaders indicated relative satisfaction with the other conditions of their work. Only 18% of the educational leaders reported being dissatisfied with the number of hours of employment available, while 34% were very satisfied. Twenty-six percent were dissatisfied with the resources available, while 25% were very satisfied. Though 36% percent expressed dissatisfaction with the physical setting and facilities, 25% indicated that they were very satisfied. When educational leaders were dissatisfied with resources it often pertained to issues facing them in relation to their staff. In interviews, several education directors spoke of wanting to provide benefits for staff such as pension or health care. Others spoke of not being able to find staff with sufficient Judaic and Hebrew knowledge who also had educational credentials. A few education directors commented about not having enough support staff, while others mentioned inadequate resources for professional development of teachers.

Some educational leaders feel they do not receive sufficient recognition and appreciation from the community. As one leader mentioned, "That's something I don't think educators get enough of, strokes. I think we get challenged a lot... They do not stroke the professionals... So recognition is an area that is very low. It's an area that needs to be worked on."

While the educational leaders may be satisfied with the number of hours of employment available, they were not uniformly satisfied with the amount of time they spend on their various roles (see Table 18). Across all settings, the educational leaders were most satisfied with the amount of time they spend on parent and constituent relations. Eighty-eight percent reported being either satisfied or very satisfied in this area. The day and supplementary school educational leaders were the least satisfied with the amount of time they spend on training and staff development (only 50% and 41%, respectively). As one educational leader said, "I'm always on the run and always saying 'I'll catch you later.' Sometimes I feel like I don't give the teachers



enough one on one..." Pre-school educational leaders were the least satisfied with the amount of time they spend on curriculum and program development (62%), and public relations and marketing (62%).

In general, educational leaders found the juggling that is necessary in an administrative role to be very difficult. They often have to take on roles for which they were neither prepared nor anticipated. One leader commented, "Education, that's my field, but then you have to be a psychologist, psychiatrist, social worker, administrator, bookkeeper, computer expert. You have to know how to fix every kind of imaginable equipment because you can't get people out on time, deal with people, run budgets ~~num~~ meetings. It's everything. It's everything and anything beyond what principals must have done years ago." Beyond the complexity of the role, complaints include that administrative tasks take too much time, taking time away from curriculum development and nurturing relationships with students. When asked what would enhance their overall effectiveness, more than 50% of the educational leaders indicated additional funding for programs. Almost half of the supplementary and pre-school leaders expressed a desire for additional support staff.

### Implications

Overall, educational leaders in Jewish schools are overwhelmingly employed full-time in one school. Most think their salaries are adequate but some do not; similarly benefits are seen as satisfactory by many but inadequate by others. Reported levels of benefits for pre-school educational leaders seem especially meager. Day school educational leaders receive more benefits and the highest salaries, compared to other settings; this holds whether all leaders or only those working full-time are considered.

Given the long tenure of educational leaders in the field of Jewish education it is important to consider a system of incentives that can be in place to ensure the continual professional development and commitment of these professionals. For example, many of the educational leaders are not satisfied with their salaries and benefits packages, although they did not enter the field of Jewish education for these extrinsic rewards. As one progresses in a career, these extrinsic rewards may become more important.

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Salary and benefits do not seem to be connected to background and professional growth. For example, there are similar levels of pre-service and in-service training among day school and supplementary school educational leaders, but there is disparity in salary and benefit levels.

At present the availability of other benefits, such as free tuition for adult education and sabbatical leave may not be important determinants of the educational leaders' satisfaction because they do not expect to receive these benefits. However, as the standards to which Jewish educational leaders are held accountable begin to emulate to the higher standards found in general education (especially in the areas of pre-service and in-service training), so may the benefits that one expects to receive. Therefore, increasing the availability of sabbatical leaves (while not currently expected), may be an important means of compensating educational leaders for their increased efforts at professional development and a means of increasing the opportunities available for them to develop professionally.

Other conditions at work may increase the likelihood that educational leaders will contribute to the professional development of the occupation. These include such things as access to national conferences, joint planning for activities, and time for observing colleagues on the job.

## 6. Leading a School Community

To mobilize widespread support and involvement in education, educational leaders often try to build a sense of community around common values and goals. Hence, educational leaders not only lead the internal functioning of their schools, working with students, colleagues and staff, but must also assume a leadership role with rabbis, parents, and lay leaders.

Educational leaders often assume the role of entrepreneur for the school in the wider context. This role includes: coordinating the design of the school's mission and its relevant programs with the values and beliefs of the community and or the synagogue; carrying this mission to the varied community constituencies; developing and nourishing external support; and mobilizing resources. Effective leaders see their work as extending beyond the boundaries of the school.

In this reality educational leaders often serve as mediators between the school's numerous constituencies. They are located both in the middle of the school's hierarchy and in the middle of a political environment. Principals must simultaneously manage four sets of relationships: upward with their superiors and supervisors, downward with subordinates, laterally with other principals, and externally with parents and other community groups. This configuration of relationships is complex, and managing one set of relationships successfully may interfere with or hinder another set of relationships.

Furthermore, each of these role partners may have different, often conflicting, expectations of the educational leader. Leaders are dependent upon the interests of numerous role groups for their cooperation and support in order to meet goals.

This section describes educational leaders' perceptions of their relationships with rabbis and supervisors, teachers, parents and lay leaders.

#### Rabbis and Supervisors

A central aspect of building a school community is the involvement of rabbis and other supervisory personnel. It is not surprising that educational leaders, across all settings, report high regard for Jewish education from rabbis and supervisors (see Table 19). Ninety-one percent of all educational leaders report that rabbis and supervisors view Jewish education as very important.

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Some of the educational leaders reported considerable involvement of rabbis and supervisors in educational programs. As depicted in Table 20, almost half of the educational leaders indicated there is a great deal of involvement in defining school goals, and participating in curriculum discussions. It should not be overlooked, however, that about 18% of the educational leaders reported that there is no involvement from their rabbis and supervisors.

For about half the day school and supplementary school respondents, rabbis seem highly involved their programs. In some schools the rabbis are dominant figures. As one leader commented, "It was very

important for me to work with other colleagues who shared my values and my approach. Here the fellowship and the support is [strong]. There is a value in learning from your elders."

However, in both day and supplementary schools, about 15% of the educational leaders reported that rabbis are not involved. Moreover, there is much less rabbinical involvement in pre-schools. Thirty-three percent of educational leaders from pre-school settings indicate that there is no such involvement from rabbis or supervisors in defining school goals, and 44% report there is no involvement in discussing the curriculum.

Educational leaders feel fairly well supported in their work by their rabbis and supervisors; fifty-eight percent are very satisfied and 31% are somewhat satisfied, while only 10% are dissatisfied with the level of support from rabbis (see Table 21). Once again, it is the pre-school educational leaders who report somewhat less satisfaction with the support they receive from rabbis and supervisors. Only 44% of the pre-school educational leaders are highly satisfied with the level of support, compared to 64% of day school leaders and 61% of supplementary school leaders who are very satisfied.

In summary, some educational leaders seem to enjoy respect, support and involvement from the rabbis and supervisors in their communities and schools. There is a small group, about 10-20%, across all settings, who indicate that this level of support and involvement is not forthcoming. The pre-school educational leaders receive the least amount of support and involvement from rabbis and supervisors. Some educational leaders lamented that they lack status in the community. They are often not represented in Federation committees thus they are neither well connected nor visible. For instance, one educational leader mentioned that only two education directors, one of whom is a rabbi and the other a doctor, have been asked to teach in the Adult Academy, an adult education program sponsored by several congregations.

#### Teachers and Colleagues (Staff)

One of the most crucial aspects of the educational leaders' role is nurturing and developing school staff. As one would expect, teachers have a high regard for Jewish education. Overall, 81% of educational



leaders report that teachers regard Jewish education as very important, while the remaining 19% report that teachers regard Jewish education as somewhat important (see Table 19).

Professional growth of teachers is often achieved by providing opportunities for staff involvement in decision-making and curriculum design. The educational leaders believe that teachers and staff should be involved in defining school goals, and should give advice before decisions are made regarding school policies (see Table 22). However, teachers are not as involved in actual practice as the leaders believe they should. About 20% of the leaders across all settings reported that presently, the teachers and staff are not involved in defining school goals, and are not consulted before important decisions are made regarding educational issues.

The lowest level of actual teacher involvement seems to occur in supplementary schools. Thirty-percent of supplementary educational leaders reported that teachers are not consulted before critical decisions are made about educational issues, and 24% of supplementary educational leaders stated that teachers are not involved in defining educational goals.

Interviews revealed that teachers and principals rarely interact about issues of pedagogy outside the classroom. Teachers are generally hired for teaching time, and time when class is not in session is perceived as extra. Teachers' roles are not defined in a way that would incorporate involvement in school policy issues.

The ability to develop and nurture a school's staff is also related to supporting leaders in their schools and communities. Across all settings, 73% of the educational leaders are satisfied with feeling part of a community of educators, while 17% are dissatisfied with their professional community. Similarly, 78% are satisfied with the respect they have as an educator, while 22% are dissatisfied. As in previous cases, the preschool educational leaders seem to sense the greatest dissatisfaction with their professional communities. Twenty-five percent of pre-school leaders indicate that they are somewhat dissatisfied with feeling part of a community of educators, and 31% are somewhat dissatisfied with the respect they have as an educator.

There is also a sizeable group of supplementary school educational leaders who are also somewhat

dissatisfied, about 20% on average. The day school educational leaders are the most satisfied with their professional community, with only 11% indicating some level of dissatisfaction.

### Lay Leader and Parent Involvement

Jewish education is built on the foundation of leadership and involvement from lay people. Most educational leaders reported on the survey forms that lay leaders and parents regard Jewish education as important. Day school educational leaders indicated that lay leaders and parents regard Jewish education as more important than do supplementary school and pre-school educational leaders, although in general, all leaders believe that lay leaders and parents regard Jewish education as important. Fifteen percent of supplementary school leaders noted that parents do not view Jewish education as important.

However, the leaders are not as satisfied with support from lay leaders. Fifteen percent of the educational leaders are dissatisfied with the support they receive from lay leaders, while 40% are somewhat satisfied and 44% are very satisfied. The most dissatisfaction was expressed by leaders in the pre-schools and day schools, with an average of 18% in each setting indicating dissatisfaction with lay leader support. Twelve percent of supplementary leaders also reported dissatisfaction with lay leader support.

A substantial majority of educational leaders believe that lay leaders should be involved in defining educational goals and discussing curriculum and programs (see Table 23). About 20% of the educational leaders do not believe there should be this level of involvement from lay leaders. There is much less actual involvement of lay leaders in discussing educational programs than educational leaders believe there should be. Although 77% believe there should be lay leader involvement, only 59% reported that lay leaders are actually involved in discussing programs and curriculum.

There is equal amount of actual and preferred lay leadership involvement in defining school goals across all settings. There is virtually no actual lay leader involved in pre-schools. Seventy-one percent of pre-school educational leaders strongly disagree with the statement, "lay leaders generally do participate in discussions regarding curriculum and programs".

### Implications

Across all settings, educational leaders indicate that rabbis and teachers regard Jewish education as important, whereas there is less of a sense of this importance from lay leaders and parents (see Table 19). In addition, educational leaders are more satisfied with the sense of support from rabbis than they are from fellow educators and lay leaders (see Table 21).

The interviews revealed that most educational directors participate in some community organizations. This participation presents opportunities for input into decisions that affect their schools. However, their access and support in community organizations is not widespread.

Some educational leaders, most commonly those in pre-schools, are more isolated from the wider community context. At the same time, pre-school directors reported the least support from rabbis and lay leaders, and as reported earlier, they have the most segregated career paths which probably curtails the forming of relationships with leaders in other types of settings. Note also that most pre-school leaders are not offered health and pension benefits, even though a substantial majority (81%) work full-time. The isolation and lack of support for pre-school educational leaders is a likely barrier to establishing successful learning communities.

### **7. Conclusions: Learning and Leading**

The role of educational leadership in school improvement efforts is paramount. This report describes the careers, professional backgrounds and sentiments of educational leaders in Jewish schools in three communities in North America. It is designed to stimulate discussion and provide a basis for planning for the professional development of a cadre of educational leaders in our Jewish schools.

### Critical Findings

- 1) The majority of educational leaders report they have a career in Jewish education, and they work full-time in one school setting.
- 2) Educational leaders have long tenure in the field of Jewish education across various settings, but they have less seniority in leadership positions.



3) The large majority of educational leaders plan to stay in their current positions.

4) The educational leaders are highly trained in general education, but have significantly less preparation in Jewish content and administration and supervision. Only 25% of all the leaders are certified or licensed as school administrators, and only 11% hold degrees in educational administration. Only 35% of the educational leaders have formal training in both education and Jewish studies, while only 16% have preparation in education, Judaic content, and administration.

5) Although many educational leaders report that opportunities for professional growth are adequate in their communities, they do not participate in widespread professional development activities.

6) Educational leaders are not overwhelmingly satisfied with their salary and benefits packages. Pre-school educational leaders are the least likely to have access to health and pension benefits. ~7

7) Educational leaders would like to be more involved in communal decisions and to receive more support in their work. Pre-school educational leaders receive the least amount of support from rabbis and lay leaders.

These findings suggest a number of important implications for schools, local communities and the continental Jewish community as a whole.

#### School Level

Educational leaders would like the participation and support of teachers, rabbis, and lay leaders. The boards of schools, congregations, and JCC's may want to consider a process whereby roles and relationships can be explored to ensure a high level of support and involvement from all partners in the educational process.

Educational leaders should be supported in their efforts to work with teachers and other staff to implement changes, mobilize resources, and develop programs. The teacher-leader relationship should not be bound by teacher contract hours. A culture that promotes on-going collaboration and group problem solving should be encouraged.

#### Local Communal Level

Since most educational leaders work full-time and view Jewish education as their career, it seems that a higher level of professional development can be expected. Furthermore, given their long tenure in the profession, ongoing professional renewal is important.



Educational leaders have experience in various settings. Day school leaders have taught in supplementary schools and visa versa. The only exception seems to be pre-school leaders who have much less experience in other settings. Therefore, it seems that community-wide professional growth activities can be very beneficial. In addition, given their wealth of experience, educational leaders should be a valuable recourse for the community for teacher in-service as well. Educational leaders need opportunities to interact with their colleagues across all settings for networking, support, and feedback. All educational leaders should be highly involved in developing individual and community-wide professional growth plans.

The educational leaders have expressed interest in increasing their knowledge in skills in both Jewish content areas and leadership and supervision. It is important to note the complete lack of formal training in Judaica among pre-school educational leaders.

Communities may want to consider the level of fringe benefits offered to educational leaders. This is perhaps most pressing in pre-schools where the large majority of educational directors work full-time but do not receive health or pension benefits. Communities may want to consider linking certain benefits, such as sabbaticals, release time, and merit pay to participation in professional growth activities.

In addition, it would be important to address the part-time nature of some of the educational leadership positions in supplementary schools. Given the experience and backgrounds of these leaders they could serve important roles in the school and the community if they were to be employed full-time.

Educational leaders desire more involvement and status in the Jewish community. Although they feel that Jewish education is respected by others, they do not feel very empowered as participants in decision-making. Pre-school educational leaders are particularly isolated from rabbis and lay leaders and should be integrated more fully with congregations, JCC's, and other communal institutions. Community institutions may want to consider ways of expanding the participation of educational leaders in these organizations.

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### National level

Educational leaders are highly trained in general education but have less formal preparation in Jewish content and administration. Therefore, at the national level, substantial thought and resources should be placed on developing comprehensive pre-service and in-service programs that join both Jewish content and the latest thinking about leadership development.

As national institutions emerge to prepare and certify educational leaders a wider network can be put into place to advertise and recruit highly trained educational leaders for local institutions.

### Learning and Leading

Recently, Roland Barth, founder of the Harvard Principal's Center said: "School principals have an extraordinary opportunity to improve schools. A precondition for realizing this potential is for principals to put on the oxygen mask—to become learners. In doing so, they telegraph a vital message: Principals can become learners and thereby leaders in their schools. Effective leaders know themselves, know how they learn, know how they affect others, and know they can't do it alone".

The findings in this report suggest that local and national partnerships, shared with the experiences and wisdom of the educational leaders themselves, can enhance the leading and learning of all educational leaders.

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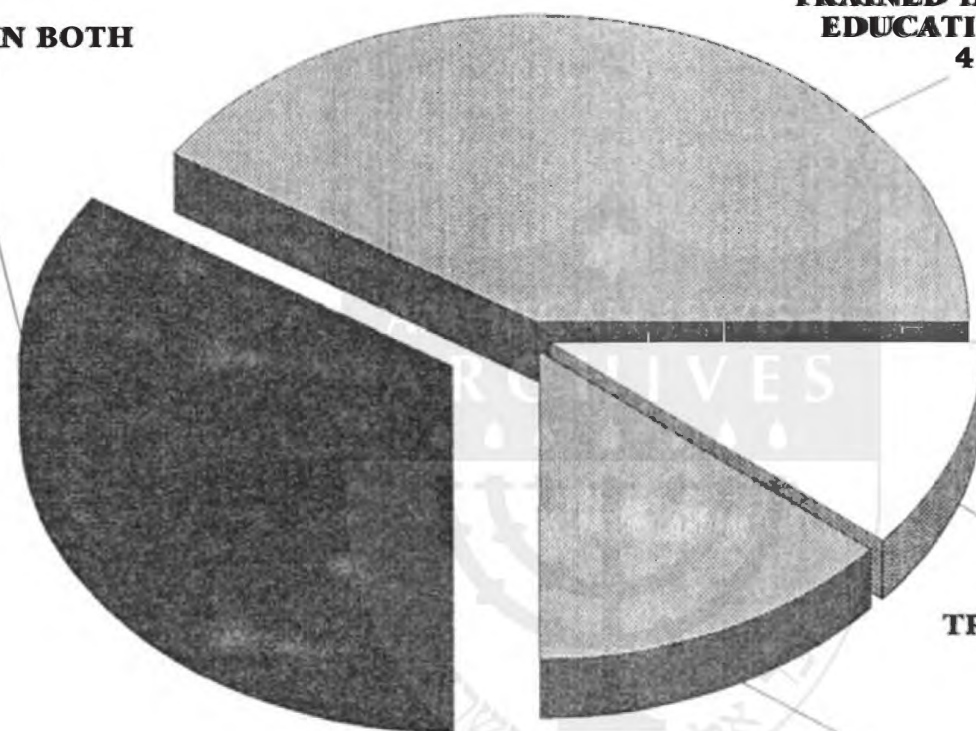
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**TRAINED IN BOTH**  
**35%**

**TRAINED IN GENERAL  
EDUCATION ONLY**  
**41%**

**TRAINED IN NEITHER**  
**11%**

**TRAINED IN JEWISH  
STUDIES ONLY**  
**14%**



**Figure 1: Extent of Professional Training in  
General Education and Jewish Studies**

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52%  
Jewish  
Jewish



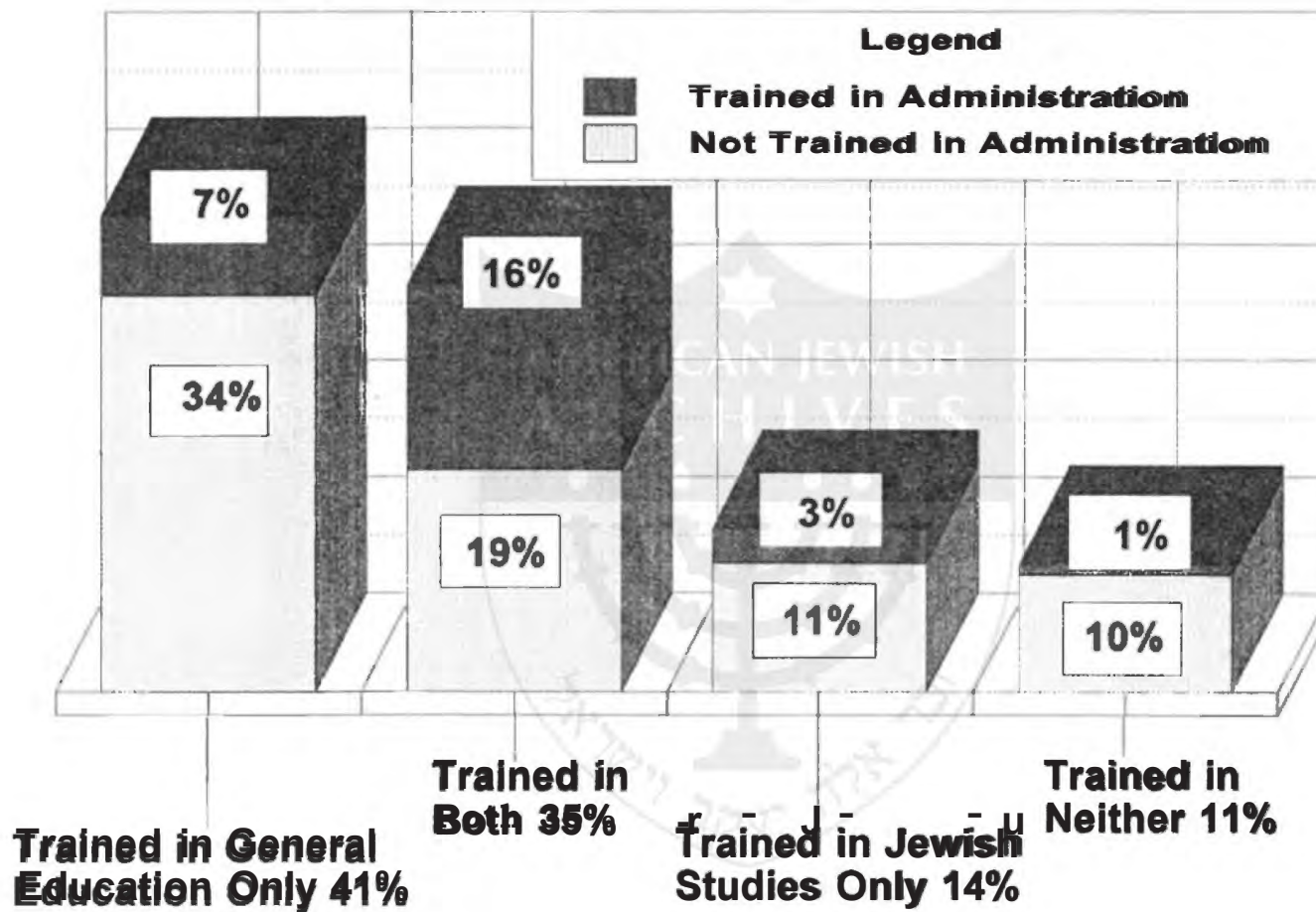
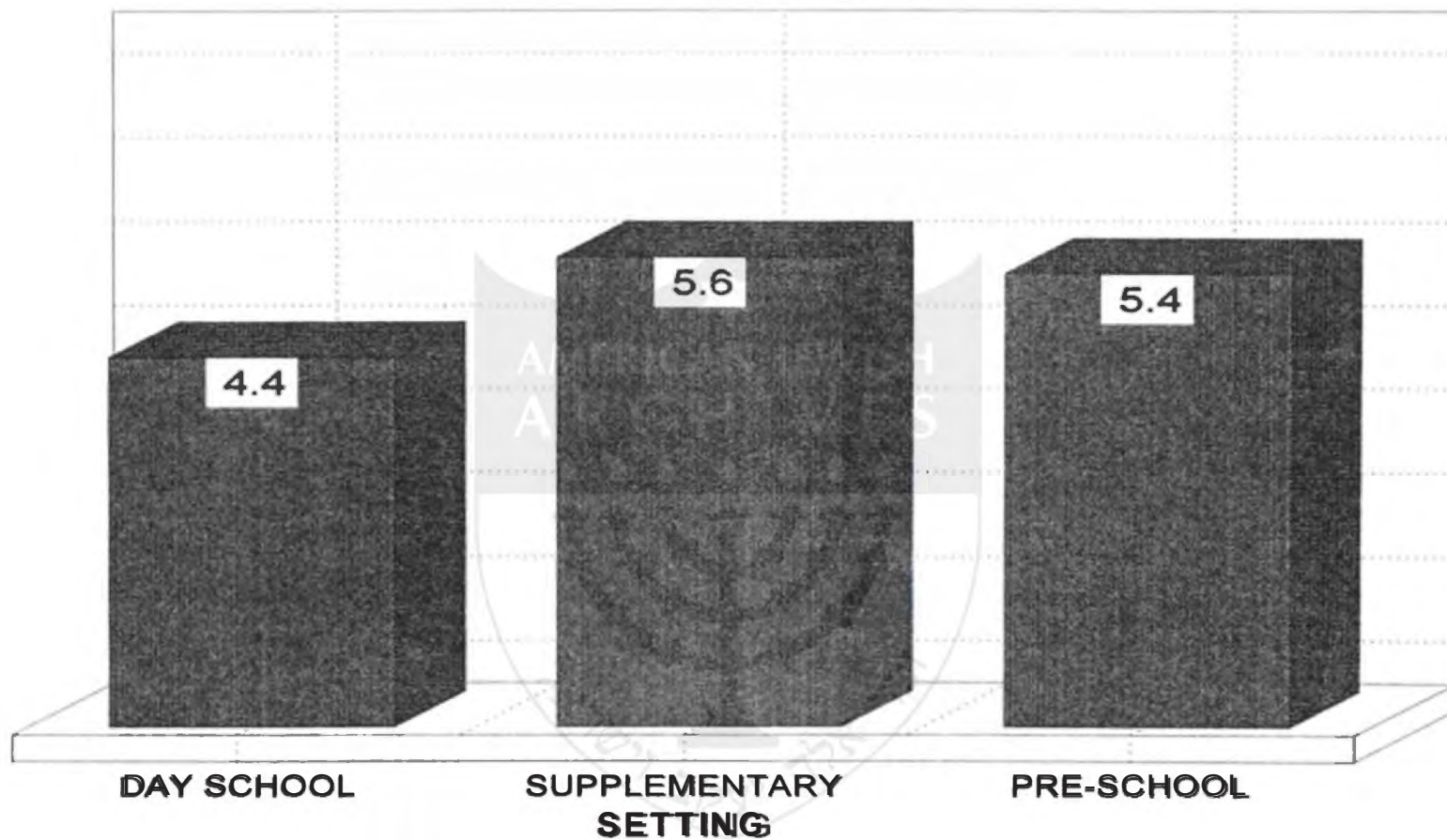


Figure 2: Extent of Professional Training in General Education, Jewish Studies, and Administration





**Figure 3: Average Number of Workshops  
Taken Over a Two Year Period**

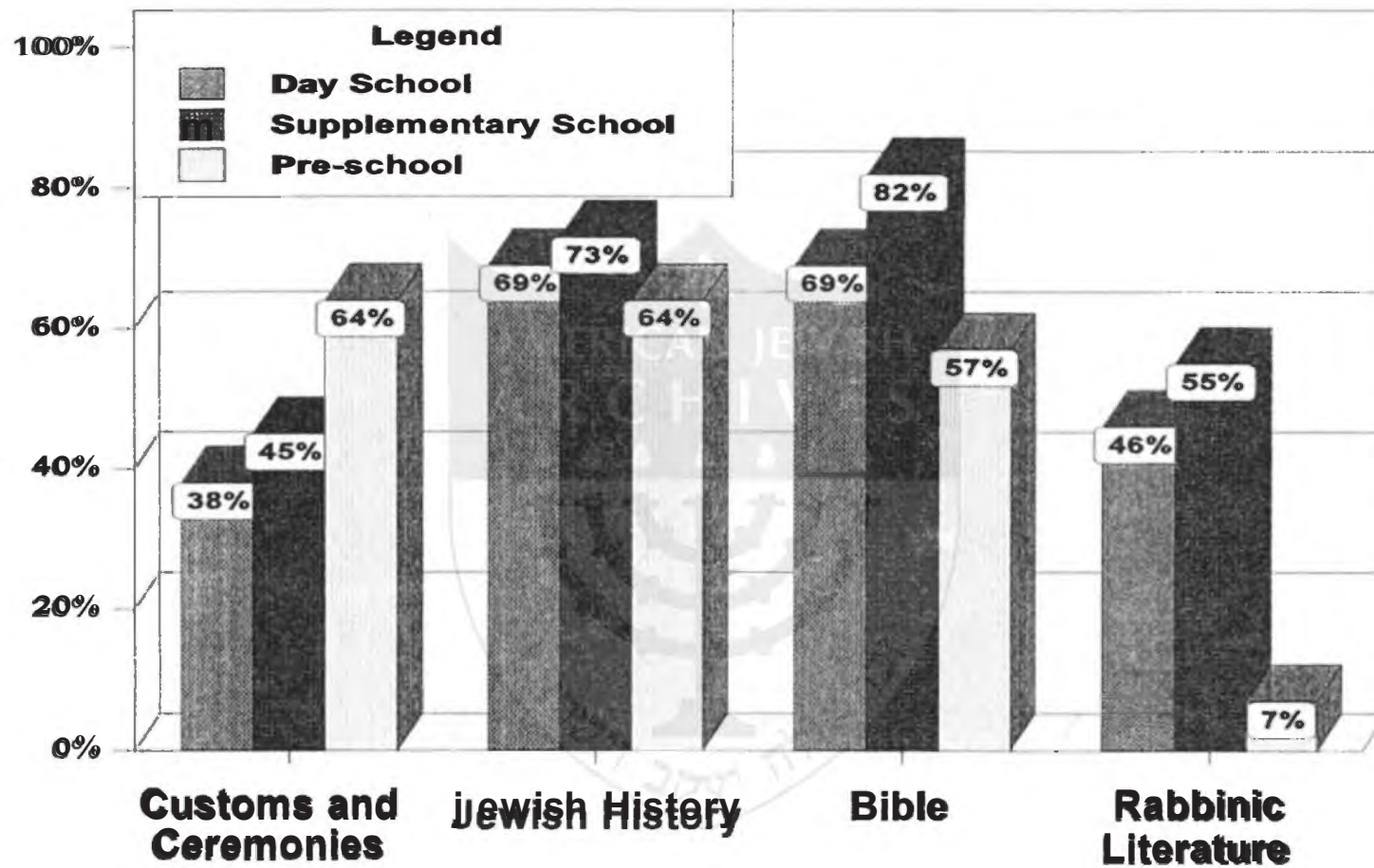


Figure 4: Percentage of Educational Leaders Not Trained in Jewish Studies who Desire Increased Knowledge

**Table 1. Reasons Educational Leaders Enter Jewish Education**

REASON	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Working with Children	83%	17%	-	-
Teaching about Judaism	75%	21%	3%	1%
Serving the Jewish Community	62%	32%	1%	4%
Learning More About Judaism	49%	37%	9%	5%
Working with Teachers	43%	42%	9%	6%
Full-time Nature of the Profession	25%	36%	20%	20%
Opportunities for Career Advancement	18%	34%	25%	24%
Status of the Profession	9%	25%	33%	33%
Level of Income	7%	35%	35%	24%

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



Table 2. Diversity of Experience of Educational Leaders

PRIOR EXPERIENCE	CURRENT SETTING			TOTAL
	Day School	Supplementary	Pre-School	
General Education	64%	55%	66%	61%
Day School Teacher	68%	38%	12%	40%
Supplementary School Teacher	61%	79%	31%	62%
Pre-School Teacher	4%	12%	81%	23%
Camps	54%	39%	31%	43%
Adult Education	43%	52%	12%	40%
Youth Groups	25%	45%	12%	31%
Jewish Community Center	14%	27%	12%	19%



Table 3. How Educational Leaders Found Their Current Positions

MEANS	Day School	Supplementary	Pre-School	TOTAL
Recruitment Efforts by Schools	52%	68%	69%	63%
Friend or Mentor	30%	13%	12%	19%
Recruitment Efforts by Institutions Other than Schools (i.e., central agencies, graduate schools, etc.)	17%	19%	--	14%
Other (e.g., being a parent of a child in the school)	--	--	19%	4%

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

**Table 4. Reasons Educational Leaders Chose to Work in their Current Schools**

REASON	Very Important	Somewhat Important	Somewhat Unimportant	Very Unimportant
Religious Affiliation	66 <sup>2</sup> %	22%	12%	4%
Community	55 <sup>3</sup> %	35%	7%	5%
Reputation of the School	44 <sup>2</sup> %	36%	12%	9%
Rabbi or Supervisor	33 <sup>7</sup> %	29%	12%	22%
Opportunities for Career Advancement	22 <sup>7</sup> %	42%	21%	10%
Hours Available for Work	22 <sup>5</sup> %	27%	27%	21%
Salary	21 <sup>8</sup> %	44%	19%	16%
Spouse's Work	14 <sup>4</sup> %	13%	14%	59%

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

Table 5. Stability and Continuity of Teachers

**TOTAL YEARS OF EXPERIENCE IN JEWISH EDUCATION**

	Day School	Supplementary	Pre-School	TOTAL
1 year or less	- -	- -	- -	- -
2 to 5 years	4%	15%	6%	9%
6 to 10 years	7%	12%	25%	13%
11 to 20 years	57%	39%	50%	48%
More than 20 years	32%	33%	19%	30%

**TOTAL YEARS OF EXPERIENCE IN THEIR CURRENT COMMUNITY**

	Day School	Supplementary	Pre-School	TOTAL
1 year or less	4%	- -	- -	1%
2 to 5 years	32%	36%	6%	29%
6 to 10 years	11%	24%	50%	25%
11 to 20 years	39%	27%	25%	31%
More than 20 years	14%	12%	19%	14%

**TOTAL YEARS OF EXPERIENCE IN THEIR PRESENT SETTING**

	Day School	Supplementary	Pre-School	TOTAL
1 year or less	4%	9%	- -	5%
2 to 5 years	39%	56%	44%	47%
6 to 10 years	14%	16%	19%	16%
11 to 20 years	36%	16%	25%	25%
More than 20 years	7%	3%	12%	7%

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



Table 6. Future Plans of the Educational Leaders

	Day School	Supplementary	Pre-School	TOTAL
Continue as an Administrator in the Same School	86%	73%	75%	78%
Administrative Position in a Different Jewish School	4%	9%	6%	6%
Work in an Educational Institution Other than a School (i.e., central agency)	-	-	-	-
Seek a Position Outside of Jewish Education	-	3%	-	1%
Other (e.g., retirement, go back to school)	4%	3%	12%	5%
Undecided	7%	12%	6%	9%

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

**Table 7. Pre-Collegiate Jewish Educational Backgrounds of the Educational Leaders**

BEFORE AGE 13				
SETTING	None	1 Day per Week Only	2 Days or More Days per Week	Day School / School in Israel or Cheder
Day School	11%	7%	46%	36%
Supplementary School	-	25%	47%	28%
Pre-school	19%	31%	25%	25%
TOTAL	8%	20%	42%	30%

AFTER AGE 13				
SETTING	None	1 Day per Week Only	2 Days or More Days per Week	Day School / School in Israel, Yeshriva, or Jewish College
Day School	18%	14%	29%	39%
Supplementary School	19%	28%	22%	31%
Pre-school	33%	27%	13%	27%
TOTAL	21%	23%	23%	33%

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



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June 2, 1995

Adam,

The ~~exclusion~~ <sup>proposal</sup> to be presented at the Jewish ed. research conference on June 11. I'd be grateful for any comments you, Mike, or ~~for~~ <sup>for</sup> may have. Would July 5 be a good target date for comments?

Then keeping with our policy, I am asking for approval of our advisory subcommittee on publications (now consisting of you and Mike) before submitting the paper for external publication. If you can let me know about that by July, that would be fine or if you want to wait for another draft of the paper, that would be fine too.

Adam

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WISCONSIN-MADISON

Wisconsin Center for Education Research • University of Wisconsin-Madison  
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800-263-4260 • Fax: 608-263-5446

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PLEASE DO NOT QUOTE WITHOUT PERMISSION**

**BACKGROUND AND TRAINING OF TEACHERS IN JEWISH SCHOOLS:  
CURRENT STATUS AND LEVERS FOR CHANGE**

**Adam Gamoran  
Ellen Goldring  
Bill Robinson  
Roberta Louis Goodman  
Julie Tammivaara**

**Council for Initiatives in Jewish Education**

*Standards high*

~~This paper was prepared for presentation at the annual conference of the Network for Research on Jewish Education, Palo Alto, CA, June 1995. The authors are grateful to Janice Alper, Lauren Azoulay, Chaim Botwinick, and Ruth Cohen for administering the surveys, and to the teachers and administrators who participated in the study.~~



# BACKGROUND AND TRAINING OF TEACHERS IN JEWISH SCHOOLS: CURRENT STATUS AND LEVERS FOR CHANGE

② page 92  
table 2  
from Ref. 1

## ABSTRACT

A survey of teachers in day schools, supplementary schools, and pre-schools in three communities shows that only 19% of teachers have professional training in both Jewish content areas and in the field of education. Despite incomplete professional backgrounds, teachers in Jewish schools engage in relatively few professional development activities: pre-school teachers reported attending an average of 6.2 workshops over a two-year period, while supplementary teachers attended an average of 4.4 and day school teachers attended 3.8 workshops over the two year period. What can be done to enhance and expand professional growth activities for teachers in Jewish schools? This paper examines three possible "levers" for changing standards for professional growth: state licensing requirements for pre-schools, state requirements for continuing education among professionally-trained teachers, and federation-led standards for training of supplementary teachers. Results indicate that pre-school teachers in state-licensed pre-schools and supplementary school teachers who were paid for meeting a professional growth standard reported that they were required to attend more in-service workshops, compared to other teachers who were not faced with these standards.

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## **BACKGROUND AND TRAINING OF TEACHERS IN JEWISH SCHOOLS: CURRENT STATUS AND LEVERS FOR CHANGE**

**"A new two-year study of Jewish educators in three North American communities offers a striking assessment of teachers' preparation and professional development in day schools, supplementary schools, and pre-schools." --- CIJE Policy Brief**

Recent research at the Council for Initiatives in Jewish Education (CIE) shows that only a small proportion of teachers in Jewish schools in three communities are formally prepared in both Jewish studies and in the field of education. This paper presents and extends selected findings from the CIE research. In addition, it moves beyond findings that have been made public thus far by exploring mechanisms that may raise standards for in-service teacher training in Jewish schools. These levers include state licensing requirements for pre-schools, state requirements for continuing education among professionally-trained teachers, and federation-led standards for training of supplementary teachers.

### **Background**

In 1991 the Commission on Jewish Education in North America released *A Time to Act*, a report on the status and prospects of Jewish education. The report concluded that building the profession of Jewish education (along with mobilizing community support for education) is essential for the improvement of teaching and learning in Jewish schools. This conclusion rested on the best available assessment of the field at that time: "well-trained and dedicated educators are needed for every area of Jewish education....to motivate and engage children and their parents [and] to create the necessary educational materials and methods" (1991, p.49). In response, the Commission created the CIE, whose mandate includes

establishing three Lead Communities in North America, and working with these communities to serve as demonstration sites for improving Jewish education.

What is the current state of the profession of Jewish education in these communities? What mechanisms are available to improve it, and how will we know whether improvement in the profession training of teachers fosters better teaching and learning? These questions cannot be addressed fully --in particular, no data are available on the links between training, teaching, and learning -- but this paper begins to address the issues by examining the current professional backgrounds of teachers in Jewish schools as well as considering potential levers for increasing teacher's professional development activities.

### Professional Preparation and Development in Jewish Education

Modern conceptions of teaching emphasize formal, specialized preparation (e.g., Sedlak, 1987). This preparation typically involves training in both pedagogy and subject matter, as well as in the links between the two (Shulman, 1987). Moreover, teachers are expected to maintain their subject matter and pedagogical skills through continuous professional development. As Aron (1990, p. 6) explained, teachers need "to keep pace with new developments in their field. The knowledge base of teaching has grown and changed....Therefore, it would be imperative for veteran teachers to have mastery of this new body of information, skills, and techniques." In Jewish education, where many teachers lack formal preparation for their work, professional development is not a matter of keeping pace, but of getting up to speed.

In public education, the profession of teaching is regulated by certification at the state level. Although exceptions are made, generally states require formal preparation in the field

of education, including study of content knowledge and pedagogy, for teacher licensing. In addition, many states require a set amount of professional development over a fixed period of time for the renewal of one's teaching license. In Jewish schools, because of a shortage of certified teachers, it is often not possible to hire only teachers who are formally prepared in their fields. Hence, the question of professional development becomes especially salient.

What circumstances lead to more in-service workshops for teachers? On the one hand, schools with teachers who are more professionally oriented may be able to place greater demands for professional growth of teachers. A staff that is trained for Jewish education, holding degrees in education and in Jewish content areas, and viewing Jewish education as a career, may create the kind of community that allows professional norms to flourish, including more extensive professional development.

On the other hand, even without a highly professional staff, there may be conditions that can increase the amount of professional development activity. In this paper we examine three possible mechanisms, or levers for change, which may lead to more in-service workshops. The particular mechanisms we explore were not chosen on theoretical grounds; rather, they are the mechanisms we encountered in a study of three Jewish communities. We found that communities and schools varied in their policies and in the conditions associated with policies about staff development. This type of "natural experiment" can yield important information about the prospects for increasing professional growth activities in Jewish education.

The possible levers we encountered were as follows:



(1) **State certification for pre-schools.** Most of the pre-schools in our study are licensed or certified by the state, and certification requires a set amount of staff development for teachers. For example, in one state teachers had to take 18 hours of in-service per year for a school to maintain its certification. Other states had different requirements but all demanded some level of in-service among teachers to maintain certification. Consequently, one may expect to find higher rates of in-service training among pre-school teachers compared to other teachers, and we reported this pattern in our earlier work (Gamoran et al., 1994). Here we test this interpretation by comparing in-service training in the pre-schools that are not certified to those that are. We expect to find higher rates of in-service required in state-certified pre-schools.

(2) **State in-service requirements for re-licensing.** The communities we studied are located in three different states. One state requires that licensed K-12 teachers engage in 180 hours of workshop training over a five-year period in order to be re-licensed. Another state requires 100 hours of in-service over the same period. The third state has no such mandate. Are Judaica teachers in Jewish schools responsive to these mandates? Even if teachers on average are not affected by these requirements, one may expect that teachers who are professionally trained would keep up with licensing requirements.

(3) **Federation incentives for supplementary teachers.** In one community, the federation provides an extra incentive to encourage in-service attendance among supplementary school teachers. Teachers who attend at least 4 workshops in a year (3 for those who teach only on Sundays) receive a special stipend. In addition,

supplementary schools in which at least three-quarters of the teachers meet the in-service standards receive funds from the federation. Thus, the incentive program encourages not just individual but school-wide professional growth. If these incentives are effective, we would expect to find that supplementary school teachers reported more workshops in this community than in the other two.

### **Data and Methods**

Data from this paper are drawn from two data sources: A survey of teachers, and intensive interviews with a sample of teachers and other educators. The surveys and interviews were conducted in the three CUE Lead Communities: Atlanta, Baltimore, and Milwaukee, in 1992 and 1993. All Judaica teachers in day schools, supplementary schools, and pre-schools were asked to respond to the survey, and a response rate of 82% (983/1192 teachers in total) was obtained. Formal in-depth interviews were carried out with 125 educators, including teachers and education directors of day schools, supplementary schools, and pre-schools, as well as central agency staff and Jewish educators in higher education. The survey and interviews covered a wide variety of issues, such as teachers' background and training, earnings and benefits, and careers of Jewish educators. Only matters of background and formal training are addressed in this paper.

### **Statistical Methods**

For the most part, we combine data from all three communities for our survey analyses. Despite some differences between communities, on the whole the results were far more similar than they were different. Also, our results are largely consistent with surveys carried out in other communities, where comparable data are available. Moreover, in this

paper we will explicitly examine some of the more salient differences across communities. Finally, whereas the data will mainly be aggregated across communities, we will generally break down the data by setting: day school, supplementary school, and pre-school.

We present both descriptive and analytic results. The descriptive results are cross-tabulations of background and training variables by setting. The analytic results derive from ordinary least squares regressions aimed at sorting out predictors of the extent of in-service training.

The analyses rely primarily on survey responses. Information from interviews helped us frame our analytic questions --in particular, they allowed us to discern the levers for change examined in the regressions -- and they helped us understand the survey findings more thoroughly.

### Variables

Most variables indicate aspects of teachers' backgrounds and experiences. These were drawn from surveys. Others provide information about the settings in which teachers work. These came from survey administration records.

Workshop attendance. The dependent variable for this study derives from teachers' responses to the questions, "Were you required to attend in-service workshops during the past two years? If so, how many?" Only teachers who were required to attend at least one workshop are included in the analyses, and first year teachers are excluded because of the two-year time frame implied by the question. This resulted in an effective sample size of 726 teachers. About 15% of teachers who were required to attend workshops failed to indicate how many, and these are treated as missing and excluded from the analyses,

resulting in a sample of 574 teachers, or 85% of the eligible cases. On average, teachers in our sample said they were required to attend 4.75 workshops over a two-year period.

(Means and standard deviations of all variables are listed in the appendix.)

Ideally one would like to know how many workshops teachers actually attended, whether required or not, in addition to how many were required. Unfortunately this was not asked in the Lead Community surveys. Future versions of the survey will include an additional question that addresses this distinction (Gamoran, et al., 1995).

Background variables. We employed several measures to take account of differences among teachers in their professional backgrounds. Teachers indicated their years of experience in Jewish education. To allow for possible non-linear effects, we divided experience into four categories: 5 years or less, 6-10 years, 11-20 years, and 21 years or more. An additional category indicates persons with missing data on experience. (We used this strategy of dummy categories for missing data for all independent variables in the regression analyses.)

Teachers also responded to questions about how much schooling they had, what their majors were, and whether they were certified in Jewish education. For this study, we defined "training in education" as a university or teachers' institute degree in education. We defined "training in Jewish studies" as a college or seminary degree in Jewish studies, or as certification in Jewish education.

We used two measures to indicate teachers' professional orientation. First, we asked whether teachers think of their work in Jewish education as a career. Second, we asked teachers about their plans for the future, and from this item we constructed a single indicator



for teachers who said they plan to leave Jewish education in the near future. Presumably it would be possible to demand more in-service work from teachers who are oriented to Jewish education as a career, and are not planning on leaving the field.

Finally, teachers reported their sex, and this is indicated by a dummy variable with 1 = male and 0 = female.

Context and policy variables. Dummy variables are used to distinguish among teachers in day schools, supplementary schools, and pre-schools. Teachers who taught in more than one setting (about 20% of all respondents) are counted in the setting in which they taught the most hours.

For pre-school teachers only, we created an indicator to distinguish among schools that are accredited by the state and those that are not (certified = 1, not certified = 0). For supplementary school teachers only, we created an indicator for the one community with an incentives program for in-service workshops (incentives program = 1, others = 0). For all teachers, we created indicators of the amount of in-service required for re-licensing: 180 hours and 1100 hours are compared to the reference category of no in-service requirement.

## Results

First we present descriptive information on teachers' professional backgrounds in education and Judaica. Then we examine possible mechanisms for raising levels of in-service training in Jewish education.

### Descriptive Results

What sort of professional training in Jewish education characterizes teachers in the three communities? Overall, Table 1 shows that only 19% of teachers in Jewish schools are

formally trained in both education and in Jewish studies. Thirty-five percent were trained in education but not Jewish studies, and another 12% were trained in Jewish studies but not education. This leaves a significant minority --34% --with no formal preparation in either field. Table 1 further shows, not surprisingly, that day school teachers more often have training in Jewish studies than teachers in other schools, and that day school and pre-school teachers more often have professional backgrounds in education than teachers in supplementary schools (combine rows 1 and 2 in Table 1). However, the greater proportion of teachers trained in education in day and pre-schools reflects one- and two-year degrees from teacher training programs as well as university degrees in education. If non-university programs were excluded, day school and pre-school teachers would have formal backgrounds in education similar to that of supplementary teachers.

Further analysis shows that the dearth of formal training is not compensated by extensive in-service education. Table 2 shows that (excluding first-year teachers) day school teachers were required to attend an average of 3.8 workshops during the two-year period, supplementary teachers averaged 4.4, and pre-school teachers were required on average to attend just 6.2 workshops over a two-year period.

Clearly, the infrequency of in-service training is not adequate to make up for deficiencies, nor even to maintain an adequate level of professional growth among teachers who are already professionally trained. What can be done to increase the level of in-service training?

### Analytic Results

Table 3 explores background differences in workshop attendance. The first column shows a trend for experience that is roughly linear, with teachers who are more experienced reporting more workshops. In addition, one can see in the first column that controlling for sex and experience, pre-school teachers still reported 2.36 more workshops than day school teachers (the reference category), and supplementary teachers reported .66 more workshops on average. Thus, the pattern that emerged in Table 2 is maintained in multivariate analyses.

The second column presents results for the same model with the additional effects of pre-service training. Teachers with formal preparation in education did not report more in-service workshops, but teachers who are trained in Jewish studies reported that they were required to attend 1.02 workshops more than teachers without such training. The third column of Table 3 shows that teachers who think of Jewish education as their career reported more workshops and teachers who plan to leave the field reported fewer workshops than other teachers. Note also that the initial effects of experience appear to diminish in the second and third columns of Table 3. This pattern suggests that more experienced teachers reported more workshops because they tend to be better trained in Jewish studies and more oriented to a career in Jewish education, two conditions that are obviously connected to longevity in the profession and apparently related to in-service standards as well.

Does the higher rate of reported workshops among pre-school teachers reflect state licensing requirements, as the interviews led us to conclude? To further probe this interpretation, we present in Table 4 the results of a regression that is restricted to pre-school teachers, and which includes an indicator of state-certified pre-schools. As Table 4 shows,

teachers in certified schools reported 3.35 more workshops, a substantial difference considering that the average for pre-school teachers was 6.2 (see Table 2). As in the full-sample analysis, career-oriented pre-school teachers reported more workshops, and those planning to leave reported fewer, although the latter coefficient is not statistically significant due to the smaller number of cases when the sample is restricted to pre-school teachers. (Sex is excluded from the pre-school analysis because all but one of the pre-school teachers are female.)

Do state requirements for re-licensing of trained teachers encourage higher levels of required workshops? Table 5 indicates the answer is no. This analysis, restricted to day school teachers, shows that teachers in states requiring 180 hours or 100 hours of workshop training for re-licensing did not report more workshops than teachers in the state without a fixed workshop requirement. The second column of Table 5 shows that even day school teachers who are formally trained in the field of education did not report more workshops when they worked in states that required many hours of workshops for re-licensing. These results may indicate that day school Judaica teachers do not see themselves as bound by the norms of the general teaching force in the state.

Finally, did the federation-sponsored incentives program encourage higher rates of required workshops? The regression reported in Table 6, restricted to supplementary teachers, shows that teachers who encountered the incentives program reported an average of 2.52 more workshops than supplementary schools in the other two communities, where such federation programs are not in place.



## Discussion

This study shows that teachers in three Jewish communities have relatively little formal preparation for their work in Jewish schools. Moreover, they are not typically held to high standards for professional development. However, it appears there are policies that may raise the quantity of in-service. Teachers who are trained in Jewish studies and who are oriented towards a career in Jewish education reported more required workshops. This finding suggests that standards for professional development could be raised by recruiting teachers who are committed to the profession. Better recruitment is an appropriate goal, but it remains a major challenge in light of the relatively small number of opportunities to obtain formal preparation for teaching in Jewish education (Davidson, 1990).

Teachers in certified pre-schools reported substantially more workshops than teachers in other pre-schools. Could this type of policy be implemented in supplementary schools, and in the Judaica divisions of day schools? Where would certification standards come from? One answer is from the community level --the federation or central agency might certify schools whose teachers engage in specified levels of professional growth. For this certification to be meaningful, however, it must be accompanied by some sort of rewards. Parents of pre-school children take certification into account when choosing a school, but this logic does not hold when one is choosing a supplementary school. However, it may be possible to raise parents' expectations so that they seek out supplementary schools and day schools with higher standards for professional growth. In addition, other incentives such as financial support might induce school to seek communal certification.

Although certification of pre-schools made a difference, re-licensing requirements for K-12 teachers did not. In one sense these results may reflect the particular question we asked on the survey, which concerned required workshops instead of any workshops teachers may have attended. Teachers who are meeting individual re-licensing requirements may not have indicated that such workshops are required by their schools. Another interpretation of the results is that rewards and sanctions aimed at individuals are ineffective, but that incentives for schools, as in the case of pre-schools, have more impact.

Finally, supplementary teachers reported more workshops in the community that had an incentives program. This finding suggests that incentives for both individuals and schools affect teachers' professional growth in a positive way. Hence, we conclude that incentives for individuals can be effective if the incentives are meaningful (for example a cash stipend as in this case).

This paper addresses only the quantity of in-service education. The question of quality is at least as important, if not more so. It is essential to consider recent ideas about creating more effective opportunities for professional growth (e.g., Sparks, 1995), at the same time as one thinks about raising the amount of in-service to which teachers are held.

The CJUE's ultimate hypothesis is that building Jewish education as a profession is critical for improving teaching and learning in Jewish education. This paper does not answer that question, but it addresses two crucial concerns along the way: What is the state of the profession? What can be done to improve it? By exploring three potential avenues for reform, we are furthering the broader endeavor. The results of this study suggest two mechanisms --community incentives and certification of schools --that can increase the professional growth activities of teachers in Jewish schools.

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**Table 1. Professional Training of Teachers in Jewish Schools**

	<u>Day School</u>	<u>Supplementary School</u>	<u>Pre- School</u>	<u>All Schools</u>
<b>Trained in Education and Jewish Studies</b>	<b>35%</b>	<b>13%</b>	<b>9%</b>	<b>19%</b>
<b>Trained in Education Only</b>	<b>24%</b>	<b>32%</b>	<b>50%</b>	<b>35%</b>
<b>Trained in Jewish Studies Only</b>	<b>25%</b>	<b>11%</b>	<b>3%</b>	<b>12%</b>
<b>Trained in Neither Education Nor Jewish Studies</b>	<b>16%</b>	<b>44%</b>	<b>38%</b>	<b>34%</b>



**Table 2. Average Number of Workshops Teachers in Jewish Schools Were Required to Attend**

<b>Average Number of Workshops in the Past Two Years</b>	
<b>Day Schools</b>	<b>3388</b>
<b>Supplementary Schools</b>	<b>4441</b>
<b>Pre-Schools</b>	<b>6622</b>
<b>All Schools</b>	<b>4.8</b>

**Note:** Figures include only those teachers who said they were required to attend workshops, and exclude first-year teachers.

Table 3. Differences among individuals and settings in number of workshops teachers reported they were required to attend.

Independent Variable

Sex (Male=1)	-.61 (.39)	-.74 (.39)	-.86* (.39)
Experience 6-10 years	.48 (.35)	.45 (.35)	.16 (.35)
Experience 11-20 years	.81* (.37)	.67 (.38)	.26 (.39)
Experience 21+ years	1.02* (.43)	.69 (.45)	.34 (.45)
Trained in Education		-.02 (.29)	-.11 (.29)
Trained in Jewish Studies		1.02** (.33)	.60 (.34)
Jewish Education is a Career			1.30*** (.94)
Will Leave Jewish Education			-1.00** (.50)
Pre-school	2.36** (.36)	2.76*** (.39)	2.65*** (.38)
Supplementary School	.66* (.33)	.88** (.35)	1.19*** (.35)
Constant	3.37** (.37)	2.89** (.43)	2.54*** (.44)
R <sup>2</sup>	.09	.10	.13

\*p < .05 \*\*p < .01

Notes: Metric regression coefficients, with standard errors in parentheses. N=574 teachers. Equation also includes controls for missing data on sex, experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.

**Table 4. Differences between certified and uncertified pre-schools in the number of workshops teachers reported they were required to attend.**

**Independent Variable**

Experience 6-10 years	-.81 (.82)
Experience 11-20 years	-.84 (.94)
Experience 21+ years	-.74 (1.18)
Trained in Education	.09 (.67)
Trained in Jewish Studies	.59 (.95)
Jewish Education is a Career	1.53* (.75)
Will Leave Jewish Education	-1.76 (1.18)
Certified Pre-school	3.34** (1.00)
Constant	2.74* (1.17)
Adjusted R <sup>2</sup>	.08

\*p < .05 \*\*p < .01

**Notes:** Metric regression coefficients, with standard errors in parentheses. N= 169 teachers.  
Equation also includes controls for missing data on experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.

**Table 5.** Differences in the number of workshops day school teachers were required to attend in states with different professional growth requirements for re-licensing.

<u>Independent Variable</u>		
Sex (Male= 1)	-1.07*	-1.05*
	(.45)	(.46)
Experience 6-10 years	1.62*	1.61*
	(.64)	(.64)
Experience 11-20 years	1.12	1.11
	(.62)	(.62)
Experience 21+ years	1.61*	1.62*
	(.67)	(.67)
Trained in Education	-.32	.21
	(.42)	(.49)
Trained in Jewish Studies	.23	-.20
	(.49)	(.53)
Jewish Education is a Career	-.25	-.24
	(.57)	(.58)
Will Leave Jewish Education	-.65	-.60
	(.94)	(.95)
180 Hours Required for Re-License	-.08	-.11
	(.54)	(.92)
100 Hours Required for Re-License	-.36	-.03
	(.48)	(.76)
180 Hours X Trained in Education		.03
		(1.14)
100 Hours X Trained in Education		-.51
		.93
Constant	3.26**	3.19**
	(.66)	(.68)
Adjusted R <sup>2</sup>	.05	.04

\*p < .05 \*\*p < .01

**Notes:** Metric regression coefficients, with standard errors in parentheses. N= 176 day school teachers. Equation also includes controls for missing data on sex, experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.



Table 6. Number of workshops supplementary school teachers were required to attend in a community that offered incentives for attendance, compared to other communities.

Independent Variable

Sex (Male = 1)	.13 (.46)
Experience 6-10 years	.58 (.42)
Experience 11-20 years	1.11* (.49)
Experience 21+ years	.84 (.57)
Trained in Education	-.06 (.37)
Trained in Jewish Studies	.81 (.44)
Jewish Education is a Career	1.19** (.38)
Will Leave Jewish Education	-.53 (.57)
Community Incentives for Workshops	2.52** (.35)
Constant	2.17** (.35)
Adjusted R <sup>2</sup>	.0

*Relat. > E Typo*

\*p < .05 \*\*p < .01

Notes: Metric regression coefficients, with standard errors in parentheses. N = 229 supplementary school teachers. Equation also includes controls for missing data on sex, experience, training in education, training in Jewish studies, career, and plan to leave Jewish education.

## APPENDIX

### Means and Standard Deviations of Variables

	<u>Mean</u>	<u>Standard Deviation</u>
Number of Workshops	4.75	3.31
Sex (Male=1)	.15	.36
Experience 2-5 years	.27	.44
Experience 6-10 years	.31	.46
Experience 11-20 years	.25	.43
Experience 21+ years	.15	.36
Trained in Education	.54	.50
Trained in Jewish Studies	.32	.47
Jewish Education is a Career	.62	.49
Will Leave Jewish Education	.07	.26
Day School	.31	.46
Supplementary School	.40	.49
Pre-school	.29	.45
Accredited Pre-school	.26	.44
Missing Sex	.01	.11
Missing Experience	.02	.15
Missing Trained in Education	.04	.19
Missing Trained in Jewish Studies	.04	.20
Missing Career	.02	.14
Missing Plans to Leave	.05	.22

Note: N = 574 teachers.

Table 10.

## Collegiate and Professional Administration Backgrounds of the Educational Leaders

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

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

**Table 11                    Extent of Professional Training of Educational Leaders in General Education and Jewish Studies**

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

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



**Table 12. Percentage of Educational Leaders Desiring to Improve Their Skills**

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

**Table 13. Percentage of Educational Leaders Desiring to Increase Their Knowledge**

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

**Table 14. Educational Leaders' Earnings from Jewish Education**

	Less than \$30,000	\$30,000 to \$59,000	\$60,000 or More
<b>Day School</b>	77%	35%	58%
<b>Supplementary</b>	47%	38%	20%
<b>Pre-School</b>	50%	50%	-
<b>TOTAL</b>	33%	37%	30%

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

**Table 115. Educational Leaders' Satisfaction with Their Salaries**

	<b>Very Satisfied</b>	<b>Somewhat Satisfied</b>	<b>Somewhat Dissatisfied</b>	<b>Very Dissatisfied</b>
<b>Day School</b>	144%	54%	29%	4%
<b>Supplementary</b>	33%	61%	15%	21%
<b>Pre-School</b>	122%	44%	25%	19%
<b>TOTAL</b>	99%	55%	22%	14%

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



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

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

**Table 17. Educational Leaders' Satisfaction with Their Benefits**

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

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

**Table 18. Educational Leaders' Satisfaction with Time Spent on Roles: Percentage who Indicated Being Satisfied or Very Satisfied**

<b>ROLES</b>	<b>Day School</b>	<b>Supplementary</b>	<b>Pre-School</b>	<b>TOTAL</b>
<b>Parent and Constituent Relations</b>	<b>88%</b>	<b>82%</b>	<b>100%</b>	<b>88%</b>
<b>Overall School Management</b>	<b>80%</b>	<b>76%</b>	<b>75%</b>	<b>77%</b>
<b>Recruiting Staff</b>	<b>80%</b>	<b>63%</b>	<b>73%</b>	<b>71%</b>
<b>Public Relations and Marketing</b>	<b>75%</b>	<b>72%</b>	<b>62%</b>	<b>71%</b>
<b>Fund Raising or Resource Development</b>	<b>77%</b>	<b>67%</b>	<b>67%</b>	<b>70%</b>
<b>Teacher and Staff Supervision</b>	<b>69%</b>	<b>53%</b>	<b>80%</b>	<b>64%</b>
<b>Curriculum and Program Development</b>	<b>62%</b>	<b>64%</b>	<b>62%</b>	<b>63%</b>
<b>Training and Staff Development</b>	<b>50%</b>	<b>41%</b>	<b>73%</b>	<b>51%</b>

**Table 19. Perceived Regard for Jewish Education by School Constituencies**

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

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



**Table 20.            Extent of Involvement of Rabbis or Supervisors**

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

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

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

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

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

**Table 22. Educational Leaders' Views and Perceptions on Teachers and Staff Involvement: Percentage who Agree with the Following Statements**

	Day School	Supplementary	Pre-School	TOTAL
Teachers and staff should be involved in defining school goals.	100%	100%	100%	100%
Teachers and staff are involved in defining school goals.	82%	76%	94%	82%
Teachers and staff should be consulted before decisions are made on important issues.	96%	97%	100%	97%
Teachers and staff are consulted before decisions are made on important issues.	93%	70%	81%	81%

**Table 9. Collegiate and Professional Jewish Studies Backgrounds of the Educational Leaders**

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

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



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lan to call.. But if you haven't let me know in advance, you can still  
all.. I'll be at home, (608) 233-3757. I expect to be available on all  
he days I listed.

Adam

At 09:49 AM 1/10/97 +0200, you wrote:

>Hello Adam,

>

>Thanks for the quick reply. I'll take a shot at the dates you suggested -

>Sunday 12 is no good, so I'll try one of the others your 7:30 am - 8 hours

>difference between us. The starting topic is administrative - the Mandel

>Workplan for 1997 - and changes in our administrative relationship. I have some

>thoughts about moving it in a substantive direction, perhaps for CAPE, which

>is thriving at the end of its first year of activity, booked to capacity,

>merrily un-monitored and un-evaluated save for the daily insights and

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>no materials required, just your good grey matter....

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>Take good care,

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>To: <ANNETTE@vms.huji.ac.il>  
>From: Adam Gamoran <gamoran@ssc.wisc.edu>  
>Subject: Re: conversation

>  
>I would be happy to talk with you. By your e-mail address, I assume you  
>will be calling from Israel. Early morning my time usually works well, e.g.  
>7:30am or 8:00am U.S. Central Time. At those times, the following dates are  
>open for me:

>  
>Jan 15, 16, 17, 21, 22, 23, 24.

>  
>If that is too far away from now, I could also talk on Sunday, Jan 12, at  
>11:00am U.S. Central Time.

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>11:00am U.S. Central Time.

>  
>If none of these times work, let me know and we'll find another.

>  
>Please tell me what you want to talk about or what materials I should review  
>in preparation for our conversation.

>  
>Adam

>  
>  
>At 11:53 AM 1/9/97 +0200, you wrote:  
>>Hi Adam,

I think that there needs to be a clearer frame for the whole of the paper that lays out an image of the role of ed leader, the type of tasks(roles) that a person needs to be able to manage, the background qualifications needed to do the job (perhaps skills, knowledge, dispositions), a description of professional preparation for the field, and the kind of professional development that is in keeping with norms and standards in the field as a whole in addition to what makes sense given who people are in our sample. I'm also wondering if the answers to some of these framing statements are different for people who are in pre-schools, supplementary schools and day schools, this perhaps merits some conversation amongst ourselves about our stance on this issue.

Here are some page by page comments that vary from nitty-gritty typos and edits to questions about what is our stance.

p. 1, do we want to quote "effective schools" research as our referent here? isn't it thought to be passé as a line of research? is there a better referencing for this "news" at this point?

p. 4, the first para, is somewhat confusing. What is the essence of the point? You talk about educational leaders being attracted to the field of education for the same reasons as teachers and moving from ranks of teacher to admin. Isn't that true in general ed as well?

also, the idea of ed leaders as change agents is a "big idea". It needs some kind of background and explanation. It's part of what I called before, the framing of the issues.

p. 4, first two sentences of section on entering Jewish ed are redundant.

p. 5 If they entered as teachers, doesn't it make sense that there are ideas are in sync with teachers ideas, what about difference between ideas for entering the field and ideas as they decided to stay in and become administrators

p. 5 nature of employment:

are the 83% full time or not? does this make a difference?

parenthesis what does settings mean here?

does it matter who goes to find a second job?

feels like there is more that can be learned here about full time, part time and salary?

p. 6 at top- extra to in first line.

p. 8 third para. in first sentence "among educational leaders" – it feels as though the sentence doesn't end. "more observant" than....

In last line of that same para., overall, 43%...Is it that they work in the movement or in the synagogue – and where does this put day school leaders and JCC early childhood directors. Is this a misleading statistic? perhaps the only statistic here that makes sense is the one about supp. schools because in our communities all of them take place within synagogues.

p. 10 issue of novices and experts at end of first para. goes by very quickly. you're trying to make a case for a certain kind of pro dev and networking and I don't think people will "get it" from this "read through"

same page, first line of implications should verb be "were" as opposed to "are"

p. 11 issue of role of national organizations in placement seems very impt. maybe more needs

to be said, is there a difference in the way reform Jewish educators talk about this vs. others (my impression is that the reform nat'l network works very well) would a breakdown by denomination help us understand the picture better? is this a question of an expose really in terms of these organizations and their "real" contribution to the field?

p. 11 last sentence, I think needs to read pro development vs renewal or include both, renewal feels like what you do when people are trained.

p. 12, I think perhaps there would be more of a development if first two para were switched around where section contents go first and then the case for how you're thinking about pro dev. is made. In either case – whether you switch it or leave it as is – the case for needing all three needs more fleshing out.

p. 13, last line of first para seems to be in wrong place, or at least it doesn't flow from the sentence that comes right before it.

p. 14 -- In opening line of Educational Administration, school needs an s after it.

p. 15 -on needs to be in 3rd line from the top.

p. 15, second para under training I think it's denominational not synagogue movements

p. 15, third para. I'm having trouble with all these percentages. 2/3 of day school ed are untrained in either ed or Jewish studies; on p. 14, 43% of day school ed are certified in Jewish ed and have Jewish studies -- how can both these be true at same time?

p. 15 -16 -- I'm finding the numbers confusing, what is the story we are trying to tell here?

p. 16 -- shouldn't we be giving some credit to the 3/4 who are self motivated and use that as a case for the potential of systematic pro development rather than treat it as an unimportant or inconsequential statistic because by itself it is not systematic

p. 17 -- are there any quotes that buttress the non-helpful nature of pro organizations. again, I ask myself what are we trying to tell here?

p. 19 = what do you think about the fact that 31% of folk who have access to money for pro dev do not take advantage of it? are the opportunities available not helpful or what? my impression from talking to someone like Sara Lee is that principals at least NATE principals use their money to go to CAJE and NATE and do not have money left over for additional professional dev. Do we have this info segmented by movement and would that tell a different story?

p. 20 -top para. that begins the page before is not clear. where do these meet? what kind of question is that? where does it fit in? what is the case you are making about the linking of decision making and planning with Hebrew and text? I can see whereas sometimes a link is important and other times it might be inappropriate. Are we making a case for a specific kind of pro dev and if so, what does it look like?



willingness of ed leaders to engage and involve themselves in pro activities? I mean do they say as teachers do that these are most imp't things missing for them. I don't see what info supports this hypothesis.b

p. 21 the second sentence about benefits doesn't exactly make sense, I know what you mean but I think you need to state the idea more clearly.

p.23 are the 18% of ed leaders who report being dissatisfied with number of hours of employment part time or full time people? is this a case where part-timeness precludes the hiring of professionals and what we want to be doing is making a case for full time employment of ed leaders (I mean we made such a case for teachers, how much more so for ed leaders?)

p. 23 in last paragraph, fourth line from bottom of page, it should say eighty eight, not eight eight

p. 24 in your estimation, what's the relationship between people's feeling that their roles are not in keeping with their expectations a mark of their unrealistic understanding of the nature of the job and therefore "fixable" by appropriate preparation for the work. My impression has been when I hear this kind of "whining" that people don't really understand the "job" of educational leader.

p. 24 Implications. can we find out from our data what "moved" people from teaching to administration, in some interviews of teachers and principals in LA, full timeness, salary and benefits were factors in moving people out of teaching and into administration. this is one of the reasons that people on the one hand are not prepared and on the other hand, it also speaks to the imp't of full time employment opportunities for teachers and leaders.

p. 25 2nd para. 4th line, "begin to emulate to" isn't good English

p. 26 in section on rabbis and supervisors, I think info needs to be broken down by setting, because many day schools are not congregationally based in which case info about rabbi is irrelevant and misleading. supervisor and rabbi are different categories as well, what does supervisor even mean in the case of these folks?

p.27 last para of section Adult Academy - is this Atlanta, if so adult academy is sponsored by JCC not synagogues. Whether or not, this is true, this adult academy is not an instance of a federation activity.

p. 28 how about an example of teachers' non-involvement. seems to me I remember examples from Julie's report

also p. 28, bottom para. 78% sentence should read...are satisfied with the respect they have as educators (not as an educator). I'm also wondering if "have as an educator" which appears here and in last sentence should read "are given" and not "have"

p. 29 last para. feel to me that second sentence should read "lay leadership" not lay leader.

p. 31 under school level, this is first mention of JCC's that I remember in paper and it seems to come out of nowhere. I know that pre-schools are in JCC's but maybe that needs to be

p. 32 fourth para. "of the some" shouldn't be there

p. 33 — I love the Roland Barth metaphor, but it doesn't seem like it fits here. It should be earlier where you are making a case for pro development.

In summary, our stance and story line are not yet clear enough.

June 14, 1995

To: Ellen, Adam and Bill  
From: Nessa  
CC: CLUE staff

I want to try to respond to the paper on educational leaders. These comments are not "comprehensive and systematic": If I were to review the paper with pen in hand, I would probably have more to say, but you wouldn't get my comments in a timely fashion!!

Despite the fact that, sentence by sentence, the paper is clear, it is nevertheless hard for me to grasp its overall "meaning." The report gives the impression of being a mixture of data and policy, but is not yet organized in a way that makes it possible for me to separate the major from the minor, or the interpretation from the facts. (What is the analogue to "undertrained but surprisingly committed"? Or perhaps this a more complex story?)

A concrete example: On p. 7, you say: "Notably, none of the pre-school educational directors had moved to the community in order to take their current position." I understand the sentence but I don't understand the "notably" for its educational implications. Is it good that the pre-school directors have been part of the community for longer? Does that make them more effective leaders? Have they stayed or will they stay longer in their current jobs as a result?

Another example: What are the policy implications of the finding that recruitment efforts by institutions beyond the school are a minority factor in how the leaders found their current jobs? (also p. 7). Is it good for the quality of education that most leaders have been recruited by the schools? Or is it better for national institutions to get involved? And, in the latter case, would that make for better or worse leadership in the schools?

Then I asked myself: Is there a line of argument building in this paper? I thought that if I looked at the organization of the paper, I might understand it better. (I've appended the list of headings to this memo; some of what follows alludes to that list):

P. 1: Introduction and Purpose: This section is critical and needs more context, at least for this reader. The four points on the first page are quite cryptic. Are these points new, in the sense that they were not always thought to be the case? What "research on effective schools" has demonstrated this? It worries me that for the phrase "Despite these complexities..." I could substitute the phrase "Because of these complexities" and the language of the first two paragraphs need not be changed.

"The purpose of this report is to stimulate discussion and planning for the professional growth and development of educational leaders in Jewish schools." Given that you reached 77 out of 100, and 58 in-depth, I think that this statement of purpose is a little weaker than it needs to be, and that the summary in the top paragraph on p. 2 doesn't do justice to the comprehensiveness of the study. In any case, the paragraph on p. 2 shouldn't come this early, nor be summarized in this

cursory way. (Perhaps there needs to be an "overview" at the beginning of the revised version, if you feel the need to summarize before the end.)

Also, is there—or should there be—a distinction between implications and recommendations? (See my comments on "critical findings.") I'm not sure that organizing the implications after each section is effective, compared to a strong final section of recommendations, if in your mind those two are the same thing.

Sequence: One question might be: Why does "training" follow "future plans"? Why does it follow "educational experience"? In the policy brief we began with training. Perhaps we're laying out a different set of issues here, but I would like to understand the sequence of the paper, especially if the goal is to advocate for better in-service training in the two weaker areas of Judaica and administration.

"Leadership": You talk about "leadership," but I was not able to glean whether you as authors believe it is a training attribute separate from "educational administration." Sometimes the two seem to be used interchangeably, and sometimes not. (See the first paragraph on p. 12. The first sentence says: "general education, Judaica, and leadership." The middle of the paragraph says: "Leadership and administration pose new and different challenges...") Also, on pp. 20-21 you make an important point about integrating content and skills in the leadership area. It seems to me this should be said up-front, in defining the terms. (And how would that integration even be possible in pre-training for those who come from general education?)

On the first page, the list under "research on effective schools has documented the following" seems to take a lot for granted on the part of the reader. I, for example, wouldn't know what the body of knowledge is on "leadership," or even what the definition is. (Is it a function, an attribute of personality, a role?)

Terms and audience: Does using percentages rather than numbers for such a relatively small pool leave us open to criticism? This raises the question of who is the audience for this paper. Is it the educators themselves? Communal leaders? Professionals in the federations and bureaus? The audience is obviously not an academic one (no footnotes, references to studies in general education), in which case I think we need a little more background to the theory of leadership.

Your area of expertise, Ellen, is one I wouldn't even know about if it weren't for my work here. Perhaps the attendees of the Harvard Seminar would be an illuminating microcosm to think about. Did those educators know a lot about what was going in general education on leadership issues? I feel that the opening of this paper was too condensed in bringing to bear knowledge from the world of general education to this analysis. I really wanted more comparisons with general education throughout (like the famous: "In Wisconsin, teachers in general education receive over a 5-year..."). Otherwise, how can I know what these numbers mean? What are mandatory or accepted standards of professional development for leaders in general education? I wanted more information on what we know about "best practices" for the professional



development of educational leaders in general education, especially if—which surprised me—the majority of these leaders come from general education. (Or is it that they were trained in general education but experienced in Jewish education?) Is there anything to learn about leaders from studies of other forms of parochial school education (Catholic)? Are those findings different from what is known about leaders in general education?

Comparisons between leaders and teachers: On p. 12, for example, would it be interesting to find out whether leaders were better educated Jewishly as children than teachers in the same schools? We should write this report with the knowledge that some of our data is already in the public domain, and that we can refer to it if it's salient. The phrasing "very few educational leaders are formally trained in Jewish studies or Jewish education" seems at odds with the way we spoke of comparable data on teachers. That is, if I'm reading this correctly, the figures should correspond to the training background of the teachers, if the leaders are mostly drawn from teachers. It seems as if the figures are comparable. And yet in the policy brief we didn't use the term "very few" for an overall total of 31% formally trained (compared to 37% of leaders, for which we do use the term "very few"). Do we think it's more significant in the leaders than the teachers? Certainly it is shocking to contemplate the implications for "content area." Another example: The ed. leaders attend even fewer workshops than the teachers. Shouldn't we say so? Also, we don't critique the workshops on the "systematic, comprehensive" issue, the way we do for teachers' workshops.

Pre-schools: This seems to be one of the most conspicuous policy areas where our recommendations could make a difference. It seems as if we could conclude that the lack of engagement by rabbis and supervisors is a missed opportunity for communal growth, outreach and "gateways in." But I couldn't glean how much of that lack of engagement is because the schools are not in conventional school settings, and are in JCCs instead. The isolation and segregation of the pre-schools has intriguing implications, and so I'd like to see them articulated in one place in the report.

Supplementary schools: What does it mean that the leaders here are the best trained but the schools are the least highly functioning and regarded? At our recent meeting, the staff indicated that the schools are indeed getting better because of strong leadership. How do we know this? And shouldn't we say so? (And will people believe us?)

Training: Identifying the lack of training in educational administration and "leadership" seems to me a real service, as this emerges as a definite "gap in the marketplace." It was surprising that the group is better educated in pedagogy than in Judaica; I guess this corresponds to the teachers, but it seems more striking a gap in the leadership role (and role model) in Jewish schools.

Professional development: What does it mean that they have virtually no professional development but that they don't feel the lack? How can they foster a culture of increased prof. dev. (the CJE prescription), per your first page, if they don't subscribe to it for themselves? The sentence on p. 117 about the lack of support from national movements is provocative and has policy implications as well (perhaps at odds with the opportunity to do community-wide

professional development.) Similarly, the lack of spoken Hebrew proficiency! (And lack of desire for same.) Or: that 31% don't use the money they could use, when the conventional wisdom is that there's no money for professional development. I couldn't glean whether in-service opportunities are offered specifically for this constituency, as distinct from teachers. Is that what the central agencies are doing for their 61% ? (p. 17)

Length of experience: If they're in the system for a long time but in their current jobs for a relatively short time, I would think that the consequences to the "culture of the school" of rapid turnover at the top are grave and perhaps should be more strongly emphasized. What would it take to keep them in their current jobs? I don't know if the issue of the "school culture" and the leader's role is explicit enough.

Salaries and benefits: Did I miss your talking about the "crisis in senior personnel" and its effect of artificially inflating the salaries of leaders in certain schools because of a market shortage? What does it mean that the majority are dissatisfied with their benefits and yet many do not use their benefits? Or that synagogue privileges are important and yet 21% do not use them, even though denominational affiliation is very important to them?

Critical findings: In some cases, the "implications" at the end of each section are more comprehensive and comprehensible than what is articulated here. The critical findings list on p. 30 is less interpretive than the implications in the body of the report, and the proportion should, if a choice needs to be made, be reversed.

Style--and substance!: Even for this format, you might want to box the information on p. 3 in slightly smaller type, unless there are interesting policy conclusions to draw from the demographics: Gender and its relationship to job stability may be more important at the leadership level than for teachers; so may the correlation to "extrinsic factors" on p. 5. It may be important to "even the playing field" in the gender area, and "extrinsic factors" may be key, even if this current constituency doesn't see them as primary. From the perspective of CIJE's mission: What does it mean to take seriously a profession a majority of whose current participants do not feel that its full-time nature, opportunities for advancement, level of income and status are significant? After all, our goal is to build a genuine profession, particularly at the leadership level. (I didn't understand why on p. 9 income is not an important factor for entering the field and yet on p. 21 the income is for the majority more than half their family income and they're not very satisfied with their salaries.)

Other implications puzzlements in my mind: Are we saying that in fact there is not much pre-service training overtly for leadership positions in Jewish education? Are we saying that it's appropriate for leaders to begin as teachers? (Is that how it's done in general education?) Does that mean that most leaders in general education acquire their ed. administration knowledge as part of in-service rather than pre-service training? Or do they go back to school to become ed. leaders? Is there a preferred way?

Minor style point: I would indent and single-space the direct quotes, to highlight them.

Hope this is helpful. And forgive me if I've misread, or missed altogether, points that are indeed in the text.

Nessa

Structure:

1. Introduction and Purpose
2. Methods
  - Positions and Types of Schools
3. Careers in Jewish Education: Recruitment and Experience
  - Entering Jewish Education
  - Nature of Employment
  - Types of Educational Experience
  - Recent Recruitment
  - Length of Experience in Jewish Education
  - Future Plans
  - Implications
4. Professional Training
  - Pre-collegiate Jewish Educational Backgrounds
  - Collegiate Background and Training
  - Formal Background in Judaica
  - Educational Administration
  - Training for Educational Leadership Positions
  - Professional Growth
  - Implications
5. Conditions and Sentiments about Work
  - Earnings
  - Benefits
  - Sentiments about Other Work Conditions
  - Implications
6. Leading a School Community
  - Rabbis and Supervisors
  - Teachers and Colleagues (Staff)
  - Lay Leader and Parent Involvement
  - Implications
7. Conclusions: Learning and Leading
  - Critical Findings
  - School Level
  - Local Communal Level
  - National Level
  - Learning and Leading



MEF -- INFORMAL ED STUDY THOUGHTS (JUNE 5?)

June 5, 1995•

To: CIJE staff•

From: Adam G.•

Re: Thoughts on the study informal education•

The purpose of this memo is to stimulate discussion at the meeting we have scheduled for June 7. I discuss issues from the standpoint of MEF, but it is important to bear in mind that we don't want the MEF tail to wag the CIJE dog. It would be best to have firm convictions about what CIJE wishes to accomplish in the area of informal education, and let that drive what we are going to study. That leads me to the following?

what CIJE wishes to accomplish in the area of informal education, and let that drive what we are going to study. That leads me to the following starting point: Does CIJE wish to improve the quality of personnel in informls in separate message)•

what CIJE wishes to accomplish in the area of informal education, and let that drive what we are going to study. That leads me to the following starting point: Does CIJE wish to improve the quality of personnel in informal education? If so, we have to figure out what is meant by informal education, what is meant by personnel, and what is meant by quality. I will give that a shot in the first part of this memo. Then, I will raise some questions about whether this should be CIJE's major concern in the area of informal education, and I will propose some alternatives. The importance of informal education for Jewish continuity goes without saying, so I won't say it.....•

#### I. Studying Personnel in Informal Education•

##### A. What is informal education?•

Barry was undoubtedly correct at an earlier meeting that the formal/informal distinction is a false dichotomy, in that there are informal aspects of formal education (e.g. school clubs), and formal aspects of informal education. 20% distinction is a false dichotomy, in that there are informal aspects of formal education (e.g. school clubs), and formal aspects of informal education (e.g. Hebrew classes at camp). For CIJE's purposes, the main thing is to address the important settings in which Jewish education takes place. So far,•



we have studied educators in pre-schools, supplementary schools, and day schools. (By selecting these settings, we have implicitly rejected synagogues and JCCs as settings, because they are too broad. We have decided to get inside synagogues and JCCs.) In starting with these settings, we have focused on places where education is mainly formal, and have ignored settings in which education is mainly informal. It is time to examine settings in which

education is mainly informal, such as summer camps, youth groups, teen Israel trips, and synagogue family programs. I would argue that these are the four most important in terms of participation, although something else may be more important in a particular community (e.g. Cleveland has a community retreat center that plays a big role there). I would place lower priority on other settings, such as community cultural programs, adult discussion groups, retreats that are not part of youth groups or synagogue family programs, virtual Jewish education (in cyberspace), and college campus activities.

26% retreats that are not part of youth groups or synagogue family programs, virtual Jewish education (in cyberspace), and college campus activities.

(I could be convinced to change "synagogue family programs" to "family programs" to incorporate programs sponsored by JCCs as well as synagogues.)

I can think of two criteria that may help us prioritize among informal settings:

(a) Participation — Which settings involve the most people? (b) Continuity —

Which settings are ongoing, consistent, coherent, sustained, as opposed to sporadic, infrequent, disconnected? On these criteria, which settings are most important for us to work with? Probably summer camps and youth groups. Another criterion might be impact: Which settings have the most impact (or potential impact)? This would also lead me to study summer camps.

B. Who are the personnel of informal education?

By personnel we mean anyone who is staffing the program, i.e. the counselors, camp directors, youth leaders, family education directors, Israel trip leaders,

33% By personnel we mean anyone who is staffing the program, i.e. the counselors, camp directors, youth leaders, family education directors, Israel trip leaders, etc.

In studying schools, we held standards of professionalism for all staff.

We expected teachers as well as principals to have formal training in Jewish content and education. This commonality of standards does not hold in the informal realm: Whereas we might hold camp directors to some professional standard (it's not clear what that standard might be), we would not have the same expectation for the "front-line" educators in informal

education (camp counselors, youth group advisors, etc.).

C. How might we recognize quality among informal educators?

We avoided this question in our studies of schools by relying on certification

(i.e., degrees, majors, licenses) as proxies for quality. It's hard to

justify a similar approach for informal settings. (Obviously we wouldn't

expect camp counselors to have college degrees in Jewish studies!)

Consequently it is not clear how we would assess the quality of staff

39% expect camp counselors to have college degrees in Jewish studies!)

Consequently it is not clear how we would assess the quality of staff

in an informal program. Some possibilities:

1. Program leaders (e.g. camp directors, youth directors, Israel trip coordinators, retreat program directors, museum directors — perhaps we would call this leaders, or supervisory staff):

This group could respond to a survey and/or interviews about their professional backgrounds. Unfortunately we have neither an absolute nor a relative standard (as we did in formal education) to hold up to these leaders of informal Jewish education. What backgrounds would we want them to hold?

The only point that seems obvious is that we would want them to have strong Judaic backgrounds. I would make a case that such leaders need professional training in Jewish content areas if they are to administer and supervise Jewish educational programs, whether formal or informal.

46% whether formal or informal.

Probably there would be some value in knowing the basic facts about the leaders of informal Jewish education. What are their backgrounds? Are they Jewish? (The director of Camp Shalom in Madison, WI is not Jewish.) Have they studied Judaica? Have they studied formal or informal education? Do they have experience in informal education? These seem like reasonable questions. If CUE wants to create a profession of \_informal\_ Jewish education, these questions are essential.

2. Front-line staff (camp counselors etc.):

Clearly it does not make sense to think about a profession of informal education at this level. Camp counseling, staffing trips to Israel, etc. is not a profession, and the number of persons who can move from e.g. counselor to director is very small. What then, would we want to know about these staff members? Again, I'm sure we'd want to know about their Jewish backgrounds, although we'd not expect

professional training. In addition, we'd want to hear about what 52% know about their Jewish backgrounds, although we'd not expect professional training. In addition, we'd want to hear about what sort of training they received in preparation for their work on staff. In particular we'd want to know if they learned anything about the Jewish content of their program (for programs that have some Jewish content).

I'm not sure what CIJE would do with this knowledge. Start campaigning to have more knowledgeable counselors hired in Jewish camps etc.?

Make a case for staff content study as part of staff orientation?

Maybe.

3. The working conditions of informal educators could also be scrutinized. Do supervisors work full-time? Do they earn a living wage? Do front-line workers have enough time for sleep? Do they feel ownership of the programs they are working on?

D. What questions would this study address?

58% D. What questions would this study address?

This study, using survey and/or interview methods, could help address questions such as the following:

- \* Is there a shortage of qualified personnel for informal Jewish education?
- \* Does a profession of informal Jewish education exist? If one wished to build such a profession (or to \_extend\_ the profession of Jewish education to the informal arena), how far would one have to go?
- \* What is the nature of staff development in informal education?
- \* Is the level of staff knowledge of Judaica related to the degree of emphasis on Jewish content in informal programs?

Are these the right questions? That's the question we need to answer first.

65% first.

II. Other questions we might consider, which would lead to different studies.

A. Let's start with a theory of informal Jewish education. I would argue that the impact of informal Jewish education on Jewish continuity depends on three conditions: (1) Jewish content; (2) Sense of community; (3) Extent of participation. By "Jewish continuity," I mean strength of Jewish identity, Jewish religious participation, Jewish knowledge, etc.

1. Jewish content:

Informal Jewish education can be divided into three categories:

(a) secular programs attended by mainly Jews; (b) Jewishly



sponsored programs attended by mainly but not necessarily exclusively Jews, with minimal Jewish content; and (c) Jewishly sponsored programs, attended by Jewish, with strong emphasis on Jewish content. These distinctions are typically made for summer camps, but on reflection, one can see that they hold

71% on Jewish content. These distinctions are typically made for summer camps, but on reflection, one can see that they hold for a large variety of informal programs, including JCC family programs, Israel trips, youth groups, etc.

I predict that the greater the emphasis on Jewish content in a program, the greater its impact on Jewish learning and practices.

I would argue further that emphasis on Jewish content depends more on the mission of a program than on the characteristics of its front-line staff.

## 2. Sense of community:

Informal programs succeed by building a strong sense of community among participants. I predict that programs that are more successful at creating a sense of community, and which pass a minimal threshold of Jewish content, will have greater impact on Jewish identity and practices. There would likely be some synergy between content and sense of community, in that strong content and strong community work together to increase dramatically the effects of informal education

78% sense of community, in that strong content and strong community work together to increase dramatically the effects of informal education on Jewish continuity.

Creating a sense of community depends to an important extent on the quality of staff. However, if this issue were pursued one would ask very different questions from those listed above. Instead of asking about formal backgrounds, one would want to know about the mission, traditions, and culture of the programs. What are the relationships among staff members, between staff and the program, and between staff and the learners?

## 3. Extent of participation:

To me it is axiomatic that informal programs with strong Jewish content and a strong sense of community foster Jewish continuity. Consequently, preserving Jewish continuity in the broad sense requires creating more access to such programs for young people. I doubt that personnel deficiencies are the problem here.

84% deficiencies are the problem here.



Greater participation in effective informal programs would probably improve the effectiveness of formal programs, since the young persons would feel more positively about being Jewish and would be more motivated to join in Jewish activities.

#### B. Policy research in light of the theory

One direction for research would be to find out if this theory is correct.

I do not recommend that, for the same reason we didn't wait to find out whether more trained teachers fostered greater learning among students, before advocating more training for teachers. We assume that training is good for teachers, and are working on increasing and improving that training. Similarly, I propose we assume that informal programs with strong Jewish content and sense of community are effective, and work on increasing participation in such programs.

>From a policy perspective, the "lever" that can most likely be "pulled" is 91%>From a policy perspective, the "lever" that can most likely be "pulled" is improving the Jewish content and, where necessary, sense of community of existing programs in category (b) above, i.e. Jewishly sponsored programs attended by mainly Jews with minimal Jewish content. How can we enhance the Jewish content of such programs? Is it realistic to try? Alternatively, can we create new programs with strong Jewish content and a sense of community? I think these are the most pressing questions.

A study of personnel might be part of the research required to address this question, but observations of programs seem essential. For example, in Wisconsin one can find all three types of the summer camps listed above. How do the camps differ in their Jewish programs? How does being Jewish feel in the different kinds of camps? What would leaders, staff, campers, and/or parents think about greater emphasis on Jewish content? Is weakness in Judaic backgrounds among staff a significant barrier to increasing the emphasis on Jewish content?

Conditions outside the informal programs are likely to have substantial 97%Conditions outside the informal programs are likely to have substantial impact on the potential for change. Informal programs are generally embedded in larger institutions, such as synagogues, JCCs, federations, and national movements. How do these broader organizations define the missions of their informal programs? What conditions support stronger Jewish content in the missions? What are the supports and obstacles to delivering a strong Jewish content, given a Jewish mission? Here we might ask whether there is a shortage of personnel who are capable of implementing a program's Jewish mission.

Another external condition consists of the perceptions and preferences of the potential participants in informal programs. What leads individuals to participate in informal Jewish education? What is the role of formal organizations such as synagogues and JCCs? How important are informal networks such as kinship and friendship groups? How do these formal and informal collectivities facilitate participation through communication, funding, etc.?

END communication, funding, etc.?

In sum, given my assumption that informal programs with strong Jewish content and sense of community are effective, the key questions are (a) how to make more programs like these and (b) how to get more people to participate in such programs. Obviously these are simply the supply and the demand side of the same issue.

Re: Minutes of the CIJE Staff Meeting of June 6th - Studying Informal Education

The staff discussed several questions that were considered fundamental to planning a study of informal education. Should a study of informal education fall under the domain of "building the profession" or under the domains of "goals/vision" and/or "community mobilization"? In other words, what makes a difference in having a successful informal educational program? Second, is there

a single profession which could be called "informal Jewish education"?

I. What makes a difference?

The staff first debated the issue as to what makes a difference in creating successful informal educational programs. This issue was considered primary, as it questioned the underlying assumption that the CIJE should look at informal education through the lens of "building the profession", as it had with Jewish day, supplementary, and pre-schools.

The argument was put forth that what makes an informal Jewish educational program (such as a camp) successful is the inculcation of educators and (through

them) participants into the culture and tradition of the institution. The culture contained two essential elements: a sense of community and Jewish

✓ content. A "good" informal educational program would be successful at transmitting a strong sense of community and substantial Jewish content. (This was stated as one of several hypothesis raised during the discussion. For instance, another hypothesis focused on the sense of community, making the assertion that "substantial" Jewish content is not necessary.) If the transmission of culture is what is most vital to its success, then perhaps the CIJE should look at informal education through the lenses of "goals/vision" and 47% transmission of culture is what is most vital to its success, then perhaps the CIJE should look at informal education through the lenses of "goals/vision" and "community mobilization".

✓ In response, it was argued that (accepting the above assertion) for an informal educational institution to be successful it would still be necessary to have educators (and, at least, educational leaders) who have knowledge of Judaism and the ability to (a) transmit the culture and (b) critically reflect upon the institutions' and their own practices (thus avoiding reification of the culture).

While briefly noted, the question as to what would "count" as evidence of these abilities or knowledge - what would count as adequate training - was left open.

## II. Is there a single profession?

The staff (during and after its focus on the above issue) discussed the issue of 59% The staff (during and after its focus on the above issue) discussed the issue of

whether or not it was reasonable to consider those educators who work in "informal" educational programs to be within a single profession. Are the nature

of camps, youth groups, family education programs, and JCCs so different as to warrant caution in considering what qualities must a professional educator have to be successful in them? Are the responsibilities and institutional context of a camp director and a JCC educator so different as to make the notion of an "informal Jewish educational profession" meaningless? Would this notion conceal (important differences) more than it reveals (important commonalities)?

There were actually three issues at play. First, is there enough commonalities among educators in the "informal" settings to make the concept of an "informal Jewish educational profession" a meaningful and powerful diagnostic and policy-oriented tool? Second, to what degree is the education in these settings totally or primarily "informal"? While most would consider the educational activities that occur within a camp to be primarily informal, the educational 71% totally or primarily "informal"? While most would consider the educational



activities that occur within a camp to be primarily informal, the educational activities of a JCC are both informal (e.g., camp, youth group) and formal (e.g., adult education, pre-school). Thus, the role of the JCC educator contains

both formal and informal elements. Third, are the responsibilities and activities of the "heads" of these institutions (e.g., camp director, JCC educator) substantially different as to warrant distinguishing between them and other educators within these institutional settings (e.g. unit director, family educator). Perhaps, only those educators who meet certain professional criteria will be included in the study.

While these questions were raised, the staff did not reach any definitive conclusions with one exception. The staff concluded that it was not fruitful to view our efforts in this endeavor within the concept of "informal education". Rather, given the nature of the profession(s) as a continuum (running from formal to informal), we are engaging in expanding our study of Jewish educators from a focus on classrooms to other settings (such as camps, JCCs, and family education programs). Afterward, educational professionals working in other 82% from a focus on classrooms to other settings (such as camps, JCCs, and family education programs). Afterward, educational professionals working in other areas will also be considered.

#### Summary

1. The staff of the CIJE concluded that it would be fruitful to expand our study

of educators from the classrooms into other settings, such as camps, JCCs, and family education programs. Afterward, educational professionals working in other settings would be considered.

2. The staff of the CIJE will explore in greater depth the issue of staff quality. What would count as evidence of staff knowledge or ability? What would count as adequate professional training? Two general areas were suggested: (1) Jewish content and (2) the ability to transmit the institution's culture and be 94% count as adequate professional training? Two general areas were suggested: (1)

Jewish content and (2) the ability to transmit the institution's culture and be critically reflective about this process. This issue of staff quality falls within the larger question, "what makes a difference in creating a successful institution/program". Thus, other areas beyond professional training may be considered, such as the educator's continuity of membership in the program (or

*ERIC*



like programs).•

3. The staff of the CIJE will consider the question as to which educators • within•

these institutions/programs will be included within the study. Certain criteria• for "being a professional educator" will need to be discerned (e.g.,• compensation, frequency of activity, age). In addition, those educators at the• "top" of the institution/program (e.g., camp director) may be considered• differently from all others (e.g., unit director).•

4. The underlying assumption of the study is that the transformative Jewish• experiences found in these institutions/programs would be enhanced if their• educators (and, especially, their educational leaders) had stronger Jewish• ENDexperiences found in these institutions/programs would be enhanced if their• educators (and, especially, their educational leaders) had stronger Jewish• backgrounds, as well as other qualities.•

5. During the development of this project, the staff of the CIJE will consult• with persons having expertise in these institutions/programs (expertise gained• either through practice or academic study). In the meantime, Adam Gamoran will• consult with Aaron Brower, Professor of Social Work at the University of• Wisconsin, who has expertise in this area.•

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part 2

(4) Research papers on teacher power and on professional growth: Just as a reminder, here's how these were described in our work plan:

Our interview studies contain important insights on these topics, but at present they are available only in community-specific reports. During 1995, we will commission research papers on these two topics, based on the interview materials. We propose to disseminate them through a new series of "CUE Discussion Papers." In addition, they will be submitted for publication in journals, after review by the MEF advisory board.

I think we should go ahead with this. The cost to us is not that great (\$10,000, plus our time in critiquing drafts), and the potential payoff is high. The papers will be good. Please advise. Possible deadline: June.

#### TASKS THAT ARE HIGHLY AMBIGUOUS

(2) Additional policy briefs: Possible topics that seemed of greatest interest were educational leaders, and salary and benefits. Despite the high levels of interest, substantial ambiguities remain. Most important, does CIJE want to devote the time and resources needed to edit, produce, and disseminate more policy briefs? Second, will CUE implementation staff be prepared to provide policy recommendations based on the research results? The answer to this is probably yes on the topic of leaders, but possibly no on the topic of salary and benefits.

Clearly, a brief on salary and benefits would make the biggest splash. A brief on leaders could provide CIJE with an opportunity to disseminate a plan of action for professional development of educational leaders. Probably what we should do is prepare the report on leaders (item 3 above), and then decide together whether we want a policy brief on that topic and if so, what issues to highlight in the brief (e.g., background and training of educational leaders? comparisons to teachers?).

(5) Monitoring the emergence and implementation of Personnel Action Plans and "vision-driven institutions" in communities: I did not understand what our advisory committee asking for. Perhaps a longer conversation would have allowed greater clarity. Were our advisors simply reiterating the decision we made last August, to obtain a sense of the state of these initiatives through a brief series of interviews? Were they asking CIJE implementors to provide us with a list of indicators (e.g., workshops offered or attended, number of educators studying for an MA degree, etc.) which we would then monitor? I'm just not sure. This needs much greater clarity if we are to attempt something useful.

Much of the discussion sounded like a request to return to the sort of intensive qualitative monitoring that we just abandoned, but I'm sure that's not what was intended. Another interpretation is that we have finished monitoring the Lead Community PROCESS, and now it is time to begin monitoring Lead Community OUTCOMES. If this is intended, we'll need to discuss what kind of outcomes should be examined.

This area of our work also includes monitoring the progress of the Goals Project in the Lead Communities. Although we discussed this topic, we are not sure what sort of work is called for. What is the role of MEF in the Goals Project?

One issue that we did not have a chance to mention is that part of your desire to reduce the staff of the MEF project was to reduce the supervisory and administrative burden on Ellen and me, so we could focus more attention on building a research capacity. That should be kept in mind, and the whole issue of the research capacity needs much further discussion.

((6) Module for studying educators in a Jewish community: We discussed three possible approaches for the module: (a) Give the instrumentation to communities, and they're on their own to use it; (b) Work with some national agency e.g. JESNA or CUNY to be the centralized location for providing the surveys and analyzing the results; (c) Create a comprehensive package from start to finish which we or some other agency would help communities carry out themselves.

In the course of our conversation we reached consensus on a few issues. We prefer the second model but aren't sure who's out there to serve as the national agency. We would want the survey to be basically standardized but with some flexibility for a modest amount of local tailoring. We would like to create a data bank to collect the data from all the communities that carry out educator surveys. Overall, however, we aren't sure how to get this done, and we need to think more about it. Deadline: April -  
- (this is our top priority.

((7) Leading Indicators: We did not make any progress in this area. It is still on the table, but what the indicators might be and where they might be obtained remains to be seen.



Council  
for  
Initiatives  
in Jewish  
Education

# MANUAL FOR

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## ***THE CIJE STUDY OF EDUCATORS***

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Adam Gamoran  
Ellen Goldring  
Roberta Louis Goodman  
Bill Robinson  
Julie Tammivaara

JUNE 1995

**DRAFT**



**Council for Initiatives in Jewish Education**  
**MANUAL FOR THE CIJE STUDY OF EDUCATORS**

## **INTRODUCTION**

*Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith. ... Education, in its broadest sense, will enable young people to confront the secret of Jewish tenacity and existence, the quality of Torah teaching which fascinates and attracts irresistibly. They will then be able, even eager, to find their place in a creative and constructive Jewish community.*

Professor Isadore Twersky  
A Time to Act. 1990

In pursuit of this lofty vision, the members of the Commission on Jewish Education in North America asserted the primacy of two building blocks upon which action should focus: "developing the profession of Jewish education and mobilizing community support to meet the needs and goals of Jewish education" (A Time to Act. 1990). Each Jewish community in North America should be encouraged to develop and implement a comprehensive plan for building the profession of Jewish education among its educators and educational institutions. In order to begin moving along this path, it is vital to know where one stands. A community's planning efforts should be informed by an accurate knowledge of the strengths and weaknesses of its current educational workforce.

The Manual for the CIJE Study of Educators is a set of research instruments designed to obtain information about the educators (both teachers and administrative/supervisory personnel) working in the Jewish schools in your community. This information can help in developing a comprehensive plan for building the profession of Jewish education in your community. In using the Manual for the CIJE Study of Educators, you can obtain an accurate description of your current educational workforce, baseline data against

which future change can be assessed, and a means by which to mobilize the community in support of educational improvement.

The Manual for the CIJE Study of Educators consists of two separate research instruments: the CIJE Educators Survey and the CIJE Educators Interview. Each instrument is accompanied by a guide, explaining its proper usage. The CIJE Educators Survey is a questionnaire designed to collect quantitative information from all of the educators (both teachers and administrative/supervisory personnel) working in Jewish schools in your community. It consists of four general areas: Settings, Work Experience, Training and Staff Development, and Background. The CIJE Educators Interview is an in-depth interview process employing a series of questions and probes (a protocol) designed to elicit in-depth information from a sample of educators working in the Jewish schools in your community, concerning their professional lives as Jewish educators. There are separate protocols for teachers and administrative/supervisory personnel. Both protocols consist of six general areas: Background, Recruitment, Training, Conditions of the Workplace, Career Rewards and Opportunities, and Professional Issues. The CIJE Educators Survey and the CIJE Educators Interview can be used separately or in conjunction with each other to produce an accurate description of your current educational workforce.

The Manual for the CIJE Study of Educators was developed by the CIJE's Monitoring, Evaluation and Feedback (MEF) Research Team, in cooperation with the three Lead Communities of the CIJE (Atlanta, Baltimore, and Milwaukee). Both instruments were field tested in these three communities in 1992-93. The CIJE Educators Survey was developed after reviewing earlier instruments that surveyed Jewish education, with many questions adapted from The Los Angeles BJE Teacher Census (1990). The information obtained in the field tests has been used to develop comprehensive plans for building the profession in each community. Additionally, the information has been used to prepare the CIJE's Policy Brief Background and Professional Training of Teachers in Jewish Schools. This is the first of a series to be based on the data from the three Lead Communities. Based upon these experiences, the MEF Research Team revised the instruments and wrote the accompanying guides.

As communities begin to employ the Manual for the CIJE Study of Educators in studying their own Jewish educational workforce, the data obtained can become a valuable continental resource - providing an increasingly detailed picture of our continental Jewish educational workforce and mobilizing national agencies in support of communal efforts toward building the profession of Jewish education. Each community is asked to provide a copy of the data obtained that they have acquired using their version of the CIJE Educators Survey, to the CIJE in order to build a continental data base. In addition, the Council for Initiatives in Jewish Education would appreciate the CIJE being acknowledged in any reports or other materials that are created through use of the Manual for the CIJE Study of Educators.

vol 2  
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## **MEF Research Team**

### **Adam Gamoran**

*Professor of Sociology and Educational Policy Studies  
University of Wisconsin, Madison*

### **Ellen Goldring**

*Professor of Educational Leadership and Associate Dean  
Peabody College of Education, Vanderbilt University*

### **Bill Robinson**

*Staff Researcher*

The members of the MEF Research Team acknowledge the substantial and invaluable work of Roberta Goodman and Julie Tammivaara in creating the Manual for The CIJE Study of Educators, as well as the contributions of Shulamith Elster. They appreciate the efforts of the three Lead Communities (Atlanta, Milwaukee, and Baltimore). They are grateful for the guidance of the MEF Academic Advisory committee: James Coleman; Seymour Fox; Annette Hochstein; Stephen Hoffman; and Mike Inbar. They also acknowledge the help of the CIJE staff. The members of the MEF Research Team are especially thankful to the Jewish educators who participated in the study.

***The MEF Research Team acknowledges the generous support of the  
Blaustein Foundation for the CIJE MEF Project.***

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Please contact Bill Robinson, CIJE Staff Researcher, with any questions or suggestions that you may have regarding the Manual for The CIJE Study of Educators.

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# Council for Initiatives in Jewish Education

## GUIDE TO THE EDUCATORS SURVEY

### A. What is the CIJE Educators Survey?

The CIJE Educators Survey is a questionnaire designed to obtain information about the educators (both teachers and administrative/supervisory personnel) working in the Jewish schools in your community. The CIJE Educators Survey contains questions in four general areas: Settings, Work Experience, Training and Staff Development, and Background. The CIJE Educators Survey, alone or in conjunction with the CIJE Educators Interview, is designed to provide information that will help in building the profession of Jewish education in your community. The CIJE Educators Survey will also provide a baseline against which you can measure any changes that occur from your efforts in this area.

### B. Who completes the CIJE Educators Survey?

The questionnaire is to be completed by the Judaic studies teachers and the administrative/supervisory personnel in **ALL** of the Jewish schools (i.e., day schools, supplementary schools, and pre-schools) in your community. Teachers and administrative/supervisory personnel working in informal educational settings (e.g., camps, youth groups) are excluded.

- If the school uses an "integrated curriculum", all teachers and administrative/supervisory personnel involved with the "integrated curriculum" are to complete the questionnaire.
- In supplementary schools, all teachers and administrative/supervisory personnel are to complete the questionnaire.
- Every principal or educational director in the Jewish schools is to complete the questionnaire.
- Both Jewish and non-Jewish persons who fit the above criteria are to complete the questionnaire.
- In day schools and pre-schools, faculty who do not teach any Judaic studies or administrative/supervisory personnel who do not have any responsibility for the Judaic studies program are **NOT** to complete the questionnaire.

*confusing!*



### C. How to administer the CIJE Educators Survey

The CIJE Educators Survey was administered initially in the three Lead Communities of the Council for Initiatives in Jewish Education (Atlanta, Baltimore, and Milwaukee) in 1992-93. In total, 983 teachers responded out of a total population of 1192 in these three communities. Obtaining such a high response rate (over 82%) was essential to having the research findings be considered an accurate representation of the total population of educators. The CIJE Educators Survey is intended to be administered to all educators, not a sample. Therefore, it is vital that when administering the CIJE Educators Survey in your community you obtain a similarly high response rate.

In order to achieve a high response rate, the following procedures should be followed:

1. This survey process should be coordinated in advance with the principal of each school.
2. The questionnaire is to be administered at faculty meetings in each school. The educators are not permitted to take the questionnaire home. They must complete it and return it during the faculty meeting. (One hour should be allocated for completion of the questionnaire at each school.)
3. Principals or other administrative personnel are not to administer the questionnaire. It should be handed out and collected by persons designated for this purpose (e.g., central agency personnel, graduate students, study coordinator). The principals and other administrative personnel are to complete the questionnaire in a separate room, at the same time as the teachers.
4. Educators who were absent from the faculty meeting should receive the questionnaire at home by mail, accompanied by a stamped, self-addressed return envelope. The envelope should be addressed to the study coordinator, not to the school or principal.
5. In order to be able to calculate your response rate and control the distribution of the questionnaire, every questionnaire is to be coded **BEFORE** administering them at the schools.
  - a. First, the study coordinator (or someone she assigns) should code the boxes on the bottom of the last page of each survey with a two digit school ID number (between 01 and 99) that indicates to which school each survey was distributed.
  - b. Then, the person(s) in charge of administering the questionnaire at each school should add to the same boxes a two digit person ID number (beginning with 01), so that the highest number equals the total number of persons qualified to complete the survey at that school. Unlike the school ID number, individual educators are **NOT** to be identified by this number.

#### **D. How do educators who work in more than one school respond to the questionnaire?**

Educators who work in more than one school are to complete **ONLY ONE** questionnaire. The person(s) in charge of administering the CIJE Educators Survey at each school should instruct those educators who have already completed a questionnaire **NOT** to complete another one.

It does not matter at which school an educator completes the questionnaire. In the CIJE Educators Survey, there are questions which will ask them information about the other school in which they work. (Since very few educators work in more than two schools, these questions only ask them about the two schools in which they work the most hours.)

#### **E. Anchor Items - Modifying the CIJE Educators Survey**

In using the CIJE Educators Survey, questions may be added and some questions may be modified to suit the particular needs and resources of your community. A number of the questions in the CIJE Educators Survey are "anchor items." This means that they address certain policy issues essential to building the profession of Jewish education in all kinds of communities. Data are or will be available on these items for many communities, contributing to a continental data base. The CIJE requests that all community educator surveys contain these anchor items.

The anchor items are:

- Q1: Number of schools in which respondent works
- Q3: Number of hours respondent works in each school
- Q4: Years of experience in current school
- Q6: Years of experience in the field of Jewish education
- Q7: Affiliation of school(s)
- Q9: Work settings
- Q10: Position(s)
- Q13: Salary
- Q14: Benefits in first school:
  - c. Continuing education
  - h. Health
  - i. Pension
- Q15: Benefits in second school.
  - c. Continuing education
  - h. Health

- i. Pension
- Q20: Satisfaction:**
  - a. Salary
  - b. Benefits
  - c. Job security
  - d. Career opportunities
- Q21: Does respondent work full-time in Jewish education**
- Q27: Experience in general education**
- Q28: Is Jewish education respondent's career**
- Q29: Workshops required**
- Q30: Total number of workshops attended**
- Q34: Professional growth beyond workshops:**
  - a. Judaica/Hebrew course at community center or synagogue
  - b. Judaica/Hebrew course at college or university
  - c. Education course at college or university
- Q38: Adequacy of opportunities for professional growth:**
  - a. In-service workshops
  - b. Informal study with other educators
  - c. Degrees in Judaic studies or Hebrew
  - d. Certification in Jewish education
  - e. Certification in administration
- Q39: Is respondent Jewish**
- Q40: Respondent's Jewish affiliation**
- Q45: Jewish schooling before age 13**
- Q46: Jewish schooling after age 13**
- Q49: Yeshiva after age 18**
- Q50: Degrees since high school**
- Q52: Licenses and certification:**
  - a. Jewish education
  - b. General education
  - c. Administration
- Q55: Sex**
- Q59: Total family income**
- Q60: Significance of income from work in Jewish schools**
- Q62: Plans for the future**

## **Council For Initiatives In Jewish Education**

### **EDUCATORS SURVEY**

Dear Educator,

We appreciate your participation in this survey of educators in Jewish schools in this community. By completing this survey, you and your colleagues can provide valuable information about the professional lives, interests and needs of Jewish educators. The information collected through this survey will be used to make recommendations for the improvement of Jewish education in your community and nationally.

On the pages that follow you will find many different questions about your work. There are specific instructions for each question. Please answer each frankly. If you do not find the exact answer that describes your situation or views, please select the one that comes closest to it. Please feel free to add comments and explanations.

Your responses are confidential. The results will appear only in summary or statistical form so that individuals cannot be identified.

Thank you very much for your participation and cooperation.



**Council for Initiatives in Jewish Education**  
**EDUCATORS SURVEY**

**I. SETTINGS**

**This first set of questions asks you about the schools in which you work.**

1. In how many Jewish schools do you work? \_\_\_\_\_

2. If you work in more than one school, do you do so to earn a suitable wage?

Yes

☐ 1

No

☐ 2

3. How many hours per week are you employed at each school?

(List them in order, so that the first school is the school at which you work the most hours and so on.)

First school \_\_\_\_\_ Second school \_\_\_\_\_ Third school \_\_\_\_\_ Fourth school \_\_\_\_\_

4. Please indicate how many years you have been working in your CURRENT school(s), including this year.

First school \_\_\_\_\_ Second school \_\_\_\_\_ Third school \_\_\_\_\_ Fourth school \_\_\_\_\_

5. How many years have you been working in Jewish education in THIS COMMUNITY, including this year? \_\_\_\_\_

6. How many years IN TOTAL have you been working in the field of Jewish education, including this year? \_\_\_\_\_

Please answer all of the following questions. If you work in more than two schools, please answer the questions only in regard to the two schools at which you work the most hours.

7. What is the affiliation of each school?

(Check one response for each school)

	First school	Second school
a. Reform	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Conservative	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. Traditional	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Orthodox	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Reconstructionist	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
f. Community	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
g. Jewish Community Center	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
h. Other (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

8. How many students are in each school?

First school \_\_\_\_\_ Second school \_\_\_\_\_

9. In what settings do you work?

(Check only one for each school)

	First school	Second school
a. Day school	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. One day/week supplementary school	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. Two or more days/week supplementary school	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Pre-school	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Adult education	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
f. Other (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

110. What position(s) do you hold in each school?

(Check all that apply)	First school	Second school
a. Teacher	<input type="checkbox"/>	<input type="checkbox"/>
b. Teacher aide	<input type="checkbox"/>	<input type="checkbox"/>
c. Educational director or principal	<input type="checkbox"/>	<input type="checkbox"/>
d. Assistant educational director or principal	<input type="checkbox"/>	<input type="checkbox"/>
e. Department head (e.g., Hebrew department chair, director of primary program)	<input type="checkbox"/>	<input type="checkbox"/>
f. Tutor	<input type="checkbox"/>	<input type="checkbox"/>
g. Other (specify) _____	<input type="checkbox"/>	<input type="checkbox"/>

111. What subjects do you primarily teach this year?

(Check all that apply)	First school	Second school
a. Hebrew language	<input type="checkbox"/>	<input type="checkbox"/>
b. Judaica (e.g., Bible, history, holidays) in Hebrew	<input type="checkbox"/>	<input type="checkbox"/>
c. Judaica (e.g., Bible, history, holidays) in English	<input type="checkbox"/>	<input type="checkbox"/>
d. Bar/Bat Mitzvah preparation	<input type="checkbox"/>	<input type="checkbox"/>
e. Secular subjects (e.g., math, reading, science)	<input type="checkbox"/>	<input type="checkbox"/>
f. Integrated kindergarten/pre-school curriculum	<input type="checkbox"/>	<input type="checkbox"/>
g. Other (specify) _____	<input type="checkbox"/>	<input type="checkbox"/>
h. I am not teaching this year	<input type="checkbox"/>	<input type="checkbox"/>

112. In what grade levels are your primary responsibilities?

First School

Second school

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

113. What is your annual salary from each school?

(Check one range for each school)

First school

Second school

Less than \$1,000

0

7

\$1,000 - \$4,999

2

9

\$5,000 - \$9,999

4

9

\$10,000 - \$14,999

0

9

\$15,000 - \$19,999

5

9

\$20,000 - \$29,999

0

9

\$30,000 - \$39,999

0

7

\$40,000 - \$49,999

0

9

\$50,000 - \$59,999

9

9

\$60,000 - \$69,999

10

10

\$70,000 - \$79,999

11

11

\$80,000 or more

15

12



14. Which of the following benefits are available to you in the first school?

(Check one response for each item)

	Not Available	Available but do not Receive	Available and Receive
a. Free or reduced tuition for your children	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Day care	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Free or reduced membership in a synagogue of JCC	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Synagogue privileges such as High Holiday tickets	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Funding to attend conferences, continuing education courses	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Sabbatical leave (full or partial pay)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Disability benefits	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Employer contributions to a health plan	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Pension benefits	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Other (specify) _____	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. Which of the following benefits are available to you in the second school?

(Check one response for each item)

	Not Available	Available but do not Receive	Available and Receive
a. Free or reduced tuition for your children	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Day care	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Free or reduced membership in a synagogue of JCC	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Synagogue privileges such as High Holiday tickets	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Funding to attend conferences, continuing education courses	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Sabbatical leave (full or partial pay)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Disability benefits	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Employer contributions to a health plan	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Pension benefits	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Other (specify) _____	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

116. How did you find your present position(s)? (Check only one for each school)

	First school	Second school
a. Central agency for Jewish education	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Graduate school placement	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. National professional association	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Through a friend or mentor	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Recruited by the school	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
f. Approached the school directly	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
g. Newspaper advertisement	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
h. Other (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

117. Which of the following factors affected your decision to work in the school(s) in which you presently work?

((Check Yes or No for each item))

	First school		Second school	
	Yes	No	Yes	No
a. Hours and days available for work	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Salary	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. Benefits	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Career advancement	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Location	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
f. Friends who work there	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
g. Principal, Rabbi, or professional staff	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
h. Reputation of the school and students	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
i. Religious orientation	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
j. My own synagogue	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
k. Other (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

18. Did you move to this community to take your current position(s)?

Yes

☒ 1

No

☒ 1

19. To what extent do you receive help and support for your work as a Jewish educator from the following?

(Check one response for each item)

Frequently

Occasionally

Seldom

Never

a. Principal/supervisor

☒

☒

☒

☒

b. Colleagues in your school(s)

☒

☒

☒

☒

c. Colleagues outside your school(s)

☒

☒

☒

☒

d. Parents and/or lay leaders

☒

☒

☒

☒

e. Rabbi

☒

☒

☒

☒

f. Faculty members at a local university

☒

☒

☒

☒

g. Central agency staff

☒

☒

☒

☒

h. Teacher resource center

☒

☒

☒

☒

i. National movement

☒

☒

☒

☒

j. Professional organizations

☒

☒

☒

☒

k. Other (specify) \_\_\_\_\_

☒

☒

☒

☒

20. The following items deal with different aspects of the life of a Jewish educator. Please indicate how satisfied you are with each of the following:

(Check one response for each item)

Very  
satisfied

Somewhat  
satisfied

Somewhat  
dissatisfied

Very  
dissatisfied

a. Salary

☒

☒

☒

☒

b. Benefits

☒

☒

☒

☒

c. Job security/tenure

☒

☒

☒

☒

d. Opportunities for career advancement

☒

☒

☒

☒

21. Are you a full-time Jewish educator?

Yes

☐ 1

No

☐ 2

22. Would you consider working more hours in Jewish education if the opportunity were available to you?

Yes

☐ 1

No

☐ 2

(If No, skip to Question #25)

23. If you would consider working more hours, would you prefer to work:

in one school

☐ 1

in several schools

☐ 2

24. If you would consider working more hours, which of the following would encourage you to do so? Rank only the three most important by writing 1, 2 or 3 next to your choice where 1 is the most important.

a. Salary

☐

b. Benefits

☐

c. Job security, tenure

☐

d. Opportunities for career advancement

☐

e. Opportunities to work closely with other educators

☐

f. Availability of training opportunities

☐

g. More resources at work

☐

h. Change in family status

☐

i. Other (specify) \_\_\_\_\_

☐

25. In addition to your work in Jewish schools, do you currently: (Check all that apply)

☐

a. tutor students privately in Judaica, Hebrew, or for Bar/Bat Mitzvah

☒

b. work with a Jewish youth group

☒

c. work in a Jewish camp

☐

d. do other work in an informal Jewish educational setting (specify) \_\_\_\_\_

☐

e. I do not work in an informal Jewish educational setting

In total, how many hours per week do you work in the informal Jewish educational settings indicated above?

\_\_\_\_\_



## II. WORK EXPERIENCE

The following set of questions asks about your current and prior work experience.

26. For each of the following JEWISH settings check the positions you have held or are currently holding. Indicate the total number of years in each, including this year.

Setting	Position	Number of years
SUPPLEMENTARY SCHOOL	<input type="checkbox"/> Aide	_____
	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Supervisor	_____
	<input type="checkbox"/> Specialist	_____
	<input type="checkbox"/> Principal	_____
	<input type="checkbox"/> Other	_____
DAY SCHOOL	<input type="checkbox"/> Aide	_____
	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Supervisor	_____
	<input type="checkbox"/> Specialist	_____
	<input type="checkbox"/> Principal	_____
	<input type="checkbox"/> Other	_____
DAY/RESIDENTIAL CAMP	<input type="checkbox"/> Counselor	_____
	<input type="checkbox"/> Specialist	_____
	<input type="checkbox"/> Unit Leader	_____
	<input type="checkbox"/> Division Head	_____
	<input type="checkbox"/> Director	_____
	<input type="checkbox"/> Other	_____
JCC	<input type="checkbox"/> Group Worker - Teacher	_____
	<input type="checkbox"/> Program Director	_____
	<input type="checkbox"/> Department Head	_____
	<input type="checkbox"/> Director	_____
	<input type="checkbox"/> Other	_____
PRE-SCHOOL	<input type="checkbox"/> Assistant Teacher or Aide	_____
	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Director	_____
	<input type="checkbox"/> Other	_____
INFORMAL EDUCATION YOUTH WORK	<input type="checkbox"/> Group Adviser	_____
	<input type="checkbox"/> Youth Director	_____
	<input type="checkbox"/> Other	_____
ADULT EDUCATION	<input type="checkbox"/> Teacher	_____
	<input type="checkbox"/> Program Director	_____
	<input type="checkbox"/> Other	_____

27. Have you ever worked in general education?

Yes

☒

No

☒

If Yes, how many years (including this year)? \_\_\_\_\_

28. Would you describe yourself as having a career in Jewish education?

Yes

☐

No

☒

### III. TRAINING AND STAFF DEVELOPMENT

The next set of questions asks about your training and staff development experiences.

29. During the last two years, have you been required to attend in-service workshops?

Yes

☐

No

☒

If Yes, how many were you required to attend? \_\_\_\_\_

If Yes, for what reason (i.e., school contract, board certification, state license)? \_\_\_\_\_

30. In total, how many in-service workshops did you actually attend during the last two years, whether required or not? \_\_\_\_\_ (If none, write 0)

31. During the last two years, have you attended workshops in any of the following areas:

(Check Yes or No for each item)

Yes

No

a. Judaic subject matter (e.g., Bible, history)

☒☒

b. Hebrew language

☒☒

c. Teaching methods

☒☒

d. Classroom management

☒☒

e. Curriculum development

☒☒

f. Educational leadership

☒☒

g. Art/drama/music

☒☒

h. Other (specify) \_\_\_\_\_

☒☒

32. How helpful were the local workshops that you attended in the past two years in each of the following areas:

(Check one response for each item)	Very helpful	Somewhat helpful	Not helpful	Did not attend
a. Judaic subject matter (e.g., Bible, history)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Hebrew language	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Teaching methods	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Classroom management	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Curriculum development	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Educational leadership	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Art/drama/music	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Other (specify) _____	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

33. What would encourage you to spend additional time on professional training?  
Check only the TWO items that are most important to you.

- ☒ a. Increased salary
- ☒ b. Release time
- ☐ c. Tuition subsidies
- ☒ d. Topics of personal interest
- ☒ e. Relevance to your work in Jewish education
- ☒ f. Availability of certification
- ☒ g. Other (specify) \_\_\_\_\_

34. Beyond attending in-service workshops, during the past two years did you:

((Check Yes or No for each item))

Yes

No

a. Attend a course in Judaica or Hebrew at a community center or synagogue?

☐
☒

b. Attend a course in Judaica or Hebrew at a college or university?

☒
☒

c. Attend a course in education at a college or university?

☒
☒

d. Participate in a private Judaica or Hebrew study group?

☒
☒

e. Study Judaica or Hebrew on your own?

☒
☒

f. Participate in some other ongoing form of study in Judaica or Hebrew (e.g., year-long seminar)?

☒
☒

((specify) \_\_\_\_\_

\_\_\_\_\_

35. In which of the following areas would you like to develop your skills further?  
Check only the three most important.

☒

a. Classroom management

☒

b. Child development

☒

c. Lesson planning

☒

d. Curriculum or program development

☒

e. Creating materials

☒

f. Parental involvement

☒

g. Motivating children to learn

☒

h. Educational leadership

☒

i. School administration

☒

j. Staff development

☒

k. Other (specify) \_\_\_\_\_



36. In which of the following areas would you like to increase your knowledge?  
Check only the three most important.

- ☐ a. Hebrew language
- ☐ b. Holidays and rituals
- ☐ c. Israel and Zionism
- ☐ d. Jewish history
- ☐ e. Bible
- ☐ f. Synagogue skills/prayer
- ☐ g. Rabbinic literature
- ☐ h. Jewish thought
- ☐ i. Other (specify) \_\_\_\_\_

37. How proficient are you in Hebrew?

(Check one response for each item)

	Fluent	Moderate	Limited	Not at all
a. Speaking	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Reading	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Writing	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

38. In your community, how adequate are the opportunities for:

(Check one response for each item)

	More than adequate	Adequate	Less than adequate	Not at all adequate
a. In-service workshops	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Informal, ongoing study with other educators (e.g., peer mentoring groups)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Degrees in Judaic Studies or Hebrew	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Certification in Jewish education	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Certification in administration/supervision	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#### IV. BACKGROUND

Next we are going to ask you about yourself.

39. Are you Jewish?

Yes

☒

No

☐

40. At the present time, which of the following best describes your Jewish affiliation?

☒

Reform

☒

Conservative

☒

Traditional

☒

Orthodox

☒

Reconstructionist

☒

Unaffiliated

☐

Other (specify) \_\_\_\_\_

41. Are you currently a member of a synagogue?

Yes

☒

No

☐

If Yes, are you an educator in the synagogue where you are a member?

Yes

☒

No

☐

42. Which of the following do you usually observe? (Check all that apply)

☒

a. Light candles on Friday evening

☒

b. Attend a Passover seder

☒

c. Keep kosher at home

☒

d. Light Hanukkah candles

☒

e. Fast on Yom Kippur

☒

f. Observe Shabbat

☒

g. Build a sukkah

☒

h. Fast on the Fast of Esther

☒

i. Celebrate Israel Independence Day

43. During the past year, did you:

(Check Yes or No for each item)

Yes

No

- a. Attend synagogue on the High Holidays
- b. Attend synagogue on Shabbat at least twice a month
- c. Attend synagogue on holidays such as Sukkot, Passover or Shavuot
- d. Daven or attend synagogue daily

☒☐☒☐☒☐☒☐

44. Have you ever been to Israel?

Yes

☐ 1

No

☐ 2

If Yes, did you ever live in Israel for three months or longer?

Yes

☐ 7

No

☐ 2

45. What kind of Jewish school, if any, did you attend before you were thirteen? (Check all that apply)

☒

a. One day/week supplementary school

☒

b. Two or more days/week supplementary school

☒

c. Day school or yeshiva

☒

d. School in Israel

☒

e. None

☒

f. Other (specify) \_\_\_\_\_

46. What kind of Jewish school, if any, did you attend after you were thirteen (and before college)?  
(Check all that apply)

☒

a. One day/week supplementary school

☒

b. Two or more days/week supplementary school

☒

c. Day school or yeshiva

☒

d. School in Israel

☒

e. None

☒

f. Other (specify) \_\_\_\_\_

47. Did you attend a Jewish summer camp with mainly Jewish content or program?

Yes

☐

No

☐

If Yes, how many summers? \_\_\_\_\_

48. Did you belong to a Jewish youth group?

Yes

☐

No

☒

If Yes, how many years? \_\_\_\_\_

49. After age 18, did you attend a yeshiva (or women's equivalent)?

Yes

☐

No

☒

If Yes, how many years? \_\_\_\_\_

50. Have you earned any type of degree since high school?

Yes

☐

No

☐

If Yes, please specify all the degrees that you have earned since high school and the appropriate major(s) and minor(s) for each degree. (List all that apply)

	Type of Degree	Major(s)	Minor(s)
Two-year degrees (e.g., AA, ACD, etc.)	_____	_____	_____
	_____	_____	_____
Degrees from teachers seminary (non-university)	_____	_____	_____
	_____	_____	_____
Bachelors degrees (e.g., BA, BS, BHL, etc.)	_____	_____	_____
	_____	_____	_____
Masters degrees (e.g., MA, MS, MEd, MHL, MSW, etc.)	_____	_____	_____
	_____	_____	_____
Doctorates (e.g., PhD, EdD, DHL, etc.)	_____	_____	_____
	_____	_____	_____
Rabbinic ordination/smicha	_____	_____	_____
Other degrees	_____	_____	_____
	_____	_____	_____



51. Are you currently enrolled in a degree program?

Yes

☒ 1

No

☒ 1

If Yes, for what degree? \_\_\_\_\_

in what major(s)? \_\_\_\_\_

52. Do you hold a professional license or certification in:

((Check Yes or No for each item))

Yes

No

a. Jewish education

☒

☒

If Yes, from where? \_\_\_\_\_

b. General education

☒

☒

If Yes, from where? \_\_\_\_\_

c. Educational administration/supervision

☒

☒

If Yes, from where? \_\_\_\_\_

d. Other (specify) \_\_\_\_\_

☒

☒

If Yes, from where? \_\_\_\_\_

53. Are you currently working toward a professional license or certification in:

((Check Yes or No for each item))

Yes

No

a. Jewish education

☒

☒

If Yes, from where? \_\_\_\_\_

b. General education

☒

☒

If Yes, from where? \_\_\_\_\_

c. Educational administration/supervision

☒

☒

If Yes, from where? \_\_\_\_\_

d. Other (specify) \_\_\_\_\_

☒

☒

If Yes, from where? \_\_\_\_\_

54. What is your sex?

Male

☒ 1

Female

☒ 2

55. What is your age?

☒

Under 20 years

☒

20 - 29 years

☒

30 - 39 years

☒

40 - 49 years

☒

50 - 59 years

☒

60 years and over

56. Where were you born?

☒

USA

☐

Other, (specify country) \_\_\_\_\_

57. What is your marital status?

☒

Single, never married

☐

Married

☐

Separated

☐

Divorced

☐

Widowed

58. If you are married, is your spouse Jewish?

Yes

☒

No

☒

59. What is your approximate total family income?

☒

\$30,000 or below

☐

\$31,000 - \$45,000

☐

\$46,000 - \$60,000

☐

\$61,000 - \$75,000

☐

\$76,000 - \$90,000

☐

Above \$90,000

60. How important to your household income is the income you receive from your work in Jewish schools?  
(Check one)

☒

The main source

☐

An important source of additional income

☐

Insignificant to our/my total income

61. In addition to your position(s) in Jewish education, are you currently:  
(Check all that apply)

- ☐ a. an educator in a non-Jewish setting
- ☐ b. engaged in other employment outside the home (specify) \_\_\_\_\_
- ☐ c. not employed elsewhere
- ☒ d. a student

**In total, how many hours per week are you employed outside of Jewish education?** \_\_\_\_\_

**62. Which of the following best describes your career plans over the next three years?**

11. **plan to:** (Check only one)

- ☒ continue working in my current teaching or administrative position at the same school(s).
- ☒ continue in the same type of position (either teaching or administrative) at a different Jewish school.
- ☒ move from a teaching position to an administrative position at a Jewish school (or vice-versa).
- ☒ seek a position in Jewish education other than in a school (such as a central agency).
- ☒ seek an education position in a non-Jewish setting.
- ☒ seek work outside of education.
- ☒ not work.
- ☒ I don't know. I am uncertain.
- ☒ Other (specify) \_\_\_\_\_

**Thank you very much for your cooperation!**

[illegible]

# Council for Initiatives in Jewish Education

## GUIDE TO THE CIJE EDUCATORS INTERVIEW

### A. What is the CIJE Educators Interview?

The CIJE Educators Interview is a research process by which in-depth information can be obtained about the professional lives of educators (both teachers and administrative/supervisory personnel) working in Jewish schools in your community. The CIJE Educators Interview consists of two separate protocols to be used with teachers and administrative/supervisory personnel, respectively: the CIJE Educators Interview: Teachers Protocol and the CIJE Educators Interview: Administrators Protocol. Each protocol contains a series of questions that can be asked during the interviews and suggestive probes by which additional information can be elicited, in six general areas: Background, Recruitment, Training, Conditions of the Workplace, Career Satisfaction and Opportunities, and Professional Issues. The CIJE Educators Interview, alone or in conjunction with the CIJE Educators Survey, is designed to provide information that will help in building the profession of Jewish education in your community.

### B. Who participates in the CIJE Educators Interview?

The protocols are to be used with a **SAMPLE** of **ELIGIBLE** educators working in the Jewish schools (i.e., day schools, supplementary schools, and pre-schools) in your community. Educators working in informal educational settings (e.g., camps, youth groups) are excluded.

- If the school uses an "integrated curriculum", all teachers and administrative/supervisory personnel involved with the "integrated curriculum" are eligible to be interviewed.
- In supplementary schools, all teachers and administrative/supervisory personnel are eligible to be interviewed.
- Every principal or educational director in the Jewish schools is eligible to be interviewed.
- Both Jewish and non-Jewish persons who fit the above criteria are eligible to be interviewed.



- In day schools and pre-schools, faculty who do not teach any Judaic studies or administrative/supervisory personnel who do not have any responsibility for the Judaic studies program are NOT eligible to be interviewed.

From the group of eligible educators, a REPRESENTATIVE sample is selected to be interviewed. Separate samples for teachers and administrative/supervisory personnel are selected. By obtaining a representative sample, it is more likely that the information obtained through the interviews will be generalizable to and "representative" of the total population of teachers or administrative/supervisory personnel in the Jewish schools in your community. To be representative, the samples should contain participants in proportions similar to the ratios that characterize the total populations (for those characteristics that are deemed important). For example, if 40% of the teachers in your community work in day schools, the sample of teachers should contain approximately that proportion (40%) of day school teachers. Characteristics that your community could consider to be important may include the type of setting (i.e., Day school, Supplementary school, Pre-school, Adult education), gender, experience in Jewish education, and Jewish affiliation.

Ideally, to obtain a representative sample, participants should be selected randomly from a complete list of the teachers and administrative/supervisory personnel working in the Jewish schools in your community. If this method is not feasible, participants may be selected through other methods such as nomination by the administrator of each school. In addition, specific participants may be selected based upon their leadership, role in the community, or other characteristics. These targeted individuals may be added to the sample, but this should be kept in mind when interpreting the interview responses.

### C. How to conduct the interviews

The interviews should take approximately 45 to 60 minutes. The interviews are to be audio taped and the tapes transcribed. At the beginning of each interview, the interviewer is to inform the participants that their individual responses will be kept confidential and any use of quotes will be done anonymously.

Two separate protocols are provided to guide the interviews with teachers and administrative/supervisory personnel. Each protocol contains a series of questions that the interviewer can employ to gather information on particular topics, such as experience, early Jewish education, relations with other teachers, frustrations and rewards of teaching, etc. For several of the questions, probes are provided which can assist the interviewer in eliciting additional information on a particular topic. The protocols are offered as guides for conducting successful interviews. They were developed for and successfully employed by the CJJE's three Lead Communities (Atlanta, Baltimore, and Milwaukee) for their community studies of the educators in their

Jewish schools. Some topics may be emphasized over others and additional questions may be included on topics that are specific to the needs and resources of your community.

It is very important to maintain the CONFIDENTIALITY and ANONYMITY of the participant's responses. To achieve this, the tapes and transcriptions should not be shared with any members of the community. Only a summary analysis of the transcribed interviews should be provided to the community. In providing specific information about participants (such as place of work, experience, Jewish affiliation, etc.) or in using quotes, it is important not to reveal the identity of any participants. The names of people or places may need to be changed and revealing phrases from within quotes may need to be omitted. Finally, the interviews should be conducted in a relatively private location, such as an empty classroom or office, or at the participant's home.

## Council for Initiatives in Jewish Education

### EDUCATORS INTERVIEW: TEACHERS PROTOCOL

This interview protocol for teachers consists of six parts: background, recruitment, training, conditions of the workplace (including salaries and benefits), career satisfaction and opportunities, and professional issues (including professional growth and empowerment). This interview protocol provides a series of introductory statements and numbered questions designed to elicit information from the teachers (being interviewed) about their professional life as a Jewish educator. The sentences in *italic*, which may follow a question, specify the type of information desired and/or suggest ways of probing for additional information.

#### **A. Background**

I would like to begin our interview with some questions about your background. To begin,

1. I am interviewing you as a teacher of [name of institution]. How many hours per week do you work there? *[Elicit the name of roles teacher has in this setting and approximately how many hours are spent in each role.]*
2. How long have you been employed at [name of institution]?
3. Do you work in any other setting? *[If yes, elicit kind of work and whether full-time or part-time. For other jobs in Jewish settings, e.g., tutoring, camp counseling, Shabbat tefilah, etc., elicit number of hours per week for each.]*
4. How long have you been involved in Jewish education? *[Probe specifics, that is, in what capacity, for how long, where, etc.]*
5. Do you identify with any movements in Judaism? *[If so, ask which one and ask if teacher is affiliated with a synagogue.]*

## **B. Recruitment**

My next few questions will focus on how you became a Jewish educator.

1. At what point did you make a definite decision to become a Jewish educator?  
*[Probe: What were the specific circumstances at the time? Get the year, place, etc. If teacher says he or she always wanted to be a teacher, ask for earliest memory of this desire.]*
  2. What were the main attractions Jewish education held for you?
  3. What people were influential in your decision to become a Jewish educator?
- 

## **C. Training**

The next set of questions will focus on your preparation to become an educator. I am interested in areas of general instructional preparation and Jewish studies preparation.

1. What kind of Jewish education did you receive as a young person outside your family? *[Elicit information on both formal and informal instruction. Get the amount of time as well as the ages through high school]*
  2. Did you attend college after high school? *[Elicit what school(s), where located, what major(s), what degree(s) received]*
  3. What types of Jewish educational experiences have you participated in since high school? *[Elicit what Jewish studies courses or degrees, Jewish education certificates, etc. Probe as to what trips to Israel, study groups, JCC courses, etc.]*
  4. As you think about where you are as a Jewish educator, in what areas would you like more preparation?
-



#### **D. Conditions of the Workplace**

The questions I will be asking next deal with your work here at [name of institution].

1. How did you secure your current job?

2. What advice did you receive when you began teaching here? *[Probe: Who gave the advice? Under what circumstances?]*

3. Now I'd like to ask you about the people with whom you interact as a teacher. For each of the categories I will name, please tell me to what extent and how you interact:

- fellow teachers;
- the principal [and educational director, if there is one];
- rabbis;
- communal resource [i.e., central agency] people;
- federation personnel;
- others.

4. What kinds of scheduled, periodic gatherings, such as teachers' meetings, do you participate in?

5. To what extent do you feel more or less free to do as you think best?

6. In what areas do you feel you should check with someone else before making a decision?

7. What metaphor describes your relationship with your principal? *[Ask for explanation of metaphor.]*

8. Now I would like to turn to some questions regarding your salary and any benefits you may receive.

- What difference in your quality of life does your salary make? *[Probe: Is teacher main family bread winner? How would life change if salary is not available?]*
- What benefits do you receive?
- Do you receive any other perquisites as an educator, for example, synagogue membership, JCC membership, and the like?

9. Thinking of a typical week, how is your time divided among your professional responsibilities?
- 

## **E. Career Rewards and Opportunities**

1. As far as you are concerned, what are the major satisfactions you receive as a Jewish educator?
  2. What rewards are available in a Jewish educational setting that may not be available in others?
  3. Looking ahead, what career opportunities do you see for yourself?
  4. What career opportunities would you like to see made available to you? What is standing in your way?
  5. In what ways does your school and community recognize your work as an educator?
  6. What things frustrate you in your work? What would need to happen to significantly change this situation?
  7. What circumstances would cause you to seriously consider quitting your job?  
*[Probe: Have you ever been tempted to leave? What were the circumstances?]*
- 

## **F. Professional Issues**

1. What are you really trying to accomplish as an teacher?
2. In what ways do you model a Jewish life for your students?
3. Thinking about your school or program as a whole, what kinds of decisions do you participate in? *[Probe as to areas of curriculum, personnel, instruction, school policy, and budget. Get specific examples.]*

4. In what ways are you continuing to develop as a teacher? *[Probe as to formal courses, workshops, professional study groups, conversations, books and journals, etc. Elicit what requirements are from school, community, and state.]*
  5. Tell me about the three most beneficial professional development activities in which you have participated. *[Probe: In what ways were they beneficial? What qualities or conditions made these activities particularly beneficial?]*
  6. Thinking ahead three years, what would you like to know then that you do not know now? *[Elicit: How might he or she obtain this knowledge? Are there resources in the community to achieve these goals?]*
- 
-

## Council for Initiatives in Jewish Education

### EDUCATORS INTERVIEW: ADMINISTRATORS PROTOCOL

This interview protocol for administrative/supervisory personnel consists of six parts: background, recruitment, training, conditions of the workplace (including salaries and benefits), career satisfaction and opportunities, and professional issues (including professional growth and empowerment). This interview protocol provides a series of introductory statements and numbered questions designed to elicit information from the administrators (being interviewed) about their professional life as a Jewish educator. The sentences in *italic*, which may follow a question, specify the type of information desired and/or suggest ways of probing for additional information.

#### A. Background

I would like to begin our interview with some questions about your background. To begin,

1. I am interviewing you as an administrator of [name of institution]. Are you contracted as a full-time or part-time administrator? How many hours per week do you work there as an administrator? *[Elicit the name of roles administrator has in this setting and approximately how many hours are spent in each role. If administrator is part-time, how is this defined?]*
2. How long have you been employed at [name of institution]?
3. Do you work in any other setting? *[If yes, elicit kind of work and whether full-time or part-time. For other jobs in Jewish settings, e.g., tutoring, camp counseling, Shabbat tefilah, etc., elicit number of hours per week for each.]*
4. How long have you been involved in Jewish education? *[Probe specifics, that is, in what capacity, for how long, where, etc.]*
5. Do you identify with any movements in Judaism? *[If so, ask which one and ask if administrator is affiliated with a synagogue.]*



## **B. Recruitment**

My next few questions will focus on how you became a Jewish educator.

1. At what point did you make a definite decision to become a Jewish educator?  
*[Probe: What were the specific circumstances at the time? Get the year, place, etc. If teacher says he or she always wanted to be a teacher, ask for earliest memory of this desire.]*
  2. What were the main attractions Jewish education held for you?
  3. What people were influential in your decision to become a Jewish educator?
- 

## **C. Training**

The next set of questions will focus on your preparation to become an educator. I am interested in areas of general instructional preparation and Jewish studies preparation.

1. What kind of Jewish education did you receive as a young person outside your family? *[Elicit information on both formal and informal instruction. Get the amount of time as well as the ages through high school.]*
  2. Did you attend college after high school? *[Elicit what school(s), where located, what major(s), what degree(s) received.]*
  3. What types of Jewish educational experiences have you participated in since high school? *[Elicit what Jewish studies courses or degrees, Jewish education certificates, etc. Probe as to what trips to Israel, study groups, JCC courses, etc.]*
  4. As you think about where you are as a Jewish educator, in what areas would you like more preparation?
-

## **D. Conditions of the Workplace**

The questions I will be asking next deal with your work here at [name of institution].

1. How did you secure your current job?
2. What advice did you receive when you began as an administrator there? *[Probe: Who gave the advice? Under what circumstances?]*
3. Now I'd like to ask you about the people with whom you interact as an administrator. For each of the categories I will name, please tell me to what extent and how you interact:
  - fellow administrators;
  - teachers;
  - rabbis;
  - communal resource [i.e., central agency] people;
  - federation personnel;
  - school board or committee;
  - others.
4. What kinds of scheduled, periodic gatherings, such as teachers' meetings, do you participate in?
5. To what extent do you feel more or less free to do as you think best?
6. In what areas do you feel you should check with someone else before making a decision?
7. What metaphor describes your relationship with your teaching staff? *[Ask for explanation of metaphor]*
8. Now I would like to turn to some questions regarding your salary and any benefits you may receive.
  - What difference in your quality of life does your salary make? *[Probe: Is administrator main family bread winner? How would life change if salary is not available?]*
  - What benefits do you receive?
  - Do you receive any other perquisites as an educator, for example, synagogue membership, JCC membership, and the like?

9. Thinking of a typical week, how is your time divided among your professional responsibilities?
- 

## **E. Career Rewards and Opportunities**

1. As far as you are concerned, what are the major satisfactions you receive as a Jewish educator?
  2. What rewards are available in a Jewish educational setting that may not be available in others?
  3. Looking ahead, what career opportunities do you see for yourself?
  4. What career opportunities would you like to see made available to you? What is standing in your way?
  5. In what ways does your school and community recognize your work as an educator?
  6. What things frustrate you in your work? What would need to happen to significantly change this situation?
  7. What circumstances would cause you to seriously consider quitting your job?  
*[Probe: Have you ever been tempted to leave? What were the circumstances?]*
  8. What aspects of your work deserve to be evaluated by others? How can this best be accomplished to help you grow professionally?
- 

## **F. Professional Issues**

1. What are you really trying to accomplish as an administrator?
2. What changes have you made in your school's program? What changes are you working on now?

3. In what ways do you model a Jewish life for your students?
  4. Thinking about your school or program as a whole, what kinds of decisions do you participate in? *[Probe as to areas of curriculum, personnel, instruction, school policy, and budget. Get specific examples.]*
  5. In what ways are you continuing to develop as an administrator? *[Probe as to formal courses, workshops, professional study groups, conversations, books and journals, etc. Elicit what requirements are from school, community, and state.]*
  6. Tell me about the three most beneficial professional development activities in which you have participated. *[Probe: In what ways were they beneficial? What qualities or conditions made these activities particularly beneficial?]*
  7. Thinking ahead three years, what would you like to know then that you do not know now? *[Elicit: How might he or she obtain this knowledge? Are there resources in the community to achieve these goals?]*
  8. Besides teaching their classes, what expectations do you have of your faculty? Are these expectations in the teachers' contracts? *[Probe: How do teachers know these expectations are being held for them?]*
- 
-



Date: Mon, 31 Jul 1995 15:52:17 -0600 ((CST))  
 From: GAMORAN@ssc.wisc.edu  
 To: Annette@vms.huji.ac.il  
 Cc: 73321.1220@compuserve.com, 74104.3335@compuserve.com  
 Subject: meeting agenda

Meeting of Aug. 8, 1995  
 Detroit Metro Airport  
 Annette Hochstein, Ellen Goldring, Adam Gamoran  
 10:00am - 6:30pm

Topics to be discussed:

- . Ideas for possible Policy Brief #2  
 -- leaders, early childhood, teacher/leader comparisons?
- . Possible meeting in Jerusalem to plan CIJE seminar
- . Informal education (see materials in separate message)

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*Handwritten notes:*  
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 A F Q j .  
 Role of leadership

. Informal education (see materials in separate message)

. 1996 MEF Work Plan — Q's

5/1 = wrapping together

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FROM: INTERNET:gamoran@ssc.wisc.edu, INTERNET:gamoran@ssc.wisc.edu  
TO: (unknown), 741104.3335  
HOCHSTEIN, 100274,1745  
(unknown), 73321,1220  
DATE: 2/10/95 2:34 PM

Re: conclusions from MEF advisory meeting of 2/9/95

Sender: gamoran@ssc.wisc.edu  
Received: from eunice.ssc.wisc.edu by dub-img-1.compuserve.com (8.6.9/5.941228sam)  
id OAA23832; Fri, 10 Feb 1995 14:29:09 -0500  
From: <gamoran@ssc.wisc.edu>  
Received: from GAMO.DECnet MAIL11D\_V3 by eunice.ssc.wisc.edu;  
id AA117489; 5.65/42; Fri, 10 Feb 1995 13:28:45 -0600  
Date: Fri, 10 Feb 1995 13:28:45 -0600  
Message-Id: <9502101928.AA117489@eunice.ssc.wisc.edu>  
To: alan@ssc.wisc.edu  
Cc: ANETUS@ssc.wisc.edu, BILL@ssc.wisc.edu, ELLEN@ssc.wisc.edu,  
GAMORAN@ssc.wisc.edu  
Subject: conclusions from MEF advisory meeting of 2/9/95

February 9, 1995

To: Alan  
From: Adam and Ellen  
CC: Annette, Steve H., Bill  
Re: MEF advisory meeting of 2/9/95

I'd like to sum up what I see as the outcomes of today's meeting of the MEF advisory committee. As a way of organizing my thoughts, I've listed the outcomes in terms of the seven "products" in our current work plan. Closure was not reached on any decisions relating to modifications of the work plan, but a number of important issues were fruitfully raised and discussed.

#### TASKS THAT ARE REASONABLY CLEAR

(1) Paper on "Teachers in Jewish Schools," based on data from the 3 communities covering the topics of work conditions (hours, stability, salaries, benefits), background and training, and careers. Coming into the meeting Ellen and I had substantial doubts as to whether this paper was still warranted. Comments from the staff convinced us it was needed, to show the broad range of information that can be learned from the survey data. We will write the paper following the template of the papers we wrote for the 3 communities. Deadline: August? (It won't take that long to do, but it's not our top priority.)

(3) Report on educational leaders: On this item I think there's clarity -- we should write a report on the characteristics of educational leaders in the 3 communities, and each Lead Community will get a brief report on their results (not broken down by setting. Deadline: April?

7

June 5, 1995

To: CIJE staff

From: Adam G.

**Re: Thoughts on the study informal education**

The purpose of this memo is to stimulate discussion at the meeting we have scheduled for June 7. I discuss issues from the standpoint of MEF, but it is important to bear in mind that we don't want the MEF tail to wag the CIJE dog. It would be best to have firm convictions about what CIJE wishes to accomplish in the area of informal education, and let that drive what we are going to study. That leads me to the following starting point: Does CIJE wish to improve the quality of personnel in informal education? If so, we have to figure out what is meant by informal education, what is meant by personnel, and what is meant by quality. I will give that a shot in the first part of this memo. Then, I will raise some questions about whether this should be CIJE's major concern in the area of informal education, and I will propose some alternatives.

The importance of informal education for Jewish continuity goes without saying, so I won't say it...

## **I. Studying Personnel in Informal Education**

### **A. What is informal education?**

Barry was undoubtedly correct at an earlier meeting that the formal/informal distinction is a false dichotomy, in that there are informal aspects of formal education (e.g. school clubs), and formal aspects of informal education (e.g. Hebrew classes at camp). For CIJE's purposes, the main thing is to address the important settings in which Jewish education takes place. So far, we have studied educators in pre-schools, supplementary schools, and day schools. (By selecting these settings, we have implicitly rejected synagogues and JCCs as settings, because they are too broad. We have decided to get inside synagogues and JCCs.) In starting with these settings, we have focused on places where education is mainly formal, and have ignored settings in which education is mainly informal. It is time to examine settings in which education is mainly informal, such as summer camps, youth groups, teen Israel trips, and synagogue family programs. I would argue that these are the four most important in terms of participation, although something else may be more important in a particular community (e.g. Cleveland has a community retreat center that plays a big role there). I would place lower priority on other settings, such as community cultural programs, adult discussion groups,



retreats that are not part of youth groups or synagogue family programs, virtual Jewish education (in cyberspace), and college campus activities. (I could be convinced to change "synagogue family programs" to "family programs" to incorporate programs sponsored by JCCs as well as synagogues.)

I can think of two criteria that may help us prioritize among informal settings:  
(a) Participation -- Which settings involve the most people? (b) Continuity -- Which settings are ongoing, consistent, coherent, sustained, as opposed to sporadic, infrequent, disconnected? On these criteria, which settings are most important for us to work with? Probably summer camps and youth groups.

importance -  
quantity -  
quality -

Another criterion might be impact: Which settings have the most impact (or potential impact)? This would also lead me to study summer camps.

what impact?

## B. Who are the personnel of informal education?

By personnel we mean anyone who is staffing the program, i.e. the counselors, camp directors, youth leaders, family education directors, Israel trip leaders, etc.

In studying schools, we held standards of professionalism for all staff. We expected teachers as well as principals to have formal training in Jewish content and education. This commonality of standards does not hold in the informal realm: Whereas we might hold camp directors to some professional standard (it's not clear what that standard might be), we would not have the same expectation for the "front-line" educators in informal education (camp counselors, youth group advisors, etc.).

But what?

## C. How might we recognize quality among informal educators?

We avoided this question in our studies of schools by relying on certification (i.e., degrees, majors, licenses) as proxies for quality. It's hard to justify a similar approach for informal settings. (Obviously we wouldn't expect camp counselors to have college degrees in Jewish studies!) Consequently it is not clear how we would assess the quality of staff in an informal program. Some possibilities:

1. Program leaders (e.g. camp directors, youth directors, Israel trip coordinators, retreat program directors, museum directors -- perhaps we would call this leaders, or supervisory staff);

This group could respond to a survey and/or interviews about their professional backgrounds. Unfortunately we have neither an absolute nor a relative standard (as we did in formal education) to hold up to these leaders of informal Jewish education. What backgrounds would we want them to hold?

Beliefs / Values, Qualities, Training  
How did SF decide on training  
camp staff? What training?

*+ commitment + understanding of youth*

The only point that seems obvious is that we would want them to have strong Judaic backgrounds. I would make a case that such leaders need professional training in Jewish content areas if they are to administer and supervise Jewish educational programs, whether formal or informal.

Probably there would be some value in knowing the basic facts about the leaders of informal Jewish education. What are their backgrounds? Are they Jewish? (The director of Camp Shalom in Madison, WI is not Jewish.) Have they studied Judaica? Have they studied formal or informal education? Do they have experience in informal education? These seem like reasonable questions. If CIJE wants to create a profession of informal Jewish education, these questions are essential.

*see IEP questionnaire of J.S.M.C.*

## 2. Front-line staff (camp counselors etc.):

Clearly it does not make sense to think about a profession of informal education at this level. Camp counseling, staffing trips to Israel, etc. is not a profession, and the number of persons who can move from e.g. counselor to director is very small. What then, would we want to know about these staff members? Again, I'm sure we'd want to know about their Jewish backgrounds, although we'd not expect professional training. In addition, we'd want to hear about what sort of training they received in preparation for their work on staff. In particular we'd want to know if they learned anything about the Jewish content of their program (for programs that have some Jewish content).

I'm not sure what CIJE would do with this knowledge. Start campaigning to have more knowledgeable counselors hired in Jewish camps etc.? Make a case for staff content study as part of staff orientation? Maybe.

3. The working conditions of informal educators could also be scrutinized. Do supervisors work full-time? Do they earn a living wage? Do front-line workers have enough time for sleep? Do they feel ownership of the programs they are working on?

## D. What questions would this study address?

This study, using survey and/or interview methods, could help address questions such as the following:

- \* Is there a shortage of qualified personnel for informal Jewish education?

Write Ada

\* Does a profession of informal Jewish education exist? If one wished to build such a profession (or to \_extend\_ the profession of Jewish education to the informal arena), how far would one have to go?

\* What is the nature of staff development in informal education??

\* Is the level of staff knowledge of Judaica related to the degree of emphasis on Jewish content in informal programs?

Are these the right questions? That's the question we need to answer first.

II. Other questions we might consider, which would lead to different studies

A. Let's start with a theory of informal Jewish education: I would argue that the impact of informal Jewish education on Jewish continuity depends on three conditions: (1) Jewish content; (2) Sense of community; (3) Extent of participation. By "Jewish continuity," I mean strength of Jewish identity, Jewish religious participation, Jewish knowledge, etc.

#### 1. Jewish content:

Informal Jewish education can be divided into three categories:

(a) secular programs attended by mainly Jews; (b) Jewishly sponsored programs attended by mainly but not necessarily exclusively Jews, with minimal Jewish content; and (c) Jewishly sponsored programs, attended by Jewish, with strong emphasis on Jewish content. These distinctions are typically made for summer camps, but on reflection, one can see that they hold for a large variety of informal programs, including JCC family programs, Israel trips, youth groups, etc.

I predict that the greater the emphasis on Jewish content in a program, the greater its impact on Jewish learning and practices. I would argue further that emphasis on Jewish content depends more on the mission of a program than on the characteristics of its front-line staff.

#### 2. Sense of community:

Informal programs succeed by building a strong sense of community among participants. I predict that programs that are more successful at creating a sense of community, and which pass a minimal threshold of Jewish content, will have greater impact on Jewish identity and practices. There would likely be some synergy between content and

Israel  
Religion  
Commitment  
Knowledge of kds  
Served in, to, etc.  
Clarity of  
Purpose  
≠ SF's best of  
Criteria  
Related to  
professionals



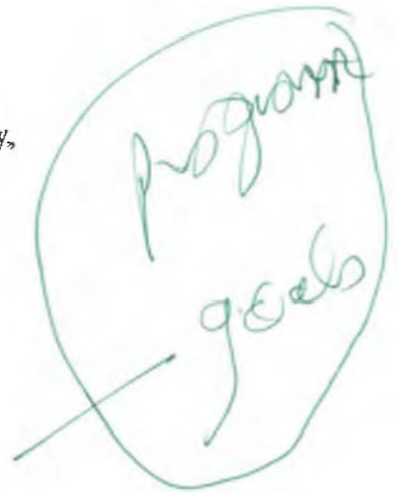
sense of community, in that strong content and strong community work together to increase dramatically the effects of informal education on Jewish continuity.

Creating a sense of community depends to an important extent on the quality of staff. However, if this issue were pursued one would ask very different questions from those listed above. Instead of asking about formal backgrounds, one would want to know about the mission, traditions, and culture of the programs. What are the relationships among staff members, between staff and the program, and between staff and the learners?

### 3. Extent of participation:

To me it is axiomatic that informal programs with strong Jewish content and a strong sense of community foster Jewish continuity. Consequently, preserving Jewish continuity in the broad sense requires creating more access to such programs for young people. I doubt that personnel deficiencies are the problem here.

Greater participation in effective informal programs would probably improve the effectiveness of formal programs, since the young persons would feel more positively about being Jewish and would be more motivated to join in Jewish activities.



## B. Policy research in light of the theory

One direction for research would be to find out if this theory is correct. I do not recommend that, for the same reason we didn't wait to find out whether more trained teachers fostered greater learning among students, before advocating more training for teachers. We assume that training is good for teachers, and are working on increasing and improving that training. Similarly, I propose we assume that informal programs with strong Jewish content and sense of community are effective, and work on increasing participation in such programs.

From a policy perspective, the "lever" that can most likely be "pulled" is improving the Jewish content and, where necessary, sense of community of existing programs in category (b) above, i.e. Jewishly sponsored programs attended by mainly Jews with minimal Jewish content. How can we enhance the Jewish content of such programs? Is it realistic to try? Alternatively, can we create new programs with strong Jewish content and a sense of community? I think these are the most pressing questions.

A study of personnel might be part of the research required to address this question, but observations of programs seem essential. For example,



in Wisconsin one can find all three types of the summer camps listed above. How do the camps differ in their Jewish programs? How does being Jewish feel in the different kinds of camps? What would leaders, staff, campers, and/or parents think about greater emphasis on Jewish content? Is weakness in Judaic backgrounds among staff a significant barrier to increasing the emphasis on Jewish content?

Conditions outside the informal programs are likely to have substantial impact on the potential for change. Informal programs are generally embedded in larger institutions, such as synagogues, JCCs, federations, and national movements. How do these broader organizations define the missions of their informal programs? What conditions support stronger Jewish content in the missions? What are the supports and obstacles to delivering a strong Jewish content, given a Jewish mission? Here we might ask whether there is a shortage of personnel who are capable of implementing a program's Jewish mission.

Another external condition consists of the perceptions and preferences of the potential participants in informal programs. What leads individuals to participate in informal Jewish education? What is the role of formal organizations such as synagogues and JCCs? How important are informal networks such as kinship and friendship groups? How do these formal and informal collectivities facilitate participation through communication, funding, etc.?

In sum, given my assumption that informal programs with strong Jewish content and sense of community are effective, the key questions are (a) how to make more programs like these and (b) how to get more people to participate in such programs. Obviously these are simply the supply and the demand side of the same issue.

27/7/95

for conference call

held telecon with EG re-readers and levers papers comments from  
SFAHMI

if 1995 workplan: what about evaluating goals?

see sffile for comment

the ridiculous role - why sf laughs at me.

patsy

for meeting:

Informal ed. :

interview sf

+ smc

+ ah

iep and

principles and rules

## DRAFT PROPOSAL

### CIJE EVALUATION INSTITUTE

#### PURPOSE

A guiding principle of the CIJE has been that initiatives in Jewish education need to be accompanied by evaluation. In this context, evaluation has three basic purposes: (1) to assist efforts to implement ongoing programs more effectively; (2) to determine, after an appropriate period of time, whether a program is sufficiently successful to warrant further effort and resources; and (3) to provide knowledge about what works and how, so that successful programs can be replicated in new places.

CIJE has tried to foster an "evaluation-minded" approach to educational improvement in its Lead Communities. In this effort we have seen some success. Federation staff at least pay lip service to the need to evaluate any new programs that are under consideration. More concretely, budgets for evaluation are being included in new programs. Most important, key staff and lay leaders in all three communities recognize the value of basing decisions on substantive information; as a case in point, they are using the findings of the CIJE Study of Educators as a basis for decision-making.

Our experience in the Lead Communities has made it clear that as in other areas, community agencies lack the capacity to carry out external evaluations of programs. One theory, put forth by a CIJE board member, is that agency staff simply do not know what to do. Another theory, suggested by MEF researchers, is that agency staff avoid evaluation for the usual reasons: (1) They are too busy running programs to carry out evaluation; (2) Evaluation often brings conflict, and avoiding conflict is a high priority for agency staff. Yet a third barrier to evaluation, experienced in Cleveland, is that it is difficult to find qualified outsiders to carry out an evaluation that is knowledgeable, informative, and fair.

The proposed CIJE Evaluation Institute would address each of these problems. It would provide knowledge and motivation for evaluation by sharing expertise with a carefully chosen set of individuals from the communities with which CIJE is working.

#### DESIGN

The Evaluation Institute would consist of three separate but related ongoing seminars:

##### Seminar I: The Purpose and Possibilities of Evaluation

This seminar is intended for a federation professional and a lay leader from each community. Its purpose is to help these leaders understand the need for evaluation, as well its limits and possibilities. Participation in this seminar will provide local leadership with the "champions" for evaluation that will help ensure its role in decision-making.

## **Seminar II: Evaluation in the Context of Jewish Education**

This seminar is intended to create an "evaluation expert" in each community. Participants should be trained in social science research at the Ph.D. level, and experienced in research on education, communities, public agencies, or related areas. The purpose of this seminar is to provide a forum for discussing specifically evaluation in Jewish education. Through this seminar, participants will become a source of expertise upon which their respective communities can draw.

There are two important reasons for including such local experts in the evaluation institute. First, and most essential, by engaging such experts in a long-term, ongoing relationship, communities can ensure continuity in their evaluation and feedback efforts, instead of one-shot projects that typically characterize evaluation when it does occur. Second, by entering into a relationship with a local expert, organized Jewish communities can exhibit their commitment to take evaluation seriously.

## **Seminar III: Nuts and Bolts of Evaluation in Jewish Education**

This seminar is intended for the persons who will actually be carrying out the evaluation of programs in Jewish education. It will cover such topics as instruments, procedures, coding, analysis, and writing reports. Participants in the three seminars would also meet together. Evaluation research must be tailored to the political and cultural context in which it is to be conducted and interpreted. The best way to achieve this is to bring together those who "know" the context and those who "know" about evaluation. The CIJE evaluation institute could facilitate a learning process among the federation lay and professionals and the evaluation experts in which they teach one another in a structured and supportive context.

## **CONTENT**

The content of these seminars will be drawn up by whoever is engaged to direct the evaluation institute. Instructors for the seminars will be drawn from a wide variety of fields, including both general and Jewish education. Within CIJE, we have substantial expertise in the study of personnel, including leadership, and we expect this to form a major part of the content for the first year. However, since we expect the Lead Communities to participate in the seminars, the personnel study cannot constitute the entire curriculum.

## **STAFF**

To create this institute, it will be necessary to hire a director, who would work perhaps 12 hours per week PLUS the time spent at the seminars themselves. The institute director would be supervised by the CIJE executive director. CIJE office staff would need to provide support for the director and the seminar.



**CIJE** Council  
for  
Initiatives  
in Jewish  
Education

**MODULE  
FOR**

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***THE CIJE STUDY OF  
EDUCATORS***

---

Adam Gamoran  
Ellen Goldring  
Roberta Louis Goodman  
Bill Robinson  
Julie Tammivaara

**DRAFT**

# Council for Initiatives in Jewish Education

## MODULE FOR THE CIJE STUDY OF EDUCATORS

### INTRODUCTION

*Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith. ... Education, in its broadest sense, will enable young people to confront the secret of Jewish tenacity and existence, the quality of Torah teaching which fascinates and attracts irresistibly. They will then be able, even eager, to find their place in a creative and constructive Jewish community.*

Professor Isadore Twersky  
A Time to Act, 1990

In pursuit of this lofty vision, the members of the Commission on Jewish Education in North America asserted the primacy of two building blocks upon which action should focus: "developing the profession of Jewish education and mobilizing community support to meet the needs and goals of Jewish education" (A Time to Act, 1990). Each Jewish community in North America should be encouraged to develop and implement a comprehensive plan for building the profession of Jewish education among its educators and educational institutions. In order to begin moving along this path, it is vital to know where one stands. A community's planning efforts should be informed by an accurate knowledge of the strengths and weaknesses of its current educational workforce.

The Module for the CIJE Study of Educators is a set of research instruments designed to obtain information about the educators (both teachers and administrative/supervisory personnel) working in the Jewish schools in your community. This information can help in developing a comprehensive plan for building the profession of Jewish education in your community. In using the Module for the CIJE Study of Educators, you can obtain an accurate description of your current educational workforce, baseline data against

which future change can be assessed, and a means by which to mobilize the community in support of educational improvement.

The Module for the CIJE Study of Educators consists of two separate research instruments: the CIJE Educators Survey and the CIJE Educators Interview. Each instrument is accompanied by a guide, explaining its proper usage. The CIJE Educators Survey is a questionnaire designed to collect quantitative information from all of the educators (both teachers and administrative/supervisory personnel) working in Jewish schools in your community. It consists of four general areas: Settings, Work Experience, Training and Staff Development, and Background. The CIJE Educators Interview is an in-depth interview process employing a series of questions and probes (a protocol) designed to elicit in-depth information from a sample of educators working in the Jewish schools in your community, concerning their professional lives as Jewish educators. There are separate protocols for teachers and administrative/supervisory personnel. Both protocols consist of six general areas: Background, Recruitment, Training, Conditions of the Workplace, Career Rewards and Opportunities, and Professional Issues. The CIJE Educators Survey and the CIJE Educators Interview can be used separately or in conjunction with each other to produce an accurate description of your current educational workforce.

The Module for the CIJE Study of Educators was developed by the CIJE's Monitoring, Evaluation and Feedback (MEF) Research Team, in cooperation with the three Lead Communities of the CIJE (Atlanta, Baltimore, and Milwaukee). Both instruments were field tested in these three communities in 1992-93. The CIJE Educators Survey was developed after reviewing earlier instruments that surveyed Jewish education, with many questions adapted from The Los Angeles BJE Teacher Census (1990). The information obtained in the field tests has been used to develop comprehensive plans for building the profession in each community. Additionally, the information has been used to prepare the CIJE's Policy Brief Background and Professional Training of Teachers in Jewish Schools. This is the first of a series to be based on the data from the three Lead Communities. Based upon these experiences, the MEF Research Team revised the instruments and wrote the accompanying guides.

As communities begin to employ the Module for the CIJE Study of Educators in studying their own Jewish educational workforce, the data obtained can become a valuable continental resource - providing an increasingly detailed picture of our continental Jewish educational workforce and mobilizing national agencies in support of communal efforts toward building the profession of Jewish education. Each community is asked to provide a copy of the data obtained that they have acquired using their version of the CIJE Educators Survey, to the CIJE in order to build a continental data base. In addition, the Council for Initiatives in Jewish Education would appreciate the CIJE being acknowledged in any reports or other materials that are created through use of the Module for the CIJE Study of Educators.



## **MEF Research Team**

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Please contact Bill Robinson, CIJE Staff Researcher, with any questions or suggestions that you may have regarding the Module for The CIJE Study of Educators.

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## **Council for Initiatives in Jewish Education**

### **GUIDE TO THE EDUCATORS SURVEY**

#### **A. What is the CIJE Educators Survey?**

The CIJE Educators Survey is a questionnaire designed to obtain information about the educators (both teachers and administrative/supervisory personnel) working in the Jewish schools in your community. The CIJE Educators Survey contains questions in four general areas: Settings, Work Experience, Training and Staff Development, and Background. The CIJE Educators Survey, alone or in conjunction with the CIJE Educators Interview, is designed to provide information that will help in building the profession of Jewish education in your community. The CIJE Educators Survey will also provide a baseline against which you can measure any changes that occur from your efforts in this area.

#### **B. Who completes the CIJE Educators Survey?**

The questionnaire is to be completed by both the Judaic studies teachers and the administrative/supervisory personnel in **ALL** of the Jewish schools (i.e., day schools, supplementary schools, and pre-schools) in your community. Teachers and administrative/supervisory personnel working in informal educational settings (e.g., camps, youth groups) are excluded.

- If the school uses an "integrated curriculum", all teachers and administrative/supervisory personnel involved with the "integrated curriculum" are to complete the questionnaire.
- In supplementary schools, all teachers and administrative/supervisory personnel are to complete the questionnaire.
- Every principal or educational director in the Jewish schools is to complete the questionnaire.
- Both Jewish and non-Jewish persons who fit the above criteria are to complete the questionnaire.
- In day schools and pre-schools, faculty who do not teach any Judaic studies or administrative/supervisory personnel who do not have any responsibility for the Judaic studies program are **NOT** to complete the questionnaire.

### C. How to administer the CJIE Educators Survey

The CJIE Educators Survey was administered initially in the three Lead Communities of the Council for Initiatives in Jewish Education (Atlanta, Baltimore, and Milwaukee) in 1992-93. In total, 983 teachers responded out of a total population of 1192 in these three communities. Obtaining such a high response rate (over 82%) was essential to having the research findings be considered an accurate representation of the total population of educators. The CJIE Educators Survey is intended to be administered to all educators, not a sample. Therefore, it is vital that when administering the CJIE Educators Survey in your community you obtain a similarly high response rate:-

In order to achieve a high response rate, the following procedures should be followed:-

1. This survey process should be coordinated in advance with the principal of each school.
2. The questionnaire is to be administered at faculty meetings in each school. The educators are not permitted to take the questionnaire home. They must complete it and return it during the faculty meeting. (One hour should be allocated for completion of the questionnaire at each school.)
3. Principals or other administrative personnel are not to administer the questionnaire. It should be handed out and collected by persons designated for this purpose (e.g., central agency personnel, graduate students, study coordinator). The principals and other administrative personnel are to complete the questionnaire in a separate room, at the same time as the teachers.
4. Educators who were absent from the faculty meetings should receive the questionnaire at home by mail, accompanied by a stamped, self-addressed return envelope. The envelope should be addressed to the study coordinator, not to the school or principal.
5. In order to be able to calculate your response rate and control the distribution of the questionnaire, every questionnaire is to be coded **BEFORE** administering them at the schools.
  - a. First, the study coordinator (or someone s/he assigns) should code the boxes on the bottom of the last page of the survey with a two digit school ID number (between 01 and 99) that specifically identifies each school.
  - b. Then, at each school, the person(s) in charge of administering the questionnaire should code the same set of boxes with a two digit person ID number (between 01 and 99). Unlike the school ID number, individual educators are NOT to be identified by this number.

D. How do educators who work in more than one school respond to the questionnaire??

Educators who work in more than one school are to complete **ONLY ONE** questionnaire. The person(s) in charge of administering the CIJE Educators Survey at each school are to instruct those educators who already have completed a questionnaire to **NOT** complete another one.

It does not matter at which school an educator completes the questionnaire. In the CIJE Educators Survey, there are questions which will ask them information about the other school in which they work. (Since very few educators work in more than two schools, these questions only ask them about the two schools in which they work the most hours.)

#### E. Anchor Items - Modifying the CIJE Educators Survey

In using the CIJE Educators Survey, questions may be added and some questions may be modified to suit the particular needs and resources of your community. A number of the questions in the CIJE Educators Survey are "anchor items." This means that they address certain policy issues essential to building the profession of Jewish education in all kinds of communities. Data are or will be available on these items for many communities, contributing to a continental data base. The CIJE hopes that all community educator surveys will contain these anchor items.

The anchor items are:

- Q1: Number of schools in which respondent works
- Q3: Number of hours respondent works in each school
- Q4: Years of experience in current school
- Q6: Years of experience in the field of Jewish education
- Q7: Affiliation of school(s)
- Q9: Work settings
- Q10: Position(s)
- Q13: Salary
- Q14: Benefits in first school:
  - e. Continuing education
  - h. Health
  - i. Pension
- Q15: Benefits in second school:
  - e. Continuing education
  - h. Health



i. PensionPension

**Q20: Satisfaction:**

- a. Salary
- b. Benefits
- c. Job security
- d. Career opportunities

**Q21: Does respondent work full-time in Jewish education**

**Q27: Experience in general education**

**Q28: Is Jewish education respondent's career**

**Q29: Workshops required**

**Q30: Total number of workshops attended**

**Q34: Professional growth beyond workshops:**

- a. Judaica/Hebrew course at community center or synagogue
- b. Judaica/Hebrew course at college or university
- c. Education course at college or university

**Q38: Adequacy of opportunities for professional growth:**

- a. In-service workshops
- b. Informal study with other educators
- c. Degrees in Judaic studies or Hebrew
- d. Certification in Jewish education
- e. Certification in administration

**Q39: Is respondent Jewish**

**Q40: Respondent's Jewish affiliation**

**Q45: Jewish schooling before age 13**

**Q46: Jewish schooling after age 13**

**Q49: Yeshiva after age 18**

**Q50: Degrees since high school**

**Q52: Licenses and certification:**

- a. Jewish education
- b. General education
- c. Administration

**Q55: Sex**

**Q59: Total family income**

**Q60: Significance of income from work in Jewish schools**

**Q62: Plans for the future**

## Council For Initiatives In Jewish Education

### EDUCATORS SURVEY

Dear Educator,

We appreciate your participation in this survey of educators in Jewish schools in this community. By completing this survey, you and your colleagues can provide valuable information about the professional lives, interests and needs of Jewish educators. The information collected through this survey will be used to make recommendations for the improvement of Jewish education in your community and nationally.

On the pages that follow you will find many different questions about your work. There are specific instructions for each question. Please answer each frankly. If you do not find the exact answer that describes your situation or views, please select the one that comes closest to it. Please feel free to add comments and explanations.

Your responses are confidential. The results will appear only in summary or statistical form so that individuals cannot be identified.

Thank you very much for your participation and cooperation.

**Council for Initiatives in Jewish Education**  
**EDUCATORS SURVEY**

**SETTINGS**

**his first set of questions asks you about the schools in which you work.**

1. In how many Jewish schools do you work? \_\_\_\_\_

2. If you work in more than one school, do you do so to earn a suitable wage?

Yes

☐ 1

NO

☐ 2

3. How many hours per week are you employed at each school?

(List them in order, so that the first school is the school at which you work the most hours and so on.)

First school \_\_\_\_\_ Second school \_\_\_\_\_ Third school \_\_\_\_\_ Fourth school \_\_\_\_\_

4. Please indicate how many years you have been working in your CURRENT school(s), including this year.

First school \_\_\_\_\_ Second school \_\_\_\_\_ Third school \_\_\_\_\_ Fourth school \_\_\_\_\_

5. How many years have you been working in Jewish education in THIS COMMUNITY, including this year? \_\_\_\_\_

6. How many years IN TOTAL have you been working in the field of Jewish education, including this year? \_\_\_\_\_

Please answer all of the following questions. If you work in more than two schools, please answer the questions only in regard to the two schools at which you work the most hours.

7. What is the affiliation of each school?

(Check one response for each school)

First school

Second school

a. Reform

☐
☐

b. Conservative

☐
☐

c. Traditional

☐
☐

d. Orthodox

☐
☐

e. Reconstructionist

☐
☐

f. Community

☐
☐

g. Jewish Community Center

☐
☐

h. Other (specify) \_\_\_\_\_

☐
☐

8. How many students are in each school?

First school \_\_\_\_\_

Second school \_\_\_\_\_

9. In what settings do you work?

(Check only one for each school)

First school

Second school

a. Day school

☐
☐

b. One day/week supplementary school

☐
☐

c. Two or more days/week supplementary school

☐
☐

d. Pre-school

☐
☐

e. Adult education

☐
☐

f. Other (specify) \_\_\_\_\_

☐
☐



10. What position(s) do you hold in each school?

((Check all that apply))

First school

Second school

a. Teacher

☐
☐

b. Teacher Aide

☐
☐

c. Educational director or principal

☐
☐

d. Assistant educational director or principal

☐
☐

e. Department head (e.g., Hebrew department chair, director of primary program)

☐
☐

f. Tutor

☐
☐

g. Other (specify) \_\_\_\_\_

☐
☐

11. What subjects do you primarily teach this year?

((Check all that apply))

First school

Second school

a. Hebrew language

☐
☐

b. Judaica (e.g., Bible, history, holidays) in Hebrew

☐
☐

c. Judaica (e.g., Bible, history, holidays) in English

☐
☐

d. Bar/Bat Mitzvah preparation

☐
☐

e. Secular subjects (e.g., math, reading, science)

☐
☐

f. Integrated kindergarten/pre-school curriculum

☐
☐

g. Other (specify) \_\_\_\_\_

☐
☐

h. I am not teaching this year

☐
☐

112. In what grade levels are your primary responsibilities?

First School

Second school

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

113. What is your annual salary from each school?

((Check one range for each school))

First school

Second school

Less than \$1,000

3

3

\$1,000 - \$4,999

3

3

\$5,000 - \$9,999

3

3

\$10,000 - \$14,999

3

3

\$15,000 - \$19,999

5

12

\$20,000 - \$29,999

6

6

\$30,000 - \$39,999

7

5

\$40,000 - \$49,999

8

8

\$50,000 - \$59,999

9

9

\$60,000 - \$69,999

10

10

\$70,000 - \$79,999

11

11

\$80,000 or more

12

12

114. Which of the following benefits are available to you in the first school?

(Check one response for each item)

	Not Available	Available but do not Receive	Available and Receive
a. Free or reduced tuition for your children	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
b. Day care	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
c. Free or reduced membership in a synagogue or JCC	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
d. Synagogue privileges such as High Holiday tickets	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
e. Funding to attend conferences, continuing education courses	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
f. Sabbatical leave (full or partial pay)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
g. Disability benefits	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
h. Employer contributions to a health plan	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
i. Pension benefits	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
j. Other (specify) _____	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

115. Which of the following benefits are available to you in the second school?

(Check one response for each item)

	Not Available	Available but do not Receive	Available and Receive
a. Free or reduced tuition for your children	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Day care	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. Free or reduced membership in a synagogue or JCC	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Synagogue privileges such as High Holiday tickets	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Funding to attend conferences, continuing education courses	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
f. Sabbatical leave (full or partial pay)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
g. Disability benefits	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
h. Employer contributions to a health plan	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
i. Pension benefits	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
j. Other (specify) _____	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

16. How did you find your present position(s)? (Check only one for each school)

	First school	Second school
a. Central agency for Jewish education	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Graduate school placement	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. National professional association	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Through a friend or mentor	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Recruited by the school	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
f. Approached the school directly	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
g. Newspaper advertisement	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
h. Other (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

17. Which of the following factors affected your decision to work in the school(s) in which you presently do?

(Check Yes or No for each item)

	First school		Second school	
	Yes	No	Yes	No
a. Hours and days available for work	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Salary	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. Benefits	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Career advancement	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Location	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
f. Friends who work there	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
g. Principal, Rabbi, or professional staff	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
h. Reputation of the school and students	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
i. Religious orientation	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
j. My own synagogue	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
k. Other (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>



18. Did you move to this community to take your current position(s)?

Yes

☒ 1

No

☐ 2

19. To what extent do you receive help and support for your work as a Jewish educator from the following?

(Check one response for each item)

Frequently

Occasionally

Seldom

Never

b. Principal/supervisor

☒
☐
☐
☐

c. Colleagues in your school(s)

☒
☐
☐
☐

d. Colleagues outside your school(s)

☒
☐
☐
☐

e. Parents and/or lay leaders

☒
☐
☐
☐

f. Rabbi

☒
☐
☐
☐

g. Faculty members at a local university

☒
☐
☐
☐

h. Central agency staff

☒
☐
☐
☐

i. Teacher resource center

☒
☐
☐
☐

j. National movement

☒
☐
☐
☐

k. Professional organizations

☒
☐
☐
☐

Other (specify) \_\_\_\_\_

☒
☐
☐
☐

20. The following items deal with different aspects of the life of a Jewish educator. Please indicate how satisfied you are with each of the following:

(Check one response for each item)

Very  
satisfied

Somewhat  
satisfied

Somewhat  
dissatisfied

Very  
dissatisfied

a. Salary

☒
☐
☐
☐

b. Benefits

☒
☐
☐
☐

c. Job security/tenure

☒
☐
☐
☐

d. Opportunities for career advancement

☒
☐
☐
☐

21. Are you currently a Jewish educator?

Yes

☐ 1

No

☐ 2

22. Would you consider working more hours in Jewish education if the opportunity were available to you?

Yes

☐ 1

No

☐ 2

(If No, skip to Question #25)

23. If you would consider working more hours, would you prefer to work:

in one school

☐ 1

in several schools

☐ 2

24. If you would consider working more hours, which of the following would encourage you to do so? Rank only the three most important by writing 1, 2 or 3 next to your choice where 1 is the most important.

a. Salary

☐

b. Benefits

☐

c. Job security, tenure

☐

d. Opportunities for career advancement

☐

e. Opportunities to work closely with other educators

☐

f. Availability of training opportunities

☐

g. More resources at work

☐

h. Change in family status

☐

i. Other (specify) \_\_\_\_\_ ☐

☐

25. In addition to your work in Jewish schools, do you currently (check all that apply)

☐

a. tutor students privately in Judaica, Hebrew, or for Bar/Bat Mitzvah

☐

b. work with a Jewish youth group

☐

c. work in a Jewish camp

☐

d. do other work in an informal Jewish educational setting (specify) \_\_\_\_\_

☐

e. I do not work in an informal Jewish educational setting

In total, how many hours per week do you work in the informal Jewish educational settings indicated above?

\_\_\_\_\_

## II. WORK EXPERIENCE

The following set of questions asks about your current and prior work experience.

26. For each of the following **JEWISH** settings check the positions you have held or are currently holding. Indicate the total number of years in each, including this year.

	Setting	Position	Number of years
1	SUPPLEMENTARY SCHOOL	<input type="checkbox"/> Aide	_____
		<input type="checkbox"/> Teacher	_____
		<input type="checkbox"/> Supervisor	_____
		<input type="checkbox"/> Specialist	_____
		<input type="checkbox"/> Principal	_____
		<input type="checkbox"/> Other	_____
	DAY SCHOOL	<input type="checkbox"/> Aide	_____
		<input checked="" type="checkbox"/> Teacher	_____
		<input type="checkbox"/> Supervisor	_____
		<input type="checkbox"/> Specialist	_____
		<input type="checkbox"/> Principal	_____
		<input type="checkbox"/> Other	_____
	DAY/RESIDENTIAL CAMP	<input type="checkbox"/> Counselor	_____
		<input type="checkbox"/> Specialist	_____
		<input type="checkbox"/> Unit Leader	_____
		<input type="checkbox"/> Division Head	_____
		<input type="checkbox"/> Director	_____
		<input type="checkbox"/> Other	_____
	JCC	<input type="checkbox"/> Group Worker - Teacher	_____
		<input type="checkbox"/> Program Director	_____
		<input type="checkbox"/> Department Head	_____
		<input type="checkbox"/> Director	_____
		<input type="checkbox"/> Other	_____
	PRE-SCHOOL	<input type="checkbox"/> Assistant Teacher or Aide	_____
		<input checked="" type="checkbox"/> Teacher	_____
		<input type="checkbox"/> Director	_____
		<input type="checkbox"/> Other	_____
1	INFORMAL EDUCATION YOUTH WORK	<input type="checkbox"/> Group Adviser	_____
		<input type="checkbox"/> Youth Director	_____
		<input type="checkbox"/> Other	_____
	ADULT EDUCATION	<input type="checkbox"/> Teacher	_____
		<input type="checkbox"/> Program Director	_____
		<input type="checkbox"/> Other	_____

27. Have you ever worked in general education?

Yes ☒ No ☒

If Yes, how many years (including this year)? \_\_\_\_\_

28. Would you describe yourself as having a career in Jewish education?

Yes ☐ No ☒

### III. TRAINING AND STAFF DEVELOPMENT

The next set of questions asks about your training and staff development experiences.

29. During the last two years, have you been required to attend in-service workshops?

Yes ☒ No ☐

If Yes, how many were you required to attend? \_\_\_\_\_

30. In total, how many in-service workshops did you actually attend during the last two years, whether required or not? \_\_\_\_\_

31. During the last two years, have you attended workshops in any of the following areas:

(Check Yes or No for each item)

	Yes	No
a. Judaic subject matter (e.g., Bible, history)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
b. Hebrew language	<input type="checkbox"/>	<input type="checkbox"/>
c. Teaching methods	<input type="checkbox"/>	<input checked="" type="checkbox"/>
d. Classroom management	<input type="checkbox"/>	<input type="checkbox"/>
e. Curriculum development	<input type="checkbox"/>	<input type="checkbox"/>
f. Educational leadership	<input type="checkbox"/>	<input type="checkbox"/>
g. Art/drama/music	<input type="checkbox"/>	<input type="checkbox"/>
h. Other (specify) _____	<input type="checkbox"/>	<input type="checkbox"/>



32. How helpful were the local workshops that you attended in the past two years in each of the following areas:

(Check one response for each item)

	Very helpful	Somewhat helpful	Not helpful	Did not attend
Judaic subject matter (e.g., Bible, history)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hebrew language	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teaching methods	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Classroom management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Curriculum development	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Educational leadership	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Art/drama/music	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (specify) _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

33. What would encourage you to spend additional time on professional training?

Check only the TWO items that are most important to you.

- ☒ a. Increased salary
- ☒ b. Release time
- ☐ c. Tuition subsidies
- ☐ d. Topics of personal interest
- ☐ e. Relevance to your work in Jewish education
- ☐ f. Availability of certification
- ☐ g. Other (specify) \_\_\_\_\_

34. Beyond attending in-service workshops, during the past two years did you:

(Check Yes or No for each item)

	Yes	No
a. Attend a course in Judaica or Hebrew at a community center or synagogue?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
b. Attend a course in Judaica or Hebrew at a college or university?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
c. Attend a course in education at a college or university?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
d. Participate in a private Judaica or Hebrew study group?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
e. Study Judaica or Hebrew on your own?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/> 2
f. Participate in some other on-going form of study in Judaica or Hebrew (e.g., year-long seminar)? (specify) _____	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/> 2

AMERICAN JEWISH  
ARCHIVES

35. In which of the following areas would you like to develop your skills further?

Check only the three most important.

- ☐ a. Classroom management
- ☐ b. Child development
- ☐ c. Lesson planning
- ☐ d. Curriculum or program development
- ☐ e. Creating materials
- ☐ f. Parental involvement
- ☐ g. Motivating children to learn
- ☒ h. Educational leadership
- ☒ i. School administration
- ☒ j. Staff development
- ☐ k. Other (specify) \_\_\_\_\_

36. In which of the following areas would you like to increase your knowledge?

Check only the three most important.

- ☐ a. Hebrew language
- ☐ b. Holidays and rituals
- ☐ c. Israel and Zionism
- ☐ d. Jewish history
- ☐ e. Bible
- ☐ f. Synagogue skills/prayer
- ☒ g. Rabbinic literature
- ☒ h. Jewish thought
- ☒ i. Other (specify) \_\_\_\_\_

37. How proficient are you in Hebrew?

(Check one response for each item)

	Fluent	Moderate	Limited	Not at all
a. Speaking	<input checked="" type="checkbox"/> 3	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U
Reading	<input checked="" type="checkbox"/> 1	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U
Writing	<input checked="" type="checkbox"/> 3	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U

38. In your community, how adequate are the opportunities for:

(Check one response for each item)

	More than adequate	Adequate	Less than adequate	Inadequate
a. In-service workshops	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U
b. Informal, on-going study with other educators (e.g., peer mentoring groups)	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U
c. Degrees in Judaic Studies or Hebrew	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U
d. Certification in Jewish education	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U
e. Certification in administration/supervision	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U	<input checked="" type="checkbox"/> U

#### IV. BACKGROUND

Next we are going to ask you about yourself.

39. Are you Jewish?

Yes

☒

No

☐

40. At the present time, which of the following best describes your Jewish affiliation?

☐

ReformReform

☐

Conservative

☐

Traditional

☒

Orthodox

☒

Reconstructionist

☒

Unaffiliated

☐

Other (specify) \_\_\_\_\_

41. Are you currently a member of a synagogue?

Yes

☐

No

☐

If Yes, are you an educator in the synagogue where you are a member?

Yes

☒

No

☐

42. Which of the following do you usually observe? (Check all that apply)

☐

a. Light candles on Friday evening

☐

b. Attend a Passover Seder

☐

c. Keep Kosher at home

☐

d. Light Hanukkah candles

☐

e. Fast on Yom Kippur

☐

f. Observe Shabbat

☐

g. Build a Sukkah

☒

h. Fast on the Fast of Esther

☒

i. Celebrate Israel Independence Day



43. During the past year, did you:

((Check Yes or No for each item))

Yes

No

a. Attend synagogue on the High Holidays

☐ 1

☐ 2

b. Attend synagogue on Shabbat at least twice a month

☐ 1

☐ 2

c. Attend synagogue on holidays such as Sukkot, Passover or Shavuot

☐ 1

☐ 2

d. Daven or attend synagogue daily

☒ H

☒ 2

44. Have you ever been to Israel?

Yes

☒ U

No

☐ 2

If Yes, did you ever live in Israel for three months or longer?

Yes

☐ 1

No

☐ 2

45. What kind of Jewish school, if any, did you attend before you were thirteen? (Check all that apply)

☐

a. One day/week supplementary school

☐

b. Two or more days/week supplementary school

☐

c. Day school or yeshiva

☐

d. School in Israel

☐

e. None

☐

f. Other (specify) \_\_\_\_\_

46. What kind of Jewish school, if any, did you attend after you were thirteen (and before college)?

((Check all that apply))

☐

a. One day/week supplementary school

☐

b. Two or more days/week supplementary school

☐

c. Day school or yeshiva

☐

d. School in Israel

☐

e. None

☐

f. Other (specify) \_\_\_\_\_

47. Did you attend a Jewish summer camp with mainly Jewish content or program?

Yes ☒ [1] No ☒ [2]

If Yes, how many summers? \_\_\_\_\_

48. Did you belong to a Jewish youth group?

Yes ☒ [7] No ☒ [2] [M]

If Yes, how many years? \_\_\_\_\_

49. After age 18, did you attend a yeshiva (or women's equivalent)?

Yes ☒ [7] No ☒ [2] [2]

If Yes, how many years? \_\_\_\_\_

50. Have you earned any type of degree since high school?

Yes ☒ [JT] No ☒ [2] [QT]

If Yes, please specify all the degrees that you have earned since high school and the appropriate major(s) and minor(s) for each degree. (List all that apply)

	Type of Degree	Major(s)	Minor(s)
Two-year degrees (e.g., AA, ACD, etc.)	_____	_____	_____
	_____	_____	_____
Degrees from teachers seminary (non-university)	_____	_____	_____
	_____	_____	_____
Bachelors degrees (e.g., BA, BS, BHL, etc.)	_____	_____	_____
	_____	_____	_____
Masters degrees (e.g., MA, MS, MEd, MHL, MSW, etc.)	_____	_____	_____
	_____	_____	_____
Doctorates (e.g., PhD, EdD, DHL, etc.)	_____	_____	_____
	_____	_____	_____
Rabbinic ordination/smicha	_____	_____	_____
Other degrees	_____	_____	_____
	_____	_____	_____

11. Are you currently enrolled in a degree program?

Yes

☒

No

2

If Yes, for what degree? \_\_\_\_\_

in what major(s)? \_\_\_\_\_

12. Do you hold a professional license or certification in:

((Check Yes or No for each item))

Yes

No

i. Jewish education

☒☒

If Yes, from where? \_\_\_\_\_

j. General education

☒☒

If Yes, from where? \_\_\_\_\_

k. Educational administration/supervision

☒☒

If Yes, from where? \_\_\_\_\_

l. Other (specify) \_\_\_\_\_

☒☒

If Yes, from where? \_\_\_\_\_

13. Are you currently working toward a professional license or certification in:

((Check Yes or No for each item))

Yes

No

m. Jewish education

☒☒

If Yes, from where? \_\_\_\_\_

n. General education

☒☒

If Yes, from where? \_\_\_\_\_

o. Educational administration/supervision

☒☒

If Yes, from where? \_\_\_\_\_

p. Other (specify) \_\_\_\_\_

☒☒

If Yes, from where? \_\_\_\_\_

14. What is your age? \_\_\_\_\_

15. What is your sex?

Male

☒

Female

2

56. Where were you born?

☐ 1

USA

☐ 2

Other, (specify country) \_\_\_\_\_

57. What is your marital status?

☐ 1

Single, never married

☐ 2

Married

☐ 3

Separated

☐ 4

Divorced

☐ 5

Widowed

58. If you are married, is your spouse Jewish?

Yes

☐ 1

No

☐ 2

59. What is your approximate total family income?

☐ 1

\$30,000 or below

☐ 2

\$31,000 - \$45,000

☐ 3

\$46,000 - \$60,000

☐ 4

\$61,000 - \$75,000

☐ 5

\$76,000 - \$90,000

☐ 6

Above \$90,000

60. How important to your household income is the income you receive from your work in Jewish schools?  
(Check one)

☐ 1

The main source

☐ 2

An important source of additional income

☐ 3

Insignificant to our/my total income



61. In addition to your position(s) in Jewish education, are you currently:

(Check all that apply)

- ☐ a. an educator in a non-Jewish setting
- ☐ b. engaged in other employment outside the home  
(specify) \_\_\_\_\_
- ☐ c. not employed elsewhere
- ☒ d. a student

In total, how many hours per week are you employed outside of Jewish education? \_\_\_\_\_

62. Which of the following best describes your career plans over the next three years?

I plan to: ((Check only one)

- ☐ continue working in my current teaching or administrative position at the same school(s).
- ☐ continue in the same type of position (either teaching or administrative) at a different Jewish school.
- ☐ move from a teaching position to an administrative position at a Jewish school (or vice-versa).
- ☐ seek a position in Jewish education other than in a school (such as a central agency).
- ☐ seek an education position in a non-Jewish setting.
- ☐ seek work outside of education.
- ☐ not work.
- ☐ I don't know. I am uncertain.
- ☐ Other (specify) \_\_\_\_\_

Thank you very much for your cooperation!

[illegible]



# Council for Initiatives in Jewish Education

## GUIDE TO THE CIJE EDUCATORS INTERVIEW

### A. What is the CIJE Educators Interview?

The CIJE Educators Interview is a research process by which in-depth information can be obtained about the professional lives of educators (both teachers and administrative/supervisory personnel) working in Jewish schools in your community. The CIJE Educators Interview consists of two separate protocols to be used with teachers and administrative/supervisory personnel, respectively: the CIJE Educators Interview: Teachers Protocol and the CIJE Educators Interview: Administrators Protocol. Each protocol contains a series of questions that can be asked during the interviews and suggestive probes by which additional information can be elicited, in six general areas: Background, Recruitment, Training, Conditions of the Workplace, Career Satisfaction and Opportunities, and Professional Issues. The CIJE Educators Interview, alone or in conjunction with the CIJE Educators Survey, is designed to provide information that will help in building the profession of Jewish education in your community.

### B. Who participates in the CIJE Educators Interview?

The protocols are to be used with a **SAMPLE** of **ELIGIBLE** educators working in the Jewish schools (i.e., day schools, supplementary schools, and pre-schools) in your community. Educators working in informal educational settings (e.g., camps, youth groups) are excluded.

- If the school uses an "integrated curriculum", all teachers and administrative/supervisory personnel involved with the "integrated curriculum" are eligible to be interviewed.
- In supplementary schools, all teachers and administrative/supervisory personnel are eligible to be interviewed.
- Every principal or educational director in the Jewish schools is eligible to be interviewed.
- Both Jewish and non-Jewish persons who fit the above criteria are eligible to be interviewed.

- In day schools and pre-schools, faculty who do not teach any Judaic studies or administrative/supervisory personnel who do not have any responsibility for the Judaic studies program are NOT eligible to be interviewed.

From the group of eligible educators, a REPRESENTATIVE sample is selected to be interviewed. Separate samples for teachers and administrative/supervisory personnel are selected. By obtaining a representative sample, it is more likely that the information obtained through the interviews will be generalizable to and "representative" of the total population of teachers or administrative/supervisory personnel in the Jewish schools in your community. To be representative, the samples should contain participants in proportions similar to the ratios that characterize the total populations (for those characteristics that are deemed important). For example, if 40% of the teachers in your community work in day schools, the sample of teachers should contain approximately that proportion (40%) of day school teachers. Characteristics that your community could consider to be important may include the type of setting (i.e., Day school, Supplementary school, Pre-school, Adult education), gender, experience in Jewish education, and Jewish affiliation.

Ideally, to obtain a representative sample, participants should be selected randomly from a complete list of the teachers and administrative/supervisory personnel working in the Jewish schools in your community. If this method is not feasible, participants may be selected through other methods such as nomination by the administrator of each school. In addition, specific participants may be selected based upon their leadership, role in the community, or other characteristics. These targeted individuals may be added to the sample, but this should be kept in mind when interpreting the interview responses.

### C. How to conduct the interviews

The interviews should take approximately 45 to 60 minutes. The interviews are to be audio taped and the tapes transcribed. At the beginning of each interview, the interviewer is to inform the participants that their individual responses will be kept confidential and any use of quotes will be done anonymously.

Two separate protocols are provided to guide the interviews with teachers and administrative/supervisory personnel. Each protocol contains a series of questions that the interviewer can employ to gather information on particular topics, such as experience, early Jewish education, relations with other teachers, frustrations and rewards of teaching, etc. For several of the questions, probes are provided which can assist the interviewer in eliciting additional information on a particular topic. The protocols are offered as guides for conducting successful interviews. They were developed for and successfully employed by the CIJE's three Lead Communities (Atlanta, Baltimore, and Milwaukee) for their community studies of the educators in



their Jewish schools. Some topics may be emphasized over others and additional questions may be included on topics that are specific to the needs and resources of your community.

It is very important to maintain the CONFIDENTIALITY and ANONYMITY of the participant's responses. To achieve this, the tapes and transcriptions should not be shared with any members of the community. Only a summary analysis of the transcribed interviews should be provided to the community. In providing specific information about participants (such as place of work, experience, Jewish affiliation, etc.) or in using quotes, it is important not to reveal the identity of any participants. The names of people or places may need to be changed and revealing phrases from within quotes may need to be omitted. Finally, the interviews should be conducted in a relatively private location, such as an empty classroom or office, or at the participant's home.

## Council for Initiatives in Jewish Education

### EDUCATORS INTERVIEW: TEACHERS PROTOCOL

This interview protocol for teachers consists of six parts: background, recruitment, training, conditions of the workplace (including salaries and benefits), career satisfaction and opportunities, and professional issues (including professional growth and empowerment). This interview protocol provides a series of introductory statements and numbered questions designed to elicit information from the teachers (being interviewed) about their professional life as a Jewish educator. The sentences in *italic*, which may follow a question, specify the type of information desired and/or suggest ways of probing for additional information.

#### A. Background

I would like to begin our interview with some questions about your background. To begin,

1. I am interviewing you as a teacher of [name of institution]. How many hours per week do you work there? *[Elicit the name of roles teacher has in this setting and approximately how many hours are spent in each role.]*
2. How long have you been employed at [name of institution]?
3. Do you work in any other setting? *[If yes, elicit kind of work and whether full-time or part-time. For other jobs in Jewish settings, e.g., tutoring, camp counseling, Shabbat tefilah, etc., elicit number of hours per week for each.]*
4. How long have you been involved in Jewish education? *[Probe specifics, that is, in what capacity, for how long, where, etc.]*
5. Do you identify with any movements in Judaism? *[If so, ask which one and ask if teacher is affiliated with a synagogue.]*

## B. Recruitment

My next few questions will focus on how you became a Jewish educator.

1. At what point did you make a definite decision to become a Jewish educator?  
*[Probe: What were the specific circumstances at the time? Get the year, place, etc. If teacher says he or she always wanted to be a teacher, ask for earliest memory of this desire.]*
  2. What were the main attractions Jewish education held for you?"
  3. What people were influential in your decision to become a Jewish educator?
- 

## C. Training

The next set of questions will focus on your preparation to become an educator. I am interested in areas of general instructional preparation and Jewish studies preparation.

1. What kind of Jewish education did you receive as a young person outside your family? *[Elicit information on both formal and informal instruction. Get the amount of time as well as the ages through high school.]*
  2. Did you attend college after high school? *[Elicit what school(s), where located, what major(s), what degree(s) received.]*
  3. What types of Jewish educational experiences have you participated in since high school? *[Elicit what Jewish studies courses or degrees, Jewish education certificates, etc. Probe as to what trips to Israel, study groups, JCC courses, etc.]*
  4. As you think about where you are as a Jewish educator, in what areas would you like more preparation?
-

#### **D. Conditions of the Workplace**

The questions I will be asking next deal with your work here at [name of institution].

1. How did you secure your current job?

2. What advice did you receive when you began teaching here? *[Probe: Who gave the advice? Under what circumstances?]*

3. Now I'd like to ask you about the people with whom you interact as a teacher. For each of the categories I will name, please tell me to what extent and how you interact:

- fellow teachers;
- the principal [and educational director, if there is one];
- rabbis;
- communal resource [i.e., central agency] people;
- federation personnel;
- others.

4. What kinds of scheduled, periodic gatherings, such as teachers' meetings, do you participate in?

5. To what extent do you feel more or less free to do as you think best?

6. In what areas do you feel you should check with someone else before making a decision?

7. What metaphor describes your relationship with your principal? *[Ask for explanation of metaphor.]*

8. Now I would like to turn to some questions regarding your salary and any benefits you may receive.

- What difference in your quality of life does your salary make? *[Probe: Is teacher main family bread winner? How would life change if salary is not available?]*
- What benefits do you receive?
- Do you receive any other perquisites as an educator, for example, synagogue membership, JCC membership, and the like?



9. Thinking of a typical week, how is your time divided among your professional responsibilities?

---

#### **E. Career Rewards and Opportunities**

1. As far as you are concerned, what are the major satisfactions you receive as a Jewish educator?
  2. What rewards are available in a Jewish educational setting that may not be available in others?
  3. Looking ahead, what career opportunities do you see for yourself?
  4. What career opportunities would you like to see made available to you? What is standing in your way?
  5. In what ways does your school and community recognize your work as an educator?
  6. What things frustrate you in your work? What would need to happen to significantly change this situation?
  7. What circumstances would cause you to seriously consider quitting your job?  
*[Probe: Have you ever been tempted to leave? What were the circumstances?]*
- 

#### **F. Professional Issues**

1. What are you really trying to accomplish as an teacher?
2. In what ways do you model a Jewish life for your students?
3. Thinking about your school or program as a whole, what kinds of decisions do you participate in? *[Probe as to areas of curriculum, personnel, instruction, school policy, and budget. Get specific examples.]*

4. In what ways are you continuing to develop as a teacher? *[Probe as to formal courses, workshops, professional study groups, conversations, books and journals, etc. Elicit what requirements are from school, community, and state.]*
  5. Tell me about the three most beneficial professional development activities in which you have participated. *[Probe: In what ways were they beneficial? What qualities or conditions made these activities particularly beneficial?]*
  6. Thinking ahead three years, what would you like to know then that you do not know now? *[Elicit: How might he or she obtain this knowledge? Are there resources in the community to achieve these goals?]*
-

## Council for Initiatives in Jewish Education

### EDUCATORS INTERVIEW: ADMINISTRATORS PROTOCOL

This interview protocol for administrative/supervisory personnel consists of six parts: background, recruitment, training, conditions of the workplace (including salaries and benefits), career satisfaction and opportunities, and professional issues (including professional growth and empowerment). This interview protocol provides a series of introductory statements and numbered questions designed to elicit information from the administrators (being interviewed) about their professional life as a Jewish educator. The sentences in *italic*, which may follow a question, specify the type of information desired and/or suggest ways of probing for additional information.

#### A. Background

I would like to begin our interview with some questions about your background. To begin,

1. I am interviewing you as an administrator of [name of institution]. Are you contracted as a full-time or part-time administrator? How many hours per week do you work there as an administrator? *[Elicit the name of roles administrator has in this setting and approximately how many hours are spent in each role. If administrator is part-time, how is this defined?]*
2. How long have you been employed at [name of institution]?
3. Do you work in any other setting? *[If yes, elicit kind of work and whether full-time or part-time. For other jobs in Jewish settings, e.g., tutoring, camp counseling, Shabbat tefilah, etc., elicit number of hours per week for each.]*
4. How long have you been involved in Jewish education? *[Probe specifics, that is, in what capacity, for how long, where, etc.]*
5. Do you identify with any movements in Judaism? *[If so, ask which one and ask if administrator is affiliated with a synagogue.]*

## B. Recruitment

My next few questions will focus on how you became a Jewish educator.

1. At what point did you make a definite decision to become a Jewish educator?  
[Probe: What were the specific circumstances at the time? Get the year, place, etc.  
If teacher says he or she always wanted to be a teacher, ask for earliest memory of this desire.]
  2. What were the main attractions Jewish education held for you?
  3. What people were influential in your decision to become a Jewish educator?
- 

## C. Training

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  2. Did you attend college after high school? [Elicit what school(s), where located, what major(s), what degree(s) received.]
  3. What types of Jewish educational experiences have you participated in since high school? [Elicit what Jewish studies courses or degrees, Jewish education certificates, etc. Probe as to what trips to Israel, study groups, JCC courses, etc.]
  4. As you think about where you are as a Jewish educator, in what areas would you like more preparation?
-



## D. Conditions of the Workplace

The questions I will be asking next deal with your work here at [name of institution].

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3. Now I'd like to ask you about the people with whom you interact as an administrator. For each of the categories I will name, please tell me to what extent and how you interact:

- fellow administrators;
- teachers;
- rabbis;
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- federation personnel;
- school board or committee;
- others.

4. What kinds of scheduled, periodic gatherings, such as teachers' meetings, do you participate in?
5. To what extent do you feel more or less free to do as you think best?
6. In what areas do you feel you should check with someone else before making a decision?
7. What metaphor describes your relationship with your teaching staff? *[Ask for explanation of metaphor.]*
8. Now I would like to turn to some questions regarding your salary and any benefits you may receive:

- What difference in your quality of life does your salary make? *[Probe: Is administrator main family bread winner? How would life change if salary is not available?]*
- What benefits do you receive?
- Do you receive any other perquisites as an educator, for example, synagogue membership, JCC membership, and the like?

9. Thinking of a typical week, how is your time divided among your professional responsibilities?

---

**E. Career Rewards and Opportunities**

1. As far as you are concerned, what are the major satisfactions you receive as a Jewish educator?
  2. What rewards are available in a Jewish educational setting that may not be available in others?
  3. Looking ahead, what career opportunities do you see for yourself?
  4. What career opportunities would you like to see made available to you? What is standing in your way?
  5. In what ways does your school and community recognize your work as an educator?
  6. What things frustrate you in your work? What would need to happen to significantly change this situation?
  7. What circumstances would cause you to seriously consider quitting your job?  
*[Probe: Have you ever been tempted to leave? What were the circumstances?]*
  8. What aspects of your work deserve to be evaluated by others? How can this best be accomplished to help you grow professionally?
- 

**F. Professional Issues**

1. What are you really trying to accomplish as an administrator?
2. What changes have you made in your school's program? What changes are you working on now?

3. In what ways do you model a Jewish life for your students?
  4. Thinking about your school or program as a whole, what kinds of decisions do you participate in? *[Probe as to areas of curriculum, personnel, instruction, school policy, and budget. Get specific examples.]*
  5. In what ways are you continuing to develop as an administrator? *[Probe as to formal courses, workshops, professional study groups, conversations, books and journals, etc. Elicit what requirements are from school, community, and state.]*
  6. Tell me about the three most beneficial professional development activities in which you have participated. *[Probe: In what ways were they beneficial? What qualities or conditions made these activities particularly beneficial?]*
  7. Thinking ahead three years, what would you like to know then that you do not know now? *[Elicit: How might he or she obtain this knowledge? Are there resources in the community to achieve these goals?]*
  8. Besides teaching their classes, what expectations do you have of your faculty? Are these expectations in the teachers' contracts? *[Probe: How do teachers know these expectations are being held for them?]*
-