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LOYOLA UNIVERSITY OF CHICAGO

THE MOTIVATIONS AND SATISFACTIONS OF TEACHERS IN
JEWISH EDUCATION

A THESIS SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
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MASTER OF ARTS

DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

BY

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CHAPTER I
INTRODUCTION

Jewish education differs from general education in a variety of ways. First, there is the dual curriculum of Jewish and secular studies. Besides placing an extra load on the student, who must now concentrate on two different areas of study, there is an added responsibility on the school administration to find qualified personnel who are capable of transmitting both the Jewish and secular knowledge. Historically, this has proven to be quite a challenge, and little has changed today. Jewish schools attempt to offer a competitive secular studies program without sacrificing their original interest, Jewish instruction.

In addition to the above, there is yet a finer distinction between Jewish and general education, and that is the main purpose and function of the teachers in each respective field. As Gelbart (1963, p. 89) notes, Jewish education is not merely concerned with teaching subject matter and skills, which are the primary goals of general education, but is also very much interested in transmitting values and fostering commitments. While

instilling these ideas in young people is a difficult task, they remain the critical aims of Jewish education.

An Overview of Orthodox Jewish Education

The Orthodox Jewish day school is an elementary school typically consisting of grades pre-kindergarten through eight. The daily schedule is usually divided equally with about three and one-half hours of Jewish instruction in the morning and three and one-half hours of secular studies in the afternoon, separated by one half-hour for lunch. A typical day would begin at about 8:30 in the morning and end at about 4:00 in the afternoon. A full range of Jewish subjects are taught in the morning, which include: Talmud, Bible, Prophets, Jewish laws and customs, and Hebrew grammar. In the afternoon, a full range of secular subjects are taught, which include: math, science, social studies, and language arts. In some more strictly Orthodox day schools, Jewish instruction may continue into the early afternoon or may resume later in the afternoon. Also, most Orthodox day schools house boys and girls in the same building, though they may attend separate classes within the school. Other more strictly Orthodox day schools house boys and girls in completely separate buildings. Orthodox day school enrollments are usually

between 200 and 500 students, and vary considerably depending on geographic location and size of Jewish community.

The Orthodox Jewish high school is a bit more diverse than its day school counterpart. There are basically three different types of Jewish high schools: the coeducational high school, the all boys high school, and the all girls high school. The coeducational high school consists of boys and girls, grades nine through twelve, housed in the same building, who may attend Jewish classes separately and secular classes together. Their daily schedule is similar to that of the day school, in that it begins in the morning and continues through the afternoon, and consists of a combination of Jewish and secular classes. As is the case with the day school, enrollments of the coeducational high school vary depending on geographic location and size of Jewish community, but are typically larger than the all boys or all girls high school simply because they are open to students of either gender.

The all boys high school, which is often referred to by its Hebrew name, yeshiva, comprises all males grades nine through twelve. Its schedule typically consists of a rigorous Jewish studies program which starts in the morning and continues through the early

afternoon, followed by secular studies which end in the early evening. Later in the evening, usually after dinner, there is one more short study session. This session, like those in the morning, is typically devoted to the subject most stressed and studied in a yeshiva, the Babylonian Talmud. To maintain a sufficient enrollment, which is usually between 50 and 100 students, and to service smaller Jewish communities that are unable to provide this intensive Jewish studies program, the all boys high school or yeshiva usually provides a dormitory or some form of institutional housing for students from out of town.

The all girls high school comprises all females grades nine through twelve. Unlike its yeshiva counterpart, the all girls high school typically maintains a regular daytime schedule, usually beginning at about 8:00 in the morning and ending at about 4:30 in the afternoon. It further differs from the yeshiva, in that the main area of study is not Talmud (it is hardly studied at all), rather Bible. Girls spend a significant amount of time studying Bible with its classic Jewish commentaries. In addition, Hebrew grammar and conversational Hebrew are critical components of the Jewish studies curriculum. Most secular classes occur in the afternoon, though on

occasion, in deference to a particular teacher's schedule, a secular class may be planned for the morning. While most all girls high schools do not have dormitory facilities, girls from out of town are welcome, and may board at a host home near the school. Like its yeshiva counterpart, the all girls high school tries to maintain an enrollment of approximately 50-100 students. In larger Jewish communities, it frequently surpasses that amount since most girls usually choose to stay in town for high school.

Statement of the Problem

The problem of teacher shortage in Jewish education is a large and multifaceted one. According to the Commission on Jewish Education in North America (1991) "there is a severe shortage of talented, trained, and committed personnel for the field of Jewish education" (p. 41). The situation is further compounded by the fact that not only is there a shortage of teachers, but those opting to fill vacant positions are often simply not qualified for the job. As Isaacs (1989, p. 9) explains, there are actually two types of teacher shortages: the shortage of personnel to fill available positions and the shortage of competent teachers. According to Clark (1981) there were always people

available to teach who had, for the most part, some teaching experience. However, "the fully qualified teacher, especially the one who was effective and successful in the classroom, was a rarity" (p. 26).

There are many reasons for the difficulty in attracting serious professionals to the field of Jewish education. One main problem is the part-time nature of most teaching positions. The Commission on Jewish Education in North America (1991, p. 42) reports that only about 15% to 20% of Jewish school teachers hold full-time teaching positions, which according to Ackerman (1989, p. 100) is a minimum of twenty teaching hours per week. Ackerman further notes, that with the exception of day schools, there are almost no full-time teaching positions available in Jewish education. Perhaps Clark (1981) summarizes the situation best in saying:

The part-time nature of a large number of teaching positions is also an element that detracts from the profession. In many communities there are only a handful of full-time positions--usually in the day school. Other teachers who need full-time employment must put together a package of jobs that usually involves shuffling from one school to another. (p. 27)

Another serious problem that continues to hinder Jewish education are low and inadequate salaries. According to the Commission on Jewish Education in North

America (1991) full-time day school teachers with a thirty-hour teaching load per week earned an average yearly salary of \$19,000. The authors are quick to point out that:

These figures are lower than the average public school teacher's salary of \$25,000 for kindergarten teachers and \$30,000 for elementary school teachers (according to the latest National Education Association figures), which in itself is recognized as woefully inadequate. (p. 42)

According to Clark (1981) level of salaries is "the major reason for the shortage" (p. 26). Ackerman (1989) reports of a study conducted in the 1975-76 school year by the American Association for Jewish Education which found that "teacher salaries in Jewish day schools are too low to afford a head of a family a decent, comfortable standard of living as the sole wage earner" (p. 100). That same study also found that the salary for day school teachers was 13.2% below what public school teachers earned. Related to the problem of inadequate salaries is the lack of salary increases over years of service. As Schiff (1966) explains:

The lack of automatic, graduated increments extending over a substantial number of years, and reaching maximums sizably larger than the initial salaries, contributes greatly to the unattractiveness of teaching positions in the day schools. (p. 184)

Finally, another problem is the lack of personnel being trained by Hebrew colleges and institutions of higher learning. Obviously, teachers must develop and train somewhere prior to entering the classroom. In Orthodox Jewish education, these institutions of training typically are the rabbinical college or advanced yeshiva for men and the seminary or teachers institute for women. Unfortunately, these institutions frequently fail in their training of young Jewish educators to serve Jewish education. What is particularly disturbing, however, is that of all the problems that can be remedied, this appears to have the most potential. Clearly, it is difficult to improve salaries and other aspects of financial reimbursement across the board. However, one cannot deny the need to impress upon the next generation the value and importance of involvement in Jewish education. Certainly, these prospective educators must be trained in pedagogy and educational technique if their efforts are to be successful. Due to the nature of its importance, this issue will be elaborated upon further.

Individuals who spend four years of high school in an intensive Jewish environment, such as a yeshiva, and then choose to remain studying Jewish studies for additional years beyond high school in a rabbinical

college or advanced yeshiva, are the most logical subjects for careers in Jewish education. These people have shown by their actions that they value and deeply care for the Jewish religion and its observance, and as a result have devoted themselves to diligent study of its literature. According to Helmreich (1982, p. 238), one of the two careers most directly related to an advanced yeshiva education (the other is the rabbinate) is teaching in the Jewish education system. In his survey of advanced yeshiva alumni, Helmreich (1982) found that almost one-third of the respondents entered Jewish education. The two-thirds that did not choose to enter Jewish education commonly responded that they either felt they were not suited for it or did not like its inadequate compensation. It is interesting to note, that most people who felt they were not suited for Jewish education did not specify why. Those who did, typically said that they lacked the patience necessary to teach children or they simply lacked the ability to transmit information on an elementary level.

In developing this idea a bit further, Helmreich (ibid., pp. 240-241) suggests that one of the main problems has to do with the course of study being offered in the advanced yeshiva. That is, these institutions do not offer a program specifically

designed to produce teachers. Instead, intensive Talmud study is emphasized with the goal of producing "knowledgeable scholars." Helmreich explains that if an average advanced yeshiva student would study solely for a position as a fifth-grade Talmud instructor, he could finish his training in Talmud in less than half the time that he currently devotes to the subject. The remaining time could be used for course work in pedagogy and child development, as well as training in how to teach Bible, Prophets, and Jewish laws and customs. However, the reality is, that the average advanced yeshiva student studies as if he were preparing to be an instructor at the advanced yeshiva level, of which there are few positions available. What results is a person extremely overqualified for the opportunities available to him and unprepared in the educational skills and techniques required for the teaching of young children.

To conclude, it may be said that advanced yeshivas, as well as other Jewish institutions of higher learning, are negligent in their preparation of students for teaching at different levels throughout Jewish education. While it may be the case, as Helmreich (*ibid.*, p. 278) notes, that the advanced yeshiva does not consider itself as a training center for professional educators, for fear that once homiletics or

pedagogy become primary concerns, the quality of Talmudic study will diminish, the fact remains that the training of educators must still be viewed as an important objective for three reasons. First, most schools and institutions hiring teachers consider study in an advanced yeshiva an important qualification for employment. Second, most people currently in the field of Jewish education received some training in advanced yeshivas. Third, the advanced yeshiva realizes that, in fulfilling its mission of producing learned Jewish scholars, it is indirectly furnishing its students with the fundamental ideals necessary to be role models for the next generation. One may, therefore, pose the question, if the advanced yeshivas, rabbinical colleges, and other Jewish institutions of higher learning cannot shoulder some of the responsibility for the dearth of Jewish educators, then who can?

Purpose of the Study

The aforementioned problem of teacher shortage in Jewish education gave rise to a very basic and fundamental question: What are the motivations of those individuals who have chosen teaching in Jewish education as their life's work? Clearly, these people have ignored, for one reason or another, the apparent

disadvantages that the profession has to offer. This study attempts to collect, identify, analyze, and summarize those reasons. In addition, an effort has been made to assess the level of teacher satisfaction with Jewish education and to construct a profile of current educators in Jewish education.

In the chapters that follow, there is a review of the related literature and research, which encompasses an analysis of the motivations of teachers entering both public and Jewish education, as well as their satisfactions with their work. Next, there is a presentation, analysis, and interpretation of the data received from the author's questionnaire. The final chapter consists of the summary, findings, and recommendations.

Methodology

Jewish studies teachers from four Orthodox day schools and three Orthodox high schools were selected to participate in this study. These schools were chosen because they form a representative sample of the overall variety of schools in Orthodox Jewish education. The four Orthodox day schools consisted of two modern Orthodox schools, which house boys and girls together in the same building, as well as two strictly Orthodox

schools, one comprising all boys and another all girls. The three Orthodox high schools consisted of one coeducational high school, one yeshiva high school, and one all girls high school. All of the schools involved in the study are located in the north Chicago and/or Skokie area.

Orthodox Jewish education was chosen for this study for several reasons. First, Orthodox Judaism is generally recognized as the oldest form of practiced Judaism in the world. Its beliefs, observances, and traditions are most closely aligned with those of ancient Biblical times. Second, Orthodox Jewish education has virtually dominated the overall Jewish education scene. This is particularly true at the day school level, where according to Schiff (1992, p. 150) 83% of the Jewish day school population is enrolled in Orthodox sponsored schools. Third, and perhaps most important, the impact of Orthodox Jewish education is highly significant when compared to other forms of Jewish education. According to Hartman (1976; cited in Schiff, 1992, p. 156) Hebrew day school graduates consider both themselves and their parents as more religiously observant, view their Jewish education as being more effective in enhancing both their own and their parents' religious behavior, and consider

interdating and intermarriage as more antiethical to their belief system. Finally, Orthodox Jewish education was chosen for this study since it is the area of greatest personal interest to this author.

A four-part questionnaire was prepared, and with the approval of each principal, placed in the mailboxes of the various Jewish studies teachers. The first section consisted of 12 short answer and multiple choice questions, which addressed issues related to teacher profile. The second and third sections consisted of 26 Likert-type items, which addressed issues related to teacher motivations and satisfactions, respectively. The fourth and final section consisted of four miscellaneous multiple choice questions, which addressed issues related to the original decision of teachers to enter Jewish education, as well as their future plans to remain in the field. The number of items on the questionnaire totaled 42.

The questionnaires were delivered to 146 Jewish studies teachers in their mailboxes at school. Included with each questionnaire was a self-addressed stamped envelope, as well as a pen enclosed as a free gift. The questionnaires were delivered and collected between September and November of 1995. A total of 72 questionnaires (49%) were completed and returned. Of

them, 35 were from day schools and 37 from high schools. The respondents represented an even mix between both age and gender, as well as a general sampling from all seven schools.

These data were analyzed and reported in the following manner. For questions containing a numeric response, the mean together with a percentage were calculated. For the Likert-type items, a percentage was tallied for each possible response, ranging from "strongly agree" to "strongly disagree." In addition, tables detailing an itemized count for most of the questions are displayed.

Limitations of the Study

Based on the nature of this particular study, certain limitations have been identified. On the one hand, because the rate of return on the questionnaires was 49%, the results must be viewed with a certain degree of caution. On the other hand, because the overall size of the population being studied, Jewish studies teachers in Jewish education, is not very large, one might be able to say that the results obtained would be applicable to a far greater number of teachers than those who actually responded to the questionnaire. In

any case, one still must be careful in generalizing to the entire population.

In addition, not all Orthodox Jewish schools, whether day or high schools, were studied. While these schools were not studied because they did not fit the norm being examined, the results of this study may still not be applied to all schools. One might review the results of this study and use that information as a starting point in examining these other schools. However, a generalization, using either part or all of the research, may not be appropriate.

Finally, and perhaps most notably, because this study was conducted among Orthodox Jewish schools exclusively in the Chicago area, one should be careful in generalizing to the entire population of Orthodox Jewish schools. While one would not assume there to be major differences in the mentality of teachers from city to city and state to state, particularly in comparison with Chicago, being in the central part of the country and attracting teachers from all over North America and beyond, still caution must be exercised in making any generalizations outside this area.

Definition of Terms

Several terms were used in this study with which the reader may be unfamiliar. Therefore, the following definitions may be useful:

Advanced Yeshiva - A post-secondary institution, comprising exclusively males from both local and out-of-town areas, and consisting of an intensive Jewish studies program of which Talmud study is the focus. An advanced yeshiva may also offer some pedagogical or educational classes for the purpose of training teachers and Jewish community leaders. Students ordinarily study at the institution for approximately 11-14 hours per day, and may remain for as many years as they wish. Many of the advanced yeshivas also offer rabbinic ordination and are commonly referred to as rabbinical colleges.

Jewish Day School - An elementary school which consists of both Jewish and secular classes of study, grades pre-kindergarten through eight. Students ordinarily attend school for approximately seven and one-half hours per day, with a minimum of half the day (usually in the morning) devoted to Jewish studies. In many day schools, boys also attend school a half day on Sunday for additional Jewish instruction. While most day schools house both boys and girls in the same

building, some more strictly Orthodox schools house them separately.

Jewish High School - A secondary school, usually coeducational, which consists of both Jewish and secular classes of study, grades nine through twelve. Students ordinarily attend school for approximately 8-9 hours per day, with a minimum of half the day devoted to Jewish studies.

Jewish Studies - Any and all subjects that pertain to or are associated with the Jewish religion. Typically, they include: Talmud, Bible, Prophets, Jewish laws and customs, Hebrew grammar and reading, etc.

Jewish Studies Teachers - Individuals entrusted with the task of instructing students in a variety of Jewish subjects and areas.

Orthodox Judaism - The branch of the Jewish faith that adheres to the Law of Moses (Torah) as interpreted in the Talmud, and considers it binding in modern times to the same extent that it was in ancient times.

Yeshiva - A secondary school comprising exclusively males from both local and out-of-town areas, that consists of an intensive Jewish studies program as well as secular classes of study, grades nine through twelve. Students ordinarily attend school for approximately 11-14 hours per day. While the curriculum includes Jewish

religion and culture in addition to general studies, the primary area of study is Talmud. A yeshiva is usually viewed as a preparatory school for the advanced yeshiva.

CHAPTER II
REVIEW OF THE RELATED RESEARCH

Introduction

The review of literature is divided into five sections. The first two sections review the motivations of teachers entering public and Jewish education, respectively. Section three delineates the relationship between motivation and satisfaction. The final two sections review the satisfactions of teachers in public and Jewish education, respectively.

The data reviewed in this chapter were organized by citing the larger and more comprehensive studies first, followed by the shorter, more concise studies. This order was chosen because it seemed to be the easiest for the reader to follow. The data were not organized chronologically. In addition, older studies were cited not necessarily by choice, but simply because they were often the only frame-of-reference or source available. Chapter three presents the findings from my up-to-date research which may be used to support or contradict the previous data.

Motivations of Teachers Entering Public Education

There have been several important studies done to investigate why people become teachers and to identify precisely which characteristics of the teaching profession make it appealing. Lortie (1975) conducted intensive interviews in five towns in the Boston metropolitan area and also used national surveys conducted by the National Education Association (NEA). He concluded that there were five primary attractors to teaching: the interpersonal theme, the service theme, the continuation theme, material benefits, and the theme of time compatibility. These five areas will now be explained in detail.

The interpersonal theme refers to the desire of teachers to have continuous contact with young people. Obviously, there are very few occupations that involve such steady interaction with the young. This reason was number one in both Lortie's interviews as well as the NEA questionnaire, which showed that 34% of the 2,316 teachers responding chose it. The interpersonal theme seemed to appeal equally to men and women in the total sample, though 10% more elementary than secondary teachers selected it as their primary reason for choosing careers in teaching. Though other professions

also enable people to maintain steady interactions with the young, Lortie (ibid.) explains:

Unlike other major middle-class occupations involving children, such as pediatric nursing and some kinds of social work, teaching provides the opportunity to work with children who are neither ill nor especially disadvantaged. (p. 27)

The service theme refers to the idea that teachers select a career in education because they believe they are performing a special mission in our society. A total of 28% of the respondents to the NEA questionnaire selected the service idea, making it the second most frequent response. Women were a bit more likely to select it, choosing it 29% of the time compared with 25% among men. Also, elementary school teachers were even more likely to select it, choosing it 32% of the time compared with 23% among secondary teachers. Lortie argues, very interestingly, that teaching as a service has its foundation in both sacred and secular aspects of American culture. He mentions that, among other faiths, "the Jewish tradition is steeped in the love of learning" (p. 28). He concludes that those teachers who define their work as an expression of their religious faith can associate teaching with their beliefs. The result is that teaching is now given a resource of significant potency. Finally, Lortie downplays the idea

of teachers entering education out of a desire to change it, reasoning that very few expressed that as a motivating factor.

The continuation theme suggests that some individuals who attend school become so attached to it that they cannot leave. Lortie (ibid.) reports that some teachers said they "liked school" and desired to work in that setting, while others mentioned school-related pursuits that they would have difficulty maintaining outside educational institutions. As Lortie states:

A teacher might, for example, have affection for a hard-to-market subject like ancient history or be interested in athletics but not have the ability needed for a professional career in sports. Each can find in teaching a medium for expressing his interests. (p. 29)

There is one drawback to this theme, as Lortie notes, that those who feel good enough about school to stay with it will be more likely to maintain existing arrangements and less likely to opt for change. This could result in a very conservative and old-fashioned classroom environment.

Material benefits are a primary reason for some individuals choosing a career in teaching. By material benefits, Lortie is referring to money, prestige, and

employment security. He supports this claim by saying that:

Viewed in the context of occupations with a large proportion of women, teaching salaries are not notably deficient, particularly when the relatively fewer working days per year are taken into account. The usual alternatives considered by women teachers normally offer no greater income and may, in fact, offer less. (p. 30)

Perhaps today, with the gap between the roles of men and women in the work place diminishing, this reason is not as valid as it once was. However, Daresh (1991) explains that one can understand how material benefits may motivate some people to enter teaching if one understands the background characteristics of teachers. Analysis of teacher-background has frequently shown that they come from modest socio-economic groups and are often among the first members of their families to attend college. As Daresh (ibid.) suggests, "entering teachers may sometimes look at their chosen profession not as one that 'pays well' but rather as one that 'pays better'" (p. 183). He concludes by saying that the more time one spends as a teacher, the less powerful this motivation becomes.

The theme of time compatibility refers to the special work schedule that is unique to teaching. As Lortie (1975) notes, most Americans are required to work

considerably more days per year than an average teacher. The prospects of completing work days in the mid-afternoon, getting numerous holidays off, and enjoying long summer vacations stand out in the minds of those who compare teaching with other employment opportunities. Both women and men appreciate the convenient work schedule, but for different reasons. Lortie reports from his interviews, that women typically appreciated the convenient work schedule because it afforded them time to tend to other dominant obligations like wifeness, motherhood, household duties, and shopping. They also noted the fact that their teaching schedules matched those of their school-age children. While a few men also mentioned compatibility with family life as an incentive, more noted that their teaching schedules enabled them to hold another job or undertake further study. Daresh (1991) also states: "An old saying suggests that the three best reasons to go into teaching are 'June, July, and August'" (p. 183). Lortie (1975) concludes by mentioning that people who are attracted to teaching because of the convenient work schedule are less likely to identify strongly with the task of education itself and its interests. The fact is that one who has selected teaching because of its shortened workday would not be expected to devote time

to extra-curricular activities or other after-school programs.

Another major study of the reasons why people become teachers was done by Armstrong, Henson, and Savage (1989). They identify four primary motives for teachers entering the field: nice working conditions, lack of routine, importance of teaching, and excitement of learning. These four areas will now be explained in detail.

Armstrong, Henson, and Savage report that teachers frequently comment with positive impressions on their conditions of work. According to these authors, this favorable perception applies to both the physical environments in which they work as well as the kinds of people with whom they work. In addition, there is an autonomy which the teaching profession offers that many individuals find appealing. The fact is, that most teachers spend their days unsupervised by others. Once the classroom door is closed, they have, in a sense, their own little kingdom. Together with this idea of nice working conditions is the job security that teachers enjoy because of tenure laws and tradition. Teachers know that if they do a reasonably good job, they are going to remain teaching, and this helps in

reducing their anxiety level. Certainly, one cannot ignore the obvious benefits of teacher employment.

Another frequently cited reason by individuals for entering teaching is the lack of a routine. The variety of topics to be covered, as well as the diversity of students, ensures that no one day will be exactly the same as the next. In addition, teachers enjoy, to a large extent, the planning of individual lessons and the selection of technique to be employed in transmitting information to their students. This freedom may be used to keep students guessing and maintain variety regularly. However, Armstrong, Henson, and Savage also mention that one may argue and claim that for all this talk about flexibility, a teacher's day still tends to be highly regimented. A particular subject must be taught on a specific day, at a certain time, and for a fixed amount of time. Besides being bound by the clock, teachers may also be confined by an assigned school curriculum, which affords them very little freedom to deviate from the prescribed material. Therefore, while some may be attracted to teaching because of its apparent lack of a daily routine, others may feel that it is too structured and repetitious.

Another reason for the commitment of teachers to their profession is their widespread belief that what

they are doing is very important. According to Armstrong, Henson, and Savage (1989), teachers "sense a deep obligation as transmitters of the culture to new generations" (p. 220). They are entrusted with the task of producing young people who have the skill and desire to become contributing citizens in a variety of areas. As Daresh (1991, p. 184) suggests, this reason is quite similar to Lortie's "service" theme. The recognition of teaching as a profession has significantly increased over the years. This added attention to teaching is evidenced by the more rigorous standards for teacher preparation and the obligation to keep up-to-date once hired. Clearly, there is a concern for overall teacher quality.

A final reason why individuals may choose to teach is simply because they enjoy the excitement of learning. Many teachers foster high hopes of prompting their students to explore and understand new material. They remember themselves as eager learners when they were in school, and hope to instill that same desire in their pupils. This idea is particularly true among teachers who attach a high value to the subject matter which they teach. Their motivation to teach stems from their urge for everyone to experience and taste the same knowledge

which they have. Perhaps no other reason is rooted in such strong conviction as this one.

There have been other attempts to answer the question why people teach. Brenton (1970, p. 38) reports of a study that was conducted with elementary and secondary school teachers-to-be at Northern Illinois University which found that almost all of the prospective grade school teachers and more than three-fourths of the prospective high school teachers ranked "desire to work with children and adolescents" as the overriding influence on their decision to become teachers. In addition, the study found that almost three-fourths of both elementary and high school teachers-to-be gave "desire to impart knowledge" second place as a primary influence. More than seventy percent of the prospective elementary school teachers and just over sixty percent of the prospective high school teachers ranked "opportunity to continue one's own education" third. Two-thirds of the elementary teachers and half of the secondary teachers ranked "desire to be of service to society" fourth. Only twenty percent of the prospective elementary school teachers, but eighty-five percent of those going into secondary education, chose "liking for a particular subject" as a significant factor.

In yet another study, Goodlad (1984) reports that more than half of the primary reasons chosen by teachers in his study addressed the nature of teaching itself. Twenty-two percent selected "the desire to teach in general or to teach a subject in particular" as a primary motivating factor. Eighteen percent selected the idea of "teaching as a good and worthy profession." Seventeen percent selected "a desire to be of service to others." However, Goodlad cautions against arriving at a rose-colored conclusion:

There are times when individuals and groups become eloquent in depicting teachers as being full of love for children and dedicated above all else to serving them. This is not the picture I [Goodlad] get from our data; nor do I derive the opposite. Rather, teachers are made of clay like the rest of us and have not uncommon aspirations to engage in satisfying work. Liking the children was not, for most in our group, the major reason for entering teaching. This was chosen by about 15% of the elementary school and 11% of the secondary school teachers. This does not mean that the others do not like children. It means only that liking for children was not, for the large majority, their primary reason for choosing to teach. Not surprisingly, money wasn't either. (p. 171)

Goodlad concludes by noting that, as one would expect, those teachers who entered teaching because of the professional values inherent in it, such as interest in or desire to teach a subject or liking for children, typically said that their expectations had been met and

they would be likely to choose teaching again. However, those who selected teaching because of outside influences or for financial reasons were least likely to experience fulfillment of career expectations.

In another research effort, Collins and Frantz (1993, p. 15) report that studies over the last twenty years have indicated that almost seven of every ten teachers decided to become teachers because of a desire to work with young people. They also note that individuals are attracted to teaching because of its value to society, an interest in the subject matter they are teaching, job security, and in some cases, the opportunity for a long summer vacation.

Finally, in a comprehensive study which ranked the most and least frequently given reasons for entering the teaching profession, Lyons (1981, pp. 94-95) found that the three most frequently cited reasons were: academic or subject interest, enjoys contact with young children, and enjoys actual teaching process. The next group of reasons for entering teaching included: family history of teaching, generally liked teaching as opposed to alternative jobs, altruistic reasons--teaching is a worthwhile job, and it was suggested by others as a career option. Lyons notes, that whereas the first group of reasons includes some level of self-

justification and involves essential characteristics of the job, this latter group of reasons, with the exception of the altruistic idea, appears to be somewhat negative reasoning for entering teaching. In total, these seven reasons account for well over half of the motives offered by teachers.

The remaining reasons for entering the teaching profession included: always wanted to be a teacher, good working conditions, job security, best career for a married woman, drifted into teaching for no particular reason, status of profession, admired teachers while a student, and desire for intellectual stimulation. In addition, Lyons found that 19% of teachers, almost one-fifth, entered teaching partly because they discovered upon graduation that their qualifications were inappropriate for any other career. Surprisingly, Lyons found no evidence that these teachers were any less effective than others who entered for more honorable reasons. He also notes, that while it was not apparent in his research, opportunity to gain promotion to higher offices, such as administration, might now be considered among the original motives of teachers entering the profession.

Motivations of Teachers Entering Jewish Education

Using the previous section, which reviewed the related research on the motivations of teachers entering public education, as a foundation, the focus turns to reviewing the related literature on the motivations of teachers entering Jewish education. Of particular interest is the overlap of reasons, or lack thereof, between the two areas.

In a major research effort, Dushkin (1970, pp. 48-49) studied, among other things, the influences that prompted individuals to enter the teaching profession of Jewish education. Dushkin found that the top three factors that influenced people to enter the field were: parents and home environment, fondness of teachers and school atmosphere, and opportunity to be of service to the Jewish people. One might note that two of these three reasons, fondness of school atmosphere and opportunity to be of service, figured prominently in the research concerning teachers entering public education. However, the influence of parents and home environment was hardly a factor at all.

The remaining influences that prompted individuals to enter the Jewish teaching profession which Dushkin found included: love of Judaism, interest in teaching, commitment to Zionism and Israel, and opportunity to

follow in the footsteps of great Jewish philosophers and educators. It is interesting to note, that as the list of reasons increases, the motivating factors become more specialized and unique to Jewish education and less applicable to general education. However, it seems, at least in terms of Dushkin's research, that the primary reasons for entering Jewish education are much the same as those of teachers entering public education.

In a study done by Schiff (1967) on career choices of students in Hebrew teachers colleges, he concluded that:

The typical student looks forward to making a contribution to Jewish life, enjoys the prospects of the personal satisfaction she will derive from teaching Judaism, and from working with children. (p. 88)

Once again, the "service" theme, as well as the idea of working with young people, figure very prominently, as was the case with public education. Schiff also found that the least appealing features of a teaching career in Jewish education are low social status, lack of economic security, and unfavorable working conditions.

In response to the question, "Who or what influenced your career choice in Jewish education?" a large majority felt that the decision was primarily their own. About one-third replied that they were

affected by their Hebrew educational background and experience, as well as their camp and youth organization involvements. Many also ascribed their career decision to idealism and an interest in spreading and transmitting the Jewish heritage. Only about 10% mentioned anything regarding parental influence, and an almost identical response was received concerning teacher influence. As Hirt (1985, p. 36) notes, since some answers overlapped, the total percentages add up to more than 100. While some of Schiff's findings differ from those of Dushkin, it remains apparent that the longer the list of reasons, the more specialized they become.

In a brief assessment of what makes Jewish education appealing to teachers, Ingall (1992) offers two more unique approaches. One is simply that Jewish education is part-time. As she notes:

Many people teach in Jewish schools because it fits into their schedules. Teaching is often a short-term solution for people between careers, people who have taken time off to raise families, or for people with established careers who want to contribute to their synagogue and community. (p. 16)

Another reason is that teaching is, in Ingall's words, "an expression of spiritual and intellectual growth on the part of the teacher" (ibid.). Many

teachers teach simply because they wish to learn more about their heritage and destiny. According to Ingall:

Most Jewish teachers are not professionals; they are amateurs because they love (from the French, {aimer}) what they are doing. They are not working for salaries or to build a career. (ibid.)

Though Ingall's remarks may differ from some of the other literature that has been examined, there is a lot of validity to her words. Her brief comments go a long way in explaining why teachers in Jewish education do what they do, despite the schedule, salary, and other difficulties of the job. Lortie (1975, p. 28) also touched upon this idea in his "service" theme, noting that for some teachers, their work is an expression of their religious faith and is associated with their beliefs.

Finally, in a very intriguing study, Himmelstein (1976, p. 53) questioned Orthodox Jewish day school teachers and Orthodox public school teachers on their motives for entering their respective fields. Himmelstein arrived at several interesting results. More than 40% of all teachers cited "the example set by a teacher" as a major cause for their entering teaching. Three of the items showed significant divergence between the groups. Whereas 77% of public school teachers mentioned financial rewards as a motivating factor, only

28% of Jewish day school teachers did. Similarly, only 40% of Jewish day school teachers noted job security as a motivating factor, compared to 77% of the public school teachers. However, 46% of Jewish day school teachers cited fulfillment of a mitzvah [commandment of Jewish law or worthy deed] as a motivating factor, compared to only 18% of public school teachers.

In organizing their reasons for entering education, Himelstein reports that Jewish day school teachers selected in descending order: desire to work with young people, interest in subject matter, importance of service, fulfillment of a mitzvah, and financial rewards. Public school teachers listed: desire to work with young people, importance of service, financial rewards, interest in subject matter, and job security. It appears quite clearly, from most of the research that has been examined, that the two reasons, desire to work with young people and importance of service, are the most frequently selected reasons why teachers enter both Jewish and public education.

Relationship Between Motivation and Satisfaction

Throughout this work, the term motivation has been used to refer to the desire, interest, or appeal which prompted teachers to enter education. Naturally, as in other facets of life, this initial appeal may eventually disappear. For some, the original motives may never leave. For others, the original motives may vanish after the first year on the job or perhaps much later in their career. It is precisely for this reason that one must understand the meaning of satisfaction. Whereas the term motivation, as it is being used here, refers to the initial appeal which prompted teachers to enter education, satisfaction refers to the gratification and pleasure individuals receive from the job itself which fuels them with the desire to continue their work. For many teachers, the motivation and satisfaction may be the same. For example, if a teacher was motivated to enter the profession because of its continuous contact with young people, that may also be the satisfaction which that teacher derives on a regular basis which fortifies him or her to continue teaching. In other less fortunate cases, an individual may enter teaching because of a perceived appeal, only to discover that what he or she thought the profession offered it actually did not or the appeal was outweighed by several

very unappealing factors. The term one would use to describe this scenario is that the person was "dissatisfied" with the teaching profession.

What results from this distinction, one might conclude, is that teachers, more often than not, leave teaching because of a lack of satisfaction with their job, not a lack of motivation. This is true mainly because virtually all teachers probably had some original motive for entering the profession, otherwise they would not have chosen it. Their leaving, then, would most likely be, the result of a lack of satisfaction with the field after having entered it. Obviously, this reference is not to instances of retirement, dismissal, sick leave, or any other situation about which the leaving may be attributed to an outside factor. Due to its important relationship to motivation, the focus turns to examining some of the satisfactions of teachers in education.

Satisfactions of Teachers in Public Education

Virtually all of the reasons previously mentioned as motivators for people to enter education also provide satisfaction for those in the field. Lortie's (1975) five attractors: continuous contact with the young, service to society, association with the school

environment, material benefits, and yearly schedule, all provide satisfaction to different teachers with varying degrees. The same can be said about the four attractors of Armstrong, Henson, and Savage (1989): nice working conditions, lack of a daily routine, importance of teaching, and excitement of learning. Once again, these four reasons fuel teachers to continue what they do.

Goodlad (1984, p. 172) reports that 74% of the teachers in his study responded that their career expectations had been fulfilled and 69% said they would select teaching again as a career. In both cases, one might conjecture that the aforementioned reasons had a lot to do with their conclusions. Goodlad also found that elementary school teachers indicated the most career fulfillment (80%) and the highest likelihood of going into education a second time (77%). The teachers lowest in both categories were those of junior high (67% and 64%, respectively).

Goodlad (*ibid.*) further notes that the National Education Association (NEA) reported that married women would be the single group most likely to enter teaching again. Men teaching at the secondary level would be least likely to enter teaching again. Goodlad also found that teachers quit basically for the same kinds of reasons that other people leave their jobs. In his

sample, teachers chose as reasons for leaving: being frustrated with what they were doing or disappointed in their own performance. Somewhat surprisingly, interpersonal conflicts, either among fellow teachers or with the administration, as well as poor resources, were not common reasons for dissatisfaction. Finally, Goodlad states that while money was not a primary reason for teachers entering education, it was the second highest reason for leaving.

Collins and Frantz (1993, pp. 15-16) report that studies over the past twenty years have indicated that six of every ten teachers cited working with young people as a primary reason for staying in the profession. They also claim that teachers are happier in their jobs today than they were just a couple of years ago. In a report from 1990 by the Carnegie Foundation for the Advancement of Teaching, half of the teachers questioned said they were more enthusiastic about their work now than when they started teaching. Also, a National Education Association (NEA) survey in 1991 of more than 1300 public school teachers found that six of every ten respondents would become teachers again if given the choice. This number was an increase of less than five in every ten just a decade ago. These findings indicate the shift toward greater teacher

involvement in decision-making and a renewed stress on the importance of education.

Finally, Lyons (1981, pp. 97-99) found that contact with students, job security, the teaching process, and degree of personal responsibility and independence, provided teachers with the greatest degrees of satisfaction. In addition, relationship with colleagues, working conditions, and sense of personal achievement also ranked high on the list. On the other hand, administrative relationships, salary, and time to pursue personal interests were areas of dissatisfaction. The items of greatest dissatisfaction included: opportunities for professional advancement, recognition by the community, time to pursue academic interests, and recognition for work well done.

Satisfactions of Teachers in Jewish Education

Dushkin (1970, p. 49) reports that 91 teachers in his study expressed particular sources of satisfaction in their work. A total of 37% noted the importance of the task as a source of satisfaction. There were many reasons why these teachers placed so much importance in their task of Jewish education. At the top of the list was the opportunity to disseminate Jewish knowledge and transmit the Jewish heritage. Another factor was the

chance to serve Jewish people and contribute to community survival. A few also mentioned the opportunity to guide future teachers, build bridges between the Diaspora and Israel, and fulfill a sense of duty. A total of 25% noted the overall privileges of teaching, chief among them being the chance to work with young people. About 20% mentioned success in teaching as a primary source of satisfaction. They based their success on the positive reactions of students towards them. Less than 10% noted interpersonal relationships and interest in a particular subject as sources of satisfaction. Even fewer cited intellectual rewards, such as love for Jewish literature and time for study and scholarship, as reasons of satisfaction.

Dushkin further reports that 54 teachers in his study expressed particular sources of dissatisfaction with their work. Chief among them being economic factors, such as inadequate salary and other budget restrictions. This fact was noted by almost 18% of the respondents. Almost 16% were dissatisfied with the overall state of their students. These teachers frequently found their students poorly prepared, tired, and not motivated. Almost 15% were dissatisfied with the overall status of teachers in Jewish education. They mentioned the lack of appreciation, respect, and

honor shown to teachers in the field. Approximately 11% cited curriculum and scholastic results as sources of dissatisfaction. They noted inadequate and outdated educational materials as well as insufficient time to cover certain subjects. A total of 10% mentioned school management as a reason of dissatisfaction. They alluded to the poor working conditions of many schools, the red tape one must go through to get something done, and a frequently encountered unqualified or incapable board. Less than 10% cited their job consisting of long or inconvenient hours, poor staff relations, and poor opportunity for promotion, as sources of dissatisfaction. Even fewer mentioned the community and parents, often blamed for a lack of genuine interest, as reasons for dissatisfaction.

In his very intriguing study which compared Orthodox Jewish day school teachers with Orthodox public school teachers, Himelstein (1976, pp. 53-54) analyzed the satisfactions of each group in their respective fields. He found that day school teachers were considerably less satisfied with their opportunity to share in decisions with the administration than their public school counterparts. Day school teachers were also far less satisfied with their opportunities for advancement than public school teachers. In general,

day school teachers were more satisfied with the parents of their students. This higher degree of satisfaction was particularly true in such areas as teacher prestige, cooperation of parents, parental aspirations for students, and parental interest in the school. More than two-thirds of each group were satisfied with the professional ability of their colleagues, but only 54% of the public school teachers felt satisfied with the ethics of their colleagues. This lower degree of satisfaction is in contrast to day school teachers where this figure was almost 70%.

Himmelstein further found that the largest difference in level of satisfaction between the two groups was in the area of finances. On most items, the level of satisfaction for public school teachers was ten times as great as that of day school teachers. Concerning fringe benefits, which included group life insurance, group health insurance, disability insurance, sick leave, and retirement benefits, public school teachers were almost entirely more satisfied. On items pertaining to student population, such as achievement of students, student respect, and student motivation, day school teachers were entirely more satisfied than dissatisfied. This is in contrast to public school

teachers where, in almost every case, a majority were dissatisfied.

Finally, regarding work load, which included amount of clerical duties, size of classes, and class load, Himelstein found that day school teachers were more satisfied. However, public school teachers were typically more satisfied with their time available for preparation, the overall number of preparations per week, and their opportunity for relief from students. Concerning supplies, day school teachers were unquestionably more dissatisfied than public school teachers. To conclude, Himelstein reports that in four areas dealing with intangibles, day school teachers were more satisfied. These included: atmosphere in the school, discipline in the school, tension, and strain involved in the position. However, public school teachers were more satisfied with the security of their position.

All in all, opinions about the motivations of teachers entering education, as well as their satisfactions with the profession, were many and varied. While it may be true that no one becomes committed to teaching, nor entirely satisfied with it, strictly because of a single factor, as has been shown, there are some reasons that are more common than others. The

following chapter presents the opinions of Chicago-area Jewish studies teachers on these issues.

CHAPTER III
PRESENTATION AND ANALYSIS OF THE DATA

Introduction

A four-part questionnaire was prepared and, with the permission of each principal, placed in the mailboxes of the various Jewish studies teachers. The first section consisted of 12 short answer and multiple choice questions which addressed issues related to teacher profile. The specific items examined in this section included: gender, age, marital status, native citizenship, highest level of education attained, total number of years teaching, number of hours per week spent teaching, and if another job is held outside of teaching. While these data may not have any direct bearing on the motivations and satisfactions of teachers in Jewish education, it was deemed worthwhile to gather some background information on the group being studied.

The second section consisted of 15 Likert-type items which measured the primary motivating factors of teachers entering Jewish education. The choice of items for this section was largely influenced by the related

research previously examined. There was great interest in determining whether the findings in this area would support or contradict the published literature. The specific motivating factors examined in this section included the five identified by Lortie (1975):

opportunity to work with young people, opportunity to be of service to the community, opportunity to remain part of the school atmosphere, salary, and convenient work schedule; three others identified by Armstrong, Henson, and Savage (1989): nice working conditions, lack of a daily routine, and enjoy the excitement of learning; two others identified by Dushkin (1970): influence received from parents' upbringing and love for Judaism; one other identified by Lyons (1981): desire to become a school administrator; and three others that were alluded to in many studies though not explicitly stated: interest left few other options for employment, poor teachers one had as a student/chance to make Jewish education better for the next generation, and important information to transmit to the next generation that no one else knew or could properly deliver. The final item questioned whether one's original motives still remain today.

The third section consisted of 11 Likert-type items which measured the satisfactions of teachers in Jewish education. The choice of items for this section was

largely influenced by the research of Himelstein (1976). Once again, there was great interest in determining whether the findings in this area would support or contradict the published literature. The specific areas of satisfaction examined in this section included: opportunity to share in decisions with the administration, opportunity for advancement in the Jewish education system, interest of parents in their child's progress, professional ability of colleagues, current salary, fringe benefit package, achievement, respect, and motivation of students, current work load, supplies provided by school, and security of position. The final item questioned whether, if given the opportunity, one would enter the profession again.

The fourth and final section consisted of four miscellaneous multiple choice questions. As was the case with the first section, the items in this section did not have any direct relationship to motivation and satisfaction, but nonetheless were deemed worthwhile to know. The specific items examined in this section included: point in time one decided to become a teacher, what number career choice teaching was, overall career goal, and degree to which teaching has met one's expectations.

The questionnaires were delivered to 146 Jewish studies teachers in seven schools, four day and three high schools. Included with each questionnaire was a self-addressed stamped envelope, as well as an enclosed pen as a free gift. The questionnaires were delivered and collected between September and November of 1995. Seventy-two (49%) questionnaires were completed and returned. Of those, 35 were from day schools and 37 from high schools. These respondents represented an even mix between both age and gender, as well as a general sampling from all seven schools.

The data were analyzed and reported in the following manner. For questions containing a numeric response, such as total number of years teaching or number of hours per week spent teaching, the mean together with a percentage were calculated. For the Likert-type items, such as those contained in sections two and three, a percentage was tallied for each possible response ranging from "strongly agree" to "strongly disagree." In addition, tables detailing an itemized count are displayed for most of the questions. The counts tallied in these tables combine both day and high school teachers together.

Profile Information

The following data, which were gathered from the questionnaire, provide some valuable information about the group which is being studied.

Gender

Overall, the data reveal that female teachers make up the majority of the teachers at the day school level. Of the 35 day school teachers who responded to the questionnaire, 26 of them, nearly 75%, were female. This finding is true mainly because most of the primary grade (pre-k-2) teachers are female. In addition, they also teach classes of girls grades three through eight. This is in contrast to men who teach almost exclusively boys grades three through eight. Clearly, this would explain the dominance of women at the day school level.

At the high school level, the number of male and female teachers is almost equal. Of the 37 high school respondents, 20 (54%) were male, while 17 (46%) were female. This may partially be explained by the fact that at the high school level, more male teachers may be found teaching girls than at the day school level. This finding, coupled with the fact that in a yeshiva high school, Jewish studies teachers tend to be exclusively male, would explain why men have a slight edge over

women. The data in Table 1 indicate the distribution of gender among the various teachers.

TABLE 1
FREQUENCY DISTRIBUTION OF GROUP BY GENDER

Group	Count	Percent
Male Day School Teachers	9	12.5
Female Day School Teachers	26	36.1
Male High School Teachers	20	27.8
Female High School Teachers	17	23.6
TOTAL	72	100.0

Age

The study found that the vast majority of Jewish studies teachers, almost 75%, are between the ages of 25 and 44. As the data in Table 2 indicate, less than 20% of the teachers are past age 45, and less than 10% are below age 25. Interestingly enough, the seven teachers below age 25 are all females, four of them teaching in day schools and three in high schools. These data are important because many believe that one of the main problems in Jewish education is that the teachers are too young. They most often cite those teachers who are below age 25. The research shows that less than 10% of

the teachers fall into that category, and it does not make sense to blame the problems of Jewish education on such a small percentage of the total group.

TABLE 2
FREQUENCY DISTRIBUTION OF GROUP BY AGE

Response	Count	Percent
Under 25	7	9.7
25-34	26	36.1
35-44	26	36.1
45-54	7	9.7
55 & Above	5	6.9
No Response	1	1.4
TOTAL	72	99.9

Marital Status

The findings from the research indicate that almost all Jewish studies teachers are married. A total of 62 respondents (86.1%) are currently married, and six others were married, which means that almost 95% of the teachers were, or are currently, married. Though there is no rule that a teacher must be married, these results are not surprising, since marriage is a critical component of Jewish life as well as an ideal to which practically all Jews aspire. For the record, there were

three single teachers, two females (both under age 25) and one male (age 25-34). The data in Table 3 display the marital status of Jewish studies teachers.

TABLE 3
FREQUENCY DISTRIBUTION OF GROUP BY MARITAL STATUS

Response	Count	Percent
Divorced	5	7.0
Married	62	86.1
Separated	1	1.4
Single	3	4.2
Widowed	0	0.0
No Response	1	1.4
TOTAL	72	100.0

Native Citizenship

The research found that the majority of Jewish studies teachers are from the United States. As the data in Table 4 indicate, nearly nine of every ten teachers are from this country. Less than 10% of the respondents are from Israel. While it may be the case that some Israelis chose not to complete the questionnaire because it was written in English, the fact is that some did, and it seems inappropriate to assume that those who did not complete the questionnaire

represent a significant number. It is also not a mere coincidence that all six teachers who are native citizens of Israel listed Hebrew language among the subjects which they taught. Obviously, many schools look for Israelis to teach Hebrew language since it is their native tongue.

TABLE 4
FREQUENCY DISTRIBUTION OF GROUP BY NATIVE CITIZENSHIP

Response	Count	Percent
Canada	1	1.4
Israel	6	8.3
United States	63	87.5
Other	1	1.4
No Response	1	1.4
TOTAL	72	100.0

Highest Level of Education Attained

This detail was, perhaps, the most complicated item of this section to compute; it was also among the most interesting. Certain guidelines had to be specified to insure that this item would be both useful and clear. One such rule was that only the highest level of education attained was to be measured. This limitation

meant that if a respondent achieved two bachelor's degrees, one including education course work and the other not, the one including education course work was deemed the higher degree. As a result, this individual was not also counted among those who achieved a bachelor's degree containing no education course work. The obvious reason being that education course work, presumably, was a valuable commodity for a teacher to have. This same rule applied to both recipients of master's and doctoral degrees.

Another decision made was that rabbinic ordination was viewed independent of any other degree(s). This guideline meant that if a teacher possessed both a doctorate in an education related field and rabbinic ordination, both were counted. (However, if just a high school diploma and rabbinic ordination were received, the high school diploma did not figure in the count.) The rationale behind this decision was that while rabbinic ordination in and of itself may not be a degree directly related to teaching, the knowledge and content of such a degree cannot help but to enhance and enrich the Jewish studies taught by that individual. Due to this possibility of overlap, the total count and percentage in Table 5 exceed the normal sum.

The research indicates that the majority of Jewish studies teachers have some type of college degree. Nearly 63% of the respondents reported that they had a degree, with more than 30% possessing a bachelor's degree, and more than 25% holding a master's; less than 10% held a doctorate. Of those that did not hold a college degree, more than 25% received a teacher's certificate, which is a teacher's license typically awarded by Hebrew colleges and institutions to individuals who spend one or two years studying Jewish studies after high school. The program for this type of certificate usually involves some pedagogical or educational training as well. Most of those who earned this certificate were women. A total of seven teachers earned rabbinic ordination, which may not sound like many, but when one considers that in Orthodox Judaism only men may be ordained, it means that nearly one of every four male teachers is a rabbi. However, it should be noted, that in Jewish schools almost all male Jewish studies teachers are addressed as "Rabbi" regardless of whether or not they were ordained.

There was a noticeable difference between the higher education of day and high school teachers. Nearly 50% of high school teachers held graduate degrees, compared with less than 20% of day school

teachers. This finding was especially true regarding possession of a master's degree in an education related field, where high school teachers were twice as likely to have one. Also, the highest level of education for nearly 43% of day school teachers was just a teacher's certificate, compared with less than 15% among high school teachers. For one day school teacher, high school was the highest level of education. Finally, it should be noted that no day school teacher held a doctoral degree.

TABLE 5
FREQUENCY DISTRIBUTION OF GROUP BY HIGHEST LEVEL OF
EDUCATION ATTAINED

Response	Count	Percent
High School Diploma	1	1.4
Teacher's Certificate	20	27.8
Bach. (no educ. courses)	17	23.6
Bach. (with educ. courses)	6	8.3
Mast. (non-educ. field)	4	5.6
Mast. (educ. field)	15	20.8
Doct. (non-educ. field)	3	4.2
Doct. (educ. field)	2	2.8
Rabbinic Ordination	7	9.3#
TOTAL	75*	104.2*

#Actual percentage is higher (24%) since only men may be ordained as rabbis in Orthodox Judaism.

*Due to overlap, this total exceeds the normal sum.

Number of Hours Per Week Spent Teaching

The findings show that the average Jewish studies teacher spends just over 21 hours per week teaching. This figure was a little higher at the day school level, where the average was almost 24 hours per week, and a little lower at the high school level where the average was just over 19 hours. This result may be partially attributed to several more part-time teaching positions at the high school level. All of these figures relate very well to the research of Ackerman (1989, p. 100) who noted that a full-time teacher in Jewish education usually works about twenty hours per week.

There are, however, some differences worth noting. As the data in Table 6 indicate, the average number of hours per week spent teaching by male day school teachers was far greater than that of their female counterparts. This may be attributed to the additional teaching that men do on Sundays (boys usually have school on Sunday, girls do not) and on weekday afternoons (boys often have additional Jewish instruction on selected weekday afternoons, girls do not). Male high school teachers averaged five more teaching hours per week than their female counterparts. This again, may be explained by the Sunday schedule of many male teachers. One might suspect that the reason

for this difference between the average number of hours per week spent teaching by male day and high school teachers is that there are more part-time jobs at the high school level with shorter hours. However, if one would count only full-time high school teachers, the average of male day and high school teachers would be about the same.

TABLE 6

FREQUENCY DISTRIBUTION OF GROUP BY AVERAGE NUMBER OF HOURS PER WEEK SPENT TEACHING

Group	Count	Mean
Male Day School Teachers	9	32.0
Female Day School Teachers	25	20.7
Male High School Teachers	18	21.8
Female High School Teachers	17	16.5
No Response	3	----
TOTAL	72	22.8

Total Number of Years Teaching

The findings indicate that the average Jewish studies teacher has eleven and one-half years of teaching experience. This figure was a little higher at the day school level where the average was more than 13 years, and a little lower at the high school level where

the average was just under ten. All of the figures show that, contrary to popular belief, Jewish studies teachers are, for the most part, experienced.

As the data in Table 7 display, male day school teachers were the most experienced teachers, averaging 17 years on the job. Their female counterparts were next with just over twelve. The least experienced group of teachers were male high school teachers, averaging just under nine years teaching. The average of the means for all teachers was just over twelve.

TABLE 7
FREQUENCY DISTRIBUTION OF GROUP BY AVERAGE TOTAL NUMBER
OF YEARS TEACHING

Group	Count	Mean
Male Day School Teachers	9	17.0
Female Day School Teachers	26	12.2
Male High School Teachers	20	8.8
Female High School Teachers	16	10.6
No Response	1	----
TOTAL	72	12.2

Hold Another Job Outside Teaching

As has been mentioned previously, a full-time job in Jewish education usually entails twenty teaching

hours per week. Although preparation time is necessary outside the classroom, there is some time available for one to hold another job. This option would especially be true for part-time teachers. In the study, 26 (36%) respondents held another job outside teaching. As the data in Table 7 reveal, 10 of these teachers were from day schools and the other 16 from high schools. While one might suspect that most of these individuals would be men, nearly 40% are women. Also, of the 26 teachers who held a job outside teaching, ten of them reported that they use their free time equally in preparation for their teaching job and outside job. Ten others reported using most of their free time preparing for their teaching job, while four said the same about their outside job; two did not respond.

TABLE 8

FREQUENCY DISTRIBUTION OF GROUP BY THOSE THAT HOLD
ANOTHER JOB OUTSIDE TEACHING

Group	Count	Percent
Day School Teach. That Do	10	13.9
Day School Teach. That Do Not	25	34.7
High School Teach. That Do	16	22.2
High School Teach. That Do Not	21	29.2
TOTAL	72	100.0

All in all, these data show that the majority of Jewish studies teachers, nearly sixty percent, are women, typically between the ages of 25 and 44. Most are married, native citizens of America, who have attained at least a teachers certificate from a Hebrew college and for more than half a bachelor's degree. The average teacher spends about 21 hours per week teaching and has been teaching, on the average, for eleven and one-half years. In addition, most Jewish studies teachers do not hold another job outside of teaching. The following section presents the data regarding the motivations of Jewish studies teachers for entering Jewish education.

Teacher Motivations

The following data, which were gathered from the questionnaire, attempt to answer why individuals chose to become teachers in Jewish education. The items for this section were derived primarily from the related research previously examined.

Opportunity to Work With Young People

The data, as exhibited in Table 9, clearly reveal that the vast majority of Jewish studies teachers considered the opportunity to work with young people as a primary motivating factor for entering Jewish

education. Almost 92% of all teachers agreed to some extent that it was a motivating factor. Only one teacher did not agree. This finding appears to support Lortie's (1975) claim that the opportunity to work with young people is one of the main attractors to teaching.

TABLE 9

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS THE OPPORTUNITY TO WORK WITH YOUNG
 PEOPLE."

Response	Count	Percent
Strongly Agree	35	48.6
Agree	31	43.0
Neutral	4	5.6
Disagree	1	1.4
Strongly Disagree	0	0.0
No Response	1	1.4
TOTAL	72	100.0

Opportunity to be of Service to the Community

The data, as exhibited in Table 10, show that the majority of Jewish studies teachers considered the opportunity to be of service to the community, in this case the Jewish community, a primary motivating factor for entering Jewish education. Exactly 82% of the respondents agreed to some extent that it was a

motivating factor, while less than 5% disagreed. Once again, this result would appear to support Lortie's claim that the opportunity to be of service is one of the main attractors to teaching.

TABLE 10

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS THE OPPORTUNITY TO BE OF SERVICE TO
 THE COMMUNITY."

Response	Count	Percent
Strongly Agree	37	51.4
Agree	22	30.6
Neutral	10	13.9
Disagree	2	2.8
Strongly Disagree	1	1.4
TOTAL	72	100.1

Opportunity to Remain Part of the School Atmosphere

The data, as shown in Table 11, suggest that for most Jewish studies teachers, the opportunity to remain a part of the school atmosphere was not a primary motivating factor. While nearly 32% of the respondents agreed to some extent that it was a motivating factor, almost the same number, nearly 31%, disagreed. One-third of the respondents were neutral regarding whether

the opportunity to remain a part of the school atmosphere was a motivating factor. These data appear to contradict Lortie's claim that the opportunity to remain part of the school atmosphere is one of the main attractors to teaching.

TABLE 11

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS THE OPPORTUNITY TO REMAIN A PART OF
 THE SCHOOL ATMOSPHERE."

Response	Count	Percent
Strongly Agree	9	12.5
Agree	14	19.4
Neutral	24	33.3
Disagree	11	15.3
Strongly Disagree	11	15.3
No Response	3	4.2
TOTAL	72	100.0

Salary

The data, as displayed in Table 12, show that for most Jewish studies teachers, the salary was not a primary motivating factor for entering Jewish education. More than 83% of the respondents disagreed to some extent that it was a motivating factor, while less than 5% agreed. Because inadequate salaries are one of the

major problems facing Jewish education, these results came as no surprise. Once again, these data appear to contradict Lortie's claim that salary is one of the main attractors to teaching.

TABLE 12

RESPONSES TO THE LIKERT-TYPE QUESTION:
"AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
JEWISH EDUCATION WAS THE SALARY."

Response	Count	Percent
Strongly Agree	2	2.8
Agree	1	1.4
Neutral	9	12.5
Disagree	18	25.0
Strongly Disagree	42	58.3
TOTAL	72	100.0

Convenient Work Schedule

The data, as displayed in Table 13, show that for most Jewish studies teachers, the convenient work schedule typically enjoyed by teachers was not a primary motivating factor for entering Jewish education. More than 43% of the respondents disagreed to some extent that it was a motivating factor. While nearly 32% agreed in some way that it was a motivating factor, one-fourth were neutral regarding whether the convenient

work schedule typically enjoyed by teachers was a primary motivating factor. This finding too, appears to contradict Lortie's claim that the convenient work schedule is one of the main attractors to teaching.

TABLE 13

RESPONSES TO THE LIKERT-TYPE QUESTION:
"AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
JEWISH EDUCATION WAS THE CONVENIENT WORK SCHEDULE."

Response	Count	Percent
Strongly Agree	9	12.5
Agree	14	19.4
Neutral	18	25.0
Disagree	11	15.3
Strongly Disagree	20	27.8
TOTAL	72	100.0

Nice Working Conditions

The data, as displayed in Table 14, show that for most Jewish studies teachers, nice working conditions was not a primary motivating factor for entering Jewish education. More than 43% of the respondents were neutral regarding whether nice working conditions was a primary motivating factor, while greater than 36% disagreed to some extent that it was a motivating factor. Slightly more than one-fifth of the respondents

agreed that nice working conditions was a motivating factor. Perhaps the working conditions in Jewish schools are not that favorable, or at least not nice enough to serve as a motivating factor for people to enter the field. In any case, this result would appear to contradict the claim of Armstrong, Henson, and Savage (1989) who maintain that nice working conditions are a primary attractor to teaching.

TABLE 14

RESPONSES TO THE LIKERT-TYPE QUESTION:
"AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
JEWISH EDUCATION WERE THE NICE WORKING CONDITIONS."

Response	Count	Percent
Strongly Agree	2	2.8
Agree	13	18.1
Neutral	31	43.1
Disagree	18	25.0
Strongly Disagree	8	11.1
TOTAL	72	100.1

Lack of a Daily Routine

The data, as shown in Table 15, show that for most Jewish studies teachers, the lack of a daily routine was not a primary motivating factor for entering Jewish education. Over 80% of the respondents disagreed to

some extent that it was a motivating factor for entering Jewish education. What's more, less than 5% agreed and only one person strongly agreed that it was a motivating factor. Though Armstrong, Henson, and Savage maintain that lack of a daily routine is typically an attractor to teaching, they also noted that because of the fixed schedule that teachers have, many consider teaching to have a very precise and exact routine. This view seems to be shared by most Jewish studies teachers in Jewish education.

TABLE 15

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS THE LACK OF A DAILY ROUTINE."

Response	Count	Percent
Strongly Agree	1	1.4
Agree	3	4.2
Neutral	7	9.7
Disagree	16	22.2
Strongly Disagree	42	58.3
No Response	3	4.2
TOTAL	72	100.0

Enjoy the Excitement of Learning

The data, as exhibited in Table 16, show that for the vast majority of Jewish studies teachers, enjoyment from the excitement of learning was a primary motivating factor for entering Jewish education. Nearly 92% of the respondents agreed to some extent that it was a motivating factor. Even more, only one teacher disagreed that it was a motivating factor. Certainly, this finding supports the claim of Armstrong, Henson, and Savage who maintain that enjoyment from the excitement of learning is a primary attractor to teaching.

TABLE 16

RESPONSES TO THE LIKERT-TYPE QUESTION:
"AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
JEWISH EDUCATION WAS THAT I ENJOY THE EXCITEMENT OF
LEARNING."

Response	Count	Percent
Strongly Agree	42	58.3
Agree	24	33.3
Neutral	5	6.9
Disagree	1	1.4
Strongly Disagree	0	0.0
TOTAL	72	99.9

Influence Received From Parents' Upbringing

The data, as shown in Table 17, reveal that for most Jewish studies teachers, the influence which they received from their parents' upbringing was a primary motivating factor for entering Jewish education. More than 65% of the respondents agreed to some extent that it was a motivating factor. Less than 20% disagreed that it was a motivating factor, and a similar number were neutral regarding whether influence received from parents' upbringing was a primary motivating factor. This result supports Dushkin's (1970) claim that influence received from parents' upbringing is a primary motivator of Jewish people to enter teaching.

TABLE 17

RESPONSES TO THE LIKERT-TYPE QUESTION:
"AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
JEWISH EDUCATION WAS THE INFLUENCE I RECEIVED FROM MY
PARENTS' UPBRINGING AND HOME."

Response	Count	Percent
Strongly Agree	25	34.7
Agree	22	30.6
Neutral	13	18.1
Disagree	7	9.7
Strongly Disagree	5	6.9
TOTAL	72	100.0

Love for Judaism

The data in Table 18, display that for the vast majority of Jewish studies teachers, love for Judaism was a primary motivating factor for entering Jewish education. Nearly 92% of the respondents agreed to some extent that it was a motivating factor. Only one teacher disagreed that it was a motivating factor. Certainly, this finding supports Dushkin's claim that love for Judaism is a primary attractor of Jewish individuals to teaching.

TABLE 18

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS MY LOVE FOR JUDAISM AND A DESIRE TO
 PROMOTE THE JEWISH RELIGION."

Response	Count	Percent
Strongly Agree	51	70.8
Agree	15	20.8
Neutral	3	4.2
Disagree	1	1.4
Strongly Disagree	0	0.0
No Response	2	2.8
TOTAL	72	100.0

Desire to Become a School Administrator

The data in Table 19, indicate that for most Jewish studies teachers, desire to become a school administrator was not a primary motivating factor for entering Jewish education. Nearly three-fourths of the respondents disagreed to some extent that it was a motivating factor. Only three teachers agreed that it was, while more than 20% were neutral regarding whether the desire to become a school administrator was a primary motivating factor. Apparently, most teachers currently in the field do not aspire to become school administrators. This finding contradicts Lyons' (1981) claim that the desire to become a school administrator may be a primary attractor to teaching.

TABLE 19

RESPONSES TO THE LIKERT-TYPE QUESTION:
"AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
JEWISH EDUCATION WAS THE DESIRE TO BECOME A SCHOOL
ADMINISTRATOR."

Response	Count	Percent
Strongly Agree	0	0.0
Agree	3	4.2
Neutral	16	22.2
Disagree	19	26.4
Strongly Disagree	34	47.2
 TOTAL	 72	 100.0

Interest Left Few Other Options for Employment

The data, as displayed in Table 20, show that for most Jewish studies teachers, the possibility that their interest may have left few other options for employment was not a primary motivating factor for entering Jewish education. Nearly 75% of the respondents disagreed to some extent that it was a motivating factor; less than 10% strongly agreed or agreed that it was. While it is possible that this question was misunderstood, one wonders what these individuals, whose primary interest is Jewish literature and culture, would do to earn a livelihood other than teaching? Though some of the men could (and in fact do) serve as congregational rabbis, as mentioned earlier only about one-fourth of them have actually been ordained, so what about the three-fourths that are not and what about the women? There appears to be no logical explanation for this.

TABLE 20

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS THAT MY INTEREST OR EXPERTISE LEFT
 FEW OTHER OPTIONS FOR EMPLOYMENT."

Response	Count	Percent
Strongly Agree	3	4.2
Agree	4	5.6
Neutral	10	13.9
Disagree	14	19.4
Strongly Disagree	39	54.2
No Response	2	2.8
TOTAL	72	100.1

Poor Teachers One Had as a Student/Chance to Make Jewish
 Education Better for the Next Generation

The data, as shown in Table 21, indicate that for most Jewish studies teachers, the poor teachers they may have had as students and the chance to make Jewish education better for the next generation was not a primary motivating factor for entering Jewish education. More than half of the respondents disagreed to some extent that it was a motivating factor. Slightly more than 20% agreed in some way that it was a motivating factor, while a similar number were neutral regarding whether the poor teachers they may have had as students and the chance to make Jewish education better for the

next generation was a primary motivating factor. These findings seem to suggest that most teachers do not feel that they had poor teachers as students, and that their emphasis is less on making Jewish education better for the next generation and more on maintaining the level of education which they received as students.

TABLE 21

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WERE THE POOR TEACHERS I HAD AS A
 STUDENT AND THE OPPORTUNITY TO MAKE JEWISH EDUCATION
 BETTER FOR THE NEXT GENERATION."

Response	Count	Percent
Strongly Agree	4	5.6
Agree	12	16.7
Neutral	15	20.8
Disagree	13	18.1
Strongly Disagree	27	37.5
No Response	1	1.4
TOTAL	72	100.1

Important Information to Transmit to the Next Generation

The data, as exhibited in Table 22, show that for most Jewish studies teachers, possession of important information to transmit to the next generation that no one else knew or could properly deliver was not a

primary motivating factor for entering Jewish education. Slightly more than 30% of the respondents disagreed to some extent that it was a motivating factor, while nearly 30% were neutral regarding whether important information to transmit to the next generation was a primary motivating factor. Slightly more than 40% agreed in some way that it was a motivating factor. Apparently, most teachers feel that the Jewish knowledge which they possess is not so rarefied and esoteric, and as a result do not view themselves as irreplaceable.

TABLE 22

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "AMONG THE PRIMARY MOTIVATING FACTORS FOR MY ENTERING
 JEWISH EDUCATION WAS THAT I THOUGHT I HAD IMPORTANT
 INFORMATION TO TRANSMIT TO THE NEXT GENERATION THAT NO
 ONE ELSE KNEW OR COULD PROPERLY DELIVER."

Response	Count	Percent
Strongly Agree	6	8.3
Agree	23	31.9
Neutral	21	29.2
Disagree	12	16.7
Strongly Agree	10	13.9
TOTAL	72	100.0

Original Motives Still Remain Today

The data, as displayed in Table 23, reveal that for the vast majority of Jewish studies teachers, their original motives for entering Jewish education still remain today. Nearly 90% of the respondents agreed to some extent that their original motives still remain today. Moreover, only one teacher disagreed that her original motives still remain. These findings are particularly gratifying when one considers that most Jewish studies teachers have been teaching for a significant number of years.

TABLE 23

RESPONSES TO THE LIKERT-TYPE QUESTION:
"MY ORIGINAL MOTIVES FOR ENTERING THE TEACHING
PROFESSION IN JEWISH EDUCATION REMAIN WITH ME TODAY."

Response	Count	Percent
Strongly Agree	39	54.2
Agree	25	34.7
Neutral	7	9.7
Disagree	1	1.4
Strongly Disagree	0	0.0
TOTAL	72	100.0

All in all, these data show that the top five primary motivating factors of Jewish studies teachers

for entering Jewish education are: opportunity to work with young people, enjoy the excitement of learning, love for Judaism, opportunity to be of service, and influence received from parents' upbringing. The five least motivating factors are: salary, lack of a daily routine, desire to become a school administrator, interest left few other options for employment, and poor teachers one had as a student/chance to make Jewish education better for the next generation. The following section presents the data regarding satisfactions of Jewish studies teachers with Jewish education.

Teacher Satisfactions

The following data, which were gathered from the questionnaire, attempt to assess the degree to which Jewish studies teachers are satisfied with their profession. The items for this section were derived primarily from the research of Himelstein (1976) previously examined.

Opportunity to Share in Decisions With the Administration

The data, as shown in Table 24, demonstrate that more Jewish studies teachers are satisfied with their opportunity to share in decisions with the administration than those who are not. Nearly 46% of

the respondents agreed to some extent that opportunity to share in decisions with the administration was a source of satisfaction. For nearly 25%, it appeared to be neither a source of satisfaction nor dissatisfaction. Nearly 30% disagreed in some way that opportunity to share in decisions with the administration was a source of satisfaction. The specific findings indicate that high school teachers were more satisfied with their opportunity to share in decisions with the administration than their day school counterparts. Nearly 65% of high school teachers agreed to some extent that they were satisfied, compared with only about 26% among day school teachers. Conversely, nearly 46% of day school teachers disagreed in some way that they were satisfied, compared with only about 11% among high school teachers. Perhaps this parallels Himelstein's (1976) discovery that day school teachers were considerably less satisfied with their opportunity to share in decisions with the administration than their public school counterparts.

TABLE 24

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH MY OPPORTUNITY TO SHARE IN
 DECISIONS WITH THE ADMINISTRATION."

Response	Count	Percent
Strongly Agree	12	16.7
Agree	21	29.2
Neutral	17	23.6
Disagree	13	18.1
Strongly Disagree	7	9.7
No Response	2	2.8
TOTAL	72	100.1

Opportunity for Advancement in the Jewish Education System

The data, as exhibited in Table 25, reveal that Jewish studies teachers are somewhat indecisive regarding the degree to which they are satisfied with their opportunity for advancement in the Jewish education system. Less than 40% of the respondents agreed to some extent that they were satisfied. While less than 25% disagreed, for nearly 40% it appeared to be neither a source of satisfaction nor dissatisfaction. Perhaps this attitude is indicative of a general feeling of content that most teachers have with their current position. Once again, the specific findings show that high school teachers were more satisfied with their

opportunity for advancement in the Jewish education system than their day school counterparts. Nearly 46% of high school teachers agreed in some way that they were satisfied, compared with only about 29% among day school teachers. Conversely, nearly 34% of day school teachers disagreed to some extent that they were satisfied, compared with only about 14% among high school teachers. This finding too, parallels Himelstein's conclusion that day school teachers were far less satisfied with their opportunities for advancement than public school teachers.

TABLE 25

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH MY OPPORTUNITY FOR ADVANCEMENT IN
 THE JEWISH EDUCATION SYSTEM."

Response	Count	Percent
Strongly Agree	10	13.9
Agree	17	23.6
Neutral	28	38.9
Disagree	11	15.3
Strongly Disagree	6	8.3
TOTAL	72	100.0

Interest of Parents in Their Child's Progress

The data, as displayed in Table 26, demonstrate that more Jewish studies teachers were satisfied with the interest of parents in their child's progress than not. More than 40% of the respondents agreed to some extent that they were satisfied, while less than 30% were not. A significant number, almost 32%, were neither satisfied nor dissatisfied with the interest of parents in their child's progress. The specific findings indicate that day school teachers were more satisfied with the interest of parents in their child's progress than their high school counterparts. More than 50% of day school teachers agreed in some way that they were satisfied, compared with only about 32% among high school teachers. Conversely, about 32% of high school teachers expressed some degree of dissatisfaction, compared with only about 20% among day school teachers. Perhaps this is indicative of the greater awareness and contact that parents have with day school aged children compared with those of high school age. Once again, these findings parallel Himelstein's result that day school teachers were more satisfied with the parental interest of their students than were public school teachers.

TABLE 26

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH THE INTEREST PARENTS TAKE IN THEIR
 CHILD'S PROGRESS."

Response	Count	Percent
Strongly Agree	3	4.2
Agree	27	37.5
Neutral	23	31.9
Disagree	15	20.8
Strongly Disagree	4	5.6
TOTAL	72	100.0

Professional Ability of Colleagues

The data, as shown in Table 27, reveal that most Jewish studies teachers are satisfied with the professional ability of their colleagues. More than three-fourths of the respondents agreed to some extent that they were satisfied, while only about 5% disagreed. This parallels Himelstein's finding that more than two-thirds of both day school and public school teachers were satisfied with the professional ability of their colleagues.

TABLE 27

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH THE PROFESSIONAL ABILITY OF MY
 COLLEAGUES."

Response	Count	Percent
Strongly Agree	14	19.4
Agree	41	56.9
Neutral	12	16.7
Disagree	3	4.2
Strongly Disagree	1	1.4
No Response	1	1.4
TOTAL	72	100.0

Current Salary

The data, as demonstrated in Table 28, reveal that most Jewish studies teachers are dissatisfied with their current salary. Nearly 64% of the respondents disagreed to some extent that it was a source of satisfaction. Less than 20% agreed in some way that it was a source of satisfaction, and for a similar number it seemed to be neither a source of satisfaction nor dissatisfaction. The specific findings indicate that day school teachers were more dissatisfied with their current salary than their high school counterparts. Nearly 83% of day school teachers disagreed to some extent (49% strongly disagreed) that their current salary was a source of

satisfaction, compared with only 46% (only 8% strongly disagreed) among high school teachers. Certainly, this corresponds with Himelstein's conclusion that day school teachers were far more dissatisfied with their current salary than were public school teachers. Overall, these results are not too surprising knowing that inadequate salaries are one of the main problems facing Jewish education today.

TABLE 28

RESPONSES TO THE LIKERT-TYPE QUESTION:
"I AM SATISFIED WITH MY CURRENT SALARY."

Response	Count	Percent
Strongly Agree	3	4.2
Agree	10	13.9
Neutral	13	18.1
Disagree	26	36.1
Strongly Disagree	20	27.8
TOTAL	72	100.1

Fringe Benefit Package

The data, as exhibited in Table 29, show that there is no significant preference regarding satisfaction, or lack thereof, on the part of Jewish studies teachers with their fringe benefit package. Exactly one-third of

the respondents agreed to some extent that they were satisfied with their fringe benefit package, which included insurance, health plan, and other incentives. A similar number, nearly 35%, disagreed in some way that they were satisfied with it, while for nearly 30% it appeared to be neither a source of satisfaction nor dissatisfaction. The specific findings indicate that day school teachers were more dissatisfied with their fringe benefit package than their high school counterparts. About 46% of day school teachers disagreed to some extent that they were satisfied, compared with only about 24% among high school teachers. Once again, this parallels Himelstein's result that day school teachers were less satisfied with their fringe benefit package than their public school counterparts.

TABLE 29

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH MY FRINGE BENEFIT PACKAGE (I.E.
 INSURANCE, HEALTH PLANS, INCENTIVES, ETC.)."

Response	Count	Percent
Strongly Agree	5	6.9
Agree	19	26.4
Neutral	21	29.2
Disagree	14	19.4
Strongly Disagree	11	15.3
No Response	2	2.8
TOTAL	72	100.0

Achievement, Respect, and Motivation of Students

The data, as displayed in Table 30, reveal that most Jewish studies teachers are satisfied with the achievement, respect, and motivation of their students. About 68% of the respondents agreed to some extent that they were satisfied, while less than 10% disagreed. For nearly one-fourth of the respondents, achievement, respect, and motivation were neither a source of satisfaction nor dissatisfaction. These findings are similar to those of Himelstein who found that day school teachers were typically more satisfied with the achievement, respect, and motivation of their students than their public school counterparts.

TABLE 30

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH THE ACHIEVEMENT, RESPECT, AND
 MOTIVATION OF MY STUDENTS."

Response	Count	Percent
Strongly Agree	6	8.3
Agree	43	59.7
Neutral	17	23.6
Disagree	4	5.6
Strongly Disagree	2	2.8
TOTAL	72	100.0

Current Work Load

The data, as exhibited in Table 31, indicate that most Jewish studies teachers are satisfied with their current work load. Nearly 60% of the respondents agreed to some extent that they were satisfied, while only about 15% disagreed. For one-fourth, the current work load seemed to be neither a source of satisfaction nor dissatisfaction. These findings correspond to those of Himelstein who found that day school teachers were more satisfied with their work load than their public school counterparts.

TABLE 31

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH MY CURRENT WORK LOAD."

Response	Count	Percent
Strongly Agree	5	6.9
Agree	38	52.8
Neutral	18	25.0
Disagree	9	12.5
Strongly Disagree	2	2.8
TOTAL	72	100.0

Supplies Provided By School

The data, as shown in Table 32, demonstrate that most Jewish studies teachers are satisfied with the supplies provided for them by their school. Approximately 57% of the respondents agreed to some extent that they were satisfied, while less than 20% disagreed. For one-fourth, supplies provided by the school appeared to be neither a source of satisfaction nor dissatisfaction. The specific findings indicate that day school teachers were more satisfied with the supplies provided by their school than their high school counterparts. About 71% of day school teachers agreed in some way that they were satisfied with the supplies provided by their school, compared with only about 43%

among high school teachers. Conversely, nearly 27% of high school teachers disagreed to some extent that they were satisfied, compared with less than 10% among day school teachers. Perhaps at the day school level, teachers are furnished with more supplies by the administration, whereas at the high school level they are expected to supply their own materials. These results differ from those of Himelstein who found that day school teachers were unquestionably more dissatisfied with the supplies provided by their school than were their public school counterparts.

TABLE 32

RESPONSES TO THE LIKERT-TYPE QUESTION:
"I AM SATISFIED WITH THE SUPPLIES PROVIDED FOR ME BY MY
SCHOOL."

Response	Count	Percent
Strongly Agree	12	16.7
Agree	29	40.3
Neutral	18	25.0
Disagree	12	16.7
Strongly Disagree	1	1.4
TOTAL	72	100.1

Security of Position

The data, as displayed in Table 33, indicate that most Jewish studies teachers are satisfied with the security of their position. Nearly 60% of the respondents agreed to some extent that they were satisfied, while only about 15% disagreed. For about 25%, security of position was neither a source of satisfaction nor dissatisfaction. The specific findings indicate that high school teachers were more satisfied with their security of position than their day school counterparts. Nearly 70% of high school teachers strongly agreed or agreed that they were satisfied, compared with just over 50% among high school teachers. This finding corresponds somewhat with Himelstein's discovery that day school teachers were less satisfied with the security of their position than their public school counterparts.

TABLE 33

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "I AM SATISFIED WITH THE SECURITY OF MY POSITION."

Response	Count	Percent
Strongly Agree	9	12.5
Agree	34	47.2
Neutral	17	23.6
Disagree	8	11.1
Strongly Disagree	3	4.2
No Response	1	1.4
TOTAL	72	100.0

Would Enter the Profession Again

The data, as indicated in Table 34, show that the vast majority of Jewish studies teachers are satisfied with the teaching profession in Jewish education to the extent that, if given the opportunity, they would choose to enter the profession again. Nearly 80% of the respondents agreed to some extent that they would choose to enter the profession again, while less than 5% disagreed. It should be very gratifying for administrators and supervisors to know that most teachers are satisfied in being a part of the teaching profession in Jewish education to the degree that they would choose it again.

TABLE 34

RESPONSES TO THE LIKERT-TYPE QUESTION:
 "MY SATISFACTION WITH THE TEACHING PROFESSION IN JEWISH
 EDUCATION IS SUCH THAT IF GIVEN THE OPPORTUNITY, I WOULD
 CHOOSE TO ENTER THE TEACHING PROFESSION IN JEWISH
 EDUCATION AGAIN."

Response	Count	Percent
Strongly Agree	34	47.2
Agree	23	31.9
Neutral	10	13.9
Disagree	3	4.2
Strongly Disagree	0	0.0
No Response	2	2.8
TOTAL	72	100.0

All in all, these data show that the five sources of greatest satisfaction to Jewish studies teachers in Jewish education are: the professional ability of colleagues; achievement, respect, and motivation of students; current work load; security of position; and supplies provided by school. The four sources of greatest dissatisfaction are: current salary, fringe benefit package, opportunity to share in decisions with the administration, and opportunity for advancement in the Jewish education system. The following section presents the data regarding miscellaneous items that were not related to the areas previously examined.

Miscellaneous Items

The following data, which were gathered from the questionnaire, attempt to address four miscellaneous areas that were not directly related to the three areas previously examined.

Point in Time One Decided to Become a Teacher

The data, as demonstrated in Table 35, reveal that most teachers, nearly 42%, decided to become teachers while in college or some other form of post-secondary school. More than 25% claimed to have had their mind made up while still in grade school. Less than 20% decided on a teaching career while in high school, and a similar number reached the same conclusion as adults. The specific findings indicate that more day school teachers decided to become teachers while in grade school than their high school counterparts. About 37% of day school teachers decided to become teachers while they were still in grade school, compared with only about 16% among high school teachers. Conversely, nearly 22% of high school teachers decided to become teachers during adulthood, compared with less than 10% among day school teachers.

TABLE 35

RESPONSES TO THE MULTIPLE CHOICE QUESTION:
 "I DECIDED THAT I WANTED TO BECOME A TEACHER WHILE IN:
 (A) GRADE SCHOOL. (B) HIGH SCHOOL. (C) COLLEGE (OR POST
 HIGH SCHOOL). (D) ADULTHOOD."

Response	Count	Percent
Grade School	19	26.4
High School	12	16.7
College (Post H.S.)	30	41.7
Adulthood	11	15.3
TOTAL	72	100.1

What Number Career Choice Was Teaching

The data, as exhibited in Table 36, demonstrate that teaching was the first career choice of most Jewish studies teachers. For nearly three-fourths of the respondents, teaching was the first career option, and for about 20% it was second. For five of the respondents, teaching was neither the first, second, or third career option. The specific findings show that teaching was the first career choice for more day school teachers than high school teachers. About 91% of the day school teachers responded that teaching was their first career choice, compared with about 57% among high school teachers. Further, about 30% of high school teachers reported that teaching was their second career

option, compared with less than 10% among day school teachers. Finally, all five teachers who responded that teaching was neither their first, second, or third career choice were from the high school level.

TABLE 36

RESPONSES TO THE MULTIPLE CHOICE QUESTION:
 "TEACHING WAS MY: (A) FIRST CAREER CHOICE. (B) SECOND CAREER CHOICE. (C) THIRD CAREER CHOICE. (D) NONE OF THE ABOVE."

Response	Count	Percent
First Career Choice	53	73.6
Second Career Choice	14	19.4
Third Career Choice	0	0.0
None Of The Above	5	6.9
TOTAL	72	99.9

Career Goal

As the data in Table 37 indicate, the career goal of most Jewish studies teachers is to remain teaching in Jewish education. Exactly 75% of the respondents chose as a career goal to remain teaching in Jewish education, while less than 10% chose to become school administrators. However, slightly more than 10% chose (though it wasn't one of the options listed) to remain teaching and to become a school administrator in Jewish

education. Perhaps the best result of all for administrators and supervisors was that less than 5% of the respondents wish to leave teaching and Jewish education. This finding implies, that overall, most teachers are sufficiently content with what they are doing, and as a result, desire to remain in the field.

TABLE 37

RESPONSES TO THE MULTIPLE CHOICE QUESTION:
 "MY CAREER GOAL IS TO: (A) REMAIN A TEACHER IN JEWISH EDUCATION. (B) BECOME A SCHOOL ADMINISTRATOR IN JEWISH EDUCATION. (C) LEAVE TEACHING AND JEWISH EDUCATION."

Response	Count	Percent
Remain a Teacher in JE	54	75.0
Become a School Admin. in JE	5	6.9
Remain a Teacher in JE/Become a School Admin. in JE	8	11.1
Leave Teaching and JE	3	4.2
No Response	2	2.8
TOTAL	72	100.0

Degree To Which Teaching Has Met Expectations

As the data in Table 38 show, Jewish studies teachers generally feel that teaching has met most of their expectations. Nearly 70% of the respondents felt that teaching had met most of their expectations. For nearly 20%, it met only some of their expectations,

while for nearly 15% it met all. No teachers felt that teaching met none of their expectations. Once again, these findings are indicative of the overall feeling of satisfaction that most teachers have about their job.

TABLE 38

RESPONSES TO THE MULTIPLE CHOICE QUESTION:
 "TEACHING HAS MET: (A) ALL OF MY EXPECTATIONS. (B) MOST
 OF MY EXPECTATIONS. (C) SOME OF MY EXPECTATIONS. (D)
 NONE OF MY EXPECTATIONS."

Response	Count	Percent
All	10	13.9
Most	49	68.1
Some	13	18.1
None	0	0.0
TOTAL	72	100.1

All in all, these data show that most teachers, more than forty percent, decided to become teachers while in college or some other form of post-secondary school. Also, teaching was the first career choice for nearly three-fourths of the respondents, and most wish to remain teaching. Finally, teachers generally feel that teaching has met most of their expectations.

CHAPTER IV
SUMMARY, FINDINGS, AND RECOMMENDATIONS

Introduction

The purpose of this chapter is to present a summary of the methodology and results of the study, findings of this study, recommendations, and suggestions for further research.

Summary

This study examined the motivations and satisfactions of Jewish studies teachers in Jewish education. The research undertaken and described analyzed data from 72 questionnaires which consisted of four parts: profile information, teacher motivations, teacher satisfactions, and miscellaneous items. The 42 items on the questionnaire consisted primarily of Likert-type and multiple choice responses. Of the 72 respondents, 35 were from day schools and 37 from high schools. A total of seven Orthodox Jewish schools, four day schools and three high schools, participated in this study. The 72 respondents represented an even mix

between both age and gender, as well as a general sampling from all seven schools.

The study sought to answer three major questions:

1. What is the typical teacher profile of Jewish studies teachers in Jewish education?
2. What are the primary motivating factors of Jewish studies teachers for entering Jewish education?
3. To what degree are Jewish studies teachers satisfied with the teaching profession in Jewish education?

Findings

The following findings highlight the results of this study:

1. The study showed that the majority of Jewish studies teachers, nearly sixty percent, are women, typically between the ages of 25 and 44, married, native citizens of America, who have attained at least a teacher's certificate from a Hebrew college and for more than half a bachelor's degree. The typical teacher spends about 21 hours per week teaching and has been teaching, on the average, for eleven and one-half years. In addition, most Jewish studies teachers do not hold another job outside of teaching.

2. The findings from the study indicate that the top five primary motivating factors of Jewish studies teachers for entering Jewish education are: opportunity to work with young people, enjoy the excitement of learning, love for Judaism, opportunity to be of service, and influence received from parents' upbringing. The five least motivating factors are: salary, lack of a daily routine, desire to become a school administrator, interest left few other options for employment, and poor teachers one had as a student/chance to make Jewish education better for the next generation.
3. The study also found that the five sources of greatest satisfaction to Jewish studies teachers in Jewish education are: the professional ability of colleagues; achievement, respect, and motivation of students; current work load; security of position; and supplies provided by school. The four sources of greatest dissatisfaction are: current salary, fringe benefit package, opportunity to share in decisions with the administration, and opportunity for advancement in the Jewish education system. Overall, most Jewish studies

teachers are satisfied with the teaching profession in Jewish education to the degree that, if given the opportunity, they would again choose to enter the field.

Recommendations

The following recommendations are based on the findings of this study:

1. Administrators and supervisors should be aware of the motivations and satisfactions of Jewish studies teachers in Jewish education in order to maintain both the quality of Jewish education as well as good teacher morale.
2. Administrators and school boards should find other ways to compensate for the inadequate salaries of Jewish studies teachers. These may include providing children of Jewish studies teachers with tuition-free education and/or offering graduated salary increases commensurate with years of service.
3. Jewish studies teachers should be given more freedom to teach and instruct in accordance with their talents and desires, without being constrained by fixed curriculum plans and time limitations.

4. Administrators should furnish teachers with more supplies that are both modern and functional.
5. Administrators should provide teachers with greater opportunity to share in decisions which impact their classroom and overall well-being.
6. School boards and administrators should increase and make more attractive the opportunities for advancement in the Jewish education system.

Suggestions for Further Study

1. This study should be replicated with Jewish studies teachers in other Orthodox Jewish schools across the country. This would provide additional data that could be used to support or contradict the present findings.
2. A survey of the motivations and satisfactions of secular studies teachers in Jewish education should be conducted. The findings obtained could then be compared with those of Jewish studies teachers.
3. A survey of the motivations and satisfactions of administrators in Jewish education should be conducted. The findings obtained from management could then be compared and contrasted with those of teachers in Jewish education.

4. Interviews with individual Jewish studies teachers might produce additional information that could augment the present findings.

APPENDIX A: QUESTIONNAIRE COVER LETTER

August 28, 1995

Dear Teacher:

Enclosed is a sample questionnaire for a research study that I am undertaking in partial fulfillment of my graduate degree in Educational Administration and Supervision. I very much appreciate you taking the time to complete it.

The proposed study has the potential to directly benefit Jewish education and all who are involved in it. The study will identify and explore those factors that motivate and satisfy teachers in Jewish education. In addition, it will help establish important information regarding teacher profile and attitude. The results should be useful to administrators, supervisors, teachers, and parents, helping them to better understand the motivations, satisfactions, and attitudes of educators in Jewish education.

Please note that this questionnaire has been designed to maintain the anonymity of each recipient. Absolutely no individual responses or information will be circulated or distributed. With this in mind, please respond to each item as instructed and do not write your name, address, telephone number, or any other personal information on these pages. Upon completion, simply enclose the questionnaire in the self-addressed stamped envelope and please mail no later than November 1. You need not write any return address. As a small token of my appreciation, please accept the enclosed pen as a gift. Once again, I thank you for your participation.

Sincerely,

Arie M. Isaacs

APPENDIX B: QUESTIONNAIRE

QUESTIONNAIRE

I. PROFILE INFORMATION

Please complete the following items with the appropriate information.

- 1) School or institution employed at: _____
- 2) Total number of years teaching: _____
- 3) Grade(s) or level(s) taught: _____
- 4) Subject(s) taught: _____
- 5) Number of hours per week spent teaching: _____
- 6) The level of education that I have attained includes (please check all that apply):
 - High School diploma or equivalent
 - Teacher's certificate from a Hebrew teachers' college
 - Bachelor's degree (containing education course work)
 - Bachelor's degree (containing no education course work)
 - Master's degree (in an education related field)
 - Master's degree (in a non-education related field)
 - Doctorate (in an education related field)
 - Doctorate (in a non-education related field)
 - Other (please indicate title: _____)

Please complete the following items by circling the appropriate response.

- 7) Gender:
 - a. Female b. Male
- 8) Age:
 - a. under 25 b. 25-34 c. 35-44 d. 45-54 e. 55 & above
- 9) Marital status:
 - a. Divorced b. Married c. Single d. Widowed
- 10) I am a native citizen of
 - a. Canada. b. Israel. c. United States. d. other _____.
- 11) I hold another job outside of teaching.
 - a. Yes b. No

If you answered "yes," please respond to item #12.

- 12) The majority of my free time is used preparing for my
 a. teaching job. b. other job. c. time is divided equally.

II. TEACHER MOTIVATION

Using the rating scale below, please complete the following items by circling the appropriate response.

- 1-Strongly Agree
 2-Agree
 3-Neutral
 4-Disagree
 5-Strongly Disagree

- 1) Among the primary motivating factors for my entering Jewish education was the salary.
- 1 2 3 4 5
- 2) Among the primary motivating factors for my entering Jewish education was the opportunity to work with young people.
- 1 2 3 4 5
- 3) Among the primary motivating factors for my entering Jewish education was the opportunity to be of service to the community.
- 1 2 3 4 5
- 4) Among the primary motivating factors for my entering Jewish education was the influence I received from my parents' upbringing and home.
- 1 2 3 4 5
- 5) Among the primary motivating factors for my entering Jewish education was that my interest or expertise left few other options for employment.
- 1 2 3 4 5
- 6) Among the primary motivating factors for my entering Jewish education was the convenient work schedule during the year and the opportunity to have summers off.
- 1 2 3 4 5
- 7) Among the primary motivating factors for my entering Jewish education were the poor teachers I had as a student and the

opportunity to make Jewish education better for the next generation.

1 2 3 4 5

- 8) Among the primary motivating factors for my entering Jewish education was my love for Judaism and a desire to promote the Jewish religion.

1 2 3 4 5

- 9) Among the primary motivating factors for my entering Jewish education was the opportunity to remain a part of the school atmosphere which I enjoyed very much as a child and did not want to leave as an adult.

1 2 3 4 5

- 10) Among the primary motivating factors for my entering Jewish education was the desire to become a school administrator.

1 2 3 4 5

- 11) Among the primary motivating factors for my entering Jewish education was that I enjoy the excitement of learning.

1 2 3 4 5

- 12) Among the primary motivating factors for my entering Jewish education was that I thought I had important information to transmit to the next generation that no one else knew or could properly deliver.

1 2 3 4 5

- 13) Among the primary motivating factors for my entering Jewish education were the nice working conditions.

1 2 3 4 5

- 14) Among the primary motivating factors for my entering Jewish education was the lack of a daily routine.

1 2 3 4 5

- 15) My original motives for entering the teaching profession in Jewish education remain with me today.

1 2 3 4 5

III. TEACHER SATISFACTION

Using the rating scale below, please complete the following items by circling the appropriate response.

- 1-Strongly Agree
- 2-Agree
- 3-Neutral
- 4-Disagree
- 5-Strongly Disagree

- 1) I am satisfied with my opportunity to share in decisions with the administration.

1	2	3	4	5
---	---	---	---	---

- 2) I am satisfied with my opportunity for advancement in the Jewish education system.

1	2	3	4	5
---	---	---	---	---

- 3) I am satisfied with the interest parents take in their child's progress.

1	2	3	4	5
---	---	---	---	---

- 4) I am satisfied with the professional ability of my colleagues.

1	2	3	4	5
---	---	---	---	---

- 5) I am satisfied with my current salary.

1	2	3	4	5
---	---	---	---	---

- 6) I am satisfied with my fringe benefit package (i.e. insurance, health plans, incentives, etc.).

1	2	3	4	5
---	---	---	---	---

- 7) I am satisfied with the achievement, respect, and motivation of my students.

1	2	3	4	5
---	---	---	---	---

- 8) I am satisfied with my current work load.

1	2	3	4	5
---	---	---	---	---

- 9) I am satisfied with the supplies provided for me by my school.

1	2	3	4	5
---	---	---	---	---

10) I am satisfied with the security of my position.

1 2 3 4 5

11) My satisfaction with the teaching profession in Jewish education is such, that if given the opportunity I would choose to enter the teaching profession in Jewish education again.

1 2 3 4 5

IV. MISCELLANEOUS

Please complete the following items by circling the appropriate response.

1) I decided that I wanted to become a teacher while in

- a. grade school.
- b. high school.
- c. college (or post high school, seminary, yeshiva, etc.).
- d. adulthood.

2) Teaching was my

- a. first career choice.
- b. second career choice.
- c. third career choice.
- d. none of the above.

3) My career goal is to

- a. remain a teacher in Jewish education.
- b. become a school administrator in Jewish education.
- c. leave teaching and Jewish education.

4) Teaching has met _____ of my expectations.

- a. all
- b. most
- c. some
- d. none

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VITA

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After spending a total of one and one-half years studying at Telshe Rabbinical College in Chicago and Ner Israel Rabbinical College in Baltimore, Maryland, Mr. Isaacs completed his undergraduate education at Hebrew Theological College in Skokie, and graduated with a Bachelor of Arts degree in Judaic Studies in 1993. In 1996, he received a Master of Hebrew Literature degree from Jewish University of America, also in Skokie.

Currently, Mr. Isaacs is in the process of completing his studies for rabbinic ordination at Hebrew Theological College in Skokie. He has held numerous teaching positions in the Jewish education field, and is presently instructor of Hebrew language at Telshe Yeshiva High School in Chicago and Fasman Yeshiva High

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