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**TO CREATE A MODEL  
OF THE  
IDEAL JEWISH TEACHER**

by

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Thesis submitted in partial  
fulfillment of the  
requirements for Ordination

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DIGEST

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## DIGEST

A good teacher can have a lasting effect on the quality of a student's life. A teacher in a Jewish setting has the additional task of transmitting a heritage. The success of Jewish teachers affects the quality of the student's Jewish life. But what is a "good" teacher? Everyone readily offers opinions, yet the systematic description of an ideal teacher cannot result from such musings.

This thesis describes a model of the ideal teacher in a Jewish setting. It focuses particularly on the Jewish teacher in a Reform religious school by means of exploring several areas in both the Jewish and secular realms.

The opening section of the thesis reviews the relevant literature pertaining to criteria for the good teacher. The first chapter surveys classical sources of Jewish learning to gain an understanding of the rabbinic notion of the good teacher. Chapter two focuses on the literature connected to Jewish education in contemporary times. Chapter three considers the area of secular education in order to broaden the base of understanding.

The second section, beginning with chapter four, outlines the methodology used in observing teachers in action. On site visits in ten classrooms- observing ten teachers- by this writer was used in order to gather data. Verbatim transcriptions from these class observations and an in depth analysis of each verbatim based on the literature review follows. Chapter five concludes by means of careful consideration of the classical and contemporary sources in light of



REVIEW OF THE LITERATURE

General Historical Background

Ain Zehut Eleh B'ma'aseh  
Children need examples, not critics.

The search for the ideal teacher presents a challenge that begins in the Biblical period when education first becomes an issue of importance. Teaching during the Biblical period focuses on practical matters such as laws, customs and statutes. The main objective was to take the elements of the tradition and make them relevant and usable for the present generation so the behaviors connected to Judaism would continue.<sup>1</sup> The responsibility for passing on the traditions fell to the priests. Though they did not deal specifically with young children, they could be considered the first teachers. Prophets are another example of teachers from the Biblical period. They seem to have a tradition of dealing with younger men and have the responsibility of passing the prophetic mantle from themselves to their disciples. We hear about "sons of prophets"<sup>2</sup> who would carry on the prophetic tradition.

Before 586 B.C.E. priest and prophet were in conflict over who had ultimate authority with the people. They both claimed responsibility for continuing Jewish practice and observance, but not with a spirit of cooperation. With the fall of the First Temple, the prophet becomes the teacher and perpetuator of the traditions. "In these they found consolation in the present as well as hope for the future."<sup>3</sup> Toward the end of the Biblical period, a new institution arose, the synagogue, which served to



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fulfill many needs of a people in exile, among which education plays an important part.

The availability of Talmudic information concerning teachers and teaching is also scanty. The first sage to concern himself with educating children seems to be Simeon ben Shetah, from the Hasmonean period. He was a member of the Great Bet Din and one of the *zugot*.<sup>4</sup> "...He attributed his honor and status entirely to his Torah knowledge. For his livelihood he engaged in flaxwork, and his principle in commercial transactions was to conduct himself as to inspire people to glorify the name of his God, to declare 'Blessed be the God of the Jews.'"<sup>5</sup> According to a passage in *Ketubot* he arranged for the children to go to school. Not much more information concerning his educational decision appears, but the fact that one man concerned himself with education indicates an awareness of a need for systematized learning.<sup>6</sup>

Another account from *Baba Bathra* 21a discusses more fully the institutionalization of a public school system. This version presents the deeds of Joshua ben Gamala, a high priest and member of the Sanhedrin:<sup>7</sup>

Truly that man is to be remembered for good-  
Joshua ben Gamala is his name- but for whom  
Torah would have been forgotten among Israel.  
Because formerly he who had a father was taught  
by him Torah; he who had no father did not learn  
it. And how did they explain it? 'And you shall  
teach them (Deut. 11:19)' was interpreted to  
mean 'And you yourselves shall teach.' Then it  
was arranged that the teachers of children  
should be placed in Jerusalem. How did they

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explain it? 'For out of Zion shall go forth Torah (Isaiah 2:3)' And still he who had a father was taken up by him to Jerusalem to be taught, he who had no father did not go up to learn. Then it was arranged that teachers should be placed in every district and that the pupils should be admitted at the age of sixteen or seventeen. But he with whom his teacher got angry rebelled and left. Until Joshua ben Gamala came and arranged that teachers should be placed in every province and in every city, and that the pupils should be admitted at the age of six or seven." (Baba Bathra 21a).

The passage quoted above may not necessarily be correct historically, but it gives a sense of the progression in which formalized education entered the Jewish community.<sup>8</sup> Apparently problems developed with the previous system of education which placed total responsibility on the father. Theoretically, with this system, if one were an orphan, one never received an education.<sup>9</sup> This may not seem like such a crucial matter until one realizes the central importance of Torah in every day living. Torah was more than a document meant to be studied on a regular basis. It was the guide for life that informed daily decisions and social and political interactions between people. Without a firm grounding in the teachings of the Torah, one could not function in the community. This was a religious community that had certain expectations of its members. To transgress these laws meant ostracism. Not to make provisions for all members of the community to have equal access to the central pillars of the faith would be irresponsible and immoral.

It remained the father's duty to teach Torah, but now another option

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presented itself. Schools were instituted to provide everyone the opportunity to be educated. And with this came the professional teacher. The rabbis maintained a positive attitude toward a person who teaches someone else about the proper way to live one's life as a Jew: "He who studies the Torah, but does not teach it to others, of him it is said, 'He despised the word of the Lord.'" "He who learns for the sake of teaching others will be given the opportunity both to learn and to teach." "He who teaches the Torah to his friend's son, it is reckoned to him as if he had given him birth." "'And thou shalt teach them to thy children'- this is to be interpreted, 'To thy pupils.' For thus you find everywhere that pupils are called 'children' as it is said 'You are children to the Lord your God.'"<sup>10</sup> Teachers acting in place of the father shows the shift of private to public education. These quotes also reflect a desire on the part of the rabbis to legitimize this shift. They accomplish this quite skillfully, as is their custom, via Biblical texts. The requirement for fathers to teach their sons derives from Torah, so the need for teachers must also be derived from Torah.

This shift from family/private education to public education reflects an ethic present in the Jewish psyche since Sinai. At Sinai the people, of their own accord, took upon themselves the responsibility of following the laws of the Torah, in rabbinic interpretation- "the yoke of the commandments."<sup>11</sup> In order to further guarantee the transmission of the traditions and collective knowledge of the people, the parents now share the burden of guarantor with the public institutions and teachers.



The Importance of Education in the Rabbinic View

Torah takes precedence, even over the creation of the world, in the view of the rabbis. According to R. Samuel b. R. Isaac: "The thought of (creating) Israel preceded everything... Had not the Holy One, Blessed be He, foreseen that after twenty-six generations Israel would accept the Torah, He surely would not have written in it 'Command the Children of Israel!'"<sup>12</sup> This statement is understood in educational terms since "command" connects to how one is to behave in life. These actions relate directly to Torah, which the rabbinic teachers sought to transmit to the people: "The Torah [that is practiced and studied] for its own sake is a law of love; the law [that is practiced and studied] not for its own sake is a law without love. The Torah which is studied in order to teach, is a law of love, the Torah which is not studied in order to teach is a law without love."<sup>13</sup>

Who was to learn Torah? In general terms, all male children. But, according to Hillel, all are to be taught: "One should teach everyone; and they based their teaching on the result of this approach; for there were many transgressors in Israel, but when they began to study Torah, there came forth from among them righteous men, saints, and worthy men."<sup>14</sup> This guiding principle indicates a great belief in the power of education. Not only do minds become fuller, but wiser actions follow as well.

Who was to teach Torah? Since education guarantees the future of

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Judaism, the rabbis had a particular kind of person in mind. "An unimpeachable moral and religious character was an essential qualification for a teacher. 'If the teacher can be compared to an angel of the Lord of Hosts, the Torah may be sought at his mouth; if not, the Torah may not be sought at his mouth....' " Also... "zeal and devotion to his duties as to give himself entirely to his pupils, and to possess almost boundless patience."<sup>15</sup> (Baba Bathra 8b, Eruvin 54a, Berachot 63b, Abot 2:6, Ta'anit 8a). The high priority placed on teaching can be extracted from these passages:

"Anyone who teaches his fellow man's son Torah, it is considered as if he had given him birth"<sup>16</sup> And ... "For if a man induces his fellow to fulfill a *mitzvah*, it is reckoned to him as if he had done it himself...."<sup>17</sup> The following passage indicates the tragedy that occurs when education does not receive an appropriate amount of consideration: "Any town where there are no schools is to be destroyed."<sup>18</sup> This need not be taken literally, rather a community in which the citizens are not learned has little hope for survival. The rabbinic notion of a guaranteed future depends on knowledge of Torah in order to act in a "Torah-like" manner.

The rabbis actually had contempt for the uneducated. This attitude is reflected in a blessing of a rabbi from the 2nd century which was to be recited every morning: "One is obligated to say three blessings every day- (Blessed is the God) who has not made me a heathen; who has not made me a woman; who has not made me an *am-haaretz*."<sup>19</sup>

The rabbis viewed education with such respect that they considered one who taught as having divine connections: "Anyone who teaches the son of his fellow man Torah, merits to sit in the heavenly abode, and he who

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teaches an ignorant person, even if evil is decreed against him, God abolishes the decree."<sup>20</sup> The Zohar also gives a teacher an exalted position- "He who teaches Torah to children dwells with the Shechina"<sup>21</sup> And then there is this teaching, which most vividly illustrates this idea:

"A man must not plough with his ox at night, and hire it out by day, nor must he himself work at his own affairs at night and hire himself out by day. And he must not fast or undergo privations of his own accord, for he diminishes [by his consequent weakness] the amount of his work for his master. R. Johanan went to a place and found the school teacher was fatigued. He asked the cause. They said to him, 'Because he fasts.' The rabbi said to the man, 'You are forbidden to act thus.' It is forbidden to act thus as regards the work rendered to man, how much more is it forbidden as regards the work rendered to God."<sup>22</sup>

As stated previously, the responsibility of education initially falls on the father, later shifts from private/family to public education, but parent and teacher both remain responsible for the education of the children:

"...Abayae cites the following Baraita: 'And thou shalt love the Lord thy God'- This means that Heaven's name should become beloved through you; that a man should study Scripture and Mishna and attend upon the scholars, and conduct his business courteously with people in the market-place. What will people then say of him? Happy is this person who has learnt Torah, happy is his father who taught him Torah, happy is his teacher who instructed him in Torah....But if one studies Scripture and Mishna, and attends on the scholars, and does not know how to conduct his business (properly) in the market-place and does not speak courteously to people, what do people say

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of him? Woe to this man who learnt Torah, woe to his father who taught him Torah, woe to his teacher who instructed him in Torah! This man who learnt Torah—have you seen how bad are his ways, how ugly his deeds...?"<sup>23</sup>

The way people behave reflects their background. The worth of a parent is based on the child's behavior; the effectiveness of the teacher is based on how the child functions in society. The rabbis did not believe that education stops once a child left home or the confines of a classroom. Torah informed life.

### **Teaching as a Profession**

The perception of teachers as outlined by the rabbis presents contradictions. On the one hand an elementary teacher was not regarded with much status (though the scholar [a teacher of older students] had somewhat more). This was considered a lowly position and a teacher was not considered a prime marriage partner. An elementary teacher could be dismissed immediately if found inadequate.<sup>24</sup> Tenure was not available at that time. Furthermore,

the elementary teacher in Talmudic times did not benefit from a number of structural elements that are generally available today. There was no certification program. The teaching organization, such as it was, certainly had no self-policing role. Nor was there any kind of uniform approach to the public. Moreover, the random growth of the number of elementary teachers seemed to be related, not to the established need, but to the notion that



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competition among teachers was an effective way of keeping them on their toes. This is the clear implication of the recurring Talmudic maxim: "Rivalry between teachers will increase wisdom."<sup>25</sup>

Teachers often played other roles beside teaching. *Hazzan* was a term connected with a teacher in a community where there were too few children to require a full time teacher. So, the teacher also served in a synagogue conducting religious services and reading from the Torah scrolls. Since the school was usually located in the synagogue, these expectations proved realistic, but the duties of the *hazzan* had lower value in the community. Thus, the menial tasks of the *hazzan's* role often overpowered the potentially higher status of the teacher.<sup>26</sup>

On the other hand, the teacher's presence in the larger community "did serve to heighten education as an occupation and to confer status on the practitioner."<sup>27</sup> As the teaching responsibilities moved from the private realm (father) to the public (community hired teachers) the teacher's status improved. As R. Ishmael stated: "He that learns in order to teach is granted the means to learn and to teach."<sup>28</sup> In fact the teacher's work is seen in terms of God's work: "David said to God, 'Lord, make known to me which is the class that of all the classes is the most beloved and lovely'.... 'It is the class of those teachers of Scripture and Mishnah who teach the children faithfully, for they will sit at God's right hand.'"<sup>29</sup>

Though teaching the law eventually became a legitimate profession,

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theoretically no salary was to be taken for performing this duty: "Teach the law gratis, and take no fee for it; for the words of the Law no fee must be taken, seeing that God gave the Law gratis. He who takes a fee for the law destroys the world."<sup>30</sup> Later interpretations allow elementary teachers to accept money, but not teachers of older students. Through a legal fiction, elementary teachers were paid, not for teaching the law, but perhaps for teaching Torah trop<sup>31</sup> or even just for their time spent watching the children, as glorified babysitters. Since most elementary teachers had to spend the whole day teaching they had little opportunity for any other livelihood. Thus they were permitted to receive a salary.<sup>31</sup>

### **Rabbinic Description of Teachers**

The rabbinic description of the teacher includes elements that are based on the rabbinic view of the teacher. A person engaged in teaching does God's work. According to Rashi, God spends part of each day and "sits and instructs the school children" (who died in infancy)<sup>33</sup> As seen above, this connection to the divine plays a major role in the rabbinic notion of the teacher.

In the earthly realm, in Kiddushin 4b it states "a woman may not be a teacher of children." The reason given for this is that since the parents bring the children to school, fathers might come in contact with the female teacher.<sup>34</sup> This interaction could distract him from proper thoughts or lead him to improper thoughts or even actions. In a similar vein, all male

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teachers must be married because they may have occasion to interact with the mothers of students. Also, the male teacher must have his wife with him.<sup>35</sup> A slave could not be a teacher since slave owners were forbidden from teaching their slaves Torah. Perhaps the reasoning behind this is that the rabbis did not consider the slave a proper role model for the students.

Once the teacher became an institutionalized option for private/parental education, certain criteria were established to assure continuity.<sup>36</sup> The requirements for teachers centered on internal/motivational elements and external/appearance issues. The following adjectives and quotations outline what the rabbis had in mind: moral, honest, sincere, conscientious, religious, pious, patient.<sup>37</sup> A teacher must also be modest and humble as expressed in this passage:

"Thy humility educates me' (Psalms 18:35) Aba bar Aha said: Is there anyone more humble than God? The disciple who sits before his master, when he ends his lesson, says, 'Master, how much I have wearied you!' But when Israel had been taught of God and they were leaving His presence, God said to them, 'How much have I wearied you,' as it is written, 'Too long have I made you sit.' (Deut. 1:6)... R. Simeon b. Ze'era said: If the disciple says, 'Teach me a chapter,' the master says, 'Go, wait for me in such a place.' But when God told Ezekiel to go forth to the valley (Ez. 3:22), Ezekiel, on his arrival, found God awaiting him (Ez. 3:23)."<sup>38</sup>

Also, a teacher must be bright and cheerful both in the classroom and

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as a person, be articulate, friendly and mature.<sup>39</sup> This passage expresses the requirement of maturity on the part of the teacher: "A teacher must not be awake too late in the night since it might cause him to be sleepy during the day. He must also not fast or withhold from himself food and drink. Nor should he eat too much, for all these things cause him not to be able to teach properly."<sup>40</sup> To behave in this fashion exemplifies a mature, integrated individual.

The teacher must be in full command of the subject matter. This includes good pronunciation (in the time of the rabbis texts had no vowels), ability to transmit information effectively, knowledge of human behavior, wisdom, experience, pedagogical skills to be able to handle a span of ages in one class, current knowledge of liturgical changes occurring at that time and the ability to give individual attention based on each student's needs.<sup>41</sup>

And finally, the teacher must be clean and dress nicely.<sup>42</sup> "According to R. Jochanan... it is not only a disgrace for the scholar to go out to the market place with patched shoes; but any scholar on whose garment a grease spot is to be found is *deserving of death*."<sup>43</sup> Therefore outward appearance must be in accord with the inner disposition..."one must not be different from what he appears to be." The teacher's inner and outer worlds must be in harmony. "As the Ark of the Covenant was overlaid from within and from without with pure gold, so the teacher should be one and the same outwardly and inwardly."<sup>44</sup>



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In the beginning of public education there were no set criteria. "All that was required was a combination of knowledge, emotional stability and wisdom. The poor teacher, in an unstructured situation, was weeded out by the simple process of having lost all his students."<sup>45</sup> Eventually the specific criteria, outlined above, were established, but the main emphasis remained on the person's "moral character" rather than "academic qualifications."<sup>46</sup>

"It was character which the Jews were seeking to produce, and they were well aware that only character can beget character."<sup>47</sup>

The community needs to perpetuate itself and it can only do this if it properly instructs the potential members so they become integrated as model members of the society.

Hillel serves as an example of one with both great knowledge and the moral stability to act as a role model:

"The fact that he was found worthy of the inspiration of the holy spirit highlights his personal attributes and virtues as they are revealed in his deeds and activities, which endowed him with influence and status. Even if his appointment as Nasi [Patriarch, chief] by the Sons of Bathyra had only limited significance—that is to say, he was accepted as Nasi over them, as a teacher of Halachot in the sphere of the Sanctuary—his influence is nevertheless proved by his enactments." (The Prosbol eliminating the effects of the Sabbatical Year which annulled all debts, thus making Jews more trustworthy in the eyes of the non-Jewish lenders.)<sup>48</sup>

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Here we see an integrated person who not only functions effectively within his own community, but also in the non-Jewish world.

### Teaching Skills

Along with the realization of the need for specific criteria of what makes a good teacher, evidence also appears indicating a realization of the need to hone specific teaching skills in the classroom. The skills needed correspond directly to the general attitude towards education. A beginning premise was that a teacher must have "the means of understanding the soul of the child."<sup>49</sup>

One way the relationship between teacher and student developed was through the extensive amount of individual contact between teacher and student. Classes were conducted by means of the teacher reciting a verse and the class repeated it, either as a group or individually.<sup>50</sup> According to Rambam (Talmud Torah chapter IV, Halacha 2) this is how one should teach: "The teacher should sit at the head and the students should sit around him like a crown, so that they should be able to hear him well." This way the teacher can interact with each student throughout the class.

Repetition, another teaching skill, served to reinforce and solidify the information:

Said Rabbi Eliezer: "One must repeat to his students four times"... Rabbi Akiva said: "How do we know that one must repeat to his students until they master the subject?" It is written "And

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teach it to the children of Israel." And how do we know that one must see that it is well understood with the students? It is written "Put it into their mouth." And how do we know that one must explain it to them? It is written "You shall set it down before them."<sup>51</sup>

The reasoning behind this practice was not to bore the poor students, rather, since the knowledge of Torah was so essential to everyday life, the student had an invested interest in learning. Therefore, even if the teacher was inadequate, the student had a responsibility to make sure he learned the material:

If after the teacher has taught the lesson, students do not understand, he must not be angry with them, but rather repeat the lesson until they understand it. Nor should the student say "I understand" when he does not understand. He should rather ask over and over again, and should the teacher become angry, he should politely tell him: "This is Torah and I must learn it even if my understanding is limited."<sup>52</sup>

A teacher must review the old before going on to any new material. Practice was essential- "chant it every day, chant it every day." Bright students had the privilege of sitting close to the teacher, while slower students sat by the bright ones for their help and encouragement.<sup>53</sup>

A system of rewards and punishments insured discipline in the classroom. Students received added incentives to their learning so they would go beyond the knowledge needed for everyday matters: "I possess a

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fish pond, and if a child is careless in his studies, I bribe him by giving him some fish, and these win him over to study."<sup>54</sup> There is also the tradition of putting honey on the letters a child learns on the first day of school so that the beginning of education will always be a sweet memory.

Discipline was also a part of the school experience. Teachers were to administer punishment in a way so as not to reject the pupil- "always let the left hand thrust away and the right hand draw near." "...The Talmudic sages (who) saw the need for the teacher to be outwardly strict yet be a friend and counselor."<sup>55</sup> Teachers punished according to the age of the student. No child was "threatened" until he reached his twelfth birthday. Between the ages of six and twelve teachers are advised to "show indulgence." When a teacher must punish a student, he is to do so gently so as not to hurt the student too much.<sup>56</sup> The Talmud speaks against a "school teacher who came to school with a strap in his hand."<sup>57</sup> The rabbis go so far as to suggest a career change for a teacher who shows too much strictness: "A teacher who is a dictator to his students should be dismissed and he should engage in other types of work."<sup>58</sup>

Scattered references appear in primary sources concerning language education, how to teach reading, use of memory, use of mnemonic devices, importance of review and summary, importance of quoting references correctly, use of breaks to keep attention,<sup>59</sup> and the need to keep lessons brief to aid retention.<sup>60</sup> Also found is the important concept that students learn best what students need most: "Rabbi said: 'A man can learn (well) only that part of the Torah which is his heart's desire.'"<sup>61</sup> Thus, a teacher's success was even greater if his choice of text to be studied had



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something to say that would have meaning for the students' lives.

In ancient times the choice of material to study was often dictated by the availability of texts. Because the Pentateuch was difficult to obtain, expensive, and took a long time to copy, students often had to share. Teachers, therefore, had to make curriculum decisions based on the availability of materials.<sup>62</sup> However, the teachers' decisions must also have relevancy for their students' needs and interests.

### **Teacher-Student Relations**

The teacher student relationship was based on an attitude of mutual need and respect. The teacher sought to pass on the contents of the sacred texts. He saw this as doing God's work. The students must learn their lessons well, not only for their day to day existence, but also for the world to come: "One who finds a lost object...of his teacher and that of his father, his teacher's must be restored first, for his father gave him earthly life, while his teacher gave him eternal life."<sup>63</sup>

The respect that a student must pay the teacher is apparent, but not so the respect a teacher must pay the student. The rabbis saw a need to reinforce the responsibility on teachers to treat their students well. They found many ways to remind teachers that "the natural fear that children had of a teacher could not be exploited."<sup>64</sup> For example, there is a story about Rabbi Elazar ben Shamma, who said:

"Let the honor of your students be as precious to

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you as your own," was himself very careful in paying respect to his students. It is told that he always arrived punctually for lessons that he gave to his students, so that they would not have to wait for him. It is also said of him, that he was much beloved by his students, and that there were so many of them, that there was no place for all of them to sit."<sup>65</sup>

The source for the notion of mutual respect between teacher and pupil originates with Moses, the teacher *par excellence* in the rabbinic mind: "And Moses said to Joshua: 'Select us some men and go fight Amalek.' This shows that Moses considered Joshua his equal, teaching us that one must respect his pupil as he respects himself."<sup>66</sup>

Rambam in his Talmud Torah also picks up on this theme of mutual respect when he describes how a teacher should set up his classroom: "The teacher should not sit on a chair while the students sit on the ground, but either all should sit on the ground or all on chairs."<sup>67</sup> This passage shows an awareness of the need to consider the physical setting of the classroom as well as paying respect to one's students.

The following passage from B. Spiers The School System of the Talmud (p. 37) summarizes some of the basic assumptions of student-teacher relations:

"The Talmud considered it necessary that there should exist a certain friendliness and mutual affection between master and pupil, and that this should be effected by the teacher entering into feelings of youth, adapting himself to its

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cheerfulness, and taking this as the basis of intercourse maintained by them during instruction. They recommended that teachers should cultivate a spirit of cheerfulness, which should by degrees pass into a seriousness of behavior befitting the importance of the subjects in which they might be engaged... Such cheerful seriousness should prevail throughout the entire intercourse between master and pupil. For it is only when the teacher encourages the pupil by kindness of manner and cheerfulness that the latter will, on their part, be induced to lay aside the shyness and false shame which keeps them from inquiring... For such a system a cheerful teacher would indeed be most competent... while its effect on the pupil must have been to develop self-reliance as opposed to shyness."<sup>68</sup>

Perhaps the most significant reason for a teacher to respect his students rests with the belief that a teacher learns as much from his students as they learn from him: "Much have I learned from my teachers and more have I learned from my colleagues, but from my students I have learned the most."<sup>69</sup> So a teacher, while in the teaching role, simultaneously occupies the student's role. A teacher who keeps this in mind at all times will have no difficulty treating his students with respect.

The relationship between teacher and student does not end even though they are no longer in a formal classroom setting:

One of Rabbi Akiva's students in Yavneh became ill. He had no relations or friends there. When Rabbi Akiva noticed that the student hadn't come to

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study for several days, he went to visit him and found him lying in a shabby tent with no one to look after him. Rabbi Akiva quickly swept the room clean, made his bed, gave him some medicine, and sat down to talk to him and comfort him. The student immediately felt his strength returning. He looked at his Rabbi and said: "Rabbi, you brought me back to life."<sup>70</sup>



Review of the Literature

Those who can, teach;  
Those who teach, learn.

The rabbis taught that the father had the duty to educate his son.

*Teach them to your children* was taken literally. In modern times, this notion still finds popularity. In a program called P.A.T.T. (Parents are Teachers Too, sponsored by the Union of American Hebrew Congregations), parents learn how to take everyday events in the home and turn them into teachable moments. The ordinary becomes special when placed in conjunction with Judaism. In an article in Compass Magazine the author describes an experience with her daughter. The daughter receives a new doll house as a gift. The daughter asks about a *mezzuzah* for the doors of the house. The author/ mother finds a small doll-sized *mezzuzah* and they conduct a *chanukat ha bayit* for the doll house.<sup>1</sup> Thus she brought Jewish education into the home in a natural and effective way.

The rabbis had varied notions of what qualities a teacher should possess—love for the profession, not to teach for money (Ned. 37 a), a need for patience (Pirke Avot 11b), willingness to explain until the student understands (Eruvin 54 b). The rabbis' idea of what makes a good teacher begins with the father, but even in rabbinic time, the need for the community to take responsibility for the religious education of the children arose. In contemporary times the parental role remains an important part of religious education, but the Temple/Synagogue/ Community school continues as the primary source of

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Jewish religious instruction. The rabbis had their ideas of what qualifies one to teach children, so too in contemporary times can we derive more information concerning the qualities of the ideal religious school teacher.

### **Goals of Jewish Religious Education**

In order to better focus on what determines the ideal teacher, a brief look at the overall goals a teacher seeks to meet is in order. According to an article in the CCAR Journal (1963):

...the goal of Jewish religious education is not the accumulation by the student of knowledge of facts and figures or of "skills" (as the current pedagogic lingo has it), but rather his moral and spiritual growth as a human being and a Jew. To this end facts, figures and skills are only means. The basic question of Jewish educational philosophy, to which all else is subordinate, is: What kind of Jewish adults are we attempting to mold? What are the qualities and attributes with which we hope our efforts will endow him?<sup>2</sup>

The author goes on to say that the process of "molding" a child should not be viewed as something negative, since this is a realistic understanding of the educational process. Also "it is the indirect consequence of all human relationships."<sup>3</sup> This does not mean that molding eliminates the basic character of the individual to be replaced by the teacher's character, rather the teacher must assess the character of the student and seek ways that

strengthen and expand it. This process occurs in all human interactions in a casual way and in the classroom in a structured way.

The author cautions lest we invest too much importance in the effect of any one individual teacher. He points out that many factors play upon a child's development: "individual temperament, historical destiny, the accidents of time and place."<sup>4</sup> But the importance of defining the goals of religious education remains.

The goals of Jewish education also include instilling children with a "faith in God" and a "faith in man." The author understands "faith in God" to be: "Not the God who is a cosmic magician or errand boy, but the God who is the creative and sustaining power in the universe."<sup>5</sup> When he says "faith in man" he means: faith "in themselves and in other human beings.... Their religious education... will help them understand man as he is-- devious, cruel, evil in his thoughts from his youth on, but also capable of the heights of generosity, self-sacrifice and love."<sup>6</sup> These general notions are followed by some more concrete goals of Jewish education. The author wants Jewish children to have a loyalty to the Jewish people, but to be "authentically" loyal, not "chauvinistically" or "defensively" loyal. He believes that Jewish children should appreciate the survival of the Jewish people against great odds; have a loyalty to the synagogue; feel positively about the Jewish festivals; know Hebrew; know Bible in a critical way; be familiar with the other great documents of the Jewish tradition.<sup>7</sup>

Some other areas that religious schools should consider their responsibility include: understand the meaning of *tsedakah*, ... "be happy and

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well adjusted adults" (meaning to have a balance of emotional experiences, both good and bad, ups and downs); have a "mature aesthetic sensitivity" (fill ones leisure time constructively); have a respect for Jewish and secular learning; understand Christianity.<sup>8</sup>

These areas represent one person's ideas as to what a child should learn in religious school. Each individual school may emphasize one area over another, yet all should be given some degree of priority. But the conclusion of this article sums up the main component necessary for a successful religious education program:

The basic problem of Jewish religious education, as I see it, lies not in textbooks, administration, filmstrips, and all the other paraphernalia, the discussion of which clutters up our educational journals. These, to be sure, are important and there is a vast amount of work to be done in improving them. The essential factor, however, is now, and always will be, the teacher.<sup>9</sup>

The best, most creative curriculum are meaningless without the right people transmitting the information and interacting with the students.

**Teaching as a Profession**

Jewish tradition does not venerate the mighty and powerful in history, rather "we celebrate teachers. The teacher is the central pillar of Jewish



living, past, present, and future."<sup>10</sup> The teacher kindles the *spirit* of Judaism as much as passes on the information of the Jewish tradition. Even though the classroom experience may not completely create or destroy a person's Jewish identity, any one experience has the potential to change one for a lifetime.<sup>11</sup>

The fine teacher must be found to perform the important task of maintaining and enhancing Jewish identity and continuing the transmission of basic and sophisticated Jewish knowledge. "The Jewish community, no less than others, must reestablish the tradition that teaching is a noble art worthy of the finest artisans."<sup>12</sup> Seymour Rossell expressed his awareness of this need when he stated: "A good teacher is a treasure. Bribe them to keep them around."<sup>13</sup>

The people charged with the responsibility of teaching the future Jewish community should be the best. The following outlines some of the attributes Jewish education sources prescribe for the excellent teacher.

Experts continue to debate whether it is more important for religious school teachers to have a firm Judaica background or strong teaching skills. One can argue strenuously for each. Ideally, both should be present, but this is not always the case:

Most Reform congregations in large metropolitan centers, because of higher standards and pay scales, have semi-professional staffs. In the smaller areas of Jewish population, pay is of minor significance because trained teachers are almost impossible to obtain and most lay teachers are not concerned with financial considerations. Because the housewives and professional men who compose the staffs lack sufficient time, high standards are difficult to enforce.<sup>14</sup>

However, the author of this statement *prefers* a non-professional staff because he believes that teachers who are members of the congregation can help to instill a love for the congregation as well as transmit Jewish knowledge. He also feels that they are more "willing to learn and experiment" and tend to form stronger bonds of collegiality.<sup>15</sup> This attitude does not mean to imply that those who teach best do so for free. On the contrary:

Reform Jewish schools have, by and large, veered away from the practice common among many Protestant Sunday schools of relying upon volunteer teachers. Although the spiritual values which motivate a person to volunteer his services to the religious school are admirable qualities to encourage, a professional attitude requires that the school should have a right to make certain demands on the teachers. There is a relationship between paid teachers and trained teachers. When the teachers are paid, the administration of the school can *insist* that teachers attend faculty meetings, keep proper records, prepare lesson plans, interview parents, and perform dozens of other tasks which a school administrator might feel reluctant to demand of a volunteer staff.<sup>16</sup>

The teacher should be paid adequately,<sup>17</sup> but the salary could be "...considered only a token payment. She (the teacher) can never be reimbursed completely for the devotion or inspiration she brings to her work.... Such salaries, modest as they may be, are an indication that congregations feel a financial responsibility.<sup>18</sup> But anyone who is in teaching for the money is not a desirable candidate. The Jewish schools need good people who find some

"spiritual satisfaction" in the job.<sup>19</sup>

Who are the people who choose to teach in religious schools? The reality of the situation seems to be that most teachers in Jewish schools have little Jewish background and little teaching experience. Lawrence Meyers points this out in the introduction to his teacher training manual:

Preparing untrained adults for teaching in the religious school is perhaps our most critical and difficult task. The problem is compounded when we find that most of these untrained adults have had little Jewish education past the religious school level themselves.<sup>20</sup>

Audrey Friedman Marcus comments on this problem in an article about teacher training programs that seek to train part-time teachers with little previous experience and little Judaic knowledge: "If, as research has shown, teacher training is vital to the success of full-time teachers in a secular school setting, how much the more so is it essential for part-time religious school teachers"<sup>21</sup> Because of the importance of what these teachers transmit, they must know what they are teaching and how to do so in the most effective manner.

The following lists the advantages derived from training teachers rather than let inexperienced, but good-hearted people teach the future generation of Jews:

1. Aids, supports and encourages the development of teaching capabilities.
2. Fosters awareness of teaching and learning styles

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3. Enables teachers to stay active intellectually and to avoid stagnation
4. Demonstrates good teaching, provides role models
5. Provides an opportunity to try things out in a safe environment
6. Helps teachers keep up with educational trends
7. Shows teachers how to plan ahead
8. Helps teachers choose engaging activities from a wide repertoire of strategies and methods
9. Provides knowledge about materials and resources
10. Gives teachers a chance to problem solve
11. Enables teachers to get to know each other, to become aware of each other's strengths and talents and to learn how they can help each other and be a support group for each other, thereby reducing loneliness and isolation
12. Increases Judaic knowledge
13. Offers a spiritual dimension to the task of teaching
14. Provides personal enrichment and growth
15. Improves self concept
16. Gives teachers a chance to express themselves
17. Offers effective ways to manage the classroom
18. Helps teachers to provide a good physical and social climate in the classroom.<sup>22</sup>

These reasons for how teacher training can help indicates the importance of having well trained teachers. It is always possible to "make do" with available people, but higher standards can and should be attained. The benefits derived from having a trained religious school faculty ultimately affects the Jewish identities of the children in these schools. (Several of these elements noted above, 3, 6, 10, 12, 13, 15, 17, give clues regarding what to look for in excellent teachers since one can understand them as goals). In response to this perceived need in the '70's the Joint Commission on Jewish Education for the



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Union of American Hebrew Congregations and the Central Conference of American Rabbis began to explore the possibility of formalizing the training of Reform Jewish educators. In 1982 criteria were established by representatives from the Joint Commission on Jewish Education, the Central Conference of American Rabbis, the American Conference of Cantors, the Hebrew Union College-Jewish Institute of Religion, and the National Association of Temple Educators for the title of *Reform Jewish Educator*. The standards established seek to systematize "... academic and professional standards required of all practitioners..." and "... reflect concern for setting forth required academic study and professional training while recognizing the diverse backgrounds of the men and women currently working in Reform Jewish Education."<sup>23</sup> The Reform movement is the first in North America to establish such a title and to outline the specific criteria it deems necessary for excellence in teaching and administering.

Teacher training and giving clear messages (i.e. through an appropriate salary) that a teacher's work is valued should ultimately lead to a greater respect for the teacher both in self-perception and from the viewpoint of parents. Leo Honor phrases it thus:

It has been stated that a rabbi must be a person who, in addition to whatever qualifications he may possess, is qualified to be a minister of religion; a Jewish social worker above all must be qualified as a social worker. Similarly, a Jewish teacher, above all other considerations, must be qualified as an educator.<sup>24</sup>

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Qualifications of both knowledge and teaching skills lead to a greater professionalization of the teacher. Even part-time religious school teachers need to consider this issue, because of the responsibility they have in a few short hours a week to pass on the traditions of the Jewish people. According to Dr. Samuel Joseph:

It is the obligation of any profession to assure its clients and society of ethical conduct and effective performance by each of its members. As difficult and delicate as the ethical aspect of professional regulation is, it is probably less troublesome, at least with respect to teaching, than is the explication and monitoring of effectiveness. Yet, how effectively teachers perform the functions expected of them has tremendous significance for both the future of society and the life of every individual in it.<sup>25</sup>

If religious school teachers expect to make an impact, they must know clearly the importance of their task and make sure they accomplish it effectively.

### **The Search for Excellence: How?**

Having now established the important role of the teacher, who might be motivated to pursue such a position? We now must begin to explore possible guidelines to determine who is truly qualified, in a superior way, to fill that role. This may appear an easy task, but the problems inherent in such an exploration present themselves immediately.

The first problem is the attitude of the sceptics. There are those who say there is "no way to measure teachers. There is a chemistry."<sup>26</sup> Though most *may not* agree, this attitude makes the exploration all the more difficult. In order to feel committed to working through a solution, one must begin with a positive attitude that one can develop a solution. But this perception hints at the inherent problematic nature of the search. Many elements remain nebulous, so an accurate means of determining effectiveness continues to allude.

Another problem stems from the attitude that one who teaches in the Jewish school should do so based on an inner sense of mission:

The foremost requirement is that the teacher have a feeling of dedication and consecration. Jewish teaching, like the rabbinate, is one of those which first and foremost must be a calling. Irrespective of how much a rabbi may know about the techniques of his profession, he must first have felt a "call." Most people will not challenge this contention when it is made in regard to the rabbi. I see little distinction between him and the teacher in this regard.<sup>27</sup>

How can one establish specific criteria that can apply to someone who teaches based on a "call"?

A third problem arises from the fact that in a lifetime we learn from many teachers, therefore we all have *opinions* about teachers. These experience based opinions come to have an authoritative significance even though each person's criteria for an effective teacher is based on as varied

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elements such as the significance that teacher had in his/her life, how much was learned, basic enjoyment of the class, if the teacher disciplined ably, if the teacher showed concern for the student as a person, if the teacher actively engaged

in community activities, etc. Each person could have a different opinion about one teacher because they each used different criteria.<sup>28</sup> "Opinion" ends up having more significance than "fact."

Criteria for excellence/effectiveness become more difficult to establish when one considers the various constituencies to which a teacher answers; parents, students, administrators, peers, all with their own criteria;<sup>29</sup> as well as the continued tug-of-war between secular school and religious school, extracurricular activities, all potentially decrease even the best teacher's ability to succeed. Shirley Schatz recognizes the many problems:

...indifferent students, triggered feelings of frustration, anger and even failure in a teacher. Charged with the responsibility of covering a large number of objectives in a relatively short period of time, the religious school teacher faces the enormous challenge of stimulating students' interest and participation in order to accomplish these objectives. Not an easy task! The fact that young people have many other activities to occupy them, coupled with the reality that many families place a low priority on Jewish education, make the task even more difficult.<sup>30</sup>

The teacher also operates under the burden of a negative stereotype.



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Though Judaism lauds education and the teacher, "on the other hand, there is the equally widespread notion that one became a teacher after having failed in all pursuits demanding knowledge or skill....this ambivalence must give way to a universal respect for the teacher, both as a professional and as a human being."<sup>31</sup> Norman Lamm also discusses the problem of a negative attitude towards teachers' abilities. He discusses this perception in terms of one of four myths that needs dispelling. Myth number two: "He who can, does; he who cannot, teaches." He understands this myth to be a self-defeating notion and a self-fulfilling prophecy. This is connected to an assimilationist trend in which Jews perceive Judaism as irrelevant and, by connection, the work of teachers of Judaism as inconsequential.

In ancient times teachers had status, but little money. In modern times, without money one has no status and without status one cannot rise. Thus "... education attracts the best and the worst. The best- the most idealistic, the most committed, the most principled. And the worst too-- those who couldn't make it in pre-med or pre-law...." This myth must be destroyed in order to reinstill pride in this important profession.<sup>32</sup> Lamm believes " that he who can, does; and he who can best, teaches."<sup>33</sup>

Ultimately, to determine the success of a teacher one must consider the "effects." The final problem of determining effectiveness presents itself in the following passage:

...the effectiveness of anything pertains to its effects, the results that can be attributed to it. Sometimes these consequences are readily apparent, but in other instances they may not

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manifest themselves for years. Henry Adams went so far as to claim that "a teacher affects eternity; he can never tell where his influence stops."

Obviously, the more remote an effect is, the more difficult it is to identify with certainty what or who is responsible for it. Moreover, even when the casual agent can be identified with some certainty, we are reluctant to impute effectiveness if the result was not intended, though we are not hesitant to assign blame for unintended efforts that are undesirable.<sup>34</sup>

Therefore, because the effects do not usually appear immediately, nor are they always obvious, it is not always possible to make a judgement. But the importance of attempting to find a solution remains.

The ability to speak occurs naturally in human beings. The ability to communicate knowledge and information is apparently also innate and therefore a simple process. But one should not assume that all can equally well pass on knowledge to others. A class of bored, fidgety students indicates that not all teachers have the ability to engage a class. Contrasted with a competent teacher, who maintains the students' interest, and one begins to see the skill and artistry involved. "Although it seems effortless, it is the result of years of training and experience during which the personality has grown and matured and has adjusted itself to the infinite variety of the teaching situation; and during which the skills and techniques have become refined and perfected."<sup>35</sup>

Not just anyone can teach; not just anyone should teach. The job of religious school teacher requires dedication and ability. Standards are

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difficult to establish due to problems of too few qualified people, low priority placed on Jewish education, etc. (see previous section), but the fact remains:

Teaching is a skilled profession. There is no formula that can take the place of trained and experienced teachers. Any hope to the contrary is only wishful thinking and must inevitably lead to a waste of effort. Because of the dearth of trained teachers in the Jewish field, leaders have indulged to a large degree in a frantic search for a magic formula which would solve their problems.<sup>36</sup>

How do we proceed in looking for the effective teacher? Most lay people and professionals agree that the best way to determine effectiveness is through the end product; what the students learned and how well they learned.<sup>37</sup> But quite often it is also difficult to evaluate the end product so the next option is to turn to the "agents in question."<sup>38</sup> In doing this, we must be able to establish a connection between what a teacher does and the result. This relationship may not always present itself clearly and all teachers do not have equal ability in all areas.<sup>39</sup> "No teacher can be all things to all students or equally effective in contributing to all goals of education."<sup>40</sup> The teacher must be aware that:

1)"...learning takes place within the learner. All the teacher can do is create a situation in which the pupil is stimulated to learn, in which he wishes to learn. This means that interest must be awakened and interest is followed by effort."

2)The best learning is through experience. "What the child is to learn he must first live."

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"...the teacher who looks at his job makes efforts to understand the child both as an emotional as well as a thinking human being, he is creative in his interpretation of the curriculum and sees it in terms of the child's understanding, and he guides the learning process by following sound principles of learning."<sup>41</sup>

The evaluator (person observing) must take into consideration the great diversity of circumstances and goals and to see if the teacher is aware of the ideas listed above, as well as to see if the teacher serves as a role model outside the classroom with students and colleagues. Each ability of the effective teacher requires different skills. All must come in to play:

Clearly, our conception of "the effective teacher" cannot be some narrow, conventional stereotype. We need not, however, reject the notion of ineffectuality among teachers. Responsible administrators are obliged to render judgements regarding teacher effectiveness, and students, alumni, parents, and the general public make such classifications as a matter of course. The teaching profession has its own interpretation of what constitutes an effective teacher, however, and has a responsibility to persuade others to reexamine their conceptions in its light.<sup>42</sup>

### Criteria for Excellence

Leo Honor believes that when discussing teaching one must consider *ratsui* and *matsui* and recognize the difference between the two terms. *Ratsui* requires that one "reckon with ideal goals;" the need and desire to go



beyond what anyone else has done before. *Matsui* "connotes actuality, the need to reckon with life as it is."<sup>43</sup> Effective living requires a healthy balance of the two. So does effective teaching. In combining *ratsui* and *matsui* a teacher must also factor in elements of personality (who the teacher is), knowledge (what the teacher knows), and skills (how the teacher uses what s/he knows). Each of these will be discussed below, while also considering the balance between the ideal and the real world.

One must ask what type of person pursues such an endeavor? First, a teacher is someone who has an interest in and, hopefully, a love for children.<sup>44</sup> And, since they will teach in a religious setting, a desire to gain "spiritual satisfaction."<sup>45</sup> S/he should also be interested in work that allows for "creative self-expression"<sup>46</sup> and be comfortable in such an environment: "As in other areas of human endeavor, so in teaching is it rare that perfection is attained. The creative teacher strives constantly for perfection; never quite attains it; occasionally comes close to it; and finds in the effort many a deep satisfaction."<sup>47</sup> A teacher should ultimately be a person who is a "seeker after truth."<sup>48</sup>

The basic component of who chooses to teach lies in the personality. "Often the personality of the teacher is as important, if not more so, than the content."<sup>49</sup> Though this *must not* be the only element to determine one's teaching ability, its significance warrants expansion:

What are the elements of the good teacher? First and foremost is the teaching personality. There are people who are born teachers as there are people who

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are born actors, musicians, writers, etc. These people must teach because it is in their blood. These are the ones who usually "perform" in front of the classroom. They hold their classes with their "glittering eyes," with the power of their eloquence, with the excitement they generate. The mundane is made spectacular. They control by an inner power, strength, and dedication.<sup>50</sup>

The elements of dynamic personality must exist in some degree in any successful teacher. A teacher is a performer. He stands before a group which is often receptive, and often hostile; and he must establish a working relationship with this group. If his personality is a negative one, if he does not exude some warmth, some concern for the pupils he teaches, if the pupils sense a perfunctory attitude, a casualness, or an indifference, he will fail. Can this warmth be simulated? It is very unlikely. It must exist as part of the personality. And where it does not exist, where there is indifference, where the attitude is that this is a job that must be done and got over with, no teaching can take place.<sup>51</sup>

There are many personality traits necessary for all teachers, some or all of these traits may appear in any given teacher, but the qualities of the Jewish teacher remains unmentioned. The following statement of Leo Honor expresses a trait essential to the truly motivated, and, by extension, successful Jewish teacher:

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The Jewish teacher must be concerned with the future of Jewish life in America. He must be convinced that only through *his* efforts and those of his colleagues in his kindred professions, together with the influence and inspiration which will emanate from Israel, can we help build the kind of Jewish life which will make it a dynamo of future Jewish creativity.<sup>52</sup>

Without this powerful motivating sense of duty, the Jewish teacher merely performs the potentially mundane task of transmitting information. But with a commitment to a mission, a Jewish teacher can strive to higher ideals. The following describes a new kind of teacher:

These modern educators adhered to the theory that education is a life-long process. They set out to study in order to acquire the skills and techniques that make for good and competent teachers.... Most of them had an excellent Jewish educational background, but all of them continued their studies throughout their adult lives. Education to them was both a means and an end; a means to better interpret to their pupils basic Jewish values in the light of a constantly changing world, and an end to fulfil and realize the traditional Jewish goal of education- *Torah Lishma* (learning for learning's sake).<sup>53</sup>

As much as personality play a major role in determining a teacher's success, one cannot depend solely on personality.

One has to know how to do it. There are skills and techniques to be acquired and learned before one can call himself a competent teacher. Trusting entirely

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to the force of personality ... is dangerous. Besides, too many demands are made upon a teacher; and eloquence and charm sometimes lose their glamour in an atmosphere of sameness.<sup>54</sup>

A teacher must know his/her subject, not necessarily to be an expert, but at least to have a "thorough grounding" in a particular content area. The teacher should also be learning new material all the time so as to keep current and not stagnate.<sup>55</sup> But there can be more than a basic knowledge expected:

There is the fiction that the... teacher, in as much as he deals with children, need not possess a broad secular and Jewish background. The assumption is that a teacher requires only enough pedagogic competence and just enough information to enable him to encompass the content of the class curriculum.<sup>56</sup>

...the idea that any ceiling can be placed on what a ... teacher ought to know is fallacious, because the teacher comes into educational contact with adults as well as children.... the ...teacher has to gain the confidence of parents. And since many of the latter are sophisticated men and women, they will respond favorably only to a teacher whom they can respect in their own terms. A teacher must represent Jewish tradition at its best; and that best requires breadth and profundity.<sup>57</sup>

In fact, "no teacher can ever afford to feel that he has mastered his field with finality. He cannot cease studying, for the obvious reason that there is no point at which omniscience is attained."<sup>58</sup>

The requirements to become a Reform Jewish Educator suggest specific



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areas in which a Professional Jewish educator should be proficient. To begin, the "*Reform Jewish Educator* is a professional title awarded to a person who meets high standards of academic preparation and professional experience." This title is conferred upon people who have an advanced degree from one of the Reform institutions of higher learning or an equivalent institution, specialized training in education and administration, advanced study of Judaic subjects, experience in the classroom and a supervised internship. A committee evaluates each application and determines acceptance. All of these standards were established to enhance the quality of Jewish life in North America.

But more than knowledge of the field in which the teacher involves him/herself is necessary. Broad based knowledge and experience can only serve to enhance any teacher. A Jewish teacher should be "of some culture." He/she should not only be interested in Jewish life in America, but in any country where Jews can be found. The arts, both graphic and theater; journalism; literature; any area of culture that can enliven the study of Judaism for his/her young charges.<sup>59</sup> The greater the depth the teacher can bring to the classroom, the greater chance the students will carry what they learn home with them and into their adult lives.

Along with acquired knowledge of the particular subject to be taught, a teacher must also have a "... basic knowledge of the laws of learning, of the psychology of the pupils he teaches.... One must have some notion of how the mind one is seeking to reach will react."<sup>60</sup> The best intentioned teacher can ultimately fail if he/she tries to do too much, too quickly and only succeeds in frustrating the students.<sup>61</sup>

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In summary, a teacher must be learned, wise and courageous. Learned enough to carry on a discussion with people of all levels of knowledge;<sup>62</sup> wise enough to be flexible to meet changing situations in the classroom and changing needs in changing times: "A tradition which remains static in the midst of its adherents is a tradition which must atrophy;"<sup>63</sup> courageous enough "to face up to his own problems as well as those of the tradition. A teacher who fails to rework his material and his ideas because he fears criticism is spiritually dead."<sup>64</sup>

Jewish education needs men and women rooted in a love of their people and its heritage, who recognize that they have to share the responsibility for enabling their people and its tradition to live. Only by their studying deeply and thinking creatively can that responsibility be met.<sup>65</sup>

Now that we have considered elements of what constitutes the personality of the teacher and some ideas of what a teacher should know, we now turn to what a teacher should do and how a teacher should behave. "The teacher who really looks at his job sees it as a complex and challenging undertaking. That is why his first responsibility is to view it with an awareness of its many facets."<sup>66</sup> One of the major facets to consider involves knowing how to conduct a class in a manner that permits the greatest amount of learning to occur. The following is derived from a list of classroom management tips that gives some insight into areas a teacher should consider:

1. Ability to be personal with students in a way that shows you care but cannot be taken advantage of.
2. Be aware of the external features of a class.

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3. Be flexible with lessons.
4. Be well organized.
5. Give clear messages of direction and intent.
6. Set clear and reasonable standards and back them up.
7. Be fair and consistent; act promptly, but don't overdo it.
8. Be mature and controlled. Don't give mixed messages.  
Rather, model the desired behavior
9. Be able to move freely about the room.
10. Reinforce proper behavior and make sure each student has an opportunity to feel success for good behavior and good work.
11. Involve parents.
12. Do not hesitate to admit errors.
13. Have and keep a sense of humor at all times.<sup>67</sup>

Some other areas teachers should consider developing are the use of the blackboard and chalk to help students visualize; questioning skills;<sup>68</sup> active listening skills. Teachers also have to know how people learn.<sup>69</sup> The following five principles of learning come from Ivor K. Davies Competency Based Learning:

1. Whatever a student learns, he must learn it for himself, no one can learn it for him.
2. Each student learns at his own rate, and, for any age group, the variations in rates of learning are considerable.
3. A student learns more when each step is immediately strengthened or reinforced.
4. Full, rather than partial, mastery of each step makes total learning more meaningful.
5. When given responsibility for his own learning, the student is more highly

motivated; he learns and retains more.<sup>70</sup>

Without an awareness of how children learn the process of teaching stagnates and a teacher can begin to feel frustrated. The process of teaching requires that the teacher evaluate what needs to be learned and present the material in such a way that the student can learn and internalize the information.

"Learning involves certain changes on the part of the learner that are considered desirable."<sup>71</sup>

Another skill that teachers should develop, which deserves further elaboration, is the skill of preparation. This aids in keeping a lesson flowing smoothly as well as cutting down on discipline problems. A busy student does not have time to misbehave.<sup>72</sup> The process of preparation requires more than just a lesson plan acceptable to the school administrator. A teacher must also have an overall sense of what he/she hopes to accomplish in the long run:

A teacher knows that preparation requires more of him before he meets his class than merely to think of a great many fine, noble and beautiful things he would like to teach his children. He might think of a great many noble and beautiful desiderata for which his pupils are not ready. It is a pedagogic truism that the teacher must reckon with the child *as he is* at a particular moment. With the *as he is* as a starting point, the child may be stimulated to move in the desired direction at the pace he is prepared to go.<sup>73</sup>

Teaching involves many challenges. Perhaps the greatest challenge is knowing how to relate to the parents of the students in the class. Often



people who go in to teaching do so out a love of children and they do not consider the reality that the parents of those children have an invested interest in and responsibility for their children. What goes on in the classroom may not be in accord with what happens at home. This may be due to a true sense of ideology on the part of the parents. They may consciously choose to be more or less observant than what is taught in the class. Or the parents do not feel a commitment themselves and merely send the children out of a desire for their children to learn Judaism. They see no reason to back up the lessons from the classroom at home. The school should not try to conflict with the home, rather try to develop "better attitudes towards Jewish life" *especially* in the case of a child who comes from a home not positively disposed to Judaism. With a positive attitude, perhaps the child will bring some Judaism into the home and have a positive influence there.<sup>74</sup>

There is often more to a home situation than is obvious to the outside observer. "Teachers must ... have enough understanding about the complexities of the human personality to be aware of the many challenges, temptations and motivations which condition the development of every family. They must know and appreciate the particular talents of each set of parents, for these too leave their mark upon the child."<sup>75</sup> The teacher should have in mind the ultimate goal of what is best for the child.

Another significant challenge facing the teacher involves his/her relationship with the students in the class. "The specific job... is with the Jewish child in the world of today. It is important to understand the child, not only as an individual, but in his relatedness. We must see him against the

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background of his family, his neighborhood, his public school experience. It is necessary to understand the impacts of the environment upon the total personality of the child."<sup>76</sup> This is not always an easy task, made more difficult due to the fact that "children are callow; they are capable of bizarre performances. They can in their confusion and in their immaturity do irritating, stupid, often obnoxious things."<sup>77</sup>

The teacher must be aware of this and keep control of the classroom without losing sense of the greater mission. Because this relationship between student and teacher remains "the most important single aspect in the teaching situation."<sup>78</sup> The only way for quality learning and teaching to occur is in an environment of mutual respect and positive feeling between teacher and student.<sup>79</sup>

Not everyone is able to feel comfortable with children. Some adults seem to have clear memory about what it was like to be a child. This innate knowledge seems to allow those people to relate to children in a natural and relaxed manner thus permitting them to succeed in ways that others cannot.<sup>80</sup>

This would seem to imply that "teachers are born, not made," but this is not the case. People can be taught to be teachers,<sup>81</sup> some people just have some advantages when they begin. So how should teachers ideally relate to children? Not as one of them- children always see adults as adults no matter what the behavior

and any attempt to blur the lines only confuses; not to give over decision making to children that really should be done by an adult:

The ideal relationship between a teacher and his

Ben-Or

### Cont. Jew. Ed. Sources

pupils is based largely upon the teacher's awareness of the child as a personality, his respect for him as a thinking, feeling human being. It is the same democratic approach that a person of good-will has to all people, whether adults or children. It is highly different from the authoritarian rule of the teacher in the old-fashioned classroom, which can be rightly compared to the fascist approach. The ideal democratic relationship referred to above is not inconsistent with rightful authority and the power to give direction when necessary.<sup>82</sup>

Effective teaching requires the right kind of personality, knowledge of the subject to be taught as well as a broader knowledge of the Jewish and non-Jewish world and the skills to successfully translate knowledge into learning. Effective teaching also requires a balance of *realsui* and *matsui*, a combination of the ideal and the real. The following statement summarizes the essence of what makes for a good teacher:

There is no question that teaching is an art. It is an art that is the result of innate talent, skill, preparation, training, and practice. It is an art for which not everyone is qualified and which those who are qualified do with a varying degree of success. The material one works with--the human mind and personality-- is delicate; the damage that can be done is great. One ought not to enter the profession of teaching unless he promises himself that he will dedicate himself to making himself the most creative and skillful performer it is within his power to become.<sup>83</sup>

Summary Statement

The rabbis had a clear idea of their expectations of the excellent teacher. Their attitudes appear throughout rabbinic sources. This reflects the importance of the profession and the amount of time the rabbis spent considering the elements of the profession. The teacher was one to be venerated by students and parents, but the teacher must also keep in mind the influence he (in this case) might have on the youngsters under his tutelage. The rabbinic teachers were teaching both for knowledge's sake as well as to insure the continuance of the Jewish tradition. They were doing God's work. The depth of the rabbinic insight into the area of teacher proficiency continues to impress, even today.

In contemporary times, the responsibility continues. Jewish educators still ponder the question of what makes the good teacher. Modern educators discuss this in terms of personality traits desirable for the ideal teacher. Because this person serves as a role model for the future members of the Jewish community, without whom there would be no Jewish community, he/she bears a great responsibility to be a certain kind of person that parents would want their children to imitate.

The issue of specific skills comes into the discussion, but mostly in vague terms. There does not appear to be a great emphasis on the actual behaviors required of religious school teachers *per se* (except in the case of the Reform Jewish Educator which focuses on education and experience). The bulk of the literature focuses on full time teachers of Jewish subjects. There



are several reasons why this is the case.

First, the most common type of religious school program occurs once or twice a week for a few hours. This minimal amount of time does not seem to warrant a body of literature that elaborates on this area in particular. Second, the nature of the teacher in this situation is usually not a professional and may even be a member of the congregation in which the school exists. Such a person is acting out of conviction and commitment and this makes any kind of substantial evaluation difficult since one would not want to alienate such a valuable source of support. Third, the area of religious instruction, though apparently an essential element to the continuance of an educated Jewish community, quite often receives little support either budgetary, parental or both. Thus, a potentially high priority area receives little priority and thus would not seem to warrant a great deal of time in the literature or in reality. The opposite, however, is the case. When one considers the vast amount of material covering the area of excellence in teaching that occurs in the secular world, one must reconsider the importance of such an exploration in connection to the religious school teacher. The following section explores what the secular world says about excellent teachers and to determine excellence in a systematic way.

### REVIEW OF THE LITERATURE: Background Information

Teaching is painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all by example.  
-Ruskin-

The term teacher suggests several images. Learning takes place all the time, under various circumstances. "A teacher is a person charged with the responsibility of helping others behave in new and different ways. But who is excluded from this definition? Parents?... Boy scout leaders? At some time or another we all teach and are in turn taught."<sup>1</sup> But society decided that in order to most effectively educate the population the endeavor of teaching should not occur in a haphazard way. So, schools were set up in order to systematize the process of education and "...to facilitate learning and to help people live better and happier lives."<sup>2</sup> Teachers bear the responsibility of carrying out these goals. This responsibility can be understood in a variety of ways.

In his classic book, The Art of Teaching, Gilbert Highet considers teaching an art, not a science. Relationships between people cannot be based on scientific facts. A teacher must be adequately prepared with facts, but teaching still is not scientific:

Teaching is not like inducing a chemical reaction: it is much more like painting a picture or making a piece of music, or on a lower level like planting a garden or writing a friendly letter. You must throw your heart into it, you must realize that it cannot all be done

by formulas, or you will spoil your work, and your pupils, and yourself.<sup>3</sup>

This attitude reflects one idea of the nature of teaching. Good teaching also involves "helping students fulfill basic needs"<sup>4</sup> but it is not supposed to stop there. Good teaching must also help students go beyond themselves, to bring out inner, hidden talents, knowledge, abilities. The most effective teachers "turn students on"<sup>5</sup> and allow them to go to the depths and heights and of their capabilities.

How this is done, how to determine how effectively any one teacher accomplishes this, and how others can internalize these abilities is the subject of the following section. There are some who attempt to quantify what a teacher does and there are others, like Highet, who feel this is an inappropriate way to determine excellence. But all agree that the task of determining effectiveness remains one of great importance for the sake of each individual student and for society as a whole. Specifically, this section will explore, according to secular education sources, teaching as a profession, the search for excellence and criteria for excellence, as the secular education world deals with the ever plaguing question of what makes the *ideal* teacher.

### Teaching as a Profession

In the history of secular education, teachers have not always been highly trained individuals. They generally had very little formal education and,

quite often were only one step ahead of their students in the classroom. The image of the teacher from 1864 was described thus: "...someone who can parse and cypher; has little brains and less money; is feeble minded, unable to grapple with real men and women in the stirring employments of life, but on that account admirably fitted to associate with childish intellects."<sup>6</sup> Hardly a complementary description of one responsible for expanding the minds of the young! The modern situation has improved greatly. Teachers generally have a college degree and specific teacher training experience. They command more respect, make more money and are better prepared for the varieties of the job than their 19th century colleagues. Society has recognized the importance of training effectively those people who are "to facilitate the intellectual, personal, and social development of their students."<sup>7</sup>

The belief in the necessity for teachers to have professional training is connected to the influence a teacher can have on students. Haim Ginott displays his awareness of this relationship even when he was a young teacher:

I have come to a frightening conclusion. I am the decisive element in the classroom. It is my personal approach that creates the climate. It is my daily mood that makes the weather. As a teacher I possess tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, hurt or heal. In all situations it is my response that decides whether a crisis will be escalated or de-escalated, and a child humanized or de-humanized.<sup>8</sup>



Ginott believes that we already know what good education is, but this knowledge is bound up in "concepts" that are of no use when dealing with living, breathing students that present constant challenges through their varieties of behavior. He believes "concepts" are too large to be of much use in reality "like a thousand-dollar bill- good currency, but useless in meeting mundane needs such as buying a cup of coffee, taking a cab, or making a phone call."<sup>9</sup> He believes teachers need "psychological small change" in order to be effective in the classroom. They need special skills and knowledge to be able to cope with the variety of possibilities that can occur in the classroom and the wide range of personalities with which the teacher might come into contact. This can occur only with specialized and intensive training. Ginott's starting premise for the professionalization of teachers is they must always remember "learning is always in the present tense, and it is always personal."<sup>10</sup>

Thomas Gordon (Teacher Effectiveness Training) focuses his attention on the training of teachers in the most effective means of communicating. Everyone knows how to *talk*, but not everyone knows how to *communicate*: "For the effect that talk produces depends on the *quality* of the talk and on the teacher's selection of the *most appropriate kind of talk* for different kinds of situations."<sup>11</sup> The ability to communicate in this way requires separate skills and thus special training.

Gordon claims that by employing the skills of communication he outlines a teacher will have "more time to teach" and will have "more time

in which real learning occurs."<sup>12</sup> The teacher will have less class control problems that take up valuable time because the teacher will never lose control. The way teachers communicate with students should encourage independence since the goal of schools is to help students grow and mature. But teachers do not always translate this goal into classroom action, rather they conduct classes so that students "remain helplessly dependent, immature, infantile."<sup>13</sup> When teachers encourage independence, students act in a mature way, thus they become more "teachable." Teachers who have the training in this area enhance their abilities in the classroom and have a better chance of success with their chosen career.

Ginott also focuses on the issue of communication: "How a teacher communicates is of decisive importance. It affects a child's life for good or for bad. Usually we are not overly concerned about whether our response conveys acceptance or rejection. Yet to a child this difference is fateful, if not fatal."<sup>14</sup>

A teacher trained in the area of communication will have the self-awareness necessary to realize when to speak and when to keep quiet:

A story is told by a playwright who went to a psychiatrist for help. "I talk to myself," he complained. "Well," reassured the doctor, "lots of people talk to themselves." "But," protested the man, "you don't know what a bore I am." A teacher, like a playwright, has an obligation to be interesting or, at least, brief....<sup>15</sup>

Students have a limit to the amount of time they are willing to sit and listen to a teacher drone on. When teachers explain the same lesson over

several times and students feel that they have heard the information already, their minds will shut out the teacher and learning ceases. Teachers must exercise self-control when they conduct classes and this comes about through studied self-awareness, a result of adequate and professional teacher training. Therefore, communication is an important aspect of training a professional teacher.

Another area that teachers need reinforced is their perception that the job they are doing is important. A lack of self esteem and self worth as a professional takes away from the ultimate effectiveness of the teacher's work and the profession as a whole:

An important aspect of my professional self is a belief that teachers are important. Many teachers do not believe that. There are powerful forces both in and out of the profession that contribute to teacher 'put downs' and undermine teacher confidence in their professional significance.... What teachers do is not unimportant. Good experiences are forever.<sup>16</sup>

Teaching, when done poorly, can have lasting effects that take years to undo. Responsible teachers will make sure they teach well in order to counteract poor teaching and to make sure they do not compound the problem. To be truly excellent requires self awareness and adequate training. Some may be especially gifted as teachers, but all need systematic training in order to have some way to better insure that quality learning occurs in classrooms:

The hard fact is that... teachers have low batting

averages. A baseball player is doing well if he gets three hits in ten tries. A teacher does well to get one hit in ten tries, or even twenty.... we must be wary of the feeling that we know exactly what we are doing in a class. When we are most sure of what we are doing, we may be closest to being a bore.<sup>17</sup>

To be professional, a teacher should have a sense of distance from the students. A teacher does not have the right to impose on students all elements of a teacher's personality in order to have students be mirror reflections of themselves and their values:

Once, the story goes, Ralph Waldo Emerson visited a school and one of the teachers invited him to observe her class.

She ran her students through their paces: She had them do math drills, read aloud, do grammar, etc. After school was over, she asked Emerson what he thought about the class. He replied: "Madam, I perceive that you are trying to make all of these children just like you. One of you is sufficient."<sup>18</sup>

Although a teacher needs to act as a role model and infuse the class with his/her inner convictions, this can not be the sole focus. A teacher needs to analyze the intent of the lesson and his/her own motivations for conducting the class in a certain way. Personal involvement tempered by professional distance would be the appropriate combination. Children need to learn from adults so that they too can become adults, and the adult teachers need to consider the degree of impact they have on students' minds



and personalities. This is a tremendous responsibility, not to be taken lightly, and not to be done in a haphazard way. The professional teacher maintains an appropriate distance while developing a close teacher-student relationship.

### The Search For Excellence

The search for excellence in the secular world is generally understood in terms of observation and evaluation. Evaluation is seen as negative by teachers and administrators. Teachers complain because they did not know the supervision was going to occur or they did not feel that the time during which they were supervised was indicative of their true abilities. Administrators complain because they do not know how to evaluate effectively and the evaluations they have seen in the past are meaningless.<sup>19</sup> It is a dirty business that must be done and it always puts both sides under pressure. Teachers feel threatened when they are observed and administrators feel inadequate about passing judgement on another teacher's abilities. Ultimately, an observer affects the "teaching-learning process."<sup>20</sup> But the outside world, parents, whose children are in the schools; government, which funds the schools; etc., require schools to be held accountable for their teachers' work.<sup>21</sup>

The complaints are based on reality. Thus evaluation suffers because teachers and administrators are not clear what an evaluation is to do. Teachers are wary lest they be observed in an inaccurate way and

administrators must be careful because what they say in connection to a teacher can effect a person's job or the relationship with that teacher. But the need to raise the quality of education remains.<sup>22</sup>

To what degree can teachers be held accountable? Some limits must be set:

Teacher influence on all but the simplest, most primitive forms of student behavior, even in a given classroom, cannot be clearly established. As children get older, less of even those few items can be laid at the teacher's door. The attempt to hold teacher's responsible for what students do is, for all practical purposes, well nigh impossible.<sup>23</sup>

This indicates an attitude that understands the teacher less as a controlling person and more of a "facilitator." The older model of the teacher saw the teacher's role as one of molding students to fit a single ideal of what a student should learn, but modern research has reanalyzed that position. "Modern thinking about teaching regards it as a process of ministering to student growth rather than a process of control and management of behavior."<sup>24</sup>

Teachers can be held accountable for keeping their professional standards high. They must have a clear idea of what is important for themselves in order to be able to clearly transmit importance to others. Without a clear idea of this the message gets muddled and effectiveness diminishes. To maintain a high sense of personal professionalism requires discipline and constant self evaluation. A teacher deeply committed to his/her career will realize this obligation. An administrator in touch with

this enlightened attitude toward education will reinforce this commitment.<sup>25</sup>

The circumstances under which teachers would be responsible for evaluating their own performance is an ideal one. The process of evaluating teacher performance, which contributes to the bad name of evaluation, is in connection to using evaluation to make personnel decisions. In most cases this is the main reason that administrators step in to teachers' classrooms, to decide if that teacher will be rehired, get a pay raise, etc. This creates an adversarial relationship between teacher and administrator (and, by extension, parents, who contribute information about a certain teacher). In order to soften the interaction, administrators must be clear and straightforward about what they expect and how they will go about evaluating the teacher.<sup>26</sup> In order for teachers to protect themselves, they must document what is going on in their class so that they have concrete evidence to build up a case on their own behalf:

Document what is happening in your class.

Document what you are trying to do.

Let the students' work speak for the students.

Do not be afraid to admit you have blundered.

Show people what is happening in your classroom,

tell them what you are trying to do....When parents

ask what is happening to their children let them

see their children's work, talk about their children as individuals.

Put everything on a personal and qualitative level.<sup>27</sup>

Reporting to parents, administrators, even to students helps the learning

environment and reduces the tension from a potential adversarial relationship. In order for good learning to take place the learners must be psychologically secure.<sup>28</sup> In order for good teaching to take place, the teacher also must feel safe, safe enough to take risks as long as he/she is doing an acceptable job. In this way it is possible to see teacher evaluation in a positive light rather than as a necessary evil. It is a task that must be done, but if it is to be done effectively, all involved in the process must come out feeling like winners.<sup>29</sup>

However, the task of evaluating in an effective and constructive way is not an easy one. "Good teaching is very difficult to define because the term 'good' is so value-laden. What appears to be good teaching to one person may be considered poor teaching by another, because each one values different outcomes or methods."<sup>30</sup> Teaching is an activity that helps someone learn something. It is difficult to set boundaries on the task of learning, thus it is difficult to define the scope of teaching in order to accurately judge if it is being done effectively.<sup>31</sup> In addition, teachers are quite often "expected to reach unattainable goals with inadequate tools."<sup>32</sup> For instance, teachers are asked to do the impossible task of dealing with a group and with individuals **at the same time**.<sup>33</sup> There are also educators who do not believe teaching can be effectively evaluated. There are so many factors to consider that an accurate analysis is impossible. Furthermore, some educators are reluctant to develop a concrete definition of good teaching, but claim they "can recognize it when they see it."<sup>34</sup>

The list of difficulties involved in determining "good"



teaching is long. Each teacher will have his/her own style in order to be able to deal with the contradictions inherent in teaching. With an individualized teaching style, the teacher is better equipped to deal with the particulars of their unique situation. "No teacher ever does what he or she thinks is best. We do the best we can in the circumstances. What you think is a good idea from the outside turns out to be impossible in the classroom."<sup>35</sup> Also, it is crucial for a teacher to have a personal style in order to best communicate. With ones own way of communicating, that one develops oneself, teaching becomes a part of the teacher rather than something the teacher does, the job becomes one with the individual.<sup>36</sup>

The list of difficulties continues: "Teaching and learning links are uncertain." It is not always possible to know if learning is going on. The intended learnings may not occur. Unintended learnings also may occur and may be just as valuable.<sup>37</sup>

"The knowledge base is weak." The professional education of teachers is a difficult task (see previous section). No consensus exists as to the best way to develop the profession. It is difficult to decide "what is basic to the practice of the profession."<sup>38</sup>

"Goals are vague and conflicting." Teachers must continually struggle with the question of whether to "impart skills or to enrich lives." They must deal with the needs of individuals and groups at the same time. Do teachers teach the minimum or go for the highest level. How do they balance the need for discipline and order with the need to foster learning

and intellectual curiosity. Where do they draw the line between socializing students and educating them.<sup>39</sup>

And finally, once again, the claim of teaching as an art: "Teachers are best viewed as craftspeople; the reality of teaching is of a craft learned on the job.... When viewed as a craft, teaching makes sense as a messy and highly personal enterprise, for it concerns itself with the making and remaking of an object until it satisfies the standards of its creator."<sup>40</sup>

There are those educators who are sympathetic with these attitudes, but they do not reject the notion of the need to develop definitions that can be followed and methods to effectively evaluate teaching.<sup>41</sup>

While it remains difficult to agree on what "good" teaching is, "effective" teaching can be demonstrated. The effective teacher is one who is able to bring about intended learning outcomes. The nature of learning is still important, but two different teachers... may strive for and achieve very different outcomes and both be judged effective. The two critical dimensions of effective teaching are intent and achievement.

Without intent, student achievement becomes random and accidental, rather than controlled and predictable. However, intent is not enough by itself. If students do not achieve their intended learning goals (even if the failure is due to variables beyond the control of their teacher), the teacher cannot truly be called effective.<sup>42</sup>

In spite of the problems inherent in the process of evaluation, it remains an

important issue in the secular world. Because it is used to make decisions about pay and hiring it must be clear and precise. It must recognize the complications involved with teaching, but also seek to break it down into analyzeable parts.<sup>43</sup>

How is it possible to analyze teachers in an effective and non-threatening way? Perhaps it would be appropriate to begin by dispelling some attitudes about teachers. The following are considered "myths" of the ideal teacher, because they outline unreal expectations that many teachers tend to "buy in to" and tend to lead only to frustration:

Myth#1      Good Teachers are calm, unflappable, always even tempered. They never lose their "cool", never show strong emotions.

Myth#2      Good Teachers have no biases or prejudices. Blacks, Whites, Chicanos, dumb kids, smart kids, girls, boys, all look alike to a Good Teacher. Good Teachers are neither racists or sexists.

Myth#3      Good Teachers can and do hide their feelings from students.

Myth#4      Good Teachers have the same degree of acceptance for all students. They never have favorites.

Myth#5      Good Teachers provide a learning environment that is exciting, stimulating, and free, yet quiet and orderly at all times.

Myth#6      Good Teachers, above all, are consistent.

They never vary, show particularity, forget, feel high or low, or make mistakes.

Myth#7      Good Teachers know the answers. They have greater wisdom than students.

Myth#8      Good Teachers support each other, present a "united front" to the students regardless of personal feelings, values or convictions.<sup>44</sup>

For those who ascribe to these myths, the teacher must be above all that is human. When they try to live up to these myths they inevitably come up short and end up feeling inadequate. This is not the intention of evaluation and this is not the true meaning of what it means to be a teacher, i.e. to be fully human and to learn to deal with human frailties in a constructive way.<sup>45</sup> Some teachers, in trying to find a balance between their humanness and maintaining control, try to do both and give off an image of a split personality; the teacher acts as a person while teaching, as a dictator while disciplining.<sup>46</sup> The ultimate goal is to be integrated in as many areas as possible. Thus these conflicts can be minimized and the teacher can then honestly focus on what are his/her strengths and weaknesses.

Others say that the teaching personality is the main area of concern. Many adjectives are used to describe effective teachers: "friendly, cheerful, sympathetic, morally virtuous, enthusiastic, and humorous... fair, democratic, responsive, understanding, kindly, stimulating, original, alert, attractive, responsible, steady, poised, and confident."<sup>47</sup> While it is true



that these character traits are desirable in a teacher, "... what conceivable human interaction is not the better if the people involved are friendly, cheerful, sympathetic, and virtuous rather than the opposite?"<sup>48</sup> These traits are not what makes a teacher uniquely excellent. They should be considered, but not as the sole criteria.

Some suggested areas to consider in analyzing teacher effectiveness follow. These suggestions consider the complexity of the classroom situation. The first area to consider as a means of evaluation is the area of observable teacher behavior in the classroom (These will be presented in fuller form at a later time). David Ryan's factors are based on positive and negative behavior traits. Those teachers exhibiting more of the positive than the negative are considered more effective. Ned Flanders's factors focus on direct and indirect. The direct include lecture, criticism, giving directions, etc. The indirect include asking questions, accepting feelings, giving praise, etc. Studies show that students learn more from teachers who use indirect methods, but Flanders believes both indirect and direct are necessary. Barak Rosenshine and Norma Furst reviewed several studies and delineated several characteristics linked to teacher effectiveness, one of which is student achievement.<sup>49</sup> Rosenshine and Furst focused mainly on reading and mathematics instruction on the elementary level in which the method of instruction is mainly direct and student responses can be an indication of teacher success.<sup>50</sup>

Second, it is possible to look at teacher strategies and techniques (i.e. "discussion, lecture, inquiry, recitation, diagnostic-prescriptive teaching,

behavior modification, independent learning contracts, simulations and role playing." Any competent teacher should be able to employ any of these strategies in a classroom depending on the situation.<sup>51</sup> Every strategy can be adapted to fit into a particular curriculum area.<sup>52</sup> It is then possible to break the strategies down into techniques in connection to the strategy of recitation:

- (1) asking higher cognitive questions rather than knowledge-level questions exclusively,
- (2) pausing after asking a question to allow students time to think,
- (3) asking follow-up questions to help students improve their original response to a question, and
- (4) distributing participation among students evenly.<sup>53</sup>

It is also possible to observe a teacher's effectiveness through the students,<sup>54</sup> through the teacher's planning process (one needs to know the instructional objectives in order to accurately judge the quality and effectiveness of the lesson and the teacher),<sup>55</sup> by the teacher's behavior and activities outside the classroom, i.e. school activities, colleague relations, continued professional development, conformity to "ethical norms."<sup>56</sup>

Others suggest that there are three areas that can be considered: "Teacher-Student relations (Rapport with students, insuring a productive classroom climate, etc.), Classroom management (control, organization, efficient routine, etc.), Methods of instruction (presentation, motivation, etc.)." All of the above are interrelated and two may be happening

simultaneously.<sup>57</sup> Or by means of analyzing "input- What do students and teachers bring to the classroom?", "process- What do teachers and students do in a course?", and "product- what do students learn or accomplish in the course" one can also get a critical idea of how well a teacher is succeeding.<sup>58</sup>

There is no consensus on how best to conduct an effective evaluation, nor is there one idea as to what makes an excellent teacher. Several of these ideas will be explored in the following section in order to better understand the possibilities and to make a decision how to go about doing this in the *real world*.

### Criteria For Excellence

The elements that make up the excellent teacher are many and varied. It is possible to start at any point to begin examining all that goes in to the excellent teacher. Not everyone offers the same criteria and not everyone agrees with all the criteria. This section will attempt to organize the information about teachers along the following lines: Who they are (personality, motivations for becoming teachers, etc.), What they know (background knowledge in teaching, broader knowledge of the outside world, classroom management), What they do ( skills used in the classroom, how they act in the classroom, how they interact with their students and the parents of students).

Who are these people who decide to become teachers? They come

from all economic strata, with a variety of interests, and a variety of reasons for becoming teachers. At this point, the discussion will focus on opinion rather than on "scientific" data. Those who decide to become teachers who do so out of a need to be loved are acting based on a "dangerous motive."<sup>59</sup> There are no guarantees of love in the classroom. Those who seek this as their reason for entering a classroom pose an emotional threat to themselves and their students. They are best off seeking elsewhere for professional satisfaction.

There are those who say a teacher is one who possesses hardness of the head and softness of the heart.<sup>60</sup> This combination allows for balance and humanness. The following, according to students, elaborates this view further:

Good teachers...are generally the ones who are fair, do not lie, and are easy to talk to. Strictness is not necessarily a defect. An honest but strict teacher is often considered difficult but worth having. A soft teacher is often made fun of. Students make subtle distinctions between teachers who are open because they believe in a free spirit in the classroom, on the one hand, and those who are "easy" because they are afraid of the confrontation they may provoke if they assert authority. Arbitrary and authoritarian teachers are considered enemies.<sup>61</sup>

Teachers must be honest with themselves as to their motivations for becoming teachers. There are people all over who are miserable doing what they do on a daily basis. But a teacher has the responsibility to inspire



young people to awaken their minds to learn. A teacher must feel the commitment deeply and love it in order to accomplish such an awesome task. Young people are quick to pick up on non-verbal messages and will just as quickly turn off their minds if the teacher cannot honestly convey an interest and enthusiasm for the topic him/herself.<sup>62</sup> The following describes one student's response to a teacher who does not exhibit interest or enthusiasm for the topic:

I am taking an astronomy course this year. I am not learning much astronomy, though my average in the class is a "B." I am concerned with an end-process, "finding out about astronomy." The instructor is concerned with mere facts, whether they have any relation to what I want to know and what I already know or whether they exist in a vacuum.

There is no doubt in my mind that I would learn more astronomy by reading, seeing films and television programs, looking through a telescope, visiting a planetarium, talking to an astronomer. I might not do as well in the course, but I would feel that I was accomplishing what I originally set out to do- Learn about astronomy.<sup>63</sup>

There is a great deal of discontent evident among teachers. Often they go into teaching with high expectations of enjoying what they will do, but often end up feeling frustrated. The blame gets placed on administrators, students, poor working conditions, low salaries, even on themselves, which leads many teachers to leave the field. But not all administrators can be bad, in spite of widespread discontent, not all

students can be so difficult to as warrant such dissatisfaction, even when working conditions improve and salaries raised, teachers still burn out rapidly and feel discontented.<sup>64</sup>

In order to be able to cope with the potential burn-out that comes with the territory of teaching, teachers have to maintain a certain attitude that either they develop over time or, even better, have inherently as a part of their character. One teacher expresses this:

Learn to keep your perspective. Nothing that happens on any one day in any one classroom is a world-shaking event--remember that when it temporarily shakes you. A sense of humor helps; especially when the joke's on you.

Learn to do your own thing. Your teaching personality has to be your every-day personality, or the children will tear your ego to shreds. They may even give you some insights into what you really are. If you can't take that-- working with children is not for you.

Learn to live with failure. You'll never do as much for any child as you hoped to do, and you'll know you've failed completely with some. Be able to fail without feeling yourself a failure; and to measure yourself by what you can accomplish and not what you can't.<sup>65</sup>

There are those who categorize the elements of personality that are desirable in a teacher by means of lists of adjectives culled from various

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studies and according to opinions. Some characteristics that systematic research has found in common among teachers:

- They are at ease socially;
- They are willing to assume responsibility;
- They are less subject to fears and worries than unsuccessful teachers;
- They are sensitive to the opinions of others;
- They are slow, and presumably, careful in making decisions;
- They have a high level of curiosity and inquisitiveness;
- They are creative.<sup>66</sup>

Other qualities that a good teacher possesses:

Good teachers think in terms of human dignity.

- .....control their emotions.
- .....respect the physical needs of their pupils.
- .....are consistent.
- .....are impartial.
- .....are attentive.
- .....participate.
- .....are courteous.
- .....comment favorably.
- .....smile and laugh.
- .....work hard.
- .....are enthusiastic.
- .....use a conversational manner.
- .....make children feel they belong
- .....stress cooperation
- .....trust children.
- .....hold children to high standards.
- .....always "leave the door open" (i.e. discipline the behavior not the child so the child feels that proper behavior can help the situation. It is easier to expect a change in behavior than a change in personness).

.....consult others.<sup>67</sup>

In a survey of children's opinions about teachers, children offered the following characteristics they liked best in a teacher: (The characteristics appear in rank order, most desired to least desired.)

- Cooperative, democratic attitude;
- Kindness and consideration;
- Patience;
- Wide interests;
- Pleasant personal appearance and manner;
- Fairness and impartiality;
- Sense of humor;
- Good disposition and considerate behavior;
- Interest in pupils' problems;
- Flexibility;
- Use of recognition and praise; and
- Unusual proficiency in teaching.<sup>68</sup>

Other observable indicators of effective classroom teaching have to do with personality and the ability to be true to oneself. A teacher has to have the self confidence to look hard at his/her teaching style and abilities to make sure they are accomplishing their task in the most effective way.<sup>69</sup> This requires a teacher to be "true, strong, brave, and wise" and from this flows one's individuality and the potential to prevent boredom in the classroom, both for the teacher and the students.<sup>70</sup> The following excerpt expresses how this can be manifested in the classroom:

When Theodore Roethke came into his class he brought with him everything he was, his passions, his love of poetry, his tenderness, his awkwardness, his irrationality, his habits of scattered thought and scattered reading, his terrible jokes, his good ones, his clowning,



sometimes his showing-off, and his deep and compelling wish that his students write, read, speak, and listen to poetry, speak it to each other and learn from it. No one in his class could mistake his meaning or intent no matter what they thought of his style. His assignments of reading were the outcome of what his meetings with the class suggested to him, what he thought would work for them, and they were of all kinds. His purpose in making assignments, as his purpose in teaching, was to tie his students to the love of poetry forever. Then there would be no need for assignments. They are only the means by which the teacher can help to give his students a beginning from which they will never turn back, and that is the ground on which the assignments should be chosen.<sup>71</sup>

As much as personality is important to the success of the teacher in the classroom, more than that is required for a teacher to be considered "good." A teacher must have knowledge about the topic being taught, the ability to apply that knowledge to the "real" world:

A story is told about a philosopher who was crossing a big river in a small boat. He asked the boatman, "Do you know philosophy?" "I can't say I do," answered the man. "You lost one third of your life," said the philosopher. "Do you know any literature?" he persisted. "I can't say I do," answered the man. "You lost two thirds of your life," proclaimed the philosopher. At that moment the boat hit a rock and started sinking. "Do you know how to swim?" asked the boatman. "No," replied the philosopher. "Then you lost your whole life," said the man.<sup>72</sup>

In a classroom situation all the theories about education cannot take the place of concrete knowledge of how to make an actual lesson work in the classroom. Although theory is interesting to study and important for the fully developed teacher, it cannot stop there. Professionals in the field of education have difficulty reaching a consensus as to the exact qualifications of knowledge necessary for good teaching. Some suggestions, paraphrased from Cooper, follow:

- Know children and how they develop.
- Be familiar with the world outside of school and class.
- Know the material.
- Make good judgements as to what to include in a lesson and what to leave out.
- Have a well developed philosophy of education to guide decisions.
- Understand human learning patterns.
- Be able to speak to those patterns.<sup>73</sup>

Some of the suggestions above may seem obvious, but they are too easily taken for granted. For instance, the importance of knowing the subject to be taught has a deeper significance. It does not mean that the teacher should know enough to keep one jump ahead of the students, as the nineteenth century teachers, rather the teacher should know the subject in depth and keep current with new developments. "Teaching is inseparable from learning."<sup>74</sup>

Why is it important to know a subject in depth even though all of the knowledge may not be used in direct connection to the class? First, there is a need to know something of the more sophisticated levels of a subject

before one can truly know the basics. Half-truths are more dangerous than no knowledge. Also "...the human mind is infinitely capacious." Even if one only presents the basics-- a child may desire to know more. It is the teacher's duty to expand minds not set limits for them. "A limited field of material stirs very few imaginations. It can be learned off by heart, but seldom creatively understood and never loved."<sup>75</sup>

A teacher must know the subject and the teacher also must, all the more so, like the subject "... for it is impossible to go on learning anything year after year without feeling a spontaneous interest in it."<sup>76</sup>

But if you do enjoy the subject, it will be easy to teach even when you are tired, and delightful when you are feeling fresh. You will never be at a loss for a new illustration, for a topic of discussion, for an interesting point of view. Even if you do make a blunder, as every teacher does... you will not need to bluff your way out, you can admit that you have forgotten... without sacrificing the respect and attention of your class. For the young do not demand omniscience. They know it is unattainable. They do demand sincerity.<sup>77</sup>

So, a teacher should choose carefully the subject he/she will teach since this decision has far reaching effects both for the teacher and the students in the class.

Along with the subject area to be taught, a teacher should be familiar with the students in the class. "The young are trying desperately hard to become real people, to be individuals. If you wish to influence them in any way, you must convince them that you know them as individuals."<sup>78</sup>

The first step to doing this is to learn their names and something about them. In large classes, this becomes more difficult, but even more important. There are some educators who believe that a teacher should learn to categorize students from first meeting, even basing those categories on how the students look (Higbet p. 36, for example.) There are others who believe each student should be seen based on his/her own individual personality. Whatever the method, all agree this rapport is essential for good learning to occur. This also means that a teacher should have a good knowledge of the psychology of young people. How does one learn about young people? There are plenty of books, articles and theories about child development that can serve as guides, but the best way is through interacting with them:

Watch them and talk to them. Mix with them sometimes off duty. Give them a party now and then, or play games with them. Listen to them, not to eavesdrop, but to understand, by learning the random careless rhythm of their chatter, how their emotions and minds really work.

But as well as doing this, you can learn a great deal about them by remembering your own youth. The more intensely you can think yourself back into those parts of it which seem furthest away from your present adult life, the better you can understand the young.<sup>79</sup>

This does not mean to suggest that in order to "understand the young" one has to act like "the young." Rather to get in touch with what it felt like in order to be able to empathize. The teacher should also not try to make



replicas of him/herself, but s/he should not hesitate to share with students his/her skills and experience.<sup>80</sup> This serves to enhance a positive climate in the classroom. The climate of the classroom can make the difference between progress and stagnation in the teaching/learning process.

In addition to knowing the subject in depth and knowing the students in a qualitative way, the teacher should also know about other things. "The good teacher is a man or woman of exceptionally wide and lively intellectual interests."<sup>81</sup> There are two tasks that distinguish the job of the teacher. A teacher is responsible to "make a bridge" between the inner world of the school and the outside world of society-- to make classroom experience connect to life. "The good teacher is an interesting man or woman," and thus is able to make a class interesting.<sup>82</sup> The good teacher must also create a "bridge between youth and maturity." He/she must understand and be able to converse in both worlds.<sup>83</sup>

An issue of major concern in the secular school is of classroom management, how to most effectively keep control of a class without losing the respect of the students and the teacher's temper. Children know just how to test the patience of even the most seasoned teacher. Creative youngsters can often pose the most behavioral problems because their way of doing things does not always conform to the rest of the group.<sup>84</sup> Children also tend to come up with questions that may not be connected to the topic under discussion. Under all circumstances, ideally, a teacher should show every child respect and give credit for the ideas expressed in the question or comment. To do otherwise is an attack and an insult on the

character and intellect of the child. To show sensitivity will teach sensitivity and encourage the child to continue to question.<sup>85</sup> Adults need to learn to communicate with children in a way that the child gets clear messages about behavior and not about personality. Children take seriously what adults say to them-- a remark about character can be cutting, while a remark dealing directly with inappropriate behavior can change that behavior. "Talk to the situation, not the personality and character"<sup>86</sup>

In disciplining effectively, teachers must learn a new attitude and a new vocabulary. Rather than making discipline an issue of power, teachers against the students, it must become an issue of cooperation, teachers and students working together to find a mutually satisfying way to achieve a desired classroom environment.<sup>87</sup> Teachers should learn to use language that corresponds to language used in other relationships in which power should not be an issue in the development of that relationship, i.e. husband-wife, friend-friend, colleague-colleague. To use power in these types of relationships would destroy them, so too in the teacher-student relationship.<sup>88</sup>

This attitude basically focuses on the teachers behavior and self-awareness. Different teachers have different standards of what they consider acceptable behavior in a classroom. This also may vary within the individual teacher depending on the class size, make up and even a given day. Teachers are human and what goes on in their private live affects the way they interact with their students. Teachers need to acknowledge anger and then they can deal with it effectively. Teachers can and do get angry, to

deny this makes matters worse. A teacher's behavior must fit the emotions or students become confused and do not know how to act.<sup>89</sup> It is the teacher's responsibility to be aware of their limits and how their personal life is coming in to the classroom.<sup>90</sup> A teacher who pretends to accept certain kinds of behavior and really does not like it, or visa-versa, students will pick this up and end up being confused. Students are quite adept at picking up non-verbal messages. The body language should be in accord with the verbal messages.<sup>91</sup>

Others have an attitude that is more student centered concerning classroom management. This sees the student-teacher relationship more in terms of power and control. The more a teacher is in control of the class, the less time can be spent on classroom management issues and more time spent on actual teaching.<sup>92</sup> This attitude includes the following classroom management tasks:

1. Developing position and personal power=  
control: Position: Use of rewards and punishments to reinforce behavior. Enforced by the direct supervision/ observation by the teacher. Use of body language connected, i.e. standing commands more power than sitting.

Personal: Guides rather than directs.  
Based on a relationship with the teacher; mutual trust. Needs time to develop, but pays off in the long run. Must make a distinction between "friendliness" and "familiarity."<sup>93</sup>

2. Establishing rules: Both spoken and

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unspoken; general and situational. Do not assume all understand, make them crystal clear and repeat often. This enhances communication.<sup>94</sup>

3. Clarifying responsibilities: Needs to be done systematically to be useful.

Can take some time, but a great pay off in the end.<sup>95</sup>

4. Monitoring limits: Connected to 2 & 3 above. Students like to test limits. Make them clear and thus eliminate the problem.<sup>96</sup>

5. Organizing routines: Routines can take up valuable time. If organized, eliminates wasted time and adds to students' sense of autonomy. Can be especially helpful with an unruly group. Prevents losing their attention by focusing on teaching rather than on administrivia.<sup>97</sup>

6. Structuring autonomy: "One of the critical tasks of management is to develop responsible, self-motivated, and self-directed workers." Do this by giving the class times to make their own decisions and act in an independent and responsible way. This may not be "efficient," but it can be "effective." This does not mean allowing anarchy, but with teacher structured choices, it is appropriate and desirable to involve students.<sup>98</sup>

7. Providing for ritual closure and celebration: A class is a "social" entity thus it has certain social needs. A basic human need is to feel accomplishment and completion. This gives a sense of purpose and security.<sup>99</sup>



Once an environment of learning is established, it then becomes possible for teachers to teach and students to learn. (Ideally the opposite should be happening as well, but that is not the point here.) There are many varieties of methods of instruction that depend on circumstance, subject and the students being taught, but there are also many areas that remain constant for all situations. The following is a list of constants based on actual teacher experience in the classroom:

1. Getting and holding attention
2. Setting direction
3. Diagnosing and acknowledging the starting level of student knowledge and skill
4. Relating new material to students' previous experience
5. Recognizing and incorporating student ideas
6. Stimulating student thinking
7. Engaging students with ideas
8. Involving students with materials
9. Structuring peer learning situations
10. Responding to student work.<sup>100</sup>

A study that focuses on teacher behavior in connection to reading and mathematics instruction which requires "direct instruction" as opposed to "inquiry oriented instruction" due to the nature of the material and the age of the learners (largely elementary age students), lists desired behaviors of a teacher engaged in directing overtly the students' learning activities. Greater achievement was discovered when a teacher employed the following methods:

1. Classroom time is structured by the teacher.

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2. Teacher devotes classroom time to reading and mathematics instruction by means of textbooks, academic workbooks, and verbal interaction.
3. Teacher assigns seatwork involving academic workbooks through which students work at their own pace.
4. Teacher organizes students into small groups and supervises their work.
5. Teacher directs activities without giving students choice of activities or reasons for the selection of activities.
6. Teacher asks direct questions that have only a single answer.
7. Teacher encourages students to attempt to answer questions, even when they say they don't know the right answers.
8. Teacher immediately reinforces students on the accuracy of their answers.
9. Teacher asks a new question after student has given a correct answer.
10. Teacher gives the correct answer after a student has given an incorrect answer.<sup>101</sup>

As previously mentioned, it is also possible to measure a teacher's effectiveness by looking at the students' behavior:

1. Students are learning the knowledge, understandings, skills, and attitudes intended by the curriculum, as measured by performance on tests.
2. Students exhibit independent behavior in learning the curriculum.
3. Students exhibit behaviors that indicate a positive attitude toward the teacher and their peers.

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4. Students exhibit behaviors that indicate a positive attitude toward the curriculum and the school.
5. Students exhibit behaviors that indicate a positive attitude toward themselves as learners.
6. Students do not exhibit behavior problems in class.
7. Students seem actively engaged in learning the curriculum while class is in session.<sup>102</sup>

Some other generalizations about good teaching are that the teacher remains in touch with the fact that teaching must be facilitating learning. There is always more than one way to teach any class and any subject. The good teacher always has many options from which to choose. "Good teaching means more than entertaining in front of the class." Teachers all have different areas in which they excel. They must be aware of these and use them as effectively as possible.<sup>103</sup>

Another model to consider for the effective teacher is the model of teacher as decision maker. This model is based on the assumption that "teachers are professionals who are educated and trained to make and implement decisions."<sup>104</sup> This model also assumes:

...first, the model assumes that teaching is goal directed, that is, that some change in the students' thinking or behavior is sought. Second, the model assumes that teachers are active shapers of their own behavior. They make plans, implement them, and continually adjust to new information concerning the effects of their actions. Third, the model assumes that teaching is basically a rational

process that can be improved by examining its components in an analytical manner. It assumes teachers can control the feedback process by selecting both the amount and kind of feedback to use. Fourth, the model assumes that teachers, by their actions, can influence students to change their own behavior in desired ways. Stated another way, the model assumes that teaching behavior can affect student behavior and learning.<sup>105</sup>

The following are the steps in the process of implementing the model of teacher as decision maker:

1. What do you want students to know?
2. What behavior is acceptable to show that students understand?
3. What strategy is necessary to obtain desired learning?
4. While teaching, what strategies need adjusting based on student response?
5. What is the impact and outcome of the teaching?<sup>106</sup>

All of these steps require decisions on the part of the teacher and adjusting to meet new demands based on new insights. This process does not allow for stagnation or boredom. The teacher must constantly be aware of the class situation and be able to meet those demands as they occur.

An essential element necessary for good teaching is for the teacher to like children. If a teacher does "not actually like boys and girls, or young men and young women, give up teaching."<sup>107</sup> This does not mean that a teacher has to like all children all the time:

Teachers who gush about their love of all children



are liars. They don't love all children. They can't possibly. And they shouldn't. They would be emotional wrecks. But they can appreciate all children, and they can enjoy all children, and they can like all children. Well, almost all. All is asking the impossible, simply because we are human beings. Appreciating, enjoying, and liking often lead to love. Love is the end product of the teaching process, not the beginning.<sup>108</sup>

There are times also when a teacher will want to escape and be in quiet solitude, but only long enough to recharge him/herself and then return to teaching. A good teacher can never get enough of teaching.<sup>109</sup>

The student teacher relationship is one of great importance in order for learning to occur. It is easy to disregard in favor of content, but in the long run it pays off to carefully nurture that relationship and make it a priority. Students learn more effectively in a supportive environment. In addition, it can also be of great benefit for teachers to encourage an open relationship with the students' parents. Parents are the first teachers and have an investment and an interest in what goes on in their children's' class.<sup>110</sup>

Teachers can make their jobs easier and their classes more productive if they enlist parents as their allies rather than make them adversaries:

One private elementary school encouraged parents to attend their children's classes one day a month to serve as teacher's aides. The results were fruitful. The parents witnessed, first hand, some of the difficulties involved in teaching a large group of children. As a result parents' attitudes toward teachers changed for the better. The children liked having parents in the school. The children were more motivated to prepare their

lessons at home, to talk in class, and to avoid unnecessary conflicts.<sup>111</sup>

Parents and teachers usually act independently of each other and because of this the relationship can be based more on mistrust than on cooperation. In reality, each depends on the other and each should work together for the common goal of the best way to educate a child.

And what do the children want? They want a "real teacher":

A real teacher is on my side.

A real teacher lets me be me and tries to understand what it's like to be me.

A real teacher accepts me whether he likes me or not.

A real teacher doesn't have expectations of me because of what I've been or what he's been.

A real teacher is more interested in how I learn than what I learn.

A real teacher doesn't make me feel anxious and afraid.

A real teacher provides many choices.

A real teacher lets me teach myself even if it takes longer.

A real teacher talks so I can understand what he means to say.

A real teacher can make mistakes and admit it.

A real teacher can show his feelings and let me show mine.

A real teacher wants me to evaluate my own work.<sup>112</sup>

### Summary Statement

The world of secular education places great demands and responsibility on the teachers in the school systems. They see their students many hours a day five days a week. They bear the burden of educating the future members of society. There are those who say that secular education stops once the students leave the classroom,<sup>113</sup> but the learning never stops.

There are many points of comparison between the ideal Jewish teacher and the ideal secular teacher. Personality and liking children remain high on the scale of priorities. Also the need to know the subject in a detailed way, an ability to transmit the information clearly, and skill in making connections to the students' lives and other areas of interest appear as significant requirements. But because public education must answer to official scrutiny, there is more of an emphasis placed on accountability of secular teachers and how to go about effectively determining who best fulfills the role of teacher. There is no consensus about how to most effectively accomplish this task, so it is the focus of much debate. When evaluation is used to determine whether someone will be hired or fired, the tendency is to consider it a serious subject. The depth of discussion about the secular world of teaching accents the dearth of information in the Jewish world.

This is not to suggest that religious school teachers should be hired or fired based on classroom observations and detailed evaluations by their principals. But there could be more of an emphasis on looking closely at who teaches the people who represent the future of the Jewish community.

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### Methodology

In order to get a realistic understanding of what a teacher does when he/she teaches a class, one must enter the classroom and see a teacher in action. Sociologists, seeking to understand how and why humans react to their world the way they do, employ the tools of ethnography. A basic ethnographic assumption is that each culture's knowledge is valuable.<sup>1</sup> The goal is to enter a culture and study it without actually becoming a part of the culture. This allows the observer to understand what goes on and allows the subjects under observation to function in an undisturbed manner. A significant matter to consider in studying a culture is the area of *tacit knowledge*. This is knowledge that we are aware of but may not be able to verbalize. Ethnographic methods allow for this through an observer who is able to "make inferences about what people know by listening carefully to what they say," and "by observing their behavior...."<sup>2</sup> Though the classroom observations included in this section do not represent true ethnographic research (true informants were not used, the questioning strategies ethnographers employ to understand the language of the subjects were not used, etc), the end product of ethnography, to create "a verbal description of the cultural scenes studied,"<sup>3</sup> is the same end product of these classroom observations.

In a way the principals of the schools (Temple Israel, Dayton; Temple Shalom, Cincinnati; Wise Center, Cincinnati; Valley Temple, Cincinnati) acted

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as informants. I requested, over the telephone, that they identify the teachers in their school who they felt were the best. They were to use their own criteria of excellence to determine who they recommended. They described their choices in terms of good rapport with students, well prepared, a good family background, liked by the students. I asked the principals to inform the teachers of my visit and to inquire if they would mind being tape recorded. Each principal agreed to do this, but added that their teachers would not mind even if not informed ahead of time. In fact, Temple Shalom has an open classroom policy that invites parents to come and visit their child's class anytime parents desire.

I sent follow up letters to each principal reminding of my upcoming visit. Upon arrival at the school, I met with the principals (except for one who was ill that day) to get an orientation to the school and to learn about the teachers to be observed (see the classroom observation opening paragraphs for this information). Each principal willingly supported my presence and was pleased to have me visit. The teachers also welcomed me into their classrooms without hesitation.

Every teacher observed was female. This is interesting both on its own account as well as in light of the Rabbinic notion that women could not be the teachers of Judaism (see Rabbinic Sources section). The principals also all wanted me to observe their pre-school programs, so four out of the ten observations are of teachers of 4-5 year old students. Further research needs to be conducted in the upper school. Much valuable information can be derived

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from this endeavor, especially because these students are considered more of a challenge. Some say they deserve the best teachers.

Many of the teachers did not have time to talk with me in the course of my observation of them, but those who did wanted to share with me what they were doing with their classes and how proud they were of their students' work.

While the verbatim will reveal the details, some of them gave me the materials of the day, some of them wanted their students to talk to me about what they were doing so that I would feel a part of the class. Some verbally acknowledged my presense during my visit, others did not. There were times when I felt my presence was a distraction or the motivating force behind that day's lesson (see the verbatim notes in the classroom observation section for teachers B and J).

Due to varying circumstances at each school, it was not always possible to observe each teacher for the same amount of time. Times are noted for each teacher in the verbatim notes. My intent was to look for observable behaviors during the time I was present. The notes include only what I observed.

During the visit I taped the class session in order to have a verbatim record of the class proceedings. I also took field notes of other behaviors that were not audible, i.e. movement in the classroom, non-verbal communication, body language. I mainly focused on the teacher, but sometimes student behaviors and responses helped to give a broader picture. For each class I made a diagram of the classroom and the location of the students and teacher. This adds a visual dimension to the verbal aspect of ethnography. These

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diagrams have been reproduced in the text of the classroom verbatim.

For each teacher an opening, introductory paragraph sets the scene and gives some background information about the teacher. Appearance is included as it is a criterion suggested in Rabbinic and contemporary sources. A detailed analysis follows corresponding to specific incidents in the class. It is my intent to maintain distance in the analysis portion of the observations. The analyses serve to highlight significant areas of teacher behavior and interaction with the students, and do not try to judge whether the behaviors are good or not. As stated previously, the assumption is that these teachers are all good and that is why they are being observed. After the observation all teachers and principals were thanked for their help and participation.

The page set up of the verbatim and analyses (inspired by the rabbinic method of setting up a page of Talmud) involves a code system. The sections of interest in the verbatim are numbered sequentially in bold face numbers. The parts of interest that will be discussed in the analysis portion are underlined from the beginning of the section to the end of the portion to be discussed. The analysis section has corresponding bold face numbers that discuss the underlined sections from the verbatim. When there is an incident in the classroom that parallels something already analyzed, it receives the same number as a preceding incident and the reader should refer back to the initial comment. Throughout the first analysis section and half of the second there are references to page numbers. These refer to pages within the thesis that correspond to the behavior being observed in the classroom and discussed in



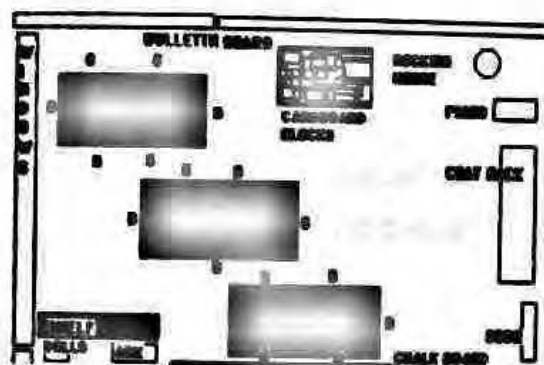
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the analysis section. For the remainder of the verbatim transcriptions, the reader should refer to the index, located at the end of the thesis, for references that are based on key words that occur in the analysis. The best way to get a complete understanding of the classroom environment is to read the entire verbatim section, from top to bottom, and then go back and read from side to side, first the underlined verbatim section and then its corresponding comment.

During the actual observation of the classroom situations, I kept in mind many criteria. I was looking for how the teacher related to students, how the students responded to the teacher, the over all environment of the classroom, the use of the affective and cognitive domains to see if they are in balance (Cutter, Confluent Education), the teacher's willingness to go with student initiated discussion, questioning skills, the kind of language used, i.e. talking to students or at students, inspiring them to higher levels, classroom management techniques, and general demeanor. In order to concretely convey the environment of the classroom and to give a true sense of the interaction between student and teacher, the entire documents of transcribed tape merged with field note observations and diagrams appear in the following section. In the analysis section I synthesize what goes on in the classroom with the theory presented in the literature. This provides a concrete picture of what goes on in a religious school class being conducted by good teachers with an awareness of what professional educators have to say about good teachers.

**Teacher "A"-9:30-10:30- Kindergarten**

(1) This teacher is 28, has ten years of teaching experience and is the child of a rabbi. According to her principal she is well organized, well prepared and teaches because she "feels an obligation to teach". She has an advanced degree in early childhood education and for a time was a consultant for Kenner toys. She wears pants, a sweater and some make-up. She has a pleasant, smiling face. She is involved in the community. The room is full of colorful things to look at and play with. All the chairs have colorful covers which are pockets for the students to keep their papers and announcements home. When I joined the class it was before the actual session had begun. Several of the students had arrived early and were sitting on the floor with the teacher organizing materials for the day. As others came in they were invited to join or they could read books or just hang out. There are 17 kids in the class. One student is new this week, one is new from last week. There is also a student aid for this class.



9:35 (Kid comes in with mother)

(2) S: I'm hungry.  
T: You're hungry?  
S: I am  
T: Well, you'll have to wait for our break when we do our brachot and have our snack.  
S: Oh no.  
(3) T: Who left the tzadaka quarter on the floor?  
S: Me  
T: Where does the money go?  
S: In the chair pocket  
T: In the chair pocket, that's right.  
S: I can't.  
T: We have a few minutes before we go to services so everyone find a puzzle or a book, or a game. (4) What?  
S: My belly is funny. (Lifts up shirt)  
T: Your belly is funny? Cover your tummy or it will get cold. In winter you can't afford to get cold. Well Michael it looks like, no wait a minute, here we go. (Looking for a name tag for the new student from last week)  
S: What is it?  
T: A name sticker. (5) Shall we change the bulletin board today?  
S: (In unison) Yeh  
T: I think so. I think we've had Noah long enough.  
S: Who scribbled on there?  
T: I don't know.  
S: Maybe you know who  
S: Jeff  
(6) T: Maybe. Noooo, this is for later in the year. You're looking into my box of goodies.  
S: What are those?  
T: If I tell you all my secrets now there'll be no surprises later!  
S: (Child laughs)  
T: Such a giggle. Debra, here's the (can't hear)

(1) The opening description of this teacher shows desirable elements mentioned in all the sources studied, i.e. experience, preparation, organization, advanced education. The point that she "feels an obligation to teach" is especially desirable according to the Cont. Jew. Sources (see page 30). Her community involvement (p.9) is something specifically mentioned in the Classical Rabbinic sources, as well as a specific reference to appearance being an important feature (p. 12). She also exhibits techniques of including students in the classroom as soon as they come in (see page 65) so they feel that they belong. This also indicates a strong awareness of the need for positive student-teacher relations. In allowing the students to make choices about the activities they engage in before class, she encourages their independence and maturity (pp.16,21,34,42,50,55, 65,74,77,79)

(2) Here, she encourages maturity in delaying gratification and acknowledges his feelings (pp. 67,68,73,)

(3) Once again she stresses the need to be responsible for one's own belongings as well as reinforces the rules of the class (pp. 64, Hawley- 73).

(4) In this interaction the teacher shows her sense of humor in connection to a student's somewhat inappropriate

**Teacher "A"-9:30-10:30- Kindergarten**

S: (Talk quietly with each other or walk around the room)  
T.A. Be careful with the Torah, Debra, you're gonna put a hole in it.  
T: Come on Debra, I just told you that this morning.(7)  
Good Morning, how are you?  
P: Fine How are you?  
T: Debra we don't have time for that right now. We have to get ready for services.(8) Whose Tzedekah money?  
S: Mine  
T: Tzedekah money in the chair pockets. You know the routine.  
S: Here  
T: Do I look like a chair pocket?  
S: Yeh  
T: Put it in your chair pocket  
S: You don't look like a chair pocket  
T: I didn't mean to. (9) Where's your smile? (To a kid who just came in).  
9:36 (Teacher talks to a parent with a new student at the door. Student is crying. She invites the father to say)(10) Hi, Happy Birthday. I'm so glad to meet you.  
P: He's just going to try it today.  
T: That's fine.  
S: We'll take care of him  
T: Yeh. Nate, will be a new friend. We have a chair pocket for you, but it doesn't have your name on it yet.  
S: Purple  
T: Shall we do that? OK. Nate you get the purple one.  
How do you spell your name?  
S: (Spells it)  
T: Now you have a chair pocket with your name on it. If you look around. NAtE, you will see everyone has a chair pocket. And everyone has a chair pocket with their name on it. If we ever leave the room and come back in again, you have to look for your name on the chair pocket and then you know where you sit. And any papers you do it goes in your chair pocket, and if you have Tzedekah money it goes in your chair pocket. That chair pocket is gonna be special for you all day long.  
9:38 (A student is looking around for her chair)  
(11) T: Debbie, do you know where your name is? Find your name. I've got an orange one right here that says Debbie. Who are we missing today? (Calls off names of absent kids) (Kids sitting quietly at their places) Three aren't here today.  
(12) S: They're smart (Because they are not in class).  
T: That's not a very nice thing to say. Eric. OK Debbie...  
OK. Always room for one more, come on Sarah, get your coat off.  
S: Always room for two more.  
T: Danny and Rebecca  
S: Danny and Rebecca  
(13) T: 9:39 OK. We have a new student this morning. Joshua has been here a couple of weeks and now we have Nate and he will be joining us this morning. (14) And I want everyone to remember how we talked about last week to be a special friend to people.  
S: Yeh  
T: Be aware of their feelings.  
S: Yeh  
T: When we have new people we have to be aware of their feelings. We know each other already right?  
S: Yeh  
T: We know my rules and I know what you can do for me and what your best work is. I'm gonna get to know Nate and I'm gonna get to know Joshua a little more. And we can all do that today, right?  
S: Yeh  
T: OK (15) And if you can't we'll go outside the room

behavior. All sources agree that this is an essential component for the excellent teacher ( pp. 11, 42, 68)

(5) Once again, she includes the students in a decision so that they feel a part of the classroom process.

(6) Here she exhibits a sense of humor as a way to get students to do what she wants. She also sets limits for them as to what is acceptable behavior.

(7) Greets a parent at the door. The literature suggests this (pp. 43,80).

(8) Once again she reminds the student of the routine and does so with a sense of humor.

(9) Here the teacher's intent is unclear. Is she including the student or making the student feel uncomfortable by calling attention to him?

(10) A new student in the class is included immediately in a friendly way and made to feel a part of the daily routine by means of the teacher filling him in on the classroom procedure (pp. 15).

(11) An awareness of the student's needs shows sensitivity and, thus, teaches sensitivity. This helps the student get oriented to the classroom again (pp.39, 76).



Teacher "A"-9:30-10:30- Kindergarten  
and talk about it (Says student's name)

S: Me?

T: You said no

S: No I didn't

T: O.K.

S: Ann did

T: Shh. (18) Take a look at your chair pocket. If you have a red chair pocket, would you start a line at the door please. We'll go and sit on the floor in services

S: You've got a red chair pocket

T: If you've got a red one.

S: (Voices)

T: If you've got a yellow chair pocket. (17) Thank you for remembering to push your chairs under the table.

How about a purple chair pocket. (18) Look at your chair pocket.

S: (Tells Nate his is purple)

T: (17) Thank you for reminding him Eric. He doesn't know the rules. How about an orange or brown chair pocket. How about a green or a gray.

S: (19) Push your chairs under.

(Go down the hall to services)

9:59 (Return from services. All the kids sit at tables. The teacher stands and walks around the room. (20) At this time tzedekah is collected and attendance taken. Aid helping out with the tzedekah collection)

T: While Cheryl is collecting tzedekah money, let me see who's here this morning OK?

S: (21) Let's make noise

T.A. No, let's not make noise

T: Darny, are you here? I didn't hear you. Sarah, Lauren, Brian Michael, Rebecca Gail, Annie, ..... (Goes on calling off names) (22) How did we do for tzedekah money this morning? Did we collect a lot? (Pause to count) Nate, we're gonna let you out the tzedekah balloon up OK? If you would just stay there for just a moment. 10:01

(Review of tzedekah chart. A kid falls out of a chair during this) (23) What we have so that Nate knows and Joshua can be reminded, we have our chart, our tzedekah chart, we started off with just one and what we want is for our balloon to float right off the chart, so that who knows, maybe next week, we'll have to make a third one.

S: (Make comments about the chart. Several at a time. Noise level rising.) (Nate puts up the tzedekah balloon)

T: Come over here and let me show you where to put it. (24) Sounds like everybody is ready to get to work this morning. (Walks away and leaves Nate at the chart. He stands there for a moment, looks around, and then goes back to his seat.) Right?

S: Nooo

10:02 S: I'm tired

S: I'm ready

T: You're ready to do your work? I am too. (25) Let's talk about the holiday that Marianne started talking about (during the service). Let's talk about it some more.

(26) S: I'm tired

T: You're tired! You can't be tired yet.

S: I am

T: We have so much to do

S: I am

T: I hope you get a second wind. Come on. Alright, listen. (27) Next week we have a special Sunday. We're not gonna do anything in here. The following week we will have our field trip and we won't do anything in the classroom. This week we've gotta do some real work guys! (10:03) I brought the permission slips so you don't have to worry. (28) Let's try to do what I promise.

S: I'm tired

T: We've got a holiday called Tu B'shvat coming up

(12) In response to a student comment, she rebukes him because this is not an acceptable way to respond to the situation (pp. 16, 41, 55,60,64- a "direct" method to deal with students, 76, 77- this is not what Gordon has in mind, 78- but Hawley agrees).

(13) Once again she includes a student who came in late, a potential area of anxiety for a young child. This teacher seeks to allay these types of fears (p13 "the soul of the child").

(14) Reinforces the need to be sensitive to others. An important part of classroom behavior as well as an essential and desirable element in mature adult behavior (pp. 7- Torah informs life, 73).

(15) Another rebuke in the case of a misunderstanding or a child who is covering up for himself.

(16) Another instance of establishing a procedure that all are to follow in order for the actions of the class to be fair.

(17) She praises a child for following the procedure (pp. 15, 42, 64- an "indirect" method,67).

(18) Repeats procedure again in order to reinforce for all.

(19) Student exhibits knowledge of the rules and a willingness to follow them



S: I know

T: (29) Debra, Don't tear up the plastic please. (30) Tu B'shvat, I know it's winter outside, but would you believe it, we're celebrating the birthday of the trees!

S: Yeh

T: It's cold out there and it may snow tomorrow, but it's still the birthday of the trees. What can I tell you, in Israel, it doesn't get this cold.

S: It doesn't even get cold

T: Oh, it does some places. Some of the mountains get snow. (31) (Using a visual aid with trees and tree products. A black and white page with several small pictures on it.) We have different sorts of trees and things we get from trees and planting things for Tu B'shvat. OK? Let's talk about trees a little bit. (Puts away the picture)

S: OK

T: What is a tree good for? (Goes to the board to make the list. Kids at the last table continue tearing paper)

S: Climbing

T: Climbing is one thing

S: And it's good for chopping down and making fire wood

T: Let's see how big a list we can make

S: They're good for chopping down

T: (32) Wait, don't get ahead of me, I'm not that fast, wait!!!

S: (Giggles)

T: Climbing

S: Chopping

T: Firewood for warmth

S: Jumping down

T: Well, that's part of climbing. What kind of things grow on trees that we use? Debbie.

S: Apples

S: (Can't hear)

T: (33) We have only one Debbie in the class. Debbie

S: Fruit

T: Fruit. We eat fruit. What else do we get from trees.

S: Apples

T: Well, that's a kind of fruit that comes from trees.

Danny

S: Grapes

T: (34) Those don't usually grow as high as trees, but sometimes they do. Nete, what is a tree good for. (35) I know, something that trees are good for. On a really hot sunny day, isn't nice to sit under a tree?

S: Nooo

S: Yeh

T: (36) What does the tree give you then?

S: Nothing

S: Shade

T: Shade, that's right.

S: No. (37)

T: OK Steven? What else. Other than the fire wood, what can you do with a chopped down tree?

S: Uhm

T: Debbie

S: Build houses

T: (38) It gives you lumber for houses. I have an idea that you might not have thought of. Do you know what happens if you don't have any trees or anything growing on the dirt? What happens when it rains and there's no trees or flowers on the dirt. What happens when the dirt gets wet?

S: They grow

T: No, think of just the dirt. Nothing in it. What happens to wet dirt? What does it become?

S: MUD (39) (Together)

T: That's right. Wet dirt without anything on it becomes mud. And wet dirt will either get hard as nothing will grow on it or it gets washed away down a hill and all of

(p. 82).

(20) Again, she tells them about the routine and then has them follow it.

(21) Not all the students are positive about this teacher and what goes on in this class (p. 82)

(22) This appears to be training the students to be responsible future contributors to the Jewish community. The tzedakah collection is run similarly to a U.J.A. campaign with the collection visibly displayed for all to see.

(23) The teacher reviews the tzedakah collection process for the benefit of the new students. This allows them to feel both a part of the class and to enhance their comfort with contributing.

(24) She reinforces the positive aspects about the day and tries to get the students invested in the day's activities.

(25) The teacher reviews the past lesson before they go on to anything new (pp. 15, 63).

(26) She denies this student's feelings and may not be modeling sensitivity (pp. 69, 74), but she is also showing her humanity and not trying to live up to the "myths of teaching" (p. 62).

(27) Informs students about what to expect in the coming weeks.

Teacher "A" - 9:30-10:30- Kindergarten

that is called erosion. So trees and plants help us to conserve the soil so that things stay nice the way we want and things stay comfortable for them. (33) Could you pay attention please, or I will move you.

S: I'm sorry

T: so trees are good for conservation. (39) Anything else a tree is good for? Steven?

S: Ants

T: Ants like trees, that's true. Anything else. (40) How about that they're pretty. Trees are pretty. I love trees.

S: I hate trees

S: I hate trees

S: I love trees

T: (41) SHHHH, (42) so we have a lot of reasons that trees are helpful to us and a lot of reasons to like trees.

S: (37) There are a lot of reasons we don't

T: (43) We have several worksheets today. O, yes we definitely need crayons, as a matter of fact. (talks to aid) Let me show you the pages we've got alright. We have one that says Tu B'shvat on it. In English and in Hebrew and we have little boy watering something. And on the other picture we have flowers and a map of Israel with some trees on it. (44) Pay attention to this next one because you really have to think on this one. This one's sneaky. You know how I like to be sneaky with you.

S: It's a test

T: No, well it's sort of a test to see how well you listen to instructions. If you do this one just right, (45) not only will you get a pretty picture out of it, but I will put a pretty sticker on your paper, alright.

S: Yes

T: (46) The first thing you put on your paper is what?

S: (47) NAMEHHH

T: (48) OK. Now the directions say, Tu B'shvat trees. How many trees are hidden here? You can find out by coloring each shape with a square in blue, each shape with a circle in brown and each shape with a triangle in green. So, if you've got, you know your shapes, if you've got a square (draws on board) you color that in blue (And so on for each shape and color). Now, I haven't done this before and sometimes even before you color then you know what you're gonna find. (49) I looked at this and I can't figure it out. So do it very carefully and (43) I'll give you a Tu B'shvat sticker. I have stickers with bugs and stickers with things on them. (10:07 aid passing out little boxes of crayons to each kid)

(51) S: Any transformers?

T: No

S: Why?

T: Why? Because transformers have NO JEWISH CONTENT!

S: Yes they do

T: They happen after you are out of religious school, not in. (10:08) Now, if you finish these three pages and you want to go on to something else, we have some plain paper and you can make a birthday card for the trees.

S: (37) I don't want to

T: So let's start with this one. This is the one you have to concentrate on.

T.A. What's the first thing you put on your paper

S: NAME

T: (52) If you need some help, you just put your hand up in the air and you just say Cheryl or Carrie and we'll come over you a hand. (53) Make sure everyone gets one please (to a kid at a table) I need one more over here. Brian take one and make sure everyone gets one please.

(Students talking)

T: (54) OK listen, remember last week I told you we would take a field trip to the Krohn Conservatory for Tu B'shvat?

(28) One of the "myths" of teaching permits teachers to deviate from their word (p. 62). Here she is abiding by what she says, but does not state this in absolute terms.

(29) In this instance of rebuke she uses the student's name as a way to soften and not intimidate (pp. 16, 35, 41, 64, 67, 75)

(30) The teacher relates the topic under discussion to the real world the students experience (pp. 9, 16, 45, 64, 74).

(31) She shows her ability to and recognition of the need to use visual aids.

(32) She expresses her limitations and thus her humanness.

(33) Once again the need to rebuke, but she rebukes the behavior, not the student.

(34) Shows sensitivity in correcting the student.

(35) This is an example of a leading question, not one on the highest level (p. 61).

(36) She ignores unacceptable answers. It is not clear if this is on purpose or not.

Teacher "A" - 9:30-10:30- Kindergarten

S: Yeh

T: OK, I have in my hand here your permission slip. If I don't get these back you cannot go

S: At all

T: (53) That's right. I told you last week it was your responsibility to take it home, get it signed and bring it back. Right? OK. That's your responsibility. I'm gonna put these in your chair pockets so you will remember to take it home.

S: (56) Are we supposed to color the whole thing?

S: Color the shapes

T: (57) That's right (And reviews the shapes and what to color them)

S: You mean like this?

T: Uh-hu. You see, each part of the picture has a shape in it. And when you color them all the different colors, you come out with a picture that was hidden.

(10:14 (58) teacher and the aid going around to help the kids)

T: (59) Steven, you have to remember to take your papers home or you won't have your permissions slip.

(Students voices)

T: (3) We'll have to mail one to Rebecca's family, won't we. She isn't here to take her's home.

S: (60) I told my mom already about this.

T: You did. Is she excited?

S: No

T: Nooo. I guess that's because she doesn't get to go with us, unless she wants to drive.

S: She'll probably want to drive because our way back has lots of room.

T: Does your way back have seat belts?

S: Yeh

S: So does mine

S: My mom says...

(Other kids talking with each other)

(10:14 going around to show kids what to do)

T: (61) You want to color the whoooooole section, do the whoooooole section. Fill in the area. (Kid had colored in the place markers in the design, rather than the whole design.)

T.A: Brian, are you coloring?

T: Cheryl is doing it too, let's see what her's looks like when it's finished. (61) Let me show you what I mean (to a kid who does not understand the assignment). (Teacher explains how) That's OK, you didn't understand. This is the first time you've done one of these. (To another kid) Do you understand? There, you've got it. (62) Danny's doing it perfectly. Careful, Michael, so you don't go outside the lines.

S: How come there's no yellow?

T: (63) Because this picture only has three colors on it. I don't know why there's no yellow on it. If you want to do some yellow put the sun up in the corner.

S: Oh, yeh

S: No way

T: It's up to you

S: (Says something, can't hear)

T: That's a good idea.

S: (64) I'm gonna make a little sunshine down here

T: Hete, do you see what I mean...

S: You can ride in my car.

T: We can ride in your car? OK

S: I have five seats

T: Five seats? Good.

(37) A student still expressing negative feelings about the class and the discussion.

(38) The teacher tries to get the students to go beyond where they already are as far as their knowledge of trees. She does this by relating to what they know and then introducing a new concept.

(39) She gives support for a student's answer.

(40) Some other students expressing negative responses. It could be the class or just copying each other (p. 84).

(41) Restores order.

(42) Summarizes what they have done so far before moving on to new material (pp. 15, 39, 40, 77).

(43) She outlines the work to be done for the day so that the students know what to expect.

(44) And she clues the students to a difficult project so that they are not caught off guard.

(45) The promise of a reward for work well done (pp. 14, 39, 60, 65, 66).

(46) Once again a review of the class rules.



**Teacher "A"-9:30-10:30- Kindergarten**

S: we've got six seats.

T: Six seats?

(And more student conversation as teacher goes around to help students)

T: There are trees all over the place. Good Amy. (10:17)

(65) OK. You can do it any way you want. (Continues going around helping). You can do it in a variety of colors. (64) Aaron's doing it in a lot of colors. Let's see what else we have here. (Voices of kids) That's fine. (66)

I told you this is the first project we've done like this. None of our other coloring sheets have been like this. This one is new. I figured you've been coloring with me for most of the year now, we were ready for a new challenge, right? You guys have outsmarted me on everything else.

S: You know what.

T: (67) Oh, Cheryl, I'll give you a sticker too (aid finished coloring one of the pages) Oh, I can't do it. What did Cheryl forget to put on her paper?

S: NAME!!!

T: Put your name on it!!

S: Woooooooooooooh (together) (and ooooo)

S: Cheryl forgot her name!!

T.A. Are you happy now

T: Alright, Cheryl gets a sticker.

S: What kind of sticker.

T: She got some flowers.

S: I hate flowers

S: I love flowers

(And other comments connected to and unconnected to the recent happening in the class)

T: Good job. (10:19) (68) Come on don't fall asleep on me. Do your work. (Kids voices) Can she borrow your blue? Thank you. (Hard to hear with all the voices now) (69) Oh, these pages are looking good. Sarah, are you coloring nicely?

S: Yes

T: Sarah needs another color other than the green. She needs the brown. (Kids voices continue talking and working) They're both greens, but they look a little different. They are different shades. How many trees do you have so far Debra?

S: Six

S: What did it end up to be?

S: \_\_\_\_\_

S: \_\_\_\_\_

T: (69) Jenny, that's turning out nicely.

S: (70) Now I know how you \_\_\_\_\_

S: Now it's turning out nicely.

S: I don't have any more crayons

S: I see two trees already.

T: T.J. you're just going at it.

(10:21) (71) Kid's head down on the desk. Teacher goes over and kneels by his desk to talk to him and encourage him because he is having trouble completing the paper. This is the same kid who was "sleeping" before.)

(10:23 Goes around again to help and encourage)

T: (72) Oh, is that why you drew the \_\_\_\_\_ right Amy. Annie, that's super. Debbie, that's coming along. Mike, Josh. You can take your papers home. Well, I told you this would be a challenge. I told you that you were all too smart for me with every other thing I tried to trick you with.

S: (73) We're smart.

S: The grass is blue?

S: The blue is the grass

S: Uh uh, it's sky.

T: (74) She's got a strange view of the world.

(47) The students indicate that they know this one, very well.

(48) She gives the directions for the project (pp. 60- a "direct" behavior, 73).

(49) Once again she shows that she has limitations.

(50) A repeat of the availability of a reward.

(51) She shows her devotion to Jewish content in her classroom and sets limits as to what is acceptable to her as a religious school teacher. She also shows her willingness to be honest and answer this student's question in a way that is understandable even if he does not accept it.

(52) Expresses a willingness to help and give support.

(53) She encourages independence by involving the students in the classroom procedure.

(54) Again a reminder of the procedure and what is coming up.

(55) Independence is being reinforced here.

(56) Students show a support for each other (p. 76).

(57) She is willing to review again, the



**Teacher "A"-9:30-10:30- Kindergarten**

S: You can make it green and white.

T: Are you gonna finish your picture? (One kid finishes and goes to get another to color) (10:24) SUPER (73) I told you I always try to be sneaky once in a while.

S: Why do you have to be sneaky?

T: Because you're so smart.

S: Oh

T: You guys are so smart that every time I try to be sneaky, you guys sneak me.

S: (Giggles)

(Kids talking with each other. Can't hear the teacher)

T: Looks like some tree trunks.

(Kids still talking)

T: Some of them are sneaky. I didn't make the picture.

Oh, you are ready for a sticker, aren't you. (88) That looks good, Michele, very good.

(T.A. Also helping out with getting the kids finished. She sends them to the teacher for a sticker. Noise of voices continues.)

T: T.J. are you ready for a sticker? Is that why you're here? T.J. is ready for his new pages?

S: I need purple

T: You need green. Who can loan Steven a green?

(10:27 kids finishing, getting stickers, getting new pages)

directions for the assignment, until all understand.

(58) The students are involved in their work.

(59) Wants to enhance this student's sense of responsibility.

(60) Gives attention to a student and seeks to involve the parent in the upcoming trip.

(61) Again, a review of the directions. This teacher does not lose patience with the students who do not understand. She simply explains it all over again, as necessary.

(62) Praises a student's work.

(63) She answers the question honestly and gives options to allow for independence.

(64) The student shows independence (p. 76).

(65) Independence is allowed for.

(66) Supports the students and encourages them to go beyond their previous limits.

(67) Reviews the rules for names on paper, using the Teacher Assistant, not a student, and does so with humor. The students appreciate this. So does the

Teacher Assistant.

(68) A rebuke.

(69) Praise.

(70) Students are involved with their work.

(71) She adjusts her attitude to meet the needs of the student who is having difficulty, not misbehaving.

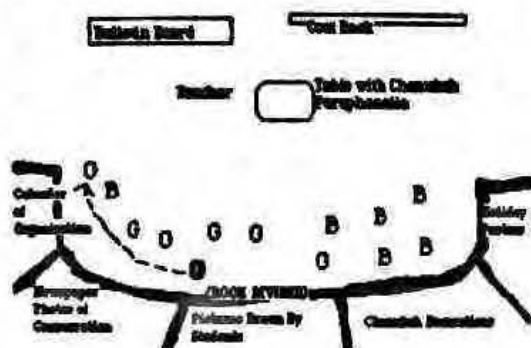
(72) She gives support and encouragement.

(73) The students feel supported and praised.

(74) Here she expresses some sarcasm.

(75) The teacher uses humor here to motivate the students to continue.

(1) Middle aged woman, nice looking, dressed casually, pants and sweater. She has been a teacher in this room for several years and now coordinates the activities. She has a pleasant voice and a warm manner. She immediately welcomes me to the class and, even though things are quite busy, she orients me to what goes on and what I can expect. The room is noisy with kids coming in and going to their proper areas. The kids seem to know where to go in the room and are familiar with the routine. The room is a large open room with several areas set off by dividers. Each area is a different project or learning area i.e. cooking, arts and crafts, story and "content", which is the area I observed. A great deal of structure is imposed on this large, open room.



[What I was going to say is how this room operates. This is an open room with special stations. My station is the content station. This is where we do the holiday curriculum. (2) We really went over the whole Chanukah story last week so today is really going to be a type of review and picking up some loose pieces. The next area they go to is... like a motor, shhh, they do physical kinds of little things like putting pieces together, games, small motor activities]

T: (3) Hi, Erin, honey, do you want to hang up your coat and your back pack and get your name tag off the board.

[This area over here is a free play area. It's set up with Jewish things and sometimes regular toys and when they go to that area it is just free play. Because this room is four and five year olds so it's a nursery school kindergarten kind of program and that's just sort of like a free base]

(Parent comes in with a Chanukah gift. Can't stay, has to go buy wrapping paper, asks for some tape. Teacher sends her to the office. And requests that the parent put the child's name on the gift.)

(4) The next area is a cooking area. Cook something every week and eat it as a snack. It has something to do with the Jewish holiday they are learning.]

T: (3) Good morning. How are you? Here, come here.  
(4) We put name tags on all the children because as they rotate around the room, we have ten to fifteen in our home base, but to get to know all the kids it's easier if they have a name tag and they are color coded by home base so that we can identify where they should be at a given time. (4) The last area is arts and crafts. Do an art project about the holiday. Every week the kids rotate to all the of the areas. The

(1) This teacher exhibits the qualities of one who takes care in her appearance (p.13, 68) and does so in a deliberate attempt to set a tone for the environment of the class. There are clear expectations set up for the students to follow, which in this environment is most important, lest chaos result. This "open room" is open only in the sense of its layout, not in the way it is run. Since the students are so well aware (p. 44) of what they are to do, much repetition must have occurred in order to instill this in students so young who only come once a week.

(2) Here she indicates her awareness of the need to review before continuing with new material (p.15- an important rabbinic idea, 44, 62). The students must have a complete mastery of each topic she teaches before she begins other topics. She will review as many times as necessary until all understand and all questions are answered.

(3) When a student comes in she greets him/ her with a warm smile (pp. 11, 59, 65) and includes him/her in the experience of the day. She also reminds the student of the proper procedure (32, 39, 40, 49, 60, 61, 65, 73), hang up the coat and get the name tag. This establishes an environment where a child will know what to expect and thus feel more comfortable and at ease and hopefully have positive associations with coming to religious school.

teachers stay at the same base and the teachers teach the same thing to each group that comes along, they may change it a little, but it's basically the same lesson. The kids move, but the teachers stay. (6) If you were to stay with me past the first group, you would see the same thing, but a little different because some of the kids are kind and some are pre-kind and may there's a little variation. Then at the end of the morning at 11:30, we have music in this area. The music teacher is not available today so we are going to have a film about Chanukah. (7) Sometimes we have a film and music, we chop off five minutes off of our rotation time and do both, but we try to have some kind of a film or some type of visual thing about each holiday and we usually divide each of our holidays in to four week periods. We spend four weeks on each holiday. Except for Rosh Hashanah and Yom Kippur and Sukkot when they come bang, bang, bang, and we don't have a lot of time to get to each one of them.]

T: (8) Oh, you're so sweet, thank you very much for remembering

(9) The children are bringing in gifts for underprivileged children for Chanukah

P: (10) Do they have to be wrapped

T: They're supposed to be

P: It doesn't say so on the thing

T: That's OK we'll take care of it

P: The truck is from David and the Jack in the Box is from Laura.

T: OK now wait a minute from David and Laura. You see they just want to acknowledge who brought gifts in. Thank-you very much.

S: (11) Mrs. \_\_\_\_\_ I'm late today

T: You're late, that's OK

S: Because my mom needed to set up the festival today

T: You don't have your name on this Mathew? OK I'm gonna put your name on this

S: (12) What gift did you give (To another kid)

S: Blocks

S: I got a truck

T: (13) Mathew, honey, hang up your coat and get your name tag on. OK wait a minute, is Isaac here yet. Who hasn't done karan ami money besides Isaac. Wait a minute. Let's see

S: I haven't

T: are you the other person who hasn't. Let me think, let me look at the chart. OK Erin, do you want to do it today then? You get the box. It's over on the long table there. Please hang up your coat Mathew.

(14) The first fifteen minutes, OK let me finish up about this. We go through each of the holidays. We try to spend four weeks on major holidays and maybe only one week on others like Yom Ha'atzmaut. That way, some time in this room we have a double rotation where they stay at each station two periods instead of one where they work on an extra long kind of project. But today is not a double rotation so you will see them moving around just singly. The first fifteen minutes is home base. Everybody just stays in their home base for attendance, karan ami, any messages and then we start to rotate. My first group stays with me for the first rotation]

T: (15) Isaac, where's Isaac. Get your name tag. (15)

(4) A priority is placed on making a connection between what the students learn and what they already know. An important technique to employ, especially with younger children who do not have abstract reasoning abilities (pp. 4, 15, 32, 40, 67, 71, 74).

(5) The teacher explains the need for name tags, but according to Highet (p.69) she, and all the other teachers should make an effort to get to know at least the students' names. Later, she indicates this to be the case, so perhaps this is an example of maintaining the procedure for the comfort of the students.

(6) Although this is not individualized instruction, this teacher indicates her awareness of structuring each learning situation to the particular needs of the learners. The content stays the same, but her approach changes (pp. 34, 38, 39, 40, 66, 77).

(From here on refer to the index, which is based on key words in the previous sections, for appropriate page numbers)

(7) The use of visual aids is an important technique that helps concretize information and addresses the needs of those students who learn by seeing. This is also a way to show flexibility and sensitivity.



If you need help, I will help you. (Children's voices in the background) (16) Any of you when you were back, listen, when you were, boys and girls, shhhh, when you were in the back picking up your name tags did you notice the two new articles from the paper that we have hanging there? (17) One is your consecration picture and the other is a picture of a couple of you with your parents on a special day here when you came to pose for consecration pictures. If you want to go take a quick look you can go look up there, Isaac, point with your right hand right up to that consecration picture on the top. That's it, that's your consecration picture. (Student voices for a few moments. Teacher is helping a student with a name tag and then goes to help a student with hanging up a coat.)

9:35-9:39 (18) Teacher takes attendance. Kids are on little chairs, teacher sits in front of them. OK boys and girls. (19) I need your attention. (19) Shalom, good morning. If I call your name please answer shalom too. Emily.

S: Shalom

T: (20) Emily, we missed you last week, were you sick?

S: Yes

T: Well we're glad you're back. (Continues with the names and each kid responds with Shalom)

Jill

S: Shalom

T: Jill where are you?

S: She's not here

T: (19) Who's answering Shalom for Jill? Jill isn't here yet, let's see if she comes in late and we won't mark her absent yet. (Continues with the rest of class)

9:40 (21) Introduces me

T: OK We have a visitor with us today, someone who is trying to learn what boys and girls your age learn about in religious school. And she's going to be listening to all the things we talk about this morning and seeing what you know and what you don't know and listening in on our conversation to see what we do in kind and one kind here at \_\_\_\_\_

Temple.

S: (Says something, can't hear)

T: She didn't mean to do that. OK Can someone tell me what that word...

(22) & (13) OK Here's Jill, Jill we were just about to mark you absent. I'm so glad you're here. Would you hang up your coat. Jill you never did find your name tag did you. No, OK You can sit down there today without one. I think most of the teachers know who you are by now.

OK (23) I'm wanting everyone's eyes up here for the moment to tell me what that word shalom means that we just said to each other. (13) Wait a minute, raise your hand. Emily

S: Hello

T: (24) Hello is one thing. OK Andrea can you tell another

S: Peace

T: Peace is the second thing. Joel

S: Good by

T: Good by OK when we just said shalom to each other which one were we saying?

S: Hi, Hello

T: We were saying hello to each other and also peace too

S: Also goodbye

T: No, not goodbye, we'll say goodbye to each other when

(8) The use of praise is a teacher behavior suggested by all the sources. This teacher uses praise often, but not every time a student responds correctly. A student's self-esteem is often intimately bound to how the teacher responds to his/her answers and presence.

(9) The lesson within the lesson is caring about others less fortunate than yourself. This is value important in both the Jewish and secular world. This lesson also contributes to their growing sense of maturity and expands their narrow world to include others.

(10) This is an example of a teacher coming in contact with a parent. This contact, both formal and informal contributes to the willingness of parents to reinforce the religious lessons at home as well as the teacher's knowledge of the student's life outside the classroom.

(11) A student shows he is aware that he has broken one of the rules (whether spoken or unspoken, it is unclear). The teacher tries to make this student comfortable about being there, over the fact that a procedure was not followed.

(12) The students indicate a willingness to relate to each other and share information. It is not clear how well they know each other, but they are able to talk to each other, however

we leave. Let's sing shalom to each other now. (21)  
Let's sing it nice and loud for our visitor to hear too.  
OK Here we go. (Sing "shalom" and all seem to know  
 it) Very very nice singing and a good way to start our  
 morning too. (19) Are you all right? (Kid falls out of  
chair) Jill do you want to bring your chair over here  
next to Seth? I think you'll be able to see better.

9:42(25) (collect keren ami and review what it is.)  
 T: OK we collect keren ami every week also. Would  
somebody like to tell us what keren ami is? (26) Who  
can tell me, raise your hand. Emily.

S: It's money.

T: It's money? For any special people or any special  
reason?

S: For the poor.

T: For the poor. (27) @ (4) Did you want to say  
something else Jill? Someone else.

S: When do they get the presents?

T: The presents for Chanukah we've been collecting?  
We will send them to them so they will have them in  
time for Chanukah. OK We have two projects going  
now for the poor children. One is our regular keren ami  
which we collect every week. This morning it's a little  
chilly outside and you came in a nice warm coat, you  
probably all had a good breakfast before you arrived  
here this morning and there are many boys and girls  
who are not as fortunate and we are trying to share a  
little bit of what we have with those boys and girls and  
remember to give something that we have at home to  
them.

9:43 (What to do to earn keren ami money?)

T: (4) Now how can you earn this keren ami money? Do  
you just have to just go up to your mom or dad and ask  
them for a quarter before you come to Sunday school  
in the morning? What could you do around the house to  
help earn that money? Anybody got an idea?

S: Clean your room

T: Clean your room, that's a great one. Andrew.

S: My dad gives me money

T: I know he does, but how can you earn keren ami  
money? What could you do around the house to be  
helpful? Joel.

S: (Can't hear)

T: That's a great way. Jason.

S: Sweep up the house

T: Sweeping up. Emily

S: Raking the leaves

T: Raking the leaves. Larn

S: Helping to take out the trash

T: That's true, you can do all those things. Lori.

S: Washing clean off the table

T: (24) Clean off the table. OK There are lots of other  
ways. Nobody mentioned making their bed in the  
morning. Don't any of you make your bed in the  
morning?

S: Yah, I do. I don't. I don't know how. I do.

T: You don't know how? You'll have to learn. But if you  
make your bed you can ask your mom for some keren  
ami money to share with the poor children. That way  
she may be more willing to give you some.

S: Setting the table

T: (28) Setting the table is a great way to help too.

OK Erin is our keren ami collector this morning so Erin  
 could you come up here please and I'd like to hear nice  
 voices singing our keren ami song so I can hear all the  
 words and (21) our guest can hear what we are singing  
about too. Are you ready.

informally.

(13) Here, again is an example of the  
 classroom procedure which all are  
 expected to follow and which the  
 teacher reinforces often. She does so  
 patiently and as many times as  
 necessary.

(14) The teacher shares her intent for  
 the class and its content. She has a  
 clear plan as to how the year will  
 progress as well as the daily workings  
 of the class sessions. The routine the  
 students follow is the one the teacher  
 outlines. She is consistent with what she  
 expects and what she carries through.

(15) The teacher indicates her  
 willingness to help the student with a  
 task that is part of the daily routine, but  
 she also indicates her hope that this  
 student will display independence and  
 do this alone. Thus, she encourages  
 maturity, but does not frustrate the  
 student.

(16) In calling the class to order, she  
 uses few words and is direct about what  
 she wants. It is apparent that the  
 current behavior is not acceptable to her  
 and she indicates that it is time to  
 change the mood and get to task.

(17) The environment established shows  
 an awareness of the needs of young  
 children. The chairs are low, the coat  
 rack is in reach and the area in which

9:45 (Keren ami song- not all seem to know it- calls on kids for the meaning of the song)

T: (2) Mathew, what does that song mean? How can we bring sunshine to other boys and girls? Who can tell me? Emily

S: (Can't hear)

T: I think the answer is sharing. By sharing with other boys and girls we can bring sunshine into their lives.

(29) Let's see how much money Erin collected this morning. (Counts) I think we might have done pretty well here. OK here is one dollar and Erin here is two dollars, 40¢ Erin let's see what this looks like on our chart. (13) Isaac, you're the only person who hasn't had a turn to collect Keren Ami so I hope you'll come early next time so you can get the box. We'll be waiting for you \$2.40 and if we look at our chart, that's way more than last week. Last week we only had \$1.79. \$2.40, that's one of our top amounts, but still the best we ever had was \$3.29. Do you think we'll ever be able to beat that?

S: (In unison) Yes

T: (38) Let's try OK. Now let me see, who collected today, Erin

9:47 (Goes to fill out attendance chart)

T: We have nobody absent today.

Now how many of you were not here last week? Emily, Anybody else wasn't here last week. (2) We are going to review what we went over last week about the next Jewish holiday coming up. Who remembers the name of it?

S: (Several together) Chanukah

9:48 T: Chanukah, OK (Goes over to bulletin board that has the pictures for each holiday) Remember we started off the year with Rosh Hashanah, Yom Kippur, the holiday where we say we're sorry. Sukkot, when we see the lulav and the etrog and we go into the sukkah. Shabbat, our weekly holiday that comes every week where we celebrate on Friday and Saturday. And now we're on

S: Chanukah

T: Chanukah. And our room is all decorated for Chanukah too. (32) (4) Chanukah actually is not that important of a Jewish holiday history wise, but it becomes important for boys and girls like you, because of what? What do you like about Chanukah especially?

S: Presents

9:49 T: That's why it's so popular for children. Really it's not one of the more important holidays of the year. But it is a holiday that we learn about dedication and rededication. (2) What was destroyed in the Chanukah story and rebuilt?

S: The Temple

T: The Temple, (8) good for you Mathew. Did you remember that? OK And we say that we rededicate that Temple on Chanukah. (31) OK who was our hero of our story?

S: Judah Maccabee

T: Judah Maccabee. OK How many brothers were there with Judah?

S: Five

T: Five (8) Very good that you remembered that. Why did they pick Judah to be the leader? Andrew

S: Because he was the strongest

T: Because he was the strongest one. We're going to look at the picture of him with all his muscles (Using a book that has the story in it and pictures, from the previous week). Do you know what that name Maccabee

this class is located is decorated with items of interest. The teacher wants them to notice what is around them and, in the case of their consecration picture, take pride in their accomplishments. This helps build self-esteem and even class spirit.

(18) Everyone sits at the same level, no one is more comfortable than anyone else. This gives a message of mutual respect between teacher and student and prevents feelings that the teacher has favorites.

(19) In order to conduct a class efficiently order must be maintained. The less time spent on discipline, the more time there is to teach. There are times, however, when direct behavior is required in order for the teacher to conduct the class. There are also times when she gives the student the benefit of the doubt when it is not clear where to assign blame. The discipline is not done in an accusatory tone, but there can be no mistaking the intent of the remark.

(20) A student who was absent, in the lower grades, may feel a sense of being left out and having missed something. The teacher deals with the absence with this in mind rather than accusing her of not wanting to be there. She also shows a personal interest in the student's life outside the class, indicating a respect for her as a human



means in Hebrew? We talked about it last week. Who remembers? (Silence) I'll give you a hint OK

S: Hammer

T: Hammer, very good, because he, Judah was as strong as a hammer. Who remembers the name of our wicked king? Anybody? That was a real long, hard name. I'll say it for you again. OK Listen carefully. (33)

Antiochus Epiphanes. We just call him Antiochus for short. Let's see if you can say that word.

(Together) ANTIOCHUS

(7) Looking at this picture, Jill, would you say that Antiochus was a happy king, or a mean king or a nice king, what kind of a king do you think he was?

Q52 (Jill squirms when called on)

S: (Another student answers)

T: I asked Jill. OK (34) Why do you think that Jill?

S: (Can't hear)

T: A sword tells you one thing. That's a weapon and he's carrying that. What else in this picture tells you that this king is maybe not so wonderful? Lori

S: His hand is pointing

T: (4) His hand is pointing and when your mother or your daddy or a friend gets angry at you, might they do this to you?

S: No

T: And then you know what? They are angry. He's pointing and he sure does not look too happy. What else tells us something about him?

S: (Can't hear)

T: He what?

S: Mean face

T: He has a mean face. He sure does. He has a scowl on his face doesn't he. (35) Let's see if you all can make a face like Antiochus. Come on let me see some mean faces there. Ohhh You all would be pretty mean kings. I'll tell you that. When did Antiochus live? Does anybody remember? Laura?

S: A long long time ago

T: (4) A long long time ago. Remember how we said last week, it was before we were alive, before our parents were alive, even before our parents were born. Thousands of years ago Antiochus lived. And what did he want to do?

S: He wanted statues

T: He wanted statues put up of him and he wanted people to do what to him

S: Bow

T: To bow down to him and to worship him didn't he. He especially wanted people to be his slaves and to do what he wanted them to do. When he went into the city where the Jewish people lived and he sent his soldiers to put up a statue of him, (36) who remembers what a statue is? Beth, do you? Huh

S: NO

T: Don't you remember what a statue is? Do you remember Jill? What?

S: (Can't hear)

T: Who knows, Emily

S: Stone

T: It's made out of stone and who does it look like, Jill I bet you can tell me that. Who does it look like? It looks like the person for whom the statue is made. If you're the king in this case, you could have a statue of a dog. (4) What's the famous statue in New York?

S: The Statue of Liberty

T: Who does that look like? Who does the Statue of Liberty look like?

S: A woman

T: Ahhhhh, a woman! Doesn't it look like a woman? She has a crown on her head. She stands in New York Harbor

being and as a student in her class.

(21) One of the drawbacks of ethnographic research is that the observer can affect the outcome of the study. This is one of the times when this was apparant. Also, the teacher's interpretation to the students as to the reason for my presence did not accurately convey my intentions, rather, hers. Because of these interjections concerning my presense, I considered the possibility that some/much of what I observed occured because of my presense. This is ultimately impossible to determine, but it is worth noting that I was not completely inobtrusive.

(22) A student comes in late. The teacher stops what she is doing to welcome the student, though it is a mixed-message of both welcome and some accusation, but mostly the greeting is warm and inviting. She also reminds this student as well about the classroom procedure. This brings the student into the class and allows the teacher to feel comfortable with the environment. This way everyone wins.

(23) An essential skill for all teachers is the ability to ask questions in a way that teaches and informs. Here is an example of a review/ knowledge question to reinforce the morning procedure.

(24) The teacher pushes the students to



with a lamp in her hand welcoming people to New York City. So this is a statue of Antiochus Epiphanes and when the soldiers set up the statue they told all the people of the city to bow down to the statue or off with their heads. (34) Some people were frightened and they did bow down. What would you do? Isaac?  
Would you bow down? Would you? What would you do Erin?

S: I wouldn't bow down

T: You wouldn't bow down?

S: I would

T: You would. Andrew what would you do?

S: I wouldn't

T: You wouldn't. (4) Well, I'll tell you those of you who wouldn't bow down would be doing just like many of the Jewish people in those days did. Is there something you want to say Matthew? You wouldn't bow down?

S: I wouldn't. Neither would I. I wouldn't either. (37)

T: A lot of the Jewish people didn't bow down either.

(38) Jewish people usually only bow down to one thing

S: God

T: That's right. We usually just bow our heads to God and so in those days it was very important not to bow down to any statues or idols and some people refused. And one man in particular got very angry in the crowd. Anybody remember his name?

S: Judah Maccabee

T: No, no, no, this is Judah's what?

S: Daddy

T: (2) This is Judah's daddy. Judah's father. Anyone remember his name? I'll tell you. Mattathias. See if you can say it.

Class: MATTATHIUS

T: That's right. (Reading from a book.) And Mattathias grew very angry when he was told to bow down and he said, I will not bow down. I will fight this wicked king. I am not afraid. (39) And he had how many children?

S: Five

T: Five sons and his five sons said father we will help you fight that king. And all five of his children decided they would help him

9:55 (Lots of noise going on in other areas of the room)

S: (27) Count

T: You want to count with me? One, two, three, four, five. (With the kids joining in)

S: Six

T: This is Mattathias, he makes six. OK. And so men from all over formed with Judah, Mattathias and the other brothers and they went into the hills to do something special. (40) What did they do in the hills?

S: Fight

T: No, they organized their army, remember they got all their troops together. And they elected the strongest one to be the...

S: (can't hear)

T: (2) (4) Their leader. I said last week when we looked at this picture that he reminds me of He-Man, doesn't he look at the picture. So you can see why he was chosen to be the leader.

S: He was stronger than He-Man

S: Uh-huh

T: Was he. OK. And the people all said let him be the leader because he was so strong and all the people said Yehi for Judah Maccabee. (2) Do you remember the song we learned last week about Judah. Let's see if we can sing that real quickly about...

9:56 (Sing the song) Kids do not seem to know it yet. Need lots of prodding from the teacher.

T: (4) (7) There on our board back there is a picture of a little boy dressed up like Judah Maccabee. Do

answer the question to its fullest. This also serves as a review. She encourages them to go beyond the knowledge they already have to reach a new level of knowledge. This prevents the students from becoming bored and feeling like they know it all. This can be a frustrating experience for students who may not be ready to go beyond their present state of knowledge, but this remains a major responsibility of effective teachers.

(19) This is another example of how she handles a classroom management problem. She does not rebuke the student rather she allows the student to change the situation to insure a more positive learning environment. The student is invited to move her chair so she will be more comfortable, not because she did something wrong (see arrow on diagram). This could be seen as giving a mixed-message, because the student probably knows she was not supposed to fall out of her chair and expects to be rebuked, but the teacher does not make an unnecessary fuss about a relatively unimportant occurrence in a basically well behaved class.

(25) The class now reviews the meaning of keren ami. This is a value the rabbis stress as well as contemporary Jewish sources. There is a need to teach young people their responsibility to the Jewish community so that they can act

responsibly as Jewish adults. One way the Jewish community has always dealt with this is through financial contributions to the well being of the community. These students are the future givers and here is where the training begins.

(26) The teacher indicates her familiarity with the student by using her name. She does this throughout the class period.

(27) The student makes a connection to something else that is not directly on the subject under discussion. The teacher goes with it and supports the student's initiative. (4) She does this by also making a connection to their lives to help them understand the concept of giving to others. In connection to how to earn keren ami money, this student proves that students do not always give the desired responses. They are thinking individuals with great potential that requires patience and flexibility in order to teach them.

(28) She praises a student's correct response.

(29) This is the continuation of the lesson about giving to the community to help those who are less fortunate. This exemplifies, as seen elsewhere, the techniques of giving used by the U.J.A. These students, too, will have learned the ways of fund raising from an early

age. Selected students are given the

(30) Teachers have many responsibilities, one of which is administration/paper work. Teachers expect their students to do their work, administrators expect teachers to do theirs. To act in a responsible way concerning the job of teaching is also a role model to the students as to how a professional acts.

(31) Once again she displays her questioning skills with an information question.

(2) She reviews all of the holidays before continuing with the most recent one.

(32) She displays honesty in telling them that the holiday they may love the best is not one of the most important holidays. She does not apologize for this reality.

(33) In order to reinforce the knowledge she lets the students practice the information by repeating the word together. This is another way to allow students to learn for themselves and foster independence.

(34) The teacher indicates to the students that she values their opinions by eliciting opinion oriented answers. She also uses the technique of asking questions to keep the students involved

and interested. She wants to focus the discussion on what the students think.

(35) She also encourages the group to participate in a humorous, fun way. She takes teaching seriously, but that does not mean that the lesson has to be completely serious.

(36) She shows that she is both fair and patient. When she calls on students she gives them a chance to respond, but if they do not know the answer, it is not a problem. She also gives the student another chance, although she does not always give enough time to answer.

(37) The students indicate that they are involved and interested in what is going on in the class. They respond and basically listen quietly.

(38) One main difference between religious school and secular school is that secular schools cannot teach about God and religious schools are obligated to teach about God. Here is an example of the presence of religious ideas in the classroom.

(39) The teacher uses the book to read from expressively to change the tone of the class and to keep their interest. She also does this by emphasizing the word "children" in the book and allowing them to make the connection to themselves, as children.



**(27) A student initiated request that the teacher honors and incorporates into the lesson.**

**(40) As the class moves on the likelihood of impatience in the students increases. The teacher continues to ask them questions to keep them involved and interested.**

**(41) The teacher expresses some sarcasm, which is not directed at anyone.**

**(42) A student picks up on it and adds his own joke.**

**(43) Once again she teaches history honestly.**

**(44) An example of recitation, a method the rabbis were fond of using. This reinforces new and old knowledge and encourages class participation.**

**(45) Here she displays "direct" teaching behavior through explanation of the ritual. This is an essential element in religious education since the assumption is that the students learn by doing. This is not knowledge that is meant solely for the classroom, rather it is to be taken into the home and into adult life as activities and attitudes that inform behavior.**

**(46) The students are given an opportunity to compare two different**

types of menorot. This is both a higher level of reasoning as well as an added piece of knowledge. The teacher uses the Chanukah menorah to teach the Shabbat menorah; going from the familiar to the unfamiliar.

(47) The teacher focuses on principles so that the students can apply this knowledge to other areas on their own. Again a means of instilling independence and helping them mature.

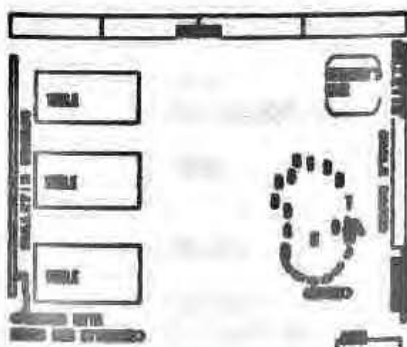
Teacher "C" - Grade One-10:15  
a.m. - 11:00 a.m.

(1) Appearance: Wearing a skirt and a brightly colored sweater. Hair done nicely and wearing make-up.

Start out the morning in art where they each did a self portrait. At the end of the class the art teacher takes their picture holding their self-portraits.

This is this teacher's first year of teaching first grade, but she has experience with this age because she has directed a religious school program for grades 1-3. She used to teach younger kids but she "got bored". Now she has to "over plan" for each class in in order to be able to change activities every 15 minutes unless the kids are using their hands. She has instituted a means of discipline in which there are established rules posted at all times in the room. If a rule is broken the child's name goes on the board. Nothing more is said and the class continues uninterrupted. Students are also given many opportunities to do "good" things during a class session. For every good deed (called a mitzvah) performed, which is recorded by the teacher, the child receives a sticker which is placed on a sheet of poster board with the child's name on it which is posted on the bulletin board in the back of the room. (2) On the black board in the front of the room is written a schedule for the day:

9:30	Tzedakah/smile sticker
9:40	Art
10:10	Me, Myself and I Poster
10:30	Snack
10:40	Boutique
10:55	Music
11:15	Finish Chart/Hand Prints
11:55	Sticker Club (on back bulletin board)



10:16 I enter the class. All the students are sitting at tables and the teacher takes attendance. (The teacher does not smile all the time).

(1) This day they complete a project concerning self-identity. This is something this teacher stresses as part of her curriculum and she conveys this via art projects that engage the students and allow them to share their lives with her. She shows a willingness to change to a new grade even though she has not taught it before and it means much more work for her. She wants to feel stimulated in her teaching role so when she realizes she feels "bored" she takes the initiative to change what she does. She expresses an awareness of the limitations of this age by keeping them busy so that they do not have the opportunity to become behavior problems. She has also instituted a creative classroom management technique based on a system of reward and punishment that mostly reinforces good behavior, throughout the day, by awarding a sticker for each "mitzvah" a student accomplishes. The teacher records the mitzvahs and keeps track of those who do not comply by putting their name up on the board, but not interrupting class time to discipline. The class set the rules and they are posted on a bulletin board for all to see. This indicates a willingness to include student input in class procedure and also serves as a reminder what are the rules.

(2) The students all know what to expect during the day because the

T: (3) What I want to do now, I want to pass these out to you (The Me, Myself and I Poster). I want us to share; (4) why don't you come up here on the floor.

S: Up here?

10:17 T: Down here. (Teacher joins kids on the floor). (Teacher does some rearranging of kids so that certain kids do not sit together even before the lesson begins.)

(5) I'm gonna give you your posters, your Me, Myself and I Poster. And I want you to share with us what you wrote and what you drew. (The poster was divided into spaces with place at the top for written information and then most of the rest of the page was left for pictures that answered certain questions about the child.) Let's start with you Jonathan. Can you read the top?

S: (6) Me

I: It's

S: It's

I: Name is

S: Name is

I: What's your name?

S: Jonathan

I: How old are you?

S: 7

I: And do you know how much you weigh?

S: 40 pounds

I: And how tall you are?

S: 4' 3"

I: And what's your favorite color?

S: Red

I: Why?

S: ummm. I see it alot

I: Oh. OK. Some things that you like to do

(Voice goes up at the end of the sentence)

S: (No answer)

I: Turn your poster around and I'll tell you

what are some things that you like to do?

S: On this?

I: Yes

S: Play soccer

T: (7) Oh great. good. And you look happy,

show us your picture of when you look

happy. (8) What makes you happy,

Jonathan?

S: Kicking people and clobbering them

I: Oh. What else makes you happy besides

kicking people and clobbering them?

S: with making friends

I: Good. (9) And where's your favorite

place?

S: That's in Lake Tahoe

I: That's where?

S: Lake Tahoe

I: Lake Tahoe. What do you do in Lake

Tahoe?

S: well we go to this place where

condominiums where we stayed we go

swimming everyday, sometimes we rent a

boat and go fishing

I: Very nice. and who are your friends?

S: (Names the names of three friends)

I: And if you had one wish what would you

wish for?

S: (10) Money

schedule is posted. This way they are not caught off guard and can anticipate what will happen. This way time is not spent answering questions as to what they will do next. The teacher also is responsible in completing her administrative tasks.

(3) This is a project in a religious school to enhance self esteem and also allows the teacher to discover elements of the child's personality that are not always readily apparent nor necessarily manifested in a once a week program.

(4) Here she includes all and invites them to join together on the floor. This gives the class a more intimate feeling for a time of sharing personal reflections. She uses language that indicates this is an interaction time. She expresses her awareness of potential problems between two students and acts in a way that will prevent problems from happening. This way she keeps control and students are not put in a no win situation. She helps them behave according to her expectations.

(5) The teacher gives specific instructions as to what she wants the class to do next. This is an example of "direct" teacher behavior, which when used in balance with "indirect" behavior makes for effective teaching.

(6) With this exercise, the teacher



T: Uh-ho, anything else?  
S: No  
T: OK. (10) What's your, tell us about your family.  
S: (Points to picture of family and names each member)  
T: (11) (Teacher elicits more info about each member including the bird) OK (12) Daniel. Hold yours up. What's your name. Hold it like this. What's your name  
S: (responds) (This is a very quiet child)  
T: How old are you?  
S: 7  
T: (13) Do you know how much you weigh?  
S: Not really  
T: OK. What's your favorite color?  
S: Green  
T: How come?  
S: (can't hear this)  
T: (14) And what are some things that you like to do?  
S: (can't hear)  
T: What? (neither can the teacher)  
S: (can't hear)  
T: OK. And is that what you look like when you're happy? What makes you happy?  
S: (can't hear)  
T: Can you give us one example?  
S: (Can't hear)  
T: OK. And what's your favorite place?  
S: (Can't hear)  
T: Could you speak up just a little bit  
S: Bowling alley  
T: That's interesting. How come, do you bowl?  
S: No (can't hear the rest)  
T: OK And who are your friends?  
S: (Can barely hear as kid gives some names)  
T: I can't hear you, what?  
S: (Can't hear response)  
T: uh-hu (I think she can't hear either) (16) And if you had one wish what would you wish for?  
S: Money  
T: Any other wish besides money?  
S: No  
T: Show us your family  
S: (Points out family members)  
T: (Asks questions about them as the kid goes) (7) Very Nice (17) Jessica. Tell us your name.  
S: Jessica, but I don't like it.  
T: You don't like your name? (with a slight laugh) I think Jessica is a beautiful name.  
(18) And hold it up like this. (Now the kid readjusts the poster so that other kids can see). How old are you?  
S: 6  
T: And what's your favorite color?  
S: (Can't hear)  
T: What?  
S: (Violet and turquoise)  
T: Why do you like violet?  
S: (Can't hear)  
T: What do you like about turquoise?  
S: (Can't hear)  
T: OK. What are some things that you like to do?

focuses on giving the students opportunity to express themselves in a concrete way. This serves to build their confidence and allows the students to get to know each other. She also makes sure that students are not embarrassed if they are having trouble presenting their poster. Each child is made to feel special and that his/her work is good.

(7) She uses praise often and in connection to work.

(8) Here she deals with an undesirable response. This message of violence to others is not one she wants to perpetuate. She deals with this in a positive way and reinforces another response with praise, rather than negatively and attacking the student's apparent interest. Students of this age have difficulty separating between criticism of what they do from criticism of who they are.

(9) Once again, she is able to gather information about them in their lives outside of the religious school. This shows her interest in them as people and may help her to understand their behavior through her glimpses into their home/secular school life.

(10) In this part of the poster the teacher instills in them the value of family and allows all the other students to see that their classmates have

S: (Can't hear)

T: OK Show us what you look like when you are happy. (Pause) What makes you happy?

S: (Can't hear)

T: Anything else? OK Show us your friends and tell us who they are, point to them OK

S: (Points to friends and says their names and something about them)

T: And show us your favorite place. You wrote rainbow. How come?

S: (Can't hear)

T: Hu?

S: (Can't hear)

T: And show us... (16) If you had one wish what would you wish for?

S: Money

T: Uh ho, How nice! And who's your family. Show us your family.

S: (15) (Starts to respond softly)

T: Could you speak up just a little bit I'm having trouble hearing you

S: (Points out and names family members)

S: (16) It's quieter at snack time

T: That's true Andrew (laugh) thank you

10:20 (20) (After questions she leaves a

long pause until answered. All questions

are simple and straightforward, although

sometimes she rephrases them in other

words. (21) Much repetition in this lesson)

T: OK Doug Tell us what your name is

S: Doug

T: And how old are you?

S: 7

10:23 (22) (Some kids moving to see what is going on better)

T: And what do you like to do?... (23)

(Goes through the questions with this

student and tries to elicit answers as she

goes. She is speeding up the questions but

tries to go through all of them.) (This child

does not put himself into his family portrait

and the teacher asks him why. Then she

goes on to the next child)

Jason (asks age, color, why that one, some things he likes to do And favorite place, friends, one wish, show family)

(This child has answers ready, it is easier to hear him.)

How old are you Elliot? (Color, why, like to do, what you look like when happy--

preferably something that does not have to do with money", favorite place, friends, one

wish, show family)

Adam (age, color, some things he likes to do) "speak up" (friends, one wish, show us

your family) "Very nice"

10:26 (24) (kid sitting behind the teacher

playing with money. Teacher tells him to

put it away "please")

Joile (color, what do you like to do, what

makes her happy, friends, favorite place,

one wish, family)

10:27 (25) (Asks a kid to sit down "please")

Jamie "Turn it around" (favorite color,

things he likes to do, what he looks like

when happy "Point to the picture", friends,

favorite place, one wish, family)

"Andrew" (favorite color is black "I

never would have guessed by the way you

families as well. The idea of family is a recurring theme in Jewish life and deserves reinforcement.

(11) The teacher exhibits a willingness and ability to probe deeper into the student's responses to get a clearer understanding of what he is trying to say and to help the student further clarify his thoughts. A skill of questioning shows up here as well as an interest in the student.

(12) She makes sure that all students get a chance to share their posters. This way they all feel included and they know to expect to be called on, thus diminishing anxiety about talking in class or feeling anger at the teacher for not including someone. An attempt to be fair is something students usually appreciate.

(13) There is no pressure put on students to respond if they do not know and they are not made to feel inferior. This teacher tries to establish a supportive environment.

(14) Some of the students do not speak loudly enough to be heard either by the teacher or in the tape. The teacher tries to get them to speak up so that she and the other students can hear them. This indicates an intention on the part of the teacher to help them be more assertive and make themselves heard, which

Teacher "C" - Grade One-10:15  
a.m. - 11:00 a.m.

are dressed", show us what you look like when you are happy, friends, favorite place, one wish, family)

10:31 Snack time. "The highlight of the morning" (23) (Goes and writes on the board- name of kid who misbehaved)

10:32 (28) (Gets kids involved with the snack preparation)

T: Andrew, do you want to pass out napkins. Who knows where the supply office is? Who knows? It is near the art room. Who knows. Please go and ask him for some cups. (27) This (the snack) is a from Daniel and Mark, but since they couldn't be here their Dad brought me the snack. (Passing out cookies)

S: (28) Where are they?

T: Their parents went out of town and I guess they couldn't find anyone to bring them this morning.

S: (29) I don't want any.

T: You don't want any cookies? OK. (30) While Beth is gone getting the cups why don't we say the hamotzi. Raise your hand if you want to start.

S: (31) I didn't get any.

T: Oh, sorry. I think I am losing my head. OK who is gonna start the hamotzi? Raise your hand. OK Doug, go ahead. (Say the hamotzi)

10:33 (32) Kid brings cups back with cups "Very good"

In the interest of saving time I'm gonna pass out your cups at your desk. Come up, you can just come up and get your juice (33) (to the teacher's desk. This is the first time the whole class period that she has gone to her desk) (General noise as kids get juice and eat cookies. Teacher is going along with it.) (10:35 2 kids go out to get water)

(34) No, not yet, not until we say the blessing (concerning drinking the juice).

(More general noise as class continues getting juice from teacher at the desk) OK

(35) who wants to start the blessing over the juice. Beth, what does every prayer start with. Beruch (10:36 any kiddush)

Now you can drink your juice. (Quiet now while they eat) (36) We've got alot of stuff to talk about today before you leave so someone make sure to remind us. (Interchange between kid and teacher that I could not hear)

T: There's more juice here if you want it. (Teacher still behind the desk in order to pour juice)

10:37 (37) (A kid comes up to the desk for more juice and receives a BIG smile from the teacher)

T: (38) No, you can't have thirds today (after a kid asks for permission to have thirds). Anyone want another cookie? Wait, you have to finish the two that you have. Do you want more juice. (39) I'll tell you what, you can have thirds, I just have to make sure not to spill it all over the place. (Gets a kid to taste a cookie even though he did

enhances their maturity and ability to function in the world. This teacher models an audible voice.

(15) One cannot always expect the desired outcomes. This student continues to speak so softly that even those around him cannot hear him. The teacher does not push any more, perhaps to wait for another time.

(16) Another student responds in a way that is not acceptable to the teacher. She does not spend time on this outburst. This is not a major battle to be won. And later, she praises him for a good job.

(17) She tries to enhance a student's self image by commenting on her name. She wants to positively reinforce the student and show her that she values this student and thinks well of her. The student's honest expression displays a degree of comfort with the teacher and the class.

(18) This teacher continues to urge the students to go beyond what they initially exhibit. She wants the presentation to be heard by all. She thinks it is important and she wants the other students to get this message. She also shows sensitivity to the other students in making sure that they all can see well.



not want any.)

10:30 (40) Gets kids to bring snack for the next week. Teacher writes a note to the parents telling them about this responsibility.)

T: Oh, I know. Why don't we find somebody to bring snack next week. Who hasn't brought snack yet. All of you haven't? If you haven't brought it before, raise your hand so we can give everyone a chance. (Discuss a kid who said he didn't other kids say he did. Asks a few others until finds someone who hasn't. Sends the note with the kid who will bring it.)

T: You guys need to hurry up and finish snack. (41) I forgot, we have to go to the Chanukah Boutique. (A period of time, about 5 minutes, when the kids are finishing up and teacher talks with me a bit) (42) When you are done with your snack please get your crumbs in the cup and put it in the trash. (Gives time for this to happen) Still more juice for who ever wants more. I hate throwing it away. (More time while kids clean up. Some noise, but no behavior problems.) Teacher keeps on checking to see if all the kids are done) OK time to be finished. We've gotta go. Line up at the door. Push your chairs under the table. Get your jacket off the door.

(From 10:41- 11:01 the kids go to the Chanukah Boutique. There are special tables set up with lower priced items for the kids to purchase for their family and friends. They all line up at the door to go and go down as a class. The teacher goes over the rules of the Boutique and tells them that "when they are done they are to come and tell her". (43) During the time at the Boutique she has to discipline a kid. She is real straight with him and tells him to "wipe that smile off your face." At 11:00 they join the 2nd and 3rd grades for music which this teacher conducts today. (44) The kids all sit on the floor while the teachers of the other two classes sit on chairs. The teacher sits on a table in front of all the kids to lead music.)

(45) Music is totally participatory. She asks for requests and then does them. She does not start until everyone is ready. The rest of this tape is kids singing. The kids all seem to know the songs and the hand movements and truly seem to enjoy the singing and respond well to the teacher.

(19) Student indicates that he is having trouble hearing also. The teacher supports him in this in a warm way.

(20) She exhibits her questioning skills when she leaves time for students to think before they answer. She asks one question at a time and then waits.

(21) Every student gets a turn so there is much repetition this day.

(22) The students who move are doing so to get a better view of what their classmate is doing. They indicate their interest in the proceedings and a support for each other.

(23) The teacher makes sure all get a turn, but she is also aware that the attention spans are short. She does not want to bore the students by making them sit too long even though she does not want to take away from any student. She also uses their names often, especially when praising.

(24) Here she indicates her awareness of all that is going on in the class, even if it is going on behind her. She disciplines pleasantly, not as a dictator.

(25) The teacher has developed a creative way to keep kids in line. By means of stickers for good behavior and getting their name on the board for unacceptable behavior. This seems to



**work quite well with this group/**

**(26) She encourages the students to be independent and gives them the opportunity to help out, thus gaining independence, as well as the opportunity to be rewarded. The student who goes for the cups receives stickers at the end of the day on her poster.**

**(27) The teacher wants to encourage pride in participation in the classroom procedure. So she praises the students who brought the snack even though they are not there. Thus they are not left out. She also is reinforcing the need to be responsible for snack even if the student can not attend the class.**

**(28) An honest answer to a student inquiry.**

**(29) Abides by a student's desire.**

**(30) Here is an element of Jewish content in connection to the classroom routine. There is also a clue to a student that if he/she wants to do something, there is a need to be aggressive.**

**(31) Here she feels comfortable admitting a mistake to a student and apologizes. She continues to contribute to a supportive classroom environment.**

**(32) Praise for showing independence**

**and responsibility.**

**(33) The teacher feels comfortable moving around the room and interacting with the students both during the class session and the more unstructured times.**

**(34) A reminder of the procedure. This is done not to chastize, but to teach.**

**(35) The student who volunteers is not left to do the blessing alone. The teacher helps, supports and encourages her. Thus she encourages others to volunteer and enhances the self esteem of the student who did volunteer.**

**(36) Again she encourages responsibility and independence by including the students in the necessary tasks of the day.**

**(37) This seems to indicate that she likes kids.**

**(38) She sets limits, but (39) then goes back on it. Flexibility?**

**(40) Again an encouragement to be responsible as well as indicating a good system of insuring there is a snack each week.**

**(41) She shows her limitations without shame or apology.**

(41) This teacher shows a concern about her appearance and/or appearance.

(42) She reminds them of the procedure, a "direct" teacher behavior. This allows all to have an enjoyable time since the expectations are clear.

(43) She is direct with this student, because she has just gone over the rules and expects more.

(44) In this instance it is a better idea for the teacher to sit above the students so they can see her. There are now three classes together in one room and it is very crowded.

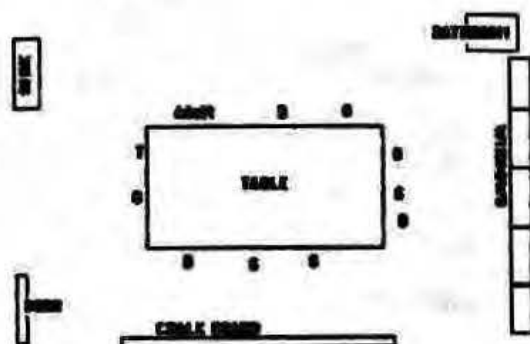
(45) She allows the students to participate in the session and honors their requests.



Teacher "D" 10:00-10:30-4-5 year olds

(1) The teacher is wearing dark pants with a red turtle-neck shirt and a vest pull over. Very bright and cheerful. She is also wearing make up, but not to excess.

The classroom is located in the back part of the kitchen which for this age turns out to be very useful because they can use the sink right in the room when they are done with their art project. There is a student aid and another adult who, I found out later, is mildly retarded and is part of a program in which this Temple participates. The teacher has been working with these kids and this age group for a long time. There are nine students in the class and all, including the teacher and the other adult are sitting around a small table in small chairs. The student aid stands at the front of the room when I entered the room the teacher was reading a story and all the kids are looking at the book as the teacher reads it.



10:00 (2) The teacher reads well and expressively about a family and how they celebrate Shabbat. A babysitter comes over so the mom and dad can go to Temple. The teacher points out that not all people celebrate in the same way. The parents and grandparents in the story go every week to Temple and the babysitter comes every week to take care of the kids. Kids listen!

S: (3) I do that

T: Some people do and some people don't (And then continues with the story) (4) She kisses her Shabbat shalom and what do you think she will do next?

S: Go to sleep

T: Go to sleep. (5) So that shows how this family celebrates this holiday. And this holiday is special because it comes every seven days on Friday night. (6) Now in the story on the first page, what did we see?

S: Two candles

T: And that's when the mother or who ever says the blessing over the two candles. Remember how we talked about how she goes like this and covers her eyes like this and says the blessings. (7) Now candle sticks come in a lot of different shapes. They can come like this (Shows and example) they can come like this (shows picture) they can be just straight, they can be like this one here. Oh I'm sorry Becky. Yeh the little picture of different ones over here. It doesn't matter what shape the candlesticks are in, but there are usually two. Today for us we are gonna be making mosaic candlesticks. Everyone is gonna get a black piece of paper and some of these which are just colored pieces of paper which I've clipped up. (8) We have here some green and some pink and what else

S: Blue

S: Purple

S: Gray

T: Gray?

(1) This teacher shows a concern about her appearance and has a pleasant feeling about her. She wears bright colors which adds to the tone of the classroom. The room has the potential to be dreary, but it is open and light. There is an adult with this class who is mildly retarded. He comes every Sunday to help in this class and others. This gives a clear message of giving opportunity to those who might otherwise not have a chance. This teacher has a lot of experience with this age group and enjoys teaching them. All in the class sit in chairs so all are equally comfortable. The atmosphere is similar to a seminar with everyone around one big table.

(2) She uses the story as a set induction for the day's art activity. She reads well and uses the illustrations in the book to keep the students' attention. She also makes a connection between the story and what the students already know either from experience or from past classes. The students appear to respond well to her and like the story.

(3) In connection to a response not connected to the discussion she chooses to acknowledge the response quickly and then go on. She avoids losing the flow of discussion and the class' interest.

(4) The teacher makes sure the class is still listening by including them in the



Teacher "D"-10:00-10:30-4-5 gear side

T.A. It's sort of a blue

T: (9) Everybody gets a crayon. You only need one, and your piece of paper. It doesn't matter how you hold the paper. That's up to you. You can hold it up like this or like this. (10:09 teacher draws an example of candlesticks) And you just draw the outline of two candlesticks. I'm just gonna make simple ones right now. OK. Two candlesticks about half way up. Just so that you can see. It's difficult to draw on black, but can you see the outline?

S: Yes

T: I'll just kind of make straight candlesticks right now. And then you put the glue on them and with the colored pieces of paper you just paste the colored pieces of paper in like that. So your candle stick will be colorful.

S: (can't hear)

T: Right

S: (10) Can we color them

T: Can you what, sweetie?

S: Can we color them with our crayons.

T.A. You won't be able to see it very well cause it's on black

T: (11) But you can make the candlesticks like this if you prefer to make the candlesticks this way and make them curly. You design your own candlesticks.

S: I'm gonna make mine.

T: (12) But you need to make two so leave enough room or you'll only have enough room for one. Show me with your fingers how many you need to make. (Kids hold up fingers) Not three, Jim, two.

S: Sorry

T: (13) OK does everyone understand? This is just to fill in all this space all these colors. It's called mosaic. Because when you use a lot of different colors and paste them next to each other without spaces, it's called mosaic. Everyone understand? Mark? (each kid gets his/her own little bottle of glue from the T.A.)

10:11 (14) (Teacher passes out paper to each kid. Calls out name as she hands it to the kid. Kids talk to each other as this goes on.)

T: OK I'm gonna give everybody a crayon. (10:12 goes to the back of the room to get crayons)

S: I need a crayon, I need a crayon.

S: That's mine

S: I need a crayon

T: (15) I have to go to the art room to get another crayon.

S: I need another crayon

T: The crayon isn't really gonna matter, hon, because it will be covered by the paper. I have to go get a couple more. I'll be right back. You can see it. I'll see if I can get some chalk. It's gonna be covered.

S: Can we start yet?

T: If you have your crayon you can start. And I'll be right back. I'll see if they have some extra chalk or something.

(She goes out T.A. helps the kids)

(10:13 (16) most kids do not have crayons yet so cannot start to work. Those who do have crayons have begun what they were instructed to do. (Kids talk to the T.A. about other non-related stuff. T.A. makes sure they do not use too much glue)

(Teacher comes back 2 minutes later)

S: I need a crayon

T: (17) This is just to draw the outline of your candlesticks.

S: (18) Let's just move it. My clock is set to go off any minute.

T.A. You don't want to see glue

discussion with a question. They show they are listening by answering correctly.

(5) She summarizes the story that she reads and emphasizes the main point that she wants the class to remember in order to make a clear transition to the next topic.

(6) She also reviews the elements of the story that contribute to the upcoming project. This sequence indicates her intent for the story that day. She also reviews actions significant for Jewish observance.

(7) Using visual aids, she now introduces the new topic, today's art project. She uses concrete images to help the students visualize what their project will look like. She indicates there are many options for shape and encourages creativity and initiative. This is also the time in which she explains the procedure for the task itself. At this time she does not adequately explain the words "mosaic" and "candlestick" as the students behavior and questions will indicate later.

(8) Once again she includes the class in the process of explaining the task and this way she can assess if they understand what she talks about.

(9) Now she gives more detailed instructions and also demonstrates one

Teacher "D"-10:00-10:30-4-5 year olds

T: (10) Right, you don't want to see glue. You paste the papers on top, right next to each other. Paste them close together so there are no black spaces showing. OK? That's a girl. You can spread it with a piece of paper or you can. (20) That's interesting Michael (as he puts down a huge glob of glue and puts one piece of paper on it) OK. How's our glue holding up

S: (21) It's not doing anything (the glue bottle)

T: It's not doing anything. ? Lauren, Lauren, I think it will work alright now. Lee are you all right?

S: (Talks about something to T.A. and keeps on talking through the conversation that follows)

T: (Talks in the back) (20) Stacy, that's enough glue (She has glue all over. 10:16) (19) use your papers to cover that glue that you put. Stac.

T.A. Other side Stacy, turn it over

T: Stac use some other papers and put that on top of all that glue OK.

S: (22) I have too much glue it's coming and coming back

T: That's all right. That's what you use all those little papers for. (23) I'm gonna get some glitter so that we can make the flame of our candle with some glitter. How does that sound?

S: Yeh

T: Pretty good?

S: Yeh

T: OK (10:17- (19) teacher goes out to get glitter for the flame)

(Kids continue and the T.A. helps them) ((18) One kid talking about how loud his new alarm watch is when it goes off)

T: (10:18- teacher returns with more supplies) (24)

Guys, I have some chalk to make the candles. The candles. You're making the candlestick. And I have some gold glitter for the flame of the candle. This is the last part. Don't forget your names when you're done with that. Betsy's doing a good job.

S: I won't

S: How come we can't take them home today?

S: I don't know

T: That's on the side you use your hand. (25) OK now you can draw in those are the candlesticks you just made. That's this part (points to candlesticks on the table) Then up from here come the candles, right?

S: Yeh

T: So you can draw up from here and that will be the candles with the chalk and the last part will be the glitter which we will do together. That's right, Jenny write your name on the bottom with this chalk sweetie. That's fine. Anywhere you want.

S: (26) This is backwards

T: No it's not. Put your "J" here. Start your "J" over here E-W. (long pause) Good Jenny. Now do you want gold glitter for the candlesticks?

S: yeh

T: Looks good Jim.

S: (Kid still talking about his alarm watch that will go off soon and that he got for Christmas)

T: You guys are ready for that. Take your, come with me and we'll do it over the sink. Take your paper (10:21 teacher goes to sink at back of room to put glitter on the papers) and come with me Jenny. (Teacher does the glue and glitter for the flame) (Other kids talk to aid. Aid takes a kid to bathroom in the other part of the room to wash off her hands)

T: Where's Michael. Put the rest on Michael's and you can share the glitter. OK This is Michael's, Jenny.

(Kid still talking about his watch)

S: (27) I'm done

T: Jim do you have candlesticks, I mean candles drawn

way to do the project while still allowing for other options. She points out potential problems to anticipate frustration. Again she checks out to see if students understand. At least one is involved.

(10) A student feels comfortable enough to ask a question. The teacher responds in a warm and endearing way, even though this will not be allowed. The teacher has limits within, within a framework of freedom, for the task.

(11) The teacher again verbalizes the possibility for creativity and encourages independence, but the end result is that all the students make their candlesticks like the teacher's. This suggests that as much as giving options is a supportive way to deal with students, these students do not appear ready to handle the freedom.

(12) She reviews the directions for the project again and asks a question to find out if they understand. She has them show her concretely if they understand by using their fingers. This indicates to her that not all do and she can correct the student before he can become frustrated. Her correction is taken well by the student, indicating a level of maturity on his part and perhaps the teacher is aware of this and thus did not hesitate to make a correction in this way.

Teacher "D"-10:00-10:30-4-5 gear side  
in?  
S: Ya

(10:23- Teacher has to explain the difference between  
candle and candlestick)

T: Those are your candlesticks. Put your candles in. Put  
your candles in the candlesticks up here.

S: The candles?

T: Uh-hum. These are the candlesticks, draw your  
candles in.

S: Do you mean the wick?

T: No, the candles. This is the candle holder and the ~~one~~  
(draws a candle) is the candle. Now the other one.

Theresa's it. Now, do you want glitter on the top of  
yours? OK Come with me. (20) Excuse me Michael (Kid  
with the watch)

T.A. For Chanukah

S: No, for Christmas

(10:24 (20) Kid who is done is wandering around the room  
and gets some other kids in on it. A minute later there  
are four kids at the door playing. Teacher still at the  
sink with kids doing glitter)

T:(30) Very pretty. Anna do you want me to take yours  
over here so we can clear up? (31) We're gonna have our  
snack here in a little bit.

S: (32) It's my birthday.

T: I know and we'll sing happy birthday to you

S: (33) I can sing "happy birthday to you, you live in a  
zoo."

S: I'm five already

S: I'm four my is gonna be five and a half.

S: (others talking as well) (there is alot of noise at this  
time)

T.A. Let's start cleaning up

(10:26- aid goes over to the door to get those kids to  
help clean up. 30 seconds later, (34) Teacher goes over  
to a kid to calm him down and two more kids go over to  
the door to look out the window. The aid goes over to  
get them)

T: OK Stacy

S:(35) I will bring the garbage can over

T: (36) We're not going anywhere. We're gonna clean up  
and get ready to have your sister's birthday, alright?

S: (37) Yah. She's five

S: What are we gonna have

S: Candy bars

S: My birthday's coming up

S: I'm gonna have a Knight Rider birthday.

T.A. A Knight Rider birthday? Becky and Stacy come out  
cleaned up. Come on Anna.

S: I got this for Christmas, or Halloween.

S: What flavor are they?

S: Chocolate

T: (38) Is everybody almost finished with their candles?

S: I'm already done.

T.A. Michael, Jenny, Stacy, Lauren are you done with your  
candles? Make one on this side and we'll put glitter on  
them.

T: Leave them here to dry OK?

T.A. Who wants the ice cream? Jim?

(10:29 (39) Teacher puts on tape with music about the  
birthday of Israel and sends the rest of the kids to wash  
their hands)

(13) At this point she explains the word  
"mosaic" because she sees that  
everyone does not understand what  
they are doing. She uses simple  
language to explain this artistic genre.

(14) She uses their names often  
indicating she knows them and realizes  
the importance of using their names to  
enhance their self awareness and show  
them that she cares.

(15) This indicates a lack of complete  
preparation. A teacher should not leave  
the room in the middle of a class. This  
sets a bad example for the students and  
indicates a low priority for the class.

(16) She keeps the students waiting,  
something the rabbis spoke against.  
They are patient. The other students are  
involved with the task and indicate an  
interest in it.

(17) She reviews the directions.

(18) One student is not interested in the  
project and spends most of the morning  
playing with his watch. This is probably  
more engaging and challenging to him  
than glueing pieces of paper.

(19) The teacher reinforces the  
directions again now that the students  
are more deeply involved with the  
project. She gives praise to one who is  
doing it the way she wants it done.  
There does not seem to be any real



indication of allowing for creativity and none of the students exhibit any.

(20) She finds it necessary to rebuke a student, but she tries to do it indirectly. No behavior change results.

(21) The teacher helps a student to support her and get her back to the task.

(22) She supports a student who is having more immediate trouble. She does not rebuke this student for using too much glue as she did with the student previously. Perhaps she does not like them both equally.

(23) She includes the students in the decision to add something special to their picture. This increases their maturity and helps them feel more invested in the work.

(24) She now finds it necessary to give more information about the project. It seems like she gives a part of the directions as she goes, then needs to give more. Perhaps this is to prevent confusion with too many directions at the same time. She also praises a student's work to encourage her and the others to continue doing good work.

(25) It becomes clear that the students do not understand the difference between "candle stick" and "candle." She takes the time to explain and



clarify. She also reminds them to put their name on the picture, a part of the classroom procedure. Names continue to be important for students of the lower grades. This has been a recurring theme.

(26) The teacher helps a student to accomplish the direction just given. She does so supportively and praises her for her attempts. This contributes to the student's self confidence and trust in the teacher.

(27) She has to explain the difference. And the student indicates his confusion with a question. This indicates his comfort in the class and also helps the teacher indentify the confusion. However, she draws the candle for him rather than let him assert his independence and draw it himself.

(28) She models politeness and courtesy.

(29) The students are starting to lose interest and they do not have any other options to engage them. However, the teacher does not seem bothered by the development ant perhaps she feels this is a good way to make the transition to the next topic.

(30) She praises a student's work.

(31) She indicates that they will move on to the next part of the day to clue in

the students on what to expect and remind them they are in a class and this is part of the procedure.

(32) Acknowledges the student's life outside the classroom and helps that student feel special on this special day. The teacher allows her classroom also to be a social environment and encourages these kinds of celebrations.

(33) The students appear comfortable talking with each other and sharing with each other. There seems to be a positive, friendly environment in the class.

(34) At this point the teacher no longer tolerates the behavior and makes an attempt to change the situation and regain control. She does not succeed. She has already let this behavior go on for a while and does not seem to have any standards already set to which the students must adhere. They feel comfortable wandering.

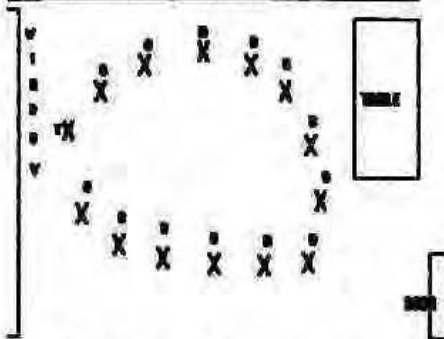
(35) This student shows independence and initiative. Her willingness to help shows maturity.

(36) The teacher clearly wants order restored. She again does not succeed. The students continue wandering and talking to each other. The teacher has not specifically requested that they return to their seats and be quiet.

(37) Rather than continue to restore order she tries to change the environment and set the mood for the upcoming birthday celebration.

Teacher "E"-10:30-11:20-1st Grade

(1) This teacher is a certified public school teacher. She comes from a traditional religious family who are also academically inclined. She is very well prepared. Her affect is easy going and her voice is pleasant to listen to. She is tall and slender. She is wearing pants and a sweater, low shoes and make-up. She has an overall "preppy" look. The kids seem to respond well to her and like her and she seems to like them. When I joined the class they were finishing with their Hebrew lesson. It is very noisy. (2) One kid comes up to the teacher and tells her to tie his shoe. She responds by telling him to ask her nicely and then she might feel like helping him. During the Hebrew lesson all the students are sitting around a square table. They will now go over Bible stories and the teacher has them move their chairs into a circle in another area of the room. (3) The drapes are close so the sun does not shine in the students' eyes. (4) There is also another adult in the class. He is mildly retarded and comes in every Sunday to help out in this and other classes. The kids do not interact with him, but he tries to with them.



10:30(A story to day and then some worksheets)

T:(5) Boys and girls, I need you to bring your chairs over here again. Put them over here in a semi-circle. Make them in a big horseshoe around this way. Daniel and Adam. Well we have more of a circle than a semi-circle, but that's all right.

10:36 (Kids ready and seated)

S: (6) I have to go the bathroom

T: Do you need to go right now?

S: (Nods head)

T: You may go and come back very quickly. OK

(7) (has extensive notes in a notebook which she uses both as reference and to read from directly) (She reads expressively) (8) Last week we talked alot about Abraham and Sara, but a number of you weren't here last week so we'll spend a couple of minutes reviewing that story because some of you missed it

S: Noooooo

T: (9) and I'm concerned (in a whisper) some of you won't know what's going on. OK We talked about Abraham and Sarah who for many, many, many years were not able to have a child. And felt very, very sad about that. And one day when Abraham was sitting outside his tent resting in the shade, three strangers came up and told him, and he ran around getting them food to eat and something to drink and but the strangers told Abraham something very strange. They told him that something would

(1) This teacher's background includes both secular and religious experience. One can assume she possesses the many necessary skills to deal with the varieties possible in a classroom situation. She also has the Jewish knowledge from her own upbringing to provide the ideal combination for a religious school instructor. She interacts well with the students and the principal of the school thinks highly of her. Her appearance is warm and cheerful.

(2) In this brief interaction before the class starts, the teacher insists that the student treat her like a human being and she will then respond in kind. In this instance she teaches, through example, how to treat other people and how to get what you want in a mature way. She does so in a pleasant way that does not intimidate. She allows the students to feel comfortable asking for her help and she makes sure that she feels comfortable giving the help and also teaches a lesson.

(3) The closed drapes are for the comfort of the students and also to help then pay attention to the lesson and not to their discomfort.

(4) The presence of this person in the class teaches the children that even people who may not have all the mental advantages that they have can still find a place in society and be useful. They,



Teacher "E"-10:30-11:20-1st Grade

happen in the next year. (10:37) (Kid comes back from the bathroom) (10) What did they say would happen in the next year?

S: (11) I know. I know. That Sarah would have a baby.

T: That Sarah would have a baby. And do you remember how old Sarah was at that time?

S: Yeh about 90

T: About 90 years old. (12) Probably older than any of your grandparents. And of course

S: (13) My bus driver is 102

T: Your bus driver is 102? That's a pretty old bus driver (laugh). So she was older than most grandmas

S: (Starts talking)

T: (10:38) (14) Daniel, right now it's my turn to talk. When it's my turn to talk or when it's your turn to talk, other people listen. And you'll have a turn to talk and I will listen. (15) What did Sarah think when she heard this news that she was gonna have a baby when she was 90 years old?

S: She laughed

T: She laughed didn't she. She thought that was a very funny idea. Did she think it was possible or impossible?

S: Impossible

T: It was impossible, but, uh, in fact what did happen?

S: She had a baby

T: She did, that's right, she sure did and what did Abraham and Sara name that baby? Anybody remember? It begins with an "I"

S: ISAAC

T: ISAAC. (16) Good remembering Daniel. OK

S: I remembered this one and now I remember the whole story.

T: Well, this just jogged your memory and brings it all back. What is it Charlie

S: (17) My name is Charlie Isaac

T: Isaac's your middle name and now we're learning about Isaac. Your name is in the Bible. So, Isaac was Abraham and Sara's son and he was their only son. Uh, (10:40) Now, does anyone remember if Abraham had any other children (Someone comes in and asks to borrow some chairs) before he had Isaac. What Janet? I can't hear you.

S: He had another child

T: He had another child. Does anyone remember that other child's name?

S: Ishmael

T: Ishmael. (18) Good boy Daniel. You are remembering alot. Now who was Ishmael's mother. This is a little bit tough. Was it Sarah?

S: No

T: Nope. Isaac was the first and only. Who was Ishmael's mother. (18) Daniel

S: I forgot

T: (19) It begins with an "H" Alright, you forget her name, but who was she, what relationship was she to Sarah, this other mother. Was she Sarah's sister? Was she Sarah's friend?

S: Oh, her housekeeper

T: Sort of like a housekeeper, her servant and her name was Hagar

S: Oh

T: All those years that Sara couldn't have a child and she was very sad about it. (20) And she felt it was very important for Abraham to have a

however do not seem entirely comfortable with his presence, nor, for that matter does the teacher. The lesson still must be learned.

(5) The teacher gives specific instructions as to what what she wants the class to do. She encourages them to follow directions and to be independent by moving their own chairs rather than move the chairs for the the students.

(6) The students know that they cannot just walk out of the class to go to the bathroom. They must first ask permission. This is one of the unspoken understandings in the class. The teacher does not automatically give permission to the student because she probably feels that visits to the bathroom can get out of hand. So, she questions him to see if this is really a necessary trip. She believes his intent to be true and then allows him to go, by himself, to show that she trusts he will return and in a short time.

(7) This teacher exhibits a great deal of preparation. From where I sat I could see how detailed her notes were. She also did not just read from them directly, rather she referred to them as was necessary to make sure she had her facts straight and was being consistent from week to week.

(8) She begins the review from the

Teacher "E"-10:30-11:20-1st Grade

child to carry on Abraham's work so she did something that people would not do today. And she gave her servant Hagar to Abraham so he could have a child with her and they had a child named Ishmael. And then, after Sara had Isaac, Hagar and Ishmael still lived there with them (10:42). How did they feel about each other. How did Sarah feel about Hagar and Ishmael? How did she begin to feel inside? Stephanie  
S: Jealous

T: (21) You're getting mixed up? Let me back up. (Reviews the story a bit for the kid who does not understand) (22) But Sarah was still really jealous about Hagar and Ishmael. Sarah was jealous that Abraham had a child with Hagar first and lived there and had that child. One day she was watching Ishmael playing with Isaac and she did not like the way Ishmael was treating him. So she was really still jealous of Ishmael and Hagar. She really just wanted them out of there. She wanted them out of the house. She didn't want to look at them, she didn't want to think about them. So she told Abraham that she wanted him to what?

(10:43) (23) (kids are listening and basically attentive. A little fidgety, but this does not seem to bother the teacher)

T: (24) What did she want Abraham to do about that situation, Adam.

S: Leave

T: She wanted Abraham to do what? She wanted Abraham to do what about Hagar and Ishmael?

S: I know

T: You're on the right track

S: \_\_\_\_\_

T: You're right, she wanted him to make them leave. How did Abraham feel about that? (25) What do you think, Jen, nice and loud.

S: (26) He felt sad. He had a baby with her too.

T: And he was very sad about it. (27) And God knew he was sad. And God said, I know you're sad, but it's for the best and you must make Hagar and Ishmael leave. So he did. He gave them some water and took them out into the wilderness and said good by.

S: (28) Gave them some bread.

T: And gave them some bread and took them way out into the wilderness and left them there. But God told him they would be alright and he would protect them and he did. What happened when Hagar and Ishmael were out in the wilderness, does any one remember? What happened to them. When Hagar and Ishmael were out in the wilderness and they drank up all the water, what happened then? (29) Daniel?  
S: She thought that her baby was gonna die.  
T: Yah, she thought he was gonna die. That's right. She put him under a little bush and she walked away because she didn't want to see what?

S: Her child die

T: She didn't want to see her little child die

S: I know \_\_\_\_\_

T: (30) We're talking about this story now, Linda. Let's keep our conversation to this story because we're short on time today. Uh-hm and then all of a sudden she started to cry because she didn't want to see her little child cry. And

week before both to reinforce the information and to include those students who were absent the week before. She wants all to feel a part of the class.

(9) She uses dramatic intonations to keep the students' interest and to get their attention. She does this throughout the class period.

(10) She uses questions to include the class in the lesson and to test knowledge.

(11) The students show that they remembered what they learned the previous week.

(12) This teacher realizes the need to connect the lesson to the students' life outside the classroom in order for it to have any meaning as well as to teach concepts that may be too difficult to learn from mere abstractions.

(13) This student responds from something in his life. He shows the teacher he has made the connection and understands the comparison. Though he is not completely on the subject, the teacher acknowledges his response and then goes on with the lesson.

(14) The teacher sets limits for behavior in the classroom. This way the students are reminded of the operative rules for

Teacher "E"-10:30-11:20-1st Grade  
then all of a sudden she heard the angel of God  
talking to her. And what did he tell her to do?  
What did he show her? Does anybody  
remember? What.

S: A well

T: A well of water and she went over to it and  
she got a big pitcher of water and she gave  
some to Ishmael, in fact they did live and  
Ishmael grew up to be a man and the angel of  
God told her don't worry, Ishmael will grow up  
well and happy and he will be the father of a  
nation too. And he did grow up healthy.

(10:46 End of review, goes on to new material)

T: OK We're gonna continue from there. (31) I  
hope that helps those of you who missed last  
week.

S: I was not here

T: You were not here. So... (32) A kid  
remembers something else from last week  
about another story about the lady turned to  
salt. Oh that's right, that's another part of last  
week. (Teacher reviews the story of Sodom and  
Gomorrah. Emphasized the part of Abraham  
bargaining with God. Another kid remembers  
something about a rainbow. "This is from the  
story of Noah". And then goes on to review S & G  
story. Does so with great expression and some  
class involvement.)

(10:49 Now goes on to new material. Isaac and  
Rebecca)

T: OK, on to Isaac and Rebecca. OK we'll find out  
who Rebecca is. (33) You already know who  
Isaac is. (Uses hands to express herself. Is  
reading from her text for much of this part. (34)  
There are two kids bending over in their chairs  
and looking between their legs at each other.

T: (35) When Abraham grew very old, he started  
to think about what would happen when he died,  
because he knew he wouldn't be around forever.  
He wanted to make sure his family would  
continue after he died. He had made this big  
deal with God, this big covenant, that was going  
to go on and on and on and the land of Canaan  
would belong to his children and his children's  
children forever and was supposed to have this  
agreement with God that the Children of Israel  
would be his special people and that they would  
love and obey God. But if Abraham didn't have  
any children, if Isaac didn't have any children  
who would there be to carry on this agreement.  
So he wanted to make sure that his son Isaac  
would get married and have children. So, his  
family would go on and Isaac would take over as  
the head of Abraham's family when he died. So,  
when because God had said Isaac would be the  
head of the family. Not Ishmael, the first born,  
but Isaac. (Story continues with sending servant  
to find wife for Isaac. Sends servant back to  
Haran to find a wife. Not someone from Canaan  
because they don't believe in the same God. Not  
to bring Isaac back to Haran, but bring woman to  
Canaan and live in the land God promised.  
Eliezer did as told. Took some gifts. Went to  
the well. Asks for a sign. Rebecca comes to the  
well and fills her pitcher. This is accompanied

discussion. She does so in a positive  
way so as not to embarrass or put  
students down. This student later  
responds to other questions in a way  
acceptable to the teacher.

(15) What follows is a series of  
questions from the teacher to the  
students. This invites them to respond,  
includes them in the lesson and tests  
their knowledge so the teacher can  
detect what needs to be reinforced.

(16) The first words of encouragement.  
She uses praise sparingly, but sincerely.  
This is to the student who previously  
spoke out of turn.

(17) A student makes a connect to the  
lesson through his name. (He also raised  
his hand before he spoke). The teacher  
responds to this input and includes the  
comment in her remarks. She could have  
taken it further to find out if he was  
named for anyone, but she chose not to.

(18) She uses the name of a student to  
call on him for the answer. This student  
has been giving correct answers all  
morning. The teacher uses him to help  
the lesson proceed quickly and to  
encourage this student. She might have  
included others, but they were not  
volunteering.

(19) She does not dwell on what they do  
not remember. She does not want to



Teacher "E"-10:30-11:20-1st Grade  
by hand motions. The teacher also changes her voice when the characters are talking to each other. E. gives R. the gifts. R. invites E. to the house to meet her family. E. realizes she is the one. Asks her family for permission to take R. back to Isaac. Refers to her written text during the story most of the time, but "tells" it more than reads it.)

(36) (10:54 Kids are putting their arms inside their shirts so their sleeves hang loose.)

S: (This student jumps out of his seat and comes up to the teacher) I have to go to the bathroom.  
T: Can you wait just a few minutes 'til we finish the story.

S: (Shakes head and smiles)

T: Really and truly, do you think you can sit down and wait just for five minutes?

S: (Shakes head and smiles)

T: Do you think so? You don't think so? Alright go quickly and then come back. OK Then Eliezer gave R. family beautiful presents. Then Family asked Rebecca if she wanted to go be Isaac's wife. (10:55) (37) What do you think Rebecca said? Yes, I want to go, or No, I want to stay with my family. David

S: No

T: What do you think Michele? Did she say yes?

S: Yes

T: What do you think, Jason?

S: Yes

T: OK. She did say yes. (38) She said yes she would go and meet Isaac. Rebecca's family wished her well. And she travels back with E. But Isaac was still back in Canaan. One day he saw some camels coming in the distance and he walks out to meet them. And Rebecca looked up, and when she saw Isaac, she got off the camel and wanted to know who that man was. Eliezer tells her this is Isaac, the man who will be her husband. So, they met each other. And E. tells Isaac all about how he met Rebecca. So Isaac got married and they loved each other. And Isaac brought Rebecca into his mother Sarah's tent who had died, remember she had died at the end of the last story? So he brought Rebecca into his mother's tent and Rebecca made the tent a happy place to be again. (Concludes the story. Abraham died and Isaac becomes the head.) (39) There is another little story I want to show you about Isaac and Rebecca. (10:57 Goes over to get a book)

S: Oh no not again.

T: Are you getting tired of listening?

S: YEEEEES

S: NOOOOOOO

T: Oh, you're being very patient. This is a real short one. This one has some pictures. (40) This is a midrash. A midrash is a story that the rabbis wrote about a part of the Bible. So, here's a midrash.

S: (41) She's lighting the candles

T: Yeh it looks like she's doing like this (swings arms around). (42) Does your family do this when they light the candles?

S: Uh-huh

T: OK (Reads to the students a new story about Rebecca and Isaac in terms of the Rabbinic notion of the Bible) (43) Sometimes hearing

frustrate them, nor spend too much time on the review. She is not really interested in the name but the relationships between the people. She willingly goes on to get the important elements of the lesson.

(20) She does not focus only on the facts and sequence of the story, but also tries to convey the emotions of the people. She wants to show that these are human stories so that the students can make their own connections to the material in a human way. She takes the stories out of the realm of something distant and makes them present and accessible.

(21) A student answers a question correctly, but is not heard. The teacher hears another express confusion and chooses to deal with that matter.

(22) She incorporates the correct answer in the continuation of the lesson, though she does not acknowledge the person who contributed the information. She also repeats the word "jealous" several times to reinforce it as a word and a concept.

(23) The students give non-verbal signs of how they feel about the lesson so far. The teacher does not verbally acknowledge what is going on with them, but tries to include them again with questions.



someone special can make a house more warm.

S: Or an apartment. I live in an apartment.

T: You live in an apartment. Different people live in.

S: (Can't hear)

T: (44) What did you say, Greg? Friday you moved to a new apartment and it was a lot of work?

S: Yeh. I always thought.

T: Moving is a big job. OK, we're gonna talk today, you have a new home, we're gonna talk today about what makes a home a Jewish home. What's different.

S: (45) I have an apartment.

T: An apartment is a home just like a house is a home. Any place that people live together is a home. And homes can be all shapes and sizes. We're gonna talk later about what makes a home a Jewish home.

(46) Because a Jewish home is different from another kind of home, a Christian home or a home that doesn't have any religion.

S: I know.

T: A Jewish home is different in some ways.

S: I know how different it is?

T: How? In what ways is it different?

(24) She uses a student's name to call on him to answer the question and get the students involved again with the class. They had not been included for a period of time.

(25) She includes a student by calling on her by name and encourages her to speak up. This insures that the other students will listen because they can hear her better and this also contributes to the student's maturity and assertiveness.

(26) The students seem to understand the implications of the story and see the emotional elements of the relationships of the people involved.

(27) This is an example of the inclusion of God in the classroom. She shows a God who understands people and will help them when they are in need. This teaches a faith in God and perhaps even an encouragement to pray.

(28) A student adds information and the teacher includes the student's new idea in the lesson.

(29) Again she uses the student's name, however, this student has been providing most of the answers for the class that day.

(30) She does not allow a student to go

off on a different topic because of a time restraint. The teacher has a clear sense of her priorities and conveys them to the class.

(31) She shows how much she cares about the material because she wants to make sure that all the students know what is going on and that she thinks it is important enough to spend the time on it in order for all to be involved.

(32) But when a student remembers something that was studied, even if not exactly, she spends the time to review material that is not directly in connection with the lesson for the day. She encourages students to request information and uses the opportunity of a student initiated request for information to give it. Though she has little time and has reviewed all that she wants to review she takes the time here.

(33) The teacher begins the new material by reminding the students what they already know.

(34) These students are conveying non-verbal information about how they feel about the lesson. The teacher does not acknowledge the behavior either because she prefers to focus on the story or does not notice the behavior or it does not bother her. The students appear to be showing waning interest.

(35) What follows is a long recitation of Eliezar's journey to find a wife for Isaac. Though the teacher tells the story in an engaging way the students are not a part of this. Their response follows.

(36) The result is several students playing with their clothes and one student who even finds a way to get the teacher to stop and pay attention to him. She responds with some annoyance, but then perhaps realizes the motivation because....

(37) She includes the class in the lesson by asking questions and eliciting answers and telling them when they answer correctly.

(38) She goes on with the story for a few minutes and gets to the end of it. Then she wants to bring in another story.

(39) The students respond, but this time verbally, that they have had enough. The teacher hears them and verbally acknowledges their limits, and then goes on.

(40) The new information focuses on Rabbinic literature so she brings in particularly Jewish documents and showing her broader knowledge of Bible than just the content of the stories. She

wants to give them a broader base of knowledge about their tradition. This midrash also provides a link to the next part of the lesson she plans on presenting that day so that the class has a cohesive feel to it.

(41) A student volunteers information and the teacher goes with it.

(42) The teacher relates the lesson to the students' lives.

(43) A student relates the new information to his own life.

(44) The teacher supports this and encourages the student to share information about his new experiences. She shows she cares about the student in his life outside the classroom and senses his need to share a bit of his life.

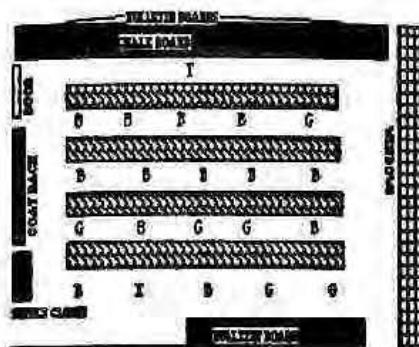
(45) She recognizes the confusion and clarifies the terms and what she means by them.

(46) She brings in Jewish content in connection to something the students all have in common. They indicate their familiarity with the topic and express their willingness to discuss it.



Teacher "F"-11:10-12:00-3rd Grade

(1) This teacher is older than the other teachers observed. She looks somewhat harried and tired. Her appearance is neat, but not stylish. When I join the class they are in the midst of a Hebrew lesson, which they seem to enjoy. During the Hebrew lesson, the teacher explains to me what they do during the year. Her voice is non-expressive with traces of a lisp present.



11:10-11:17 T: [The first part of the year is spent doing a grandparent unit called "From Generation to Generation." (2) We start it the very first part of the year and it lasts for 10-12 weeks. Culminating in a special program in which the students have their grandparents come, or if they don't have grandparents or they are not in the area, arrangements are made to adopt grandparents. Prepare questions for the grandparents to answer. Family tree. Maps to study origin of grandparents. "It's just a real neat thing." Also several art projects in connection to their grandparents and also a cookbook with recipes from the grandparents. Also Bible stories. (At this time the Hebrew teacher is yelling at kids in the background as well as helping kids do their work) A student comes up to the teacher while she is explaining the curriculum to me]

S: (3) I got a paper cut.

T: Yeh, you sure do. Do you want to go wash it off? OK

[Come once a week. Do Hebrew 40 minutes. First year they are getting Hebrew at this age. Another third grade class also.]

T: (4) Andy, I think you're supposed to be reading, practicing your reading. (This to a little boy at the back of the room who has a tendency to roam around).

(5) This is my time. I sort of sit in here and supervise, but this is her time. I really have little to do with the Hebrew]

S: (6) Do you have a bandaid for it?

T: You want to go up to the office. I don't have any down here.

S: Should I?

T: If you'd like

(1) Age is not an issue in determining excellence except when the teacher thinks old. The age is mentioned here only as a way to describe the teacher in a concrete way. Her general appearance does bear consideration, though it is not of great significance. The sound of her voice does not inspire and though it does not exhibit a range of inflection, it is also not offensive. The presence of a lisp could be a help to a student who lisps and thinks he/she could never teach or speak to people, yet this teacher bears witness that this type of impediment need not hinder. She seems to like what she does and wants to like the students. They seem to like her as well.

(2) The curriculum focuses on areas with which the students can identify, such as, family, relationships, etc. This particular project wants to bring children closer to their grandparents both because it is a good thing for children to have contact with older people and learn to feel comfortable with them, as well as this is something that is considered important in Jewish tradition. The project incorporates many techniques and activities to facilitate the process. The teacher shows she is aware that all students do not learn in the same way by the variety of activities she employs to convey the information, however, this day was spent almost entirely on art projects. This could become frustrating

Teacher T"-11:10-12:00-3rd Grade

(Hebrew continues) [Teacher shows me an art project from this morning] (Hebrew teacher gives a new assignment for the following week)

T: (4) Listen to Tammy please, Jason please. (This during the Hebrew teacher's explanation)

Hebrew Lesson Concludes 11:18. Teacher takes over from the front of the room. There are four kids up and moving around. The teacher gets them organized.

T: (7) All righty, put your Hebrew books please into your desks

S: I'm going to the library

T: Can you wait five minutes

S: Yeh

T: (8) Look at the time. It's already after eleven. We don't have much time. I need everybody sitting down and eyes up here please. Because we have a lot to do. OK

11:19 the teacher aid comes in from the other third grade class which is next door through a divider. There are two kids up and around.

(Kids voices in the background. Also one kid talking to the teacher aid)

S: What are we gonna do?

T: (9) You know what if you close your mouth and listen you'll know what we're gonna do. Put your desks down (some boys lifting the desks with their knees so they look like they are floating) Remember Neil what I said about that? Michael. Thank-you. Desks down. (10) We just worked on one art project and now we're gonna work on another art project because Chanukah is coming fast upon us and since we have no religious school next week because of Thanksgiving vacation, the following week, Chanukah will already have started and we want to get our cookbook, the cookbooks that we have worked on. Steven, please put the pencil down, thank you. We want to get our cookbook cover made today so that on Dec 8 we can get the cook books into them and get them wrapped so that you can take them home.

S: (Can't hear)

T: (11) Wrapped, yes because they're gonna be Chanukah presents for you're gonna make, you're gonna get copies of the cookbook one for each of your grandparents and one to take for your parents for your family each of you may be making different, different numbers of cookbook covers. (12) 11:20 kid with hand raised) wait, listen please until I have finished then if you have questions I will be glad to answer. (13) Maybe you might have had one grandma who came to our grandparents' program, but maybe you have another grandma who didn't come. If you want to make a cookbook for the other grandma, that is fine. So each of you will decide how many covers each of you, you're going to need to make.

S: (14) Five

to those who feel inadequate in art and give the impression that religious school is for artists. There does not seem to be much content covered in this class on the day it was observed.

(3) Here the teacher expresses concern to the student with the paper cut, but allows her to assert her independence by taking care of it herself. With something this minor there is no need for the teacher to leave the class to take care of the student. The teacher shows this student she is trusted and allows her to leave the class to take care of herself.

(4) During the Hebrew lesson, which is not this teacher's responsibility directly, she makes sure her students are following directions and keeping up with the work. She prods the student to continue with the work in a positive way, i.e. rather than tell him to stop what he is doing, she suggests to him what he should be doing. This boy seems a little lost as it is. He sits alone at the back corner of the room and does not focus attentively on the lesson.

(5) She does not seem interested in learning Hebrew and not really involved with what is going on at this time. The students could understand that their teacher does not think Hebrew is important and their behavior seems to reflect this. She also shows her

Teacher T"-11:10-12:00-3rd Grade

T: (15) Don't tell me now, just listen.  
Alright. Now, those of you who have  
adoptive grandparents, (4) Michael, please  
sit down that really worries me.

S: (16) Can you do it for like your aunt?  
T: If you want to make, you decide how  
many copies you want to make. There is  
plenty of paper and there are plenty of  
cookbooks. That's up to you. If you have an  
adoptive grandparent make sure you make  
one for your adoptive grandparent. And if  
you have grandparents who are out of town  
and you want to make one for them, that's  
fine also. And then one for your family also.  
Yeh.

S: (17) (Question about how to do this for  
two brothers in the same class)

T: You and Brad decide how you're going to  
do that. Yeh

S: Can you make one for one

S: (Another question)

S: (another question)

(Other voices at the same time)

11:22 A kind of lost looking kid in the back  
of the room is looking at the chart in the  
back, then sits down then gets up, then sits.  
Teacher notices, but does not say anything.

T: (18) You make. If you have a grandma  
and grandma. Excuse me, excuse me.  
Jeremy just said, why can't we make one for  
each set of grandparents. Absolutely. Let's  
say you have a Rachel's grandma and  
grandpa, Rachel's grandma and grandpa  
came in, she's gonna make one cookbook for  
the set of grandparents, for the  
grandparents and one cookbook to your  
other grandparents and one cookbook  
cover for your mom and dad. Alright? (18)  
Now, this is how you're gonna do it.

11:23 (Teacher shows how to do the project  
up at the board. The kids can choose from  
cut-outs of fruit, vegetables, bowl, etc  
These are placed either under the paper to  
be colored over like a tracing, or they can  
be used as guides to outline.)

T: You're gonna get one big piece of paper,  
like this. The first thing you're gonna do is  
fold the paper in half. Fold it so that the  
edge is neat. Then you are gonna decorate  
the front part of it. The cookbook is gonna  
fit inside of it. The cookbook will be this  
side, but it will fit inside the cover. Then  
we will staple it in. Andy, please sit back  
down (kid at the back of the room) Now,  
you only have to make your cover on the  
front. What we have is different stencils.  
There are forks and knives and spoons and  
cups and there's fruits and vegetables over  
there. You can use them any way you want  
to. If you want to take a crayon and cut the  
stencil inside and rub over it to make the  
picture like this (Does this) You can do it  
that way. (Pause) And make them any way  
like that. Or, if you'd rather do it and just  
trace around it, you can do it this way. Make  
a fork and spoon or cups. How ever you

limitations in not knowing Hebrew, but  
does not do anything to compensate for  
this.

(6) She encourages the student with the  
paper cut to take care of herself and  
shows that she trusts the student to go  
alone to the office.

(7) Here a student tests the limits of  
what is allowed in the class at that time.  
There is no reason given by the student  
why he wants to go to the library. The  
teacher sets the limit for the student.  
This does not become an issue again  
until the end of the class. Thus the  
student was able to wait more than five  
minutes and the teacher interpreted the  
importance of the request correctly.

(8) The teacher does not exhibit a good  
sense of the class in that she does not  
realize how much time is left. She  
establishes a mood of rushing which can  
cause students to work quicker or can  
frustrate students who do not work well  
with pressure. But she does try to  
establish order before going on to the  
next part of the lesson once the Hebrew  
lesson concludes.

(9) A student indicates he is ready to  
begin, but the teacher responds with a  
rebuke. She is impatient with the class  
from the start and then has to discipline  
two more boys. When they abide by her  
request, she thanks them, so she shows



want.

S: (20) Can you glue it on?

T: No, these are not to be glued. These are just for you to use. If you'd rather not use these and make your own cover, you can do it anyway you want.

S: Is this supposed to be a hot dog?

T: I think it's supposed to be a banana. You want to make a hot dog.

11:23 Aid shows another way. All can't see so she goes to a table that is more visible.

TAide: The other class is doing them like this, what they're doing is taking the bananas and putting them in the fruit bowl putting them overlapping and putting a knife and fork and spoon crossing each other like this and putting them underneath and stenciling them and it's looking really neat.

T: (19) And this way it's up to you to do them the way you want to do them. Now, you will take these and the papers are over there. Make as many covers as you need and as you finish them put them into your desks in a safe place so that next week, the next time you come to religious school you will have them.

11:25 (21) Some kids getting up to get crayons and paper from a table while the teacher talks. The aid passes out paper.

S: I need five

S: I need four

T: (22) Wait, before you get started I have something else. Any questions? Yes.

S: Can me and Melanie make two for our grandparents?

T: You and Melanie can work it out

S: (Can't hear)

T: Sure, (23) I think that's super, that is a super idea. (24) Now, uh, if you finish your cookbook cover, which looks doubtful now, cause it's getting late already, but if by chance you finish your cookbook cover, what I would like you to do, just wait please before you start, look up here, up here. It says, "Chanukah is special because..." (on the bulletin board) What I would like you to do, we are going to make a bulletin board about why Chanukah is special to you and what I would like you to do is take one of this size of paper, make a dreidel, a nice big dreidel and on your dreidel write why Chanukah is special to you. And then we're going to put them up. OK? That's after you finish your cookbook covers, if we have the time. (25) Well

S: If I have to do that I'm only gonna make one cookbook cover.

T: OK go ahead and get started. There's regular crayons here, the other crayons are over...

11:27 (26) All kids engaged in the project

S: He's copying me

S: I need a bowl

she has respect for them as people, even if she is impatient with their behavior.

(10) She now goes on to give directions for the day's project. She makes a connection to what they just did to what they will do next by means of one sentence. She outlines the time constraint so that they can begin feeling the pressures that she feels about the day. She assumes they are old enough and mature enough to handle this emotional element. In the process of these directions she, once again, has to rebuke a student. Again, she thanks him for complying.

(11) She gives directions about the completed project and the purpose.

(12) Here she sets limits for behavior in the classroom concerning directions. She is not willing to answer questions until she is all done.

(13) She continues explaining the project and encourages the students to make their own decisions about the numbers of covers they will make.

(14) A student indicates he is listening.

(15) But this is not the response desired by the teacher. She cuts him off and does not encourage others to ask or answer.



T: You need a what  
 S: I need a bowl  
 T: (27) The bowl? You're gonna have to search around because the other class has some of them  
 S: (Can't hear)  
 T: Oh, here  
 (More students' voices at table with stencils, paper and crayons to pick out what they want to use for their project.)  
 T: (28) What you can do is that when you're finished with one share it with someone else.  
 S: June, I'll share with you  
 T: (29) Wait a minute, what did you forget to do? what did you forget to do? FOLD THE PAPER IN HALF FIRST (As she claps her hands to the rhythm of her words).  
 S: Oh  
 T: If you don't fold the paper in half first, you're not gonna have the cover. Fold your paper in half first.  
 T.A. If you guys want to trace make sure you take the paper off first.  
 T: (30) Oh, crayons with the paper off are in here.  
 S: (31) Look at that fruit, it's not even in the bowl!  
 T: That's alright, it's modernistic looking Jason.  
 T.A. It looks fine Jason.  
 S: I need a second piece of paper.  
 (More kids voices. Teacher walking around to help someone)  
 T: A ruler, sssas, I don't know. Let me see what's in here.  
 T.A. Make sure you do it on the other side so it looks even  
 S: I know  
 T.A. I just want to be sure.  
 (Kids working)  
 T: (32) I don't know what to tell you. If you turn it the other way, you can work on it that way. OK it's up to you. Do it any way you want.  
 S: Uh oh look at my ... (Can't hear)  
 T.A. That's OK color it in right there.  
 T: (4) Andy, you need to get to working.  
 T.A. Let's see what you need. Are these the ones?  
 T: (33) Yah, there's some crayons. Any of the crayons that are in this box. If they have the paper on, you can take the paper off, but let's not take the paper off from any of the new boxes. There's plenty of paper. If you two last want to make one cover for Mrs. \_\_\_\_\_ you can go ahead and do that.  
 S: Are we allowed to make a big one...  
 S: (34) (Two kids discuss how they will divide the work)  
 T: That's a good idea, that's fine.  
 S: Where should I put this now?  
 T: (35) Where did I say to put them when you are finished. Did you listen to me (in a funny voice). Jeremy, what did we say? Who can tell Jeremy where to put the cookbook covers when we're finished?  
 S: In your desk  
 T: Thank-you. Inside your desk. (Pause as

(16) This time she does respond to the question even though she has not indicated a change in the ground rules. She gives mixed messages as to what behaviors she will or will not accept. She then goes on to clarify her intentions for the project.

(17) The students show they are interested in working by their responses and that they have internalized the instructions and are trying to apply them to their own situations. They indicate that they want to do it correctly.

(18) The teacher wants to regain control of the class in order to give more instructions. She does this with a concrete example.

(19) At this point the teacher is ready to go on to the actual project. She demonstrates how to do the cover up in front so that everyone can see. During this explanation she also disciplines students, by interrupting herself and allows the students to make independent decisions as to the details of their cover. She gives them options that she has thought of and also allows for their own ideas.

(20) But there are also limits to what she will let them do. A student asks a question and she sets the limits. But

Teacher T-11:10-12:00-3rd Grade

kids work and talk with each other)

11:29

S: (55) How do you spell ketchup?

T: K-E-T-C-H-U-P

S: Good job

T: (36) You make me hungry.

S: Now I'm gonna make some steak. I'm

gonna make some steak on it.

T: (11:31) Goes to another student) You can

have a plate and a knife and a fork. Black

crayon. Let's see what we can find here. Did

you find one? (Noise in class escalating) Oh

good. That's a good

T.A. (Helping kids)

T: (25) Oh, I like that. Are you going to

color it in? (Then another student)

S: How do you like mine (And other voices)

T: (Now in back of the room) (37) Well,

make sure the opening is in the right place.

T.A. (Helping kids with suggestions)

(A lot of background noise. Hard to hear the teacher)

T.A. That's great, look how dark you're

coloring it in.

S: Does this look like there's like

it all comes out black.

S: Do you want me to color it lighter?

T.A. No, it looks neat that you color it so

dark. It is so bright. Hey that's great, that's

a great idea. You are the first person I've

seen make a Jewish star.

T: (23) Good idea

S: (More voices)

T: (36) Is that your favorite thing to eat

lison? Is that your favorite thing to eat?

S: Yah, pork chops.

11:32 (57) Teacher comes back to the

front of the room. So far she has only

stopped at desks on the periphery.)

11:34 Teacher sits down on the table by

the window. The kid continues to walk

around the room.)

(Students continue with their work, talking

among themselves)

T.A. It looks like the edges are kind of

burned

S: That's the way I like it

S: (27) (With a question to the teacher)

T: Any way you want to do it.

S: I can't

T.A. That's OK. That looks just fine.

S: I need a real dark white, I mean a white.

S: Duhh

S: It's like pinkish

T: (38) I saw some of the recipes that

some of your grandparents sent in and they

looked yummy. The cockbooks are really

gonna be neat this year and the paragraphs

you wrote about your grandparents will be

at the end.

S: Those are gonna be in the cookbook

T: They sure are

S: What do you mean what we wrote about?

T: Uh-hum. Remember what you wrote

about?

S: Everybody?

S: On the other one I want to make a bowl

of fruit (And more voices in the back)

S: I need one more for my other

grandparents. They're coming in from St.

then she gives options to make their own decisions.

(21) The students show independence about going to get their supplies for the project thus indicating that they have a good sense of what are their limits and how to take initiative. Also, it seems like the teacher has given clues that it is time to begin.

(22) But the teacher is not ready to allow the students to begin and seeks to regain control of the class. Finally, at this time she opens up to questions. The student is given freedom to decide for himself.

(23) Here she praises the student for the decision he made and thus reinforces his initiative. She also shows that she trusts his judgment and encourages him to make his own choices in the future.

(24) Now she gives more instructions concerning a project to do when they finish their covers. She has overplanned the class because it is better to have too much to do than not enough. Students who are engaged do not have time to misbehave. The second project will be a bulletin board for the room so the students have input into how their room looks. This project also helps instill pride in their classroom and makes it personal.

Louis

T: Oh, good

S: I'm gonna make designs on the front.

S: (39) Are there any more?

T: Do you mean any more of the stencil things? Why don't you go over there Melanie has some and maybe you can borrow some from her. That looks great. Is this one for Papa? OK Put this one in your desk and you can work on another one. (Pause. Kids continue working)

T.A. Make sure to put your names on the books

T: (40) Why don't you put your names on the backs

S: On the back right here?

T: I'm just going to have them put them in their desks

S: Right here?

T: Somewhere on the back, in the corner if you want.

T.A. This is to make sure it goes to your grandparents.

S: Can we put Hamburger or something

T.A. Yeh, why don't you take a crayon and go over the food so it comes out darker

T: (41) Looks good Andy

S: Delicious

T: Do you want to make another one? One for your grandma and one to take home to your parents. (11:36 Folds another cover for Andy) You will take them home and send them to your grandparents. We will send them to your adopted grandparents.

T.A. Chanukah is real soon, that's the purpose of this.

S: OOPS that's for my parents

T: Yeh, that one's for your parents and make another one for Grandma Ruth too. OK (Kids continue working. Noise)

T: (42) Neil, make as many covers as you need dear. OK

S: For my adopted grandparent or my regular grandparent?

T: And make one for your mom too. I think is kind of an end piece that came off (To a kid who picks up a piece of cardboard from one of the stencils). Do you want a different shape or you can make anything you want.

S: (43) I want a different shape

T: OK Look around and ask someone if you can use something that they have.

T.A. I think that looks great.

T: Thank you (T.A. showing kids other ways to make designs)

S: Can I use this?

T: (44) Yeh, sure. (Teacher still sitting on the table) If that's too big, Stacy, if that's too big, here's a smaller one. We're gonna need more paper. (To one student) OK Put them in your desk and you can go upstairs if you want. OK You've got about 15 minutes. Lisa, you know what you can do, ask Mrs. \_\_\_\_\_ if she has any books about Isaac Meyer

Wise and see if you can take them home with you, alright? OK. Go on up stairs

S: I made green bears

S: (45) I need another piece of paper

T: We need more paper. (11:38 Teacher

(25) She calls this student by name and he expresses his own limits. He takes the initiative to show the teacher that he will only do as much as he feels necessary for himself. The teacher does not respond implying consent.

(27) The teacher encourages the student to assert independence and responsibility.

(28) In this brief interaction she teaches the lesson of sharing. The student responds in a sharing way. The message is communicated.

(29) At this point she repeats the instructions for the cover, but there is a tone of impatience in her voice. She says this loudly and to the entire class. She uses accusatory language and puts the student in the spotlight as having erred.

(30) She has a set way in which to use crayons that she insists the students follow. This is one area that in which she does not choose to be lenient. She has these supplies on hand.

(31) The teacher supports a student's work when it is put down by another student. She again seems to encourage creativity, but within certain limits.

(32) Independence is reinforced.



Teacher "F"-11:10-12:00-3rd Grade  
 goes out of the room to get more paper)  
 (kids still working and talking to each  
 other)  
 T.A. Put your name on that one and make  
 another one

(Teacher returns and goes to the front of  
 the room)

T: (46) OK What is it that you have to do  
(when finished with the first project) Make  
a great big dreidel

S: Do we have to write the question? (11:39  
 Student comes up to teacher to show his  
 work)

T: You don't have to write the question just  
the answer. (11:40 teacher goes to the  
 cabinet to get more materials and then  
 goes out again to get scissors. 11:41 She  
 returns and the principal of the school  
 comes in)

T: (23) Oh, that looks super Rachel

S: (Can't hear)

T: (47) You're going to have them in the  
desk, so they will be safe, nobody comes  
into this room.

11:42 (Principal leaves Teacher passing out  
 paper)

T: (48) Great OK, you know what Jason,  
you're not gonna have much time. So,

S: We have lots of time

T: (35) OK, (Shows Andy how to make a  
dreidel) there you go, you make a big  
dreidel. Do you want me to show you how to  
do this.

S: (23) Is this good? Is this good?

T: Oh that's beautiful, that's wonderful, I  
love it. Oh that's nice Scott.

S: (35) That's a big one (about the dreidel  
the teacher just drew)

T: That's a big one and you can cut it out and  
write on it and you can cut it out.

S: Can I color on it

T: Sure.

S: (48) Melissa, do we have music today (to  
the T.A.)

T: No music today. David's not here.

S: Yeh

S: Who's not here?

T: David the music man.

S: Did she just say the word music man?

(11:43 student comes up I'm going to go see  
 it next week)

T: I'm going to see it (the play) this  
afternoon

S: I'm going to see it some day next week

T: Are you how exciting

(Two students come up to share information  
 with the teacher and a third, Andy, comes  
 and stands by.)

S: They are good, we got to see it last  
week.

T: Was it

S: It is really good.

T: I heard there was a horse on the stage, a

real horse. (47) Mike sure you put your  
name on it. (The big dreidel) (58) You know  
what, we're gonna take this down (11:44

(33) In more expanded form, the  
 teacher expresses limits that she  
 expects the students to follow  
 concerning the use of crayons.

(34) She rebukes a student and includes  
 the whole class in the process. She  
 accuses him of not listening and makes  
 fun of him before his peers.

(35) She helps a student with spelling  
 words. She shows support by  
 responding quickly. The student  
 appreciates her help.

(36) She interacts with students  
 concerning their work and praises them  
 for what they have done. She shows  
 them she is interested and understands  
 what they are trying to do.

(37) She reminds and reinforces the  
 directions to make sure the student  
 does it correctly so as to avoid  
 unnecessary frustration. But then she  
 goes to sit down away from the class.  
 This could be seen by the students either  
 as a non-verbal expression of lack of  
 interest, or allowing them to continue  
 with their work uninterrupted. She also  
 seems to be tired and just wants to  
 rest. The students continue with their  
 work and do so alone for a few minutes.

(38) Now she interjects comments  
 about the project in order to fill them in



on other portions of it. This is a way for her to remind them she is still in the room and is interested in what they are doing. This also gives her a chance to clarify the finished product and to what all of this is leading.

(39) In this interaction several things are going on. She clarifies a student's question so that she understands it better, she gives encouragement, she teaches the principle of sharing again and she reminds them of the procedure (put their names on the finished product).

(40) Now she gives new information to add to what they already know. With the specific instruction also comes some freedom as to the exact location of the name.

(41) In this interaction she offers praise to a student who was previously having difficulty with his attention span. She encourages him to continue working and helps him with some of the mechanics to make it easier.

(42) She reinforces the directions and encourages independence in allowing the student to make his own decisions.

(43) The lesson of sharing.

(44) The teacher is still sitting on the table, so when the students need her,

they come to her of their own accord. She shows a student that she trusts her by allowing her to go on her own to the library.

(45) At this point it does not seem like this teacher anticipated adequately the amount of materials necessary for the project. She feels comfortable leaving the room and the students continue working.

(46) She reviews the directions for the second project to remind them and to encourage them to finish their work to go on to the next one. She also takes student questions right away as opposed to the beginning of class when she asked the students to hold their questions.

(47) She reminds them of the procedure once they finish their work. She reassures the students that their work will not be touched. She shows them she thinks the work is valuable and worthy of being saved carefully.

(48) She reminds them of the time in order to keep the class moving. She has been conscious of the time since the beginning of the class.

(49) A student makes a connection to a comment made about a classroom issue to something in her life. A conversation follows in which the teacher

participates and shows that she has outside interests that she can share with the class. She is willing to allow this digression to occur and even participates in it.

(50) She realizes the value of visual aids in the classroom and uses them often. This one will be of student materials to enhance their pride in the class and to make the room more personal. She also makes the bulletin board projects personal. There is another bulletin board in the back of the room that has maps of the origins of the students' grandparents.

(50) A student is bothered by the noise, but does not receive backing from the teacher.

(51) When given the opportunity to communicate in writing to the entire school she shares mundane ideas rather than try to teach something of significance.

(52) The students give non-verbal messages that they have had enough by getting up and moving around. The student at the pencil sharpener stays there for a while, most likely because he needs to get up.

(53) She reminds the class of the time time in order to encourage them to complete their work. She is also setting

limits for what she expects, but with a little negotiation, students can get what they want from her.

(54) Now she actively gets the students moving to clean up and bring to a close their work. She gives direct instructions as to what she expects and requests quiet. She goes through the hand outs for the day to reinforce their contents to the students, rather than just hand them out. She establishes a system to do this in an orderly way. The students express a great deal of energy as the time draws to a close. The teacher is not comfortable with the ruckus and tries to continue with her task. The students do not give her their attention.

(55) A teaching opportunity appears and the students handle it and show they have learned something about the Jewish calendar. The teacher praises this show of knowledge.

(56) The teacher tries to establish a procedure for dismissal, which eventually breaks down near the back of the class.

(57) These are words of closure to make a satisfactory completion to the class and to carry the students over into the break.



(1) Appearance of this teacher is neat with casual pants and a blouse. She looks bright eyed and aware. She is a middle aged woman who looks younger than her years. She is a member of this congregation and has children in the religious school. She teaches at a private school. The teacher does not know extensive amounts of Judeic information. This emerges later in connection to Hebrew. She has been teaching at this school for several years.

This class was not seated at desks the whole time I observed, nor did the teacher sit down the whole time. The teacher's desk was the nerve center for the day. The kids were moving around at ten minute intervals to various stations around the room. The class was divided into small groups in order to fulfill specified tasks. The teacher stays near the center of the room to be available to answer questions, but moves to the small groups as needed. This year they spend the entire year studying Israel by means of taking a "tour" of Israel.



T: (2) Now you look, they should all have page numbers on them somewhere. Why do you need that page? Is the stock market on that page? What does this look like it is?

## S. Stock market

**I: No**

S. the want eds

T: (3) Yah, the want ads. Have you ever  
looked at the want ads in our paper?

Where people want to sell something? Or  
they want to buy a service they advertise

S. 08 (Flurry of activity)

I. Here in the stock market.

**S:** We find over ten businesses

T: (4) Kaseo looking, that's a sugar

**\$:** The want ads are on page 9

T: (explanation of the class in these brackets) (ty comments are in these brackets) (3) All the time the teacher is talking to me the class proceeds with what it is supposed to be doing. Every once in a while a student asks a question and the teacher answers it from where ever she is. There is a constant din of noise which does not seem to bother the teacher or the

(1) This teacher has a happy demeanor, but she is not one to be taken advantage of. She has much teaching experience and makes use of her skills to both compensate for a small amount of Jewish knowledge and to bring a great deal to the classes she prepares and teaches. She is eager to learn new ideas and techniques and enjoys finding ways to bring innovation to her classes. She clearly states her intent for the class that year and accomplishes it with great creativity. Since she is a member of this congregation she also has a vested interest in seeing the students learn. She is ready to have a good time and allows for much freedom in the class, but she has limits which she makes known clearly.

(2) This teacher's main method is to guide students to their goal rather than tell them straight out. She believes that students learn what they do so she gives them ample opportunity to practice this and backs up her intent with actions.

(3) She asks questions to clarify the activity for the students and also tries to make a connection to the students' lives.

(4) Praise for a job well done as well as encouragement to continue the process.

student(s)

[OK, (s) when they go to the garbage station they have to look through all the garbage and figure out]  
OK, Alright (all the different things, so they can see all the different things a family might do on a typical day or on a typical weekend. This group with the white pages is all in Hebrew and they have to find things like, I gave them a word in Hebrew and they have to find a page that has that on it so they can see, like how many people make aliyah and change their name to ben something, so they had to find a page that had ben on it.]

(What is it that they are looking at?)

[They are looking at a Hebrew phone book, but I don't know where its from because (7) I don't read Hebrew. That's the white pages. This group over here in this corner has a golden pages that's all in English. But they have different things...]

S: (8) What time is it?

T: In Israel it's 6:15 (The clock in the room is set to Israel's time) Yes. We leave at 7:00

S: In the evening or the morning?

S: We leave at 7:00?

T: Yes, we leave at 7:00. There was a time change, remember?

[Every week we came in, the custodian changed the clock so I put up a sign, please don't change the clock. So, that they have to look up different things in the Yellow Pages.]

T: (9) Jason, are you helping your group?

S: Yes

[(10) Now this one (one of the stations) is pictures, different pictures I had a couple people who have been there take of store fronts and they have to find out different things.]

S: (can't hear)

T: (11) Great

S: Should I keep on looking?

T: Keep on looking.

S: (can't hear)

T: Great

S: I can't find where you'd rent a car.

T: (12) Well, what do you think you might look under

S: I looked under car.

T: Look in the index, what besides car might you look up

S: Automobile

T: OK

S:

T: Automobile rental

S: (can't hear)

T: You just went right by it, Automobile rental

S: Service, page A (looking through rental)

(5) The class is involved with the activity and they work hard to complete it. There is a great deal of student-student interaction as well as student-teacher interaction. The students seem to enjoy the work and the set up of the materials. The teacher has the time and freedom to spend with me during the class period. The teacher is also able to balance talking to me with keeping track of what goes on in the class.

(6) A statement of intent that exhibits her desire to facilitate rather than instruct. This way Israeli culture comes alive rather than sits quietly in the pages of a book. The teacher wants to recreate Israel for the students in her class so that they remember more than just facts, but also the accompanying emotions.

(7) Though the teacher does not know how to read Hebrew, she is not afraid to use a resource that she believe will add to the class experience. She finds a way to make it accessible to the students and herself so that all can learn from it.

(8) It is possible to see how the teacher tries to create a total environment. In addition to all of the creations on the bulletin boards, the clock set to Israeli

T: There's rentals, right there  
 S: Rentals  
 T: OK?  
 S: Yeh  
 (General noise in the back)  
 T: (4) You found them all? Great!  
 S: (13) I can identify them all, Hebrew and everything.  
 T: Well, write what they are, list them, don't just say all. List what they are.  
 S: (14) Craig's throwing spit balls at me.  
 S: I am not  
 T: Craig, have you finished your Golden Pages paper?  
 S: Noooo  
 T: You guys have just a couple more minutes to have this station finished and then we're gonna move! (raises voice only slightly to be heard above the students' voices. She does not go over to the boys)  
 (15) Now as they complete each station, they get a piece to the puzzle. When you are on an archaeological find you are finding things. But to complete it, they have to complete all six stations  
 S: (16) Do they say the same thing or do they say all different things?  
 T: You have to wait until you're done. On a find you don't know until you're all done what you're gonna find. (Students in background raise a problem)  
 T: We'll look through it to identify. You don't have to be able to read Hebrew to identify a lot of those products. (Students go back to work)  
 (17) Then they have some items from Israel, as prizes, but they won't get them until they have completed all the stations. I ask her what the puzzle pieces say when they are all put together. It says that, "when you have completed your arch. dig go to Mrs. \_\_\_\_\_ for your sample of daily life in Israel" (18) After they have finished the five stations, this is the last one that they will do all together!  
 S: Does everybody's say the same?  
 T: You'll have to wait and see. (19) Do you have yours all done?  
 S: Yeh  
 T: But you did not say what those symbols are. There had to be some symbols that.  
 S: That's one  
 T: What are they in English though?  
 S: I don't know I just know it says Coca Cola  
 T: Coca Cola, there should have been another one in there that you could have read too. Go back and look on page 202. There should have been something else that you could identify besides Coca Cola.  
 S: (16) What is the \_\_\_\_\_?  
 T: You'll have to wait and see, when you're on an arch. dig you don't know what the end result is going to be.  
 S: OK  
 (20) Students want to know what I'm doing there, enjoy talking into the tape recorder!  
 T: (21) OK you've got two minutes  
 S: You've got two minutes everybody  
 (Kids still interested in my tape player)

time adds a new dimension to the class. The students are constantly reminded of the difference between their world and the Israeli world and they learn concretely about time zones, without even reading a book. The students respond to this device in a positive way.

(9) The teacher motivates a student to work with his group rather than rebukes him for not participating. This serves to get the student interested again in the work and to build greater group cohesion. This teacher seems to be aware of the social environment of the classroom.

(10) The teacher has involved many people in the creation of this class. This appears to be her philosophy rather than a one time incident.

(11) The teacher encourages the students to keep on looking and working in a positive way.

(12) She guides rather than answers the questions directly. She facilitates the students to find the answers themselves.

(13) The teacher clarifies the assignment so that the student understands more clearly the requirements and she also pushes the



T: (22) Craig, are you done? With everything?

S: Oh!

T: Craig, Are you guys finished with the garbage (One of the stations) over there? (The garbage has a T.V. schedule, they all look at different things) (As the teacher talks, kids are making "beating each other up" noises in the background)

T: Craig, go back to your group please. In one minute we're switching. (Craig makes monkey sound into tape recorder) Did you guys get the second piece to your puzzle?

S: Can we take a third one?

T: No, no. What was it?

T: Why don't you guys go ahead and go over to the White Pages. (Some expression of argument from student)

It doesn't matter, you're gonna have five stations to go to all you'll have time to get to all five of them so you can go in any order that you want. Are you girls about done?

S: Yeh

T: (23) Actually, there are six, five and then everybody will do the sixth station at the same time. (See these pictures over here. I sent two different people to Israel to find all this stuff. (24) One of the things they brought back was Mac David Wrappers. We used those last week, two weeks ago we went to felafel factory where we made felafel and then we went to a cafe where we ate the felafel and the hummus and the tahini wrapped in the Mac David wrappers. So that was really neat. (So, how long have you been studying this?) All year. We fly out the third week of school and stay there until the last week. (25) We take pictures all along and then on our trip back we have the parents meet us at the airport and then they see our whole trip. Here's our itinerary. And I send a copy to the parents so that they know what we're doing so if any one have anything they can add to, or have been to any of these places they can come talk to us. That way the kids know every week what they're going to do.)

T: (In response to a question) (26) Look at it and you can tell, this is what is in our room at the hotel. Now, just by looking at this page, would you be able to find anything? Would you know what you were looking for?

S: Which rooms?

T: Could be. And now if you're from a foreign country they put it all in English. So actually if you wanted to call these cities these are the numbers you'd call. And if you wanted to call all these numbers in the hotel, these are the numbers you would call. And they also have it in, do you know what language that is?

S: Spanish

S: German

T: I think it's French

S: I can read French

T: So the people who go and stay in the

student to go beyond his present capabilities.

(14) This example of classroom management indicates her ability to deal with behavior problems in a positive way by redirecting the behavior back to the task. She does not accuse or rebuke rather she lets the students know there is little time left and everyone will be moving to a new station soon. She does not put these students on the defensive.

(15) This lesson shows much creativity and dimension.

(16) In addition to creating a mood, the teacher also hopes to build excitement by not telling everything the students can expect. This also teaches delayed gratification as a means to build maturity.

(17) There will be concrete rewards for all the students at the end of the lesson. This teacher realizes the need to reinforce good work with a tangible prize.

(18) The lesson also includes building group cohesion, indicated here by the last exercise which will be a whole group experience.

(19) Here she corrects a student who



King David Hotel if they can read Hebrew or they can read English or they can read French they can find anything that they want. (27) Alright, it's time to switch groups. If your not done you'll have time at the very end to come back to a group that you have to finish. (noise during the direction and it escalates as the kids move)

Just put it on your seat. OK Jason? On your seat. Any businesses that you can find in the pictures. (28) If we don't finish all these today, we'll go on to next week. They're going at a pretty fast clip. They're on their third one so, my guess is they'll get all those five stations done. This (the group station) may have to wait until next week if they can get it done.)

S: (29) What are digits?  
T: Digits are numbers. (Goes to board) This number has three digits in it. Each telephone number has how many numbers in it? (20) Kid asks about taping.  
No choir today. Let's not worry about that. We're not doing that now. (30) Which of you three boys erased what was on the board?

S: We didn't erase nothing. We didn't even touch the board. We didn't!

T: No, it was just someone leaning on the board. (General conversation among students) You guys need to get to work. This station takes a while to do. How long does it take them to do each station? (20) About ten minutes. I was going to allow them fifteen, but it's not taking them fifteen minutes to do.] (Goes over to a group of boys to help them find names in a phone book. Looking for the "Ben's" She helps them by guiding them. Kids discussing for a while! (20) A kid comes over and talks into the tape recorder)

T: (30) Jason, please go back to your station.  
(31) Kids working and talking with each other. Teacher just walking around observing)

T: What page would we find the...? (Can't hear)

What page is that?

S: Oh any page

T: On what page would you find...? (Can't hear teacher through this because of the students discussing their tasks, etc.) (30) Girls, what are you supposed to be doing? (31) Teacher explains to me about a phone book that she has the kids using. Is not sure where it's from, we talk about it and find out where it is from. Teacher interested to learn about this. Kids continue on with what they are doing, still a lot of noise and teacher going around keeping kids on task and helping them to find things that they get stuck on)

thought his work was done. She does not accuse him of being lazy rather she encourages him to look deeper into the task to give more complete answers.

(20) There are times that my presence intrudes in the class session, though this is less of a problem in this open setting.

(21) The teacher wants to keep things moving in an organized manner. She imposes structure on an apparently open environment. A student mimics her either for fun or support, it is difficult to tell. She ignores him.

(22) In this example of classroom management the teacher responds to noises from the students that are beyond acceptable levels. She is more direct in this interaction than in the previous ones. When a student argues with her, she explains the logic behind her decisions in order to counteract the response rather than just order the student to comply.

(23) She explains to the group what to expect.

(24) Another example of her creative use of materials and interest in developing a cohesive environment.

(25) An example of involving parents in

T: (32) See if you can find it.  
 S: I can't!  
 T: Sure you can. You know what the word "El AL" looks like. It's right there.  
 S: You found it?  
 T: No, you have to find it. Run through, you'll see an ad, a big box which will say El AL like this (shows an example). Just keep looking until you see it.  
 S: Ohhh. El AL. Is this it?  
 T: It's that size box, but does that say El AL? You're close. You're not too many pages away from it. Just keep going and you'll see it. There is a big ad. Does that say El AL?  
 S: No.  
 T: OK.  
 S: Avis.  
 T: Avis, but that's not El AL, so keep going. (To another student) Did you finish your pictures? Keep going.  
 S: El AL.  
 T: There you go, you found it, now find the telephone number that says El AL. See there's El AL? There's its telephone number.  
 S: (33) Can we call that up now?  
 T: When you get home if you want to you can.  
 S: What would it do?  
 T: If you call them?  
 S: What would they do?  
 T: If you call them, they'd ask you what you wanted!  
 S: (34) But there's only three numbers and three numbers. You have to have four numbers for someone to answer.  
 T: To call overseas you don't because that's what their numbers are.  
 S: I mean if I called that to Israel would they El AL Hello?  
 T: They might say shalom, I don't think they'd say hello.  
 S: You sure this goes to Israel?  
 T: Sure.  
 S: You'd have to get a Hebrew dictionary to find out what you were going to say.  
 T: Are you all done... with your brochure?  
 Or don't you need any more facts (last week they each went to different cities and they had fact sheets for each group) Jay, can you show Eve... (35) One of things they had to do was make a travel brochure to entice people to come to their city. We put some of them up on the bulletin board. (36) Then what they had to do is each group had to get up and tell what they learned and the other groups had to fill in fact sheets about all the other cities so everyone has a complete set of fact sheets. They save them in a folder, but everyone only had to research one! — would you get your folder so that Eve can see your folder. (37) They made a flag and we talked about the flag. This was their passport, plane ticket, the first part is already ripped up because they already flew, but they need this to get back on for the end of the year. And here they had a

the regular workings of the class as well as inviting them to actually teach a class. A synthesis of parental/private education with public education.

(26) The teacher seeks to guide students to answers and offers herself as a resource person for the project. She also has no hesitation interacting with these students from behind a desk.

(27) She directs the group to their next task keeping the class moving and some control. This lets the students know that they do not have time to fool around even though they are doing self-directed learning. A sense of order is established in a potentially chaotic environment.

(28) She exhibits her flexibility to adjust to the pace of the class. She will go according to what they need and will set up the stations again the following week, even though it means extra work, to allow them to finish.

(29) The teacher clarifies a word for the students in a way that involves them in coming to the answer.

(30) This time the teacher does accuse the boys of doing something. They react defensively and the teacher retracts her accusation and just encourages them to

health exam and baggage claim. They had to get shots. And we're keeping a diary. And these are worksheets. Knesset, different religions. (37) The folder stays in the class. Sometime in January they will have a test over the first half of the year and then I'll let them take it home to study. If you send it home it will never come back. It's easier to just keep it here. (38) That way at the end of the year they've got something really neat. They have a lot of information in that folder and then maybe they'll keep it. Otherwise, each week they throw it in the wastebasket and forget about it. But one of the boy's brother was in my class two years ago and he said Marty was reading me his diary last night about the day he went to whatever it was he was doing. I think that if they have a whole packet of things I think it makes it a little more enticing for them to keep it.]

T: (39) What is recreation? Recreation is doing things for fun.

S: We didn't get the piece of our puzzle. We only got one piece.

T: How far are you?

S: We have two pieces...

T: (4) You guys are doing a great job. (40)

OK You have about two minutes to finish up whatever station you are at and then it's going to be time to move again.

(Conversation among students)

[(41) This is the first year I've done this. I got the whole idea at C.A.E. this year. Not of doing it this way, but a lot of these activities. This lesson in particular. We did the whole thing last year. The whole thing of going through all the cities did not take a whole two days, that is why I added life in an Israeli city]

(42) Did you guys go through these room service things?

S: Yeh

T: What are you going to have for breakfast?

S: Eggs and bacon

T: Alright, find out how much it costs.

S: (43) I want french toast and bacon

S: They don't have bacon

T: They might

S: I can't read Hebrew

S: You have a problem, but if you have a problem, just look here and it's in English!

T: So you can see what they have for their meals. See they have it divided up by meat and dairy

S: And if you read Hebrew

T: If you read Hebrew... OK One minute and it's time to switch. My guess is that I'll have them do one more station and then have them go sit and write in their diaries and next week they'll have one more to do plus this (the group project) and then we'll finish it up. ((44) Do you ever have class sessions where they sit and you lecture? Very infrequently. They don't learn much from that. Every once in a while when we study like the government and education,

continue working. She does not apologize.

(31) The students are involved with their work and seem to want to get it done to feel success. The students need help sometimes and the teacher gladly offers it.

(32) She guides students to the correct answers and encourages a student who does not feel capable of completing the task. She encourages independence in seeking the answer, but she does not leave until the student feels success so as not to frustrate him. When he does succeed she praises him for sticking to it.

(33) The students are now engaged with this task and are curious to know more. The teacher answers their questions as honestly as she can.

(34) The students are still intrigued with this idea of calling Israel and want to know more about what this would be like. The other students in this group are involved enough to help each other out and respond to the questions of the people in the group.

(35) Another example of a creative way to teach geography and history. The teacher also encourages pride in their



we have a text book which we do not go straight through. It's Behold the Land and we read the chapter on education together, outloud and we discussed it. And we did the same thing about government and we read about the government. We read about Tel Aviv, I'm not sure if we read about Tel Aviv, yah, we read about Tel Aviv, but there's no time that I stand up here and lecture to them. We do read out of the book and that's the most structured that we get. (45) Do they like to read out of the book? Yah, they do. I think that if we did it every week, they would be climbing the walls. (46) When we get to the builders of Israel, that's going to take alot of work. This is taking alot of work, but they don't get the view that this is a lot of work. (47) They have to write a report. I give them some time in class, but that us the only "homework" they get all year. They have to take materials home and write out a report. (Do you provide all the material for them?)

T: (48) Alright time to switch. What color are you guys. Don't start work on your station yet. We have to make sure that everyone gets a station they haven't been to. So wait before you start. Does everybody have a station they haven't been to?

S: Can we go to garbage archeology first?  
T: It doesn't matter. Wait don't start. You girls, where haven't you been?

S: We haven't been to there and there.

T: Benji and Matt, have you done the garbage yet? Thank-you. Does everyone have a station that they haven't been to yet? Girls? What were you supposed to do with the garbage after you were done with it? That's all right. They're going to have to get it out. Next time remember what you are supposed to do with it. (Students respond) OK. What? It wasn't all in when it got to you? I believe it was.

S: No

S: We're not supposed to start yet

T: Yes you can start. (Student noise) (This is a great activity, it makes the day go so fast) (Oh, yah (49) I wish I could come up with more things like this. We do alot of experiential. When we do Massada, we make a Massada. And we're going to make a Western Wall. A matter of fact the wall we made two years ago is still in the fourth grade room. Last year I decided to do something different because it took us a long time to do. What we did last year is we took cardboard and put styrofoam pieces on it. It wasn't good. Two years ago we took a great big piece of tri-wall and toilet paper rolls. You should see it when you go by it's this big. Toilet paper rolls on it and a few other things and then paper reached over the whole thing. So that it kind of gave a feel of being like a wall and then painted the whole things brown and the kids stuck pieces of paper in it. When

work by displaying the students' work on the bulletin board. This also enhances the pride and connection they feel with their classroom.

(36) The teacher discusses her philosophy of transmitting information. She does not believe the lecture method to be the most effective way to communicate to these students. She finds other ways that also involve the class.

(37) She does feel tests are important and expects the students to prepare for them.

(38) The teacher hopes that what they study in the class will have significance for the students in the future. She wants them to remember what they learn and takes great pride in conveying to me an example of when this has happened. She takes her teaching seriously, it is more than something she does on Sunday mornings. She hopes her work will have long term effects.

(39) She clarifies terms for the students.

(40) Again she keeps the class moving by indicating that there will be change in activity soon.



(41) She exhibits her willingness to learn new techniques and information and that she enjoys adding to her abilities.

(42) In this interaction the teacher seeks to apply the task to the students' everyday interests so that they can identify with what they are being asked to do in the classroom situation.

(43) The students try to help each other, thus displaying a positive attitude towards what they are doing.

(44) She does not favor lectures to these students. Only on rare occasions does she use a textbook and when she does it is always a class activity, not an individual activity and it is not a homework assignment to read chapters.

(45) She displays a good sense of her students' limits and does not want to push these.

(46) This teacher is able to get students to do work by making the work less like work and more like play. She wants them to enjoy her classes as well as learn as much as they can.

(47) She does expect them to take responsibility and has them do a major project at home. But she does this only

once so as not to overestimate what the students can and will do. This is a delicate balance.

(48) She gives directions and reorganizes the class. She has a clear sense of what everyone should be doing and wants to make sure everyone has an equal opportunity to get to all the areas.

(49) Here the teacher verbalizes what she is having the students do. She believes in lessons that actively involve the students and is always trying to find ways to actualize her beliefs.

(50) They learn more by doing and remember more when the lesson is active. She even takes them on a field trip to facilitate their education. This is a big commitment to make for a teacher, but she seems to try to do what she believes whenever possible.

(51) The students are still involved with their work and are not being disruptive even though the class session will be over soon. They are too busy to make trouble.

(52) She gives directions to keep order and indicate to the students that there is a structure even if they are not sitting at desks and taking notes. The students

respond to the request in an orderly way.

(53) The students are asked to be responsible. Even though they might not be responsible for the mess the teacher still expects them to help out as she requests. All are responsible for each other in this class.

(54) Another example of positive discipline rather than accusations. She redirects behavior along the lines she would like it to go rather than bring up the behavior that is not acceptable to her.

(55) Now she looks ahead to coming weeks to let the students know what to expect. This keeps them involved in the process so they can anticipate the coming lesson. She also reviews what has already occurred to make the connection between past, present, and future. This review helps the students with the work they are doing at that time as well as provides a summary for the day.

(56) Here she shows her ability to relate to the students with a bit of humor.

(57) She shows she is responsible by taking care of business in connection to other areas that involve her class even

if they are not directly connected to the session of that day. She gives instructions as to the procedure concerning the Boutique so that the procedure is clear.

(58) She allows for a student to be independent and show responsibility by sending him on an errand.

(59) The teacher clarifies a problem for a student so that the form is understandable.

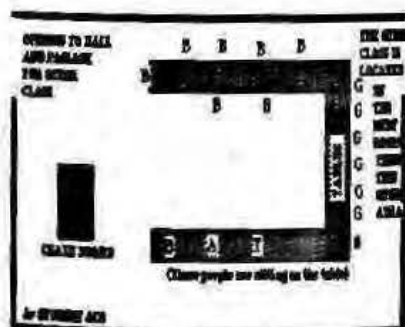
(60) She reminds the class of the procedure so that all will comply and she will not feel frustrated and angry at the end of the day if people do not follow the proper procedure. This way everyone comes out a winner.

(61) At the end of the class this teacher shows her humanness in her feelings about one student. She does not like every student in the class equally and feels more pressure because of one in particular. She expresses these feelings without apology.



Teacher "H" - 10:30-11:15-6th Grade

(1) This teacher is a young woman in her early twenties. This is her second year at this congregation. She was previously at another congregation in the city. She has early childhood background from college and taught little kids at her previous job. This is the second year she has taught these kids. She had them last year as fifth graders and the kids liked her so much they wanted to have her again, so the principal moved her up with the class. According to the principal she has "excellent rapport" with the students. She wears dark pants, a sweater, suspenders and a "swatch". Very funky. Tennis shoes are on her feet which, when I walk into the class in session, are up on the table. She wears no make-up and is very cheerful. This classroom is made up of dividers in a large open room. Two other classes are going on simultaneously in close vicinity. It is almost like having three classes, doing different things, in the same room. There is ample space, but the dividers do not provide any sound-proofing. There are several occasions when another class walks through to get to their area. This does not appear to be a distraction. There is also a student aid in this class, a young man, senior in High School, who worked with this teacher last year. Today, the class is discussing dating as part of their unit on relationships. There are 15 students in the class. Boys and girls sit separately, except for one boy who sits on the table with the teacher and the aid. This is a happy class in a happy school. The environment was cheerful from the moment I walked into the building. This is also evident in this classroom. The students and the teacher laugh a lot during the class period.



(2) (Discussion between students about dating. Student raises a point and another student expands on it)

10:33 (Question about dating non-Jews)

(3) T: What's the one thing we haven't touched upon?

S: The date

T.A. What kind of people...

S: Oh, religion

S: (laughter)

(4) T: Ariel

S: People from other religions are OK

(4) T: Lord

(1) The amount of actual teaching experience this woman has is not extensive, but she has had training on a college level. Her background is with younger students, but she is able to apply her abilities to older students. The students like her so well that they requested to have her back again. The rapport is excellent. Her outfit is modern, but not flashy, although it is not necessary to dress like the young to be able to relate to young people. This, however, is her natural style, not something she wears only for teaching. Her personality shows through and the cheerfulness is also a natural part of her. The students are so engaged in the class that none of the outside disturbances seem to hamper their interactions. The students seem happy to be there and the school is a happy place.

(2) This transcription is not as long as some because I focused mainly on what the teacher said and this one did not say very much. The students did most of the talking. The students were interested in the topic and their points of discussion remain on the topic without too much prodding by the teacher.

(3) The teacher guides the conversation, but in the form of a question to get the students to think and allow them to respond. They react with laughter because the answer was so obvious.

(4) She includes this student in the conversation because he has not participated yet and is somewhat more shy than the other

Teacher "M"-10:30-11:15-6th Grade

S: You probably won't see the person again

S: I would go out with non-Jews now, but starting in college, when it starts to get serious, then I wouldn't.

S: (Comment in agreement)

S: (Comment in disagreement)

S: (Comments that she would be her religion and her spouse could be his religion and kids could be both religions. Does this at home.)

S: (Another student volunteers information)

(5) T: Stephanie, do you think that you are confused now?

S: (No, only goes to church for special occasions. Is mostly Jewish.)

T: (6) So, your dad really lets you be Jewish, but you celebrate both holidays, but when you celebrate both holidays, but your practicing religion is Jewish

S: (Dad is mom's religion, but mom promised they would celebrate his holidays)

T: (7) Did your dad convert?

S: Yes

T: He did convert.

S: (Comment)

(8) (10:34 Another class walks through this room to get to their room on the other side of the divider. They are not completely quiet, but their presence does not interrupt the discussion)

The student discussing her mixed-married family continues talking

(9) Another student raises his hand to talk.

(10:39 The discussion continues)

T: Stephanie

S: (Without the agreement her parents made about sharing two religions, they would not have gotten married. She's not sure if she would want to make someone change religions for her)

T: (4) Ariel, what do you think about this? Do you see yourself going out with a girl who isn't Jewish?

S: Yah, yah I would

(10:40 Teacher gives hypothetical situation)

(10) T: What happens if you meet like this girl or guy. She's not Jewish, no big deal, you're gonna go out on a date and have a lot of fun. You're gonna go out on another date and it looks like something's developing, but you hadn't planned on it because she wasn't Jewish. Alright, I meet people all the time who I know I'm not gonna marry and I just go out to have a good time.

(11) S: (Whole class laughs at the fact that she goes out and has a good time "all the time")

T: (Smiles) You know what I mean. This never really entered into it. And you go out a little bit more (8) (loud yelling from another class who is playing a game) and

members of the class.

(5) She asks a question to probe and encourage the student to think more deeply on the matter.

(6) In this interaction, the teacher clarifies a statement by a student. In connection to the response she is non-judgmental in order to encourage more participation from other members of the class who may be in a similar situation. She shows awareness of the backgrounds of the class and allows them to express their views in an environment that is accepting rather than condemning.

(7) This teacher is comfortable asking rather personal questions of these students. She has known them for a year already and knows they trust her. She has not given them reason yet to feel otherwise.

(8) The class is so involved with their discussion that they hardly notice the intrusion. The conversation continues and no one seems to lose his/her train of thought.

(9) There seems to be a rule that students raise their hands to be called on. Students consistently do this in order to be recognized, but the teacher does not remind them that this is the proper procedure. The class members respect each other and allow all to be heard.

(10) Again the teacher guides the discussion, this time with a personal interjection.

(11) The class responds with laughter and

Teacher "H"-10:30-11:15-6th Grade

you start getting close. Then what are you gonna do?

T.A. You're totally sure you're not gonna get involved (another loud yell from next door) you're not gonna get involved, but you get involved.

(12) T: And you know that your parents are not going to approve it. I mean, most of our parents. I don't think any of our parents will say I'm gonna disown you if you don't marry someone Jewish. I know my parents wouldn't do that. They might not be happy, but I know they wouldn't disown me.

S: (Low laughter)

T: But, I mean what would happen then? Seth?

(10:41) Looks at kids while talking and looks at them when they talk.)

S: (Responds to the question)

T: Scott what do you think

S: (We should make our own decisions and not let parents run your life)

S: (Another response, can't hear because of the noise)

(12) T: 10:42 You're right, they shouldn't run your life, but as much as you say you should make your own decisions, you're gonna be affected by what your parents say. Whether they approve of the situation or not you know that if they disapprove and you decide to go ahead and do it anyway, your parents are affected and they will have some effect on your feelings. Their feelings are gonna affect you. Karen.

S: 10:43 I still don't understand why, if we are talking about what we would do... (Can't hear the rest - but she is talking about why she wouldn't convert if she married someone not Jewish. (13) The teacher listens and looks aware of the other kids who want to talk.)

T: (Teacher probes a little bit more)

S: (Student responds)

S: (Another student responds)

(14) T: Does that make a difference? It would make a difference in how you felt.

(15) S: (Response) (10:44 - the kid sitting on the table responds in terms of friends who are Christian and touches on the area of prejudice)

(16) T: 10:46 Who had their hand up? Karen? Stephanie?

S: (Student talking about how parents say don't worry about religion until you grow up.)

(A group of kids runs through the hall like a herd of elephants)

(4) T: Jeff, what do you think about that?

S: (respond)

(7) T: You said that religion wasn't important until you grow up. But would you marry someone who wasn't Jewish?

S: (response, doesn't see it as a problem)

(17) T: 10:48 Someone brought this situation up before. Let's say you can work it out. You have all the same feelings and

teasing. They feel comfortable with her and can make fun of her and she takes it with good humor. Her point is made nevertheless.

(12) In this interaction she brings in reality and tries to put the students' parents in a positive light. She teaches respect for parents as well as strategies for dealing with all people of all ages. She agrees that they should have independence, but points out, in a way that they can accept, that parents have an important role in their lives and they should not ignore this.

(13) The teacher is aware of what is going on in the room even while students are talking. She is attentive, but seems to employ an extra sense to keep track of other students who want to talk. She wants to include everyone.

(14) Here she presses for more information and deeper thought to help the students clarify their beliefs.

(15) In this instance the teacher chooses not to take this point of discussion further.

(16) She keeps the class moving, interested, and involved.

(17) The teacher gives an example from her own experience to bring information to the class and to share something of her own life.

(18) The students are comfortable sharing their opinions and do so honestly.



Teacher "H"-10:30-11:15-6th Grade

you'll raise the children in both religions. I mean Stephanie doesn't have any problems with it. I have a friend of mine who went to Catholic school during the week and went to Hebrew school on Sunday. It just doesn't make a lot of sense. That's what her parents wanted. They thought that maybe she would learn about both religions that way. Ariel

(18) S: You won't believe either one

S: (Another thought- depends on how well it is done)

S: That's stupid and confusing.

S: I want my kids to know about both religions. I wouldn't want to restrict them. It worked for me.

(19) T: How does your sister feel.

T: (Asks a question to this student)

S: (Student responds) (Other kids laugh)

T: Yah, more often than not we might think like Stephanie.

T.A. It sounds reasonable, but it's more difficult than it seems. Kids at school celebrate Christmas.

(20) T: There's a religion that doesn't celebrate any holidays. They don't even celebrate.

S: Birthdays

T: Yah, they're not even allowed to celebrate birthdays.

S: Jehovah's Witness

T: Right

S: (Another point)

T: Right, anyway, it's important what you said. (17) My parents are always telling me it's important to think about religion. It's something to think about. Even when you're just dating, because there's always that chance that it can get serious.

10:52 (A class walks through again)

(21) OK. I'm gonna hand out a piece of paper and some pencils and we're gonna do a little, it's gonna be real fun... (T.A. helps pass out paper. Kids chatter with each other) What I want you to do (kids talking) I want you to (they get quiet) draw, if you know how to draw and if you can't draw, draw in words like

S: Hair

T: Yeh, you can say like this, or blond or whatever

S: O, wow

T: Brown hair or blue eyes, whatever. You can put blue eyes. What I want you to do is to draw your ideal mate. Like what I did.

S: (Some noise of laughter and table pounding)

T.A. What about your ideal date.

T: Put down whatever you want. It can be someone you know or not. If you don't have a particular hair or particular eye color, it doesn't matter, just put down characteristics. Just do it fast, we're only gonna spend a few minutes doing this. It doesn't matter, if you want to put personality on the side, list the characteristics that are important to you. If you think it's more important to be

(19) The teacher elicits responses on a feeling level as well. She exhibits caring behavior that serve her well.

(20) In this interchange she brings in outside information to enhance and broaden the discussion. The students contribute to the information and the teacher praises them for their responses.

(21) She changes direction and gives instructions for an activity. In her instructions she allows for varying abilities. She wants the students to concretize the discussion and to have a point of departure for more personal interchanges.

(22) The students are involved with their task.

(23) This is the only time my presence seemed to have an effect. This teacher is personable and friendly and chose to make this introduction only when the students were otherwise engaged.

(24) This task is supposed to be fun as well as educational. The teacher and the aid set a tone of lightheartedness that does not put the students off because of the tone of trust already established. The students are eventually included in the joke and all enjoy it. This is done at the expense of the teacher and the aid, not the students.

(25) She gives directions and the reason for her decision. She does not want students who have not finished to feel that their work is not



Teacher "H"-10:30-11:15-6th Grade  
bubbly, energetic, whatever, just put that  
T.A. Like (names the teacher)

(22) (Students work on their pictures.  
Rabbi comes in to remind teacher about  
Hebrew lesson he will conduct with two of  
her students)

S: (Asks spelling question)

T: (She helps with spelling) (23) (She  
comes over to introduce herself to me.  
Tells me about what they are doing. Life  
Cycle. Today is dating).

(22) S: (Students talking among  
themselves and working on their pictures)

(24) T: (Teacher and aid are leaning over a  
table drawing something and laughing) (25)  
You guys have about three or four more  
minutes then we'll have a break and we have  
an assembly today.

(22) 10:57 (Students still drawing and  
discussing their pictures with each other).

(26) S: How do you spell moustache? (2X)  
(Other students help with the spelling this  
time)

(The kid sitting on the table gets up to  
throw something away)

(23) T: OK About one more minute to finish  
(Students continue with their work and talk  
among themselves)

10:58 T: 30 seconds and I'm gonna start  
calling on people

(27) (Students say Shhhhh and others keep  
working)

(24) 10:59 (Teacher and aid have drawn  
pictures of each other's ideal mate/date,  
i.e. Teacher drew a woman for the male aid;  
the aid drew a man for the teacher. At this  
time they show their pictures to the class.  
They are laughing and the class joins in.)

(25) T: Stephanie, no first because you are  
done. The rest of you can listen and work at  
the same time.

(28) (11:01 Students share their pictures  
and what they have written down. Much  
repetition. Mostly concerning physical  
characteristics, straight teeth, no braces,  
eye color, hair color, no earrings, no tattoos,  
no smoking, no punk, not fat, "good breath  
and a nice body." The teacher makes no  
comments, only calls on kids to let them  
share and joins in the laughter when there is  
some. All contribute eventually. Much  
good humor during the presentation. The  
teacher sits on the table during this)

(29) 11:04 T: You guys if you want to keep  
these, keep them like for five years and  
pull them out and see what they look like to  
you then.

(One more student goes, who just finished  
)

valuable, yet she wants to keep the class  
moving as there is little time. This is how she  
deals with this dilemma.

(26) The students help each other.

(27) The students police themselves without  
prompting from the teacher. This shows their  
respect for her.

(28) Everyone feels comfortable enough to  
share without being cajoled. The humor helps  
lighten any embarrassment.

(29) The teacher wants them to apply the days  
lesson to the future and encourages them to  
take home what they learned. Many throw  
their picture away, but the teacher conveys her  
message here.

(30) Here she makes sure that everyone gets a  
turn.

(31) The teacher summarizes what they just  
did, but does not make any conclusions or  
analysis.

(32) In this interaction her ability to relate to  
her students on a personal level is evident.

Teacher "H"-10:30-11:15-6th Grade

(30) T: 11:05. alright, who else hasn't gone.

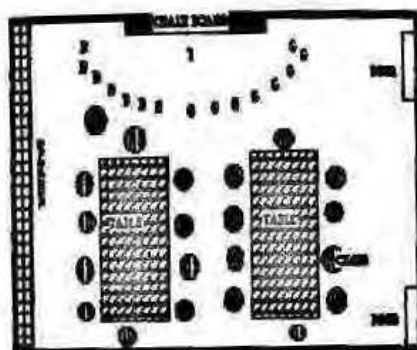
Alright, Jeff (who is sitting on the table with the teacher and the aid) let's go.

S: (Jeff reads his description) (More laughter at his description).

(31) T: Alright, many of you had the same type of specifications. (can't hear---)

Alright, you guys have a break. (Sound of paper crumpling, some kids run out, most do not. (32) Several of the kids stay back and talk with the teacher about general things. She admires something that one of the girls is wearing. The girl returns a compliment.)

(1) Attractive young woman with rather stern demeanor. Has an advanced degree in education. Dressed casually, but nice. When I entered the class they had just returned from another area, but I don't know where. Class enters room noisily. Takes about three minutes for order to be established. All sit on floor in front of the board in a semi-circle with the teacher at the front facing the class. The boys and girls segregate themselves from each other, on their own accord. Some of the kids had prepared a report last week and will present it to the class. Those who were not present last week will just listen.



10:06- Class returns

T: Where are Brian and Michael?

S: They went down to the bathroom

S: They went to the library

(2) T: OK. Craig and Andrew on the floor up here in the circle

S: (Make animal like sound) Ahh, that's no fair

(3) T: Sh, sh, sh. A lot of you were absent last week so what we did is something we did because a lot of you were absent last week. So what we did is that those of us who were here went into the library and what we did is some of your classmates took some of the famous men from the Golden Age of Spain and they're going to talk a little bit about their lives and what they wrote and what made them important.

(4) So while we're waiting for Michael and Brian who I don't know why or when they went to the library

S: They went to the library to get some books (And other voices can't hear)

T: OK I think... (can't hear)

S: What

T: Put this over on my table. (5) Hi guys. Come on up. Sit please.

S: (Question, can't hear)

(6) T: No, because you may not. Andrew, I must tell you, that the decible level in the classroom is a lot lower

S: When he's not here

T: When you are behaving. Sit. Alright. Shh.

S: Shh, quiet

(7) T: Who wants to review, perhaps even somebody who wasn't here last week, why there was an age in Spain called the Golden Age.

(1) This teacher has specialized training in teaching and administrating. She displays advanced classroom skills in teaching, questioning, clarifying, but she does not seem to like the students. She does not exhibit warmth, care or concern, though she is able to communicate the information well and motivate students to do the work. The entire class sits together on the floor, including the teacher, showing a sense of mutual respect and an attempt to create group cohesion.

(2) The students are directed to join the rest of the class on the floor rather than on chairs. Their response is not positive. The teacher follows through with having all sit together.

(3) In the process of reviewing what happened last week and what will occur this week, there is a sense of rebuke toward those who were not there the previous week. The teacher shows that she can compensate for low attendance and engages the students in independent learning situations. This also gives some students a chance to shine and get special attention because they did come to class.

(4) She does not seem to feel she has complete class control. She does not know where her students are or why they left. They did not ask permission and by her repeated inquiries this seems to be going against her sense of procedure.

(5) Once the wayward students arrive, they

(8) S: oh, oh. I was just studying that in Social Studies.  
 T: Go ahead. Al  
 S: Why there was a Golden Age?  
 T: What made it Golden? Why.  
 (9) 10:11 (Finally quiet. Up until this time much commotion.)  
 (10) S: There were a lot of people... There were some really smart people... There was peace (9) (Two girls whispering, two other girls playing with each other's clothes, three boys lying down.)  
 (11) T: OK That's important. It was a very peaceful time. Peace was very important. What else?  
 S: (Can't hear)  
 T: That's fine that they made their tools out of gold, but what does that mean, Kyle, but what is that implying about the culture? When they are making  
 S: You know that they are real rich  
 T: That they're real rich which means  
 S: Gold was abundant  
 T: Which means  
 S: That there was a lot of it  
 T: And that there was peace, which means what?  
 S: Tranquility  
 T: Tranquility and good.  
 S: Freedom  
 T: (Laughter from students) That's right, but there was somewhat freedom, but a lot of gold implies that there's a lot of trade going on. There's a lot of trade going on because what's one of the first things that happens in a non-peaceful situation?  
 S: War  
 S: They stop trading  
 T: Right, why?  
 S: They don't want to trade  
 T: Each side tries  
 S: (Can't Hear)  
 T: Right. So not only do you have peace and a lot of gold and things like that, what does peace do for people and their profession?  
 S: Oh, I know  
 S: Well people who don't have peace can't have a living and they can't support themselves because they don't have the money and in peace they are able to support themselves.  
 S: Because most of the people that came in had stores or something probably from the other side and if they have a war not as many people would come in. But when there's peace everyone can come in no matter what.  
 (12) T: Good. Wealth also does something else that we in our culture can take advantage of. What  
 S: Good living  
 T: Good living and that means that what can we provide for our children if you make a good living? Besides food and clothing? What else?  
 S: Extra stuff  
 T: What kind of extra stuff?  
 S: -----  
 T: Oh, what else?

are welcomed and included in the class activities.

(6) She rebukes a student for causing trouble for her by making an unreasonable request. A student adds to the rebuke using his own interpretation, but the teacher does not acknowledge this response. The rebuke is directed at behavior, not the personality of the student. It clearly states that the unacceptable behavior is that of too much noise from the student.

(7) She goes on to review with the class what has been covered so far before going on to new material.

(8) A student makes a connection between secular school and religious school. The teacher acknowledges this by calling on him and clarifying the question.

(9) The teachers limits for noise are high and she does not focus on this kind of disturbance.

(10) The student knows the answer.

(11) Here the teacher spends some time reviewing, eliciting student response and encouraging the students to think clearly and deeply about the topic under discussion. The students respond actively and correctly.

(12) The teacher praises here. She does not do so often.



S: House

T: OK Big house

S: \_\_\_\_\_

T: We take something for granted that we have in America that is not available everywhere else

S: \_\_\_\_\_

(13) T: Education. Right. Why is it that in a time of peace and prosperity there is a lot of? When people are very poor a lot of time and energy has to be taken for living. Meaning that you have to take a lot of time just to live. Soooo in a society that was agricultural, which means what

S: Farms

T: Farms that you needed all of the labor to help do that. In a time of prosperity you could provide for your family other people who could help you work. Or you could work in the city and do something else (14) (Kid coughs) that would enable you. (To kid who coughed) - Do you need to get a drink?

S: OK

T: She's got a cough today so let's not make it... don't apologize. Is that you can provide education. (15) So all the people that you will learn about today happen to be very well educated and in what way are they educated?

S: (Can't hear)

T: OK But what did he know? What kind of things did the people in the Golden Age of Spain educated in?

(16) S: My guy was educated in Torah

(17) T: Good. Torah. Torah was very important. There weren't necessarily public schools there were schools that were either by the Catholic church or under the Islamic authority or you would go and study Torah. (18) Scott and then Craig

S: Different languages, medicine

T: Different languages. (19) What would be some of the important languages that someone in the Golden Age of Spain would learn? Susan

S: Probably would have to learn Hebrew

T: Hebrew. What else

S: Umm and Spanish

T: What else

S: Greek

T: What is OK

(20) S: Muslim language

T: OK Arabic, Arabic, there's no Muslim language. It's called Arabic.

S: Ooohhhh

T: I know. Someone else

(21) S: Mathematics

T: Mathematics. What other languages? What are some of the other classical languages

S: French

S: English

(22) T: No. What language is the roman alphabet written in

S: Christian

S: They studied astronomy

S: Latin and Greek

T: Latin and Greek. There's a lot of philosophy is written in Greek. OK

(13) She clarifies terms and their implications.

(14) This behavior distracts the teacher and she calls attention to the student with some impatience. This was a distraction to her, whereas low talking was not.

(15) At this point the teacher makes a connection to the review and what will come in order to clarify the purpose of the review and to help make the upcoming presentations a relevant part of the class session.

(16) This student exhibits some identification with the person he studied for his report. He is able to give a correct response due to the project he worked on. This is a synthesis response.

(17) The teacher praises his achievement.

(18) Here the teacher keeps the class organized and attentive. They know when it will be their turn to talk and when they hear their names they know the teacher is paying attention to them.

(19) This is a knowledge question. The students know the answer, but not completely.

(20) The teacher corrects their response so that they have accurate information.

(21) Here she acknowledges the answer and goes on to garner more responses.

mathematics, Hebrew, Yes

S: Chinese

(23) T: OK so now what we're gonna do is for the groups that prepared a report we're gonna talk about these. The other thing that I want to make clear to this side of the room, because you're sitting separately, is that all of these people happen to be men. Why is that?

S: (Flurry of voices)

T: Girls did not necessarily receive an education. That doesn't mean that there weren't women who were important, however they had other roles, so that's why these are all men. Howie, would you like to go first. 10:17 You guys (Kids in the back who are working on finishing up their report) have exactly three minutes because I really want you to listen to everyone elses report. (Teacher gets up to get some kids who are lying down to sit up)  
S: My report is on Rashi. (The rest of the report follows. It is from the encyclopedia. It is brief and accurate.)

(24) 10:18 (Teacher goes to the back to talk to the two boys who had gone off previously.) Would you two go sit and pay attention, be quiet.

(25) (Then she goes and helps the kid giving the report when he gets to a word he can't pronounce) (26) (Kids generally quiet during the presentation)

10:19 (Teacher walks around to talk to a kid while the report continues)

10:19:30 (Teacher sits down behind the group)

(27) 10:20 (Teacher directs student to draw a diagram on the board and student explains Rashi in his own words.)

T: Could you draw a picture on the board of the Bible you look at, what it looked like. Where the text was and where Rashi was and try to explain what it was that Rashi did in your own words.

S: (Student does as directed very clearly and precisely)

10:20

(28) T: Does anyone have any questions?

S: How many commentaries were there?

T: How many commentaries were there?

S: Yeh

T: No, wait that's a good question.

S: Can I go?

T: Just a minute.

S: The most famous is Rashi's, but his grandsons also made commentaries, but they're not as well known

(29) T: They're pretty well known (29) (Then teacher directs question to me.)

(30) I don't know off hand numbers but there were a lot from all different ages. OK So why don't we have this group go next

(31) S: Can we go next after them?

(32) T: Very good Howie. (Background voices as other group gets up)

S: OK we're ready (Gives report with teacher's help for pronunciation)

(33) T: Would you say that he was a happy

(22) These responses she ignores, or does not hear.

(23) At this point the discussion has gotten off track so the teacher changes the direction to spend time on the new material. She makes the transition and adds a piece of information that will help the girls identify with the people who will be studied that day. She shows concern that they can identify and also wants to teach them how to look at history analytically. She also sets some limits for behavior in order to show the class she takes this project seriously and expects them to do the same.

(24) Now she backs up her previous request to show the students that she means what she says as well as to maintain a group environment and engender respect for other class members' work.

(25) She supports a student who is having trouble so he will not feel silly in front of his peers.

(26) The students show their support for each other and respond to the teacher's request for attention.

(27) The teacher requires the student to go deeper into his topic to show his ability to internalize the information. She also exhibits her willingness to use visual aids to enhance the lesson. In this example she is encouraging

man?

S: No

(34) T: How come?

S: Well because all the poems he wrote were about unhappy things

T: What are they about?

S: About things, how, like things were really sad

T: Why does he think his life is sad? What is he longing for?

S: The savior

T: OK the Messiah. Why? Why is he longing for the Messiah? (pause) Where does he want to go?

S: Spain

T: No he's in Spain. Where does he want to go?

S: He wants to leave

T: And go where?

S: Paris, France

T: He wants to go back to Israel. That's what he's yearning for. He's yearning for the time when all the Jews can go back and how did he die?

S: Um

T: Do you remember? You told me about it last week.

S: He had a heart attack

S: Oh, yeh, ummm (pause)

T: Do you remember?

S: I do

T: It's very ironic. Because he finally made it to Jerusalem and to the Wall, the Western Wall and what happened?

S: He got killed

T: That's right, he got killed when he finally got to where he wanted to go. He was a very kind of a sad person. He longed for a way of life at a time when it wasn't around anymore. And his poems express a poets longing for a lot of things. OK girls, very nice.

(35) (During the questions and answers, two boys are restless and two girls are trading shoes)

10:28 Next group. Other group turns in their reports to teacher. Next group comes up and there is background talking in the transition. Group organizing themselves. Moses Maimonides is the subject.

(36) S: (Students giving report has some trouble with pronunciation, kids laugh and teacher helps out. Girls are whispering and teacher goes over to get a girl to stop talking. She does so by tapping her on the leg. This gets the talking stopped and the teacher resumes her place.) (Another class is waiting at the door to come in for music. Teacher allows the report to continue for a few moments and then stops in order to let the other group come in)

(37) 10:33 The music teacher comes in

One girl goes to the door

Two boys go sit against the wall

Two other boys now lying down

10:34 The other class comes in, teacher stops the reports, collects the papers and

independence from the student. Rather than draw the diagram herself, she has the student do so. The students teach each other.

(28) Again she gives the students the opportunity to teach each other. And she supports their efforts.

(29) Here my presence is felt.

(30) She is not afraid to say she does not know, but she gives no indication of her intention to find out.

(31) Students express their eagerness to present their reports.

(32) Praise for a good report.

(33) She wants more than facts about the people in the reports, she also wants emotions. She wants the students to see these people from the past as human. This further allows them to identify with their past.

(34) What follows is a series of questions aimed at getting the class to think deeper about the topic and to reinforce the new knowledge. The students respond and generally know the answers. At the end she praises their work.

(35) At this point not all the students are attentive. Interest is waning.



talks with some kids.

10:35 Boys gather at the window. Music teacher hands out song books

10:36 Teacher leaves

Other 5th grade teacher and aid are talking in the back

Music teacher in front leading music

10:39 Teacher returns and stands by wall in the back of the room

10:40 Other teacher goes to talk to Teacher under observation

Music teacher teaching a new song. Kids follow along with the words in song books

10:41 Music Teacher still going over words Teacher still at the back of the room

10:44 Teaching the next part of the song with words and then the song

10:45 the two teachers talk in the back

10:49 Music lesson still going on. Teachers walks to the other side of the room and sits on the window sill with the boys

10:50 Kids singing a song they know already. Teacher sings along with the group

10:53 Music lesson over. Kids putting books away at direction of Music teacher. Teacher still sitting by the window.

(38) 10:54 Teacher asks her class to come back in and sit down. Calls out names of students who wants

T: Down on the floor. (39) Before we go back to the reports there's a couple of words I want to write on the board.

S: (Can't hear)

T: I know you do, just a minute.

S: Sit down, play dead.

(40) T: What is this word, girls

S: Ibn Pakudah

T: "Ibn" It means son of. "Ibn" is the Arabic form of "ben" This is another word which some of you- "Mohamedan" What is a Mohamedan

S: I know

S: It's a

S: I know

(2 girls come back in to the room)

S: A follower of Mohamed. Mohamed, what he did, he had ideas and started the Mohamed religion

(41) T: Mohamedan is not a term we use any more. We call the people who follow the religion Islam, which Mohamed started, Muslims or Moslems. So when you hear the word Mohamedan... We're gonna have Craig finish and then we'll have another group come up.

10:56 Kids continue with their report

S: Should I start at the beginning or where I left off

T: No, no where you left off please

S: (Kid continues with his report)

(42) (Teacher goes to back of room and sits in a chair

Then goes to separate two boys talking and then comes back to the chair)

(Teacher helps with pronunciation as necessary)

(36) So the teacher reestablishes the limits of behavior in a quiet way so as not to disturb the speaker. She wants the students to respect each other as well as listen to the facts. But then another annoyance halts the lesson for a period of time.

(37) During the music session the teacher interacts with the students, helps keep order, disciplines, sings along to set an example and then lets her voice fade out. But the music teacher is competent and not much more needs to be done.

(38) With the music lesson over, the teacher must once again re-establish order to continue the lesson.

(39) She uses the board herself to clarify terms.

(40) She makes connections for the students in this case. A student shows she understands by contributing the correct answer.

(41) She gives the class some new knowledge from another religious tradition.

(42) At this point the teacher no longer joins the class on the floor. She still maintains order, but now she does so from a chair, while the rest of the class remains seated on the floor.

(43) In this series of questions the teacher allows for what the students do not



remember in order to let them show what they do know. She shows she is not just interested in correct answers, but how much the students learned. The facts are part of it, but learning new concepts is the ultimate goal.

(44) She wants the students to dig deeper into their memories. She probes and corrects in this interchange. A student is able to admit she does not know for sure. The teacher does not make a big deal out of this. She allows others to respond. But she seems to be getting impatient in the way she responds to the incorrect answer and then disciplines the students. She then points out to them a lack in their memories.

(45) She is willing to review the old information so that all understand. Some of her information is not correct.

(47) Students are signaling they have had enough. The teacher does not deal with them as in the earlier part of the class.

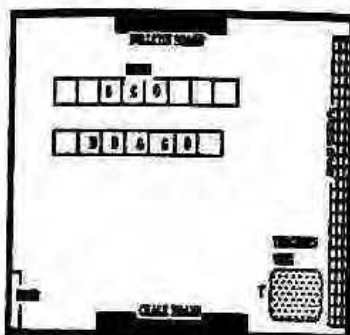
(48) The teacher brings into the discussion information that the students would not necessarily come across. The teacher displays her depth of knowledge about the topic, beyond what she would actually need to teach the class.

(49) The students show that they know the material and deal with it in a thorough and creative way. The teacher acts as a facilitator

to keep the class moving along.

(50) The teacher praises the girls' work and then moves on to the administrative details for the day in order to convey the information to the students before the end of class and to fulfill her responsibilities as a member of the faculty.

(1) This teacher is a member of this congregation and has a child in the religious school. She is also a full time graduate student, so she has a level of education, though not Judaic. She has been a teacher at this school for several years and is highly valued because of her ability to teach older students. She wears jeans and a loose blouse, no make up and she looks tired.



(2) 9:30 goes to door and says hello to a student walking in  
"come in have a seat" (student starts to leave) "now".  
Student tells her "not in this class"

(3) 9:34 takes attendance

(4) 9:35 (keren ami collected teacher gives kids discuss how much money they have with them and how much they will give.

(5) This teacher introduces me to the class about why I am there.)

T: did you see anybody else? Like David?

(6) Let me tell you what we are gonna do today. We have three things  
Saul Gordon

Article in Chronicle about Gamla in connection to Massada

Break to go to restroom and tour of the chanukah bazaar downstairs

If time will do a worksheet

"So everyone knows what we are doing. Four things

(about a 5 second pause here)

(7) 9:38 T: "How did everyone feel about Dr. Gordon last week?" (3 sec pause)

"You aren't gonna say anything about him?"

S: "He was really neat"

T: "He was really neat. Alright"

S: "He went 'I'm in loooooove'"

(8) T: Yeh, I thought he went a little far with that. In fact I thought that was kind of corny. Did you feel the same way?

(9) 9:39 walks around to front of desk.

Arms crossed across chest. legs crossed at ankles. leans on desk

9:41 when kids talk, arms relax

(1) This teacher has a vested interest in this school because as a member of the congregation she shows her allegiance. She is the only upper grade teacher observed and for that reason she is very valuable to this study. Her experience with teaching is limited to this school and mainly to this age.

(2) She welcomes students at the door and seeks to include in the class.

(3) Here she exhibits her responsibility in fulfilling the requirements of the school and makes the students accountable for their presence.

(4) There is a set procedure that all know to follow. Another example of future givers in the making. This also teaches the obligation to help others, a lesson that can be learned even in the upper grades.

(5) My presence intrudes on this class.

(6) Now the teacher introduces what will happen for the day so that the students know what to expect. This indicates the teacher has done some preparation ahead of time and wants to include the students in the days progression.

(7) Now she reviews the session from the previous week. She seeks to elicit feelings about the speaker and encourages open responses.

T: How did you feel about that?

S: I don't know it was kind of true

(10) T: Do teenagers really walk around saying that?

S: yes

T: I guess I haven't been a teenager for a while (kids voices in background at this time. Teacher not bothered). Anybody else? What did you think about it? (11) Don't be inhibited. Do you know what inhibited is? What is inhibited?

S: Afraid to say

T: OK (12) We have a guest, but she doesn't bite, she's just gonna be sitting there and observing more or less my teaching at what's going on. I really want to get into this. (13) I thought he was very interesting. I had a couple of things I wanted to tell you

9:42 (14) (Kid brings up a point about Brett \_\_\_\_\_ an outspoken kid in the next grade who apparently raised a question during Dr. Gordon's talk)

T: Brett \_\_\_\_\_ impressed me. I thought he was very mature. He's grown up alot since last year. He really has. Come on! More things.

(15) S: I learned something

T: OK. You learned something- good. Anyone else? Rachel, what did you learn? We've had some good discussions. Come on! Oh, she was not. I saw her, she was not sleeping. What did you think about him? What about. OK I'll get some discussion going. What about the statistics that one in ten children are sexually abused? What did you think of that?

S: pretty bad

(16) T: And he said in that room. When you look around a room like that, one in ten and there were at least forty probably four people there. What do you think? Do you think that is true or not true?

S: Well it doesn't necessarily mean that one out of every ten people you take.

T: Right. But there is a possibility it could be. You're right it could be a sampling. Well, in what ways. What do you mean by that?

S: Well when he might have been considering someone who (can't hear real)

T: Get into that a little bit more in detail.

S: It seems like that's not true

T: OK let's say sexually abused by an adult, alright.

S: (Student tells of an experience they know about)

(17) 9:42 T: (Using hands now, feet still crossed at the ankles) OK That's one form. What about in the family? That kind of sexual abuse. Let me tell you about an experience I had and maybe that will get some conversation going. Because when I was your age I led a very sheltered life. Do you know what I mean by that?

S: (can't hear)

T: Well, things always went just right for me. My family life was just right, I wasn't

(8) The teacher shares her own feelings in order to open the discussion. She seems comfortable doing this and the class accepts her responses. She still wants to hear what the students have to say and does not try to monopolize the discussion with her ideas.

(9) This teacher is comfortable moving around the room and does not stay hidden behind her desk. This gives the class a more informal tone, although the students sit and the teacher stands keeping the lines of authority clear.

(10) She wants to make a connection between the topic of discussion and the students' lives. She elicits an opinion about their world to gain more insight into the topic. She shares her personal reflections, but still seeks to include the students.

(11) Here she clarifies a word so that all understand her meaning.

(12) Here my presence seems to put a damper on the discussion.

(13) She informs the students that she thought the speaker was interesting and wants to share some of her thoughts with them. This gives an impression that she thinks they are mature enough to hear some things from her. She is also still trying to get a discussion going.

(14) She supports another student about whom



abused in any way and I grew up thinking that these things probably couldn't happen or didn't happen. And when I was your age I probably thought if I were to hear that statistic say of one in four or one in ten I would think nah, that probably doesn't really happen. So let me tell you about a girl that I knew and her name was \_\_\_\_\_ and I still know her. But I know her through my sister-in-law in \_\_\_\_\_. And my sister-in-law coached softball. Any of you girls play softball? OK she was the coach on the team. And this girl was thirteen years old. And she knew the family very well, my sister-in-law did. And one day the girl came up to her and said that her father was sexually abusing her. He was having intercourse with her. And my sister-in-law was shocked, actually shocked. She had no idea what to do. She was like twenty-two years old. She didn't know what to do. She thought about it a little bit, she didn't say anything right away, she just let the girl talk to her about it. And then she called a place in \_\_\_\_\_ called the Rape Crisis Center. And they told her how to handle it. In fact, they told her that she should give this girl their number, and in fact the girl did call the Rape Crisis Center. She was only thirteen years old. As it turned out the girl was finally removed from her home, but the whole time the mother denied it, the mother said no this is not happening to \_\_\_\_\_'s making it up. She's lying. She was removed from the home and she went to a shelter house in \_\_\_\_\_. And as the story came out more it turns out, this really could happen. I mean to me, leading a sheltered life, maybe I'd read something like this, I didn't know anyone it really happened to. So as the story came out, about a year later, this girl \_\_\_\_\_'s sister was murdered and when they found out more, this was a nice middle class family and it turned out that the sister was a prostitute and some of the statistics say that children who were sexually abused, girls, turn to prostitution and that is what happened with this girl. But my sister-in-law helped her. And it was hard for her to help because she knew the family and it's hard to say to a family, what you are doing in your family is wrong and you are hurting your child and helping that child get out of the family because the family never did accept it. The father denied it the mother denied it and everyone said that the little girl was lying. What do you think about that? (During the telling of this story she continually looks at the students and all eyes in the class are forward.) Do you think those things happen? You're not talking very much. I know you have a lot say.

(18) 9:45 Student responds- teacher looks at her the whole time and then responds:  
T: OK From what I have read, it's usually a close friend of the family or it could be a

others do not feel positively. She holds this student up as a role model of good behavior and recognizes in him the potential for change. Still, she encourages discussion.

(15) She praises a student response, but is having trouble getting the discussion going as she would like. So she changes her tactic and brings in new information to promote discussion.

(16) The teacher reminds the students of something that the speaker mentioned and elicits their opinion. She is seeking a deeper response than has been given previously.

(17) She shares a lengthy personal experience in connection to a difficult topic. She wants to help the students understand the implications of child abuse and encourages them to apply this to their lives. She gives an example of someone who helped someone in trouble as a way to teach a correlary lesson. She also displays her comfort in communicating with the class about a difficult subject.

(18) The students are interested in the story and listen attentively. A student shows her interest by responding.

(19) The teacher encourages a response from others. She wants to make sure that everyone who wants to can speak.

(20) She asks a question to get the discussion

parent. (19) Does anyone else have anything to say? (In a gentle tone)

Student in back

T: Right. In fact some of the statistics I've read back that up, that small children don't worry about something like that. Your right.

S: They don't know enough about it

(20) T: You don't have anything to say. Come on. I know you must. About that or anything else Dr. Gordon talked about last week. Anybody look at any of his books?

S: we have some at school

T: Which ones do you have in school?

S: Responds

T: Oh the comments you can say back

S: I thought that was funny

T: Yeh. (21) Do you think they are useful? Do you think you might ever use any of those lines?

S: (Quotes a line)

T: Oh yeh, I liked that one. (12) You weren't here for it. (To me) (22) "What do you think I am a Microwave?" That was good. Any one else. (Student) well you are the minority in this case. How about that. We have one guy and all these girls. Usually its the other way around. Well anybody else. Anything else about Dr. Sol Gordon?

(23) 9:45 Did you take a look at any of his books for children? What about those books for small children? Do you think small children should be given and read those books at an early age, like 5-6 years old?

(24) S: What are those books? What do they say.

T: The little book that, um, I forget the title exactly.

(25) S: "Don't let anybody touch me?"

9:47 T: Well, that one OK. You can get on that topic also. Do you think. (26) I saw Phil Donahue this week and on one of his shows there were children on there who one of them was the editor of "Children's Express Magazine" another one wrote columns. And these children all seemed to think that children nowadays are getting too much information. For instance, little 6 year olds do not need to know about being molested or don't need to know about being abducted. Specifically they were talking about the pictures on the milk cartons. (27) Do you think all of this is scaring children or do you think children really need to know?

(27) S: I don't think children look on the milk cartons/ I don't either. / I do I read 'em/ Six year olds don't know how to read anyhow.

T: Well but they can look at the pictures.

S: Kids at school paste pictures of these little kids on their notebooks. It's so sick.

T: Well, I don't know, what do you mean by sick? Are they doing it for a strange reason or maybe.

S: Just for the fun of it.

T: OK Well do you think that these things, like a book on molesting children, do you think it should be read to a 6 year old, or do

going again. When she asks vague questions, there is no response, but when she asks for specific information the students respond.

(21) An application to their lives.

(22) She displays her sense of humor and comfort with the topic.

(23) She asks a question as a way to include students in the discussion. The teacher seems less interested in the proper answer than in participation.

(24) She admits that she does not remember.

(25) The teacher takes a student response and changes the direction of the discussion.

(26) She shows her connectedness to the outside world. She is comfortable bringing in this extra piece of information in order to further enlighten the students.

(27) She probes the students to clarify what they mean. She wants to understand their intent before she makes a comment. She also encourages participation.

(28) She uses a student's name and indicates she knows this person. She also praises and supports a student response.

(29) The students are involved with the discussion and respond to this point.

you think it just scares the 6 year old? Is there a reason?

S: Student responses, several kids talking expressing opinions on the question.

(28) 9:49 T: That's a good point back there, I agree with that. Most of those books take the form of good touching and bad touching.

Rachel

S: response

T: Well do you think it scares a child seeing a picture on a milk carton like that? Do you think a child might think, Oh, this might happen to me and might even be afraid to walk to school.

(29) S: Well, I don't think someone that young would understand what the picture's for.

T: OK How young?

S: 6

T: 6? Hum

S: They wouldn't understand / You can't really say that because if you take the pictures off the kids who were taken can't be found.

(10) T: Let's go back to when you were maybe five or six. It might be kind of hard to think back that far. Alright, you remember, good.

(30) 9:50 (student comes in) Ruben will have plenty to say about last week.

S: What was last week?

T: Dr. Sol Gordon.

S: We don't have very much money

(31) T: O, Ruben, you just doubled our keran and

S: Don't I always

T: Yes, thank-you

S: Your welcome

T: (Introduces me to the student who just came in) (32) OK Where was I. Oh, I know, thinking back to when you were five or six. And then Ruben we will give you a chance to talk about Dr. Gordon. What you got out of him. OK, When you were five or six, were you afraid to walk to school? Had your parents told you about children being abducted and not to get in cars with people?

(29) S: (Students respond several all at once)

(32) 9:51 T: One person at a time.

S: (One student responds, gives incident on the subject. Then another student. Then another. Then another- about being followed herself.)

9:52 T: What about now? Now that you know about all that. Now at your age.

S: You think that everyone is following you I don't like if you are by yourself.

T: This discussion has centered more or less on abduction, but I want to get back to Sol Gordon. (30) Ruben, what the discussion was when he made that statistic that one in ten children is probably sexually abused. Then we started talking about um, whether

(30) The teacher immediately includes a student who is late, without rebuke.

(31) She praises his contribution and makes him feel special. This is another time when the lesson of giving occurs.

(32) An example of classroom management and a rule of procedure being reinforced. This is one of the few times this behavior occurs.

(33) She shares some remembrances from her own youth. Students are listening and respond to this information.

(34) She introduces a new topic for discussion and gets a student response. She elicits opinions and tries to clarify what the speaker said.

(35) She reviews what the speaker said to make a point. The students recall that this happened.

(36) She leaves the discussion of the speaker and goes on to the next item for the day. This activity makes use of local resources and also provides a vehicle for reviewing old material.

(37) She is not bothered by her mistake and is able to laugh at herself.

(38) She reviews information from past classes. Students do not recall everything



or not we thought that was a good number, one in ten. Then we also talked about. Well, what were some of the other things with Sol Gordon. (5 second pause) Linda, do you have anything to say about it? Oh, Ruben, yah, Ruben, you always have plenty to say. Do you think he really knew what teenagers really think about?

S: uh-hum

T: OK

S: When he was a teenager himself, he must have taken notes to remember that well.

(33) T: Well, I don't know. Some things I can remember from being a teenager, and some things I can't. I don't think I'd want to be a teenager again. That was a really hard time, it really was.

S: That's the best years of your life.

T: Yes it is, but it's very difficult also. The things that he talked about, everyone goes through those and you not alone and it's a difficult time. Some of those times are difficult.

9:54 Anybody else have anything to say about Dr. Sol Gordon? (5 second pause for talking. Then directs question to a student) Ruben, what we were talking about before, you know the book that he had published (Talking going on at the same time now) especially the books he published for children, good touching, bad touching, those types of books.

Do you think that unnecessarily frightens children, or do they, should they know.

S: They should know. (Talking in background)

T: Anything else?

S: No

T: No one has anything else to say? This is your opportunity.

S: To say what

T: To have anything else to say about Dr. Gordon.

S: Is he coming back any time again?

T: I don't know, maybe.

S: (Can't hear this)

T: Sure did, didn't he. I was enthralled the whole time.

S: Any time you start to get bored, he said something.

T: to bring you right back, yah.

S: (Imitates Gordon's mannerisms.)

T: You didn't forget it though

S: Why did he say it though?

T: To get your attention

S: (Explains about Gordon's manner and message)

(34) T: Do you have energy?

S: (Respond)

T: I thought that was a good way to distinguish it.

S: (Responding now in general terms to the talk. Several at once)

9:55 T: What did you think about how they approach sex education in the schools? If they give you that course in "plumbing" I thought that was kind of funny. "Plumbing" Did you understand what he means? (Student says Yah) They show you the

accurately, but they seem to have an idea of what she is talking about. During the review, new information is given at the same time.

(39) Here she clarifies a term by eliciting a student response. The student remembers and is praised.

(40) A student indicates he is attentive and interested by his comment.

(41) She is comfortable using the board and sees value in illustrating the discussion.

(42) She does not ultimately care if the students remember details like names. She is more interested in concepts than in facts.

(43) Student is interested in the topic and comments to show this. The teacher uses the opportunity to review and make connections between old material and the new.

(44) Again she makes connections to a past class in order to reinforce why she has brought in this new material. The students seem interested.

(45) She does not trust them to go to the bathroom themselves. Class cohesiveness takes precedence over building independence, or she feels they assert enough independence and she needs to have control.

(46) She reviews her expectations for their



internal organs and how they function and that's about it. Do agree with that? Do you think there needs to be more? Do you think there needs to be more in high school. more on Dr. Sol Gordon's point of view, talking about love and those sorts of things instead of just talking about how to do it?

S: (Students respond, but several at one time. Hard to hear)

T: (Responds to students, but is not in agreement with their position) That's interesting

S: (Response)

T: So, you don't think it would work

S: (Response)

T: What about Dr. Sol Gordon talking in a High School, do you think he would have had the same attention?

S: (Do not think so. Several talking at once)

"A lot of people would laugh."

T: And they're probably the ones who need it the most. Don't you think?

S: Yeh

(35) T: People who try to act cool are usually the ones who don't know very much. In fact, didn't he say that last week?

S: Yeh

T: He said something like that. OK Well.

S: He said the ones who don't say they do it do it the most.

(36) 9:57 T: Ah. OK I have some thing that I cut out of the Dayton Jewish Chronicle and it goes along with what we have been talking about. We've been talking about Masada and. Remember, we saw the movie on Masada? When was it excavated?

Anybody remember? About what year?

S: 110 (one response) 63 (another response)

T: about 63. (12) (At this point I felt my presence to be an intrusion because the teacher kept referring questions to me.)

This place is called Gamla and it says no one even knew where Gamla was until 1968 so after 1968 it was excavated. And according to this it's near the sea of Galilee and we don't have a big map of Israel... (12) Eve,

can you help us, you've been to Israel. Can you give us a comparison. We know where Masada is, Masada is by the Dead Sea. The Sea of Galilee, is that in the southern part?

(No, it is in the north) (37) Oh, I am completely wrong. Alright, the Dead Sea is more towards the middle, right? (No, the Dead Sea is in the south) Completely wrong

(kids laugh) OK!! Alright. Let me go through this article. Archaeologists, this past summer, were digging at Gamla, is that how you say it? (To me) Israel's second Masada. It is like the fortress at Masada.

(38) Anybody remember who built Masada originally?

S: Yeh, King Herod

T: OK it (The article) says Gamla was also a stronghold of the Jewish rebels against the Roman Empire. In fact the leader of the zealots.

9:59 Anybody remember his name?

S: um, um, um, Bar Kochba?

behavior so that all understand the procedure for the excursion.

T: No (With a laugh) Eliezer ben Yair. Remember him, the leader of the zealots. Anyway, his family came from Gamla, alright. Anybody remember the year the revolt at Masada ended?

S: uh uh/ no/ 59

T: no, no. When was the Second Temple destroyed?

S: 70

T: 70. OK, so, the stronghold at Masada, the Romans captured Masada in the year 73. OK?

Alright. Let's see (searching the text for the next point of interest). When they excavated, they found a synagogue that looked exactly like the one they found at Masada, (39) they found a mikvah. 10:00 What's a mikvah?

S: A ritual bath

T: Ah, very good. Alright, (40) And thousands of arrow heads, spears, stones that were fired from the catapults.

S: Sounds like they were prepared for a war.

T: They were or weren't?

S: They were

T: OK they were. (41) Let me put this on a time line (she goes to the board to draw a time line). When was the second temple destroyed?

S: 70. Do they know the purpose of this, I mean.

T: Yeh, I'm gonna get into that in just a minute. We know that in what year S: 73

T: 73. And what happened in 73?

S: (Response, not exactly, but then they get it)

T: OK Romans \_\_\_\_\_ Masada Second Temple (Talking as she writes)

OK The second temple. 10:01 On the timeline here. (42) The Roman General, anyone remember his name?

S: (Blank stares)

T: (Teacher cues with sounding out first part of Vespasian's name)

S: (student makes an attempt)

T: Yeh, your close, anybody remember, Vespasian, OK, Vespasian. First of all he went to Gamla, OK. Then he went to Jerusalem and destroyed the second temple and finally the zealots. So, on a timeline that's how it goes. (43) What was your question Ruben.

S: So, gamla was the same purpose as Masada.

T: Well, no they didn't commit suicide.

Well, let me read to you what it says here. (S second pause as she looks for the place)

(Reads): The Jews held off the Roman advance for a while with a hail of stones and arrows, but then a great windstorm blew up.

" (44) What I am reading from, remember I talked to you about a historian. 10:02

anyone remember his name? Josephus? Remember?

S: (The student who responds previously had his head down)

T: He also wrote about Gamla and what happened there. So, this is from his history.

S: He was there, right?

T: I don't think he was there. I think that he probably heard about it. He lived during that time (Student responding at same time as teacher and both are in agreement).

Right, that's right. "The Jews held off the Roman advance for a while with hail.... The Jews were struck full in the face by a hail that carried the Roman arrows but checked and turned aside their own...." (Talks about location, asks me about it and I share what I know)

10:04 (passes around a picture with the article) (It's kind of like what we saw when we saw the movies about Masada. OK So, it says here, at the sight also found frescos on the wall.... (and other discussion of location and the walk to Garni)

S: (Some student response in connection to the picture)

T: It does not say who built Masada. (asks me, I do not know) (time allowed without talk for a few seconds to look at the picture. Then the time comes to go downstairs to the Chanukah Boutique and for a bathroom stop. (43) All will go together downstairs to the bathroom because the upstairs one is not in working order and the teacher does not want to lose kids in the process of going, so they all will go at the same time. (46) She then proceeds to let them know what to expect about the Chanukah Boutique) When we go down there, there will probably be a lot of small children there. (Student wants to know if "He can beat them up" The teacher ignores this comment.) You can use the restrooms and then come in and make sure that you see me at all times, we're only gonna stay in there about five minutes. OK let's go.

Ben-Or

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Y'to alecha hamlacha l'g'mor  
Y'to atah ben horin l'hitbatel mimenah.  
You are not required to complete the work  
Neither are you free to desist from it.

In this chapter, I will synthesize the previous chapters (Rabbinic sources, Contemporary Jewish Sources, Contemporary Secular Sources), which present, in theoretical terms, criteria for the good teacher, with what I observed in classrooms. Then, based upon what I have learned through my reading and observations, I will outline the qualities I feel are most important for a Reform religious school teacher to possess.

The determination of who is a good teacher involves a certain amount of subjectivity. One of the problems in this exploration is that we, who have had so many teachers, consider ourselves experts in teacher evaluation. This is one of the biases by which I am burdened as well. Several teachers in my educational career have served as role models with whom all other teachers are compared. In one way I must not completely rely on these models to judge all others, but on the other hand it is impossible to completely separate many years of influence with a few months of research. In this light I must add that I did not feel all the teachers observed were excellent. They all had strengths which they used to raise the level of their class, but most lacked the element that distinguishes an adequate teacher from an excellent one. Some of this is based on first impressions of the classroom situation. Often this changed in the course of the lesson, but not always.

In the process of this study more questions were raised than answered. This study represents a scratch on the surface of determining what makes



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one a good teacher in a Reform religious school. Some of the questions that arise that deserve more study follow:

1. Why are teachers hired?
2. Who is the best teacher?
3. Why were all the teachers recommended women?
4. Why were all the teachers (except one) teaching elementary age children?
5. What kind of person chooses to become a religious school teacher?
6. Is it valid to say that criteria from previous centuries, from a different culture are applicable today?
7. How can evaluation be conducted effectively in a religious school?
8. What connection, if any, is there between the rate of salary and good teaching?
9. What relationship is there between school environment and the faculty employed?
10. What role should the students' parents have in the school?

Classical Jewish sources and contemporary educational sources enumerate many qualities desirable for good teachers. In observing teachers in action in the classroom many of these qualities emerge, although some with more frequency than others. Almost all the teachers observed (except for teachers F and I) display an obvious care and like for the children they teach. They know their students names, know something about them not connected to the classroom, make an effort to help the students feel comfortable in the class, to feel comfortable with them as the teacher and to get along with the other members of the class. The majority of the teachers appear to enjoy their work and are happy to be at the school. However, only a few (teachers A, C, H) indicate a deeper understanding of "the soul of the

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child" through their words and actions.

Most of the teachers are members of the congregations in which they teach, so they have an investment in the institution. They can, potentially, infuse their students with a concern and loyalty for the congregation in addition to transmitting the goals outlined in the curriculum. There need not be a requirement for teachers to be members in the congregation, nor does it insure that a teacher is good, but it does add an important dimension to a teacher's contribution to a child's Jewish education.

The awareness of a need to repeat material that is not clear and to review old material before continuing was observed in most of the teachers. Teachers willingly take the time to explain, as many times as needed, instructions for tasks, information from previous classes, and classroom procedure. Students in each of the classes show an interest in the class proceedings through their questions, though many of the questions are low level, information gathering questions. But if teacher success can be measured based on student interest, exhibited in part through their questions, all the teachers have some degree of success in interacting with students and sparking their interest.

The environment of the classroom with all of its dynamics provides many opportunities for human interaction from which lessons can spring. For example, one teacher uses the occasion of a new student joining the class to teach the lesson of helping others to feel comfortable with a new environment. This is the second time she teaches this lesson to the students and displays her comfort with the varieties a classroom situation offers. But

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few of the teachers take ordinary classroom occurrences and turn them into teachable moments.

The collection of *tzedakah* provides a ready-made lesson. Some teachers use the opportunity to talk about the significance of collecting money for people who do not have enough, thus stressing the idea of giving help to others and involving the students in a concrete way with the lesson. Others merely facilitate the collection, giving positive reinforcement for giving, but not making a lesson out of it. This process of giving during religious school also has greater implications for the continuance of the Jewish community by these future supporters.

All the sources agree that the physical environment of the classroom has an important function in contributing to effective learning. All the teachers (except teacher H, who has an unusual situation in that the physical environment of her classroom presents many challenges due to constant noise, but compensates in other ways) display an awareness of a need to create a pleasant physical environment in the classroom. From sitting on the same level as the students, to using student work to decorate the walls, on the whole, the classrooms are warm and inviting. Teacher G exhibits the most unified room design in which everything connects to the curriculum. The class studies Israel so the room is filled with posters, maps, and other creations that illustrate Israeli culture and life. This teacher even goes as far as to have the clock on the wall set to Israeli time. This contributes to the reality of the study and the students indicate they are aware of this by referring to the clock and noting that it is set to Israeli time.

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On rare occasion an exceptional emotional environment is created. Teacher H, working under the most adverse physical conditions (in which the room is not entirely closed off from the hallway and other classrooms and there is a great deal of noise during the entire class session), succeeds in establishing the warmest environment as far as student-teacher and student-student interaction is concerned. The students feel comfortable with the teacher and each other and this allows for a discussion that focuses on the personal issue of choosing the ideal date/mate. There is a lively interchange and much laughter during the class period.

One distinction that can be made between the classical sources studied and contemporary sources, both secular and Jewish, concerns a basic assumption about student motivation. In the mind of the rabbis, students need to learn the material, i.e. Torah, in order to live. They expect students to desire the knowledge that their teachers transmit to them. Contemporary sources begin with the assumption that students do not want to be in the classroom. The teacher must motivate students by finding creative ways to make the class enjoyable and keep order. Secular schools can motivate students to achieve by means of grades as incentives and the embarrassment of expulsion. Religious schools must find alternate ways to motivate students.

The rabbis talk about the need to reward and punish in the classroom indicating their awareness of the need to reinforce good behavior and halt bad behavior. The secular sources elaborate on this issue with great attention to detailed methods of how to discipline and praise and specific language to use



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in varying instances (especially Gordon). All of the teachers used praise in the process of the class session with varying degrees of intensity- from the positive response to a correct answer, to more tangible rewards like a sticker on a class paper done well (teacher A). There are few examples of students being disciplined in a severe way as the students are generally well behaved. The most innovative system of rewards and punishments occurs in the classroom of teacher C. Here she rewards good behavior with a sticker on poster board that is visible to all who come into the room, and punishes by putting the name of the errant student on the board, without taking class time to discipline. For this age group (first grade) this system works well and the students respond to it. Teacher C's method shows the depth of her awareness of this issue. She does not want to spend class time on keeping order, yet she must have order to conduct the class. Most of the other teachers show little creativity or awareness of the subtleties of giving praise or punishing.

The contemporary secular sources, more than any of the others, focus on how much structure a teacher should impose on the classroom and the consistency with which this is followed through. Teachers A,B,C,E,G,H,I,J set up the class at the beginning of the period to follow a set procedure and reinforce the rules during the class. The success of the teacher's ability to transmit the requirements is evident in the willingness of the students to adhere to the rules. Teachers D and F are not as clear and do not follow through consistently. This is reflected in the way the students behave. Preparation is a key element in good teaching according to all the

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sources studied. All the teachers display their preparation through the materials they bring for the class session (teachers D and F), the papers they create in advance (teacher A), a schedule written on the board (teacher C), or a verbal outline at the beginning of class (teacher J), detailed notes (teacher E) or a complete environment involving brain work, physical movement and cooperation between classmates (teacher G). Two teachers (D,F), however, left the class during the session to get more materials they neglected to bring to the class in advance. This shows a lack in their preparation, but not negligence. (Teacher I's class session involved student preparation so it is not possible to evaluate the teacher's skill).

The secular sources put great emphasis on specific skills and strategies for functioning in a classroom. The need to establish standards for class procedure, rules for classroom operation, and classroom management issues, appear throughout the literature. The teachers of younger students (A,B,C,E) indicate a clearer awareness of the need for these guidelines. In contrast, the Jewish sources, both classical and contemporary, focus more on the idea of transmitting a heritage and the teacher as role model. Through the observations it became apparent that teachers give strong messages to their students by means of how they behave and those messages influence the students' behavior. The way they relate to the students, how they address them, how they respond to questions, how they deal with experiences that are out of the ordinary all effect the tone of the class. The students are aware of body language and non-verbal messages as well as the verbalized intent of the lesson. Both a knowledge of specific

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educational skills and a consciousness of how one projects to a room full of students are necessary. The sources attest to both, and some of the teachers show ability at practicing both.

Another significant factor that appears in all the sources consulted concerns the teachers' willingness to and skill with connecting the lesson to the students' lives. Students learn by doing and they learn by associating new information to past experiences. The teachers in this study exhibit varying degrees of skill in showing the relationship. For example, teacher E does so by means of questions that draw the students into the discussion by asking them about an experience they know. Teacher F structures a unit to study about grandparents and actually invites grandparents to come to the congregation as the culminating program. And teacher H begins with the students and spends a class period talking about a topic of interest to this age group, dating, and through this brings Jewish content to the class session. The importance of making this connection is evident in a class when this does not occur for a period of time during the lesson. Teacher E begins to lose control of her class (students pulling their arms inside their shirts or asking to go to the bathroom in the middle of the lesson) when she continues for a long period of time without making a connection between the Bible stories she wants to teach and the students sitting in her class.

The secular sources do not unilaterally delineate the proper attitude a teacher should have toward a particular class. On the one hand, teachers need to be flexible and adaptable to all situations that can arise in the classroom. A teacher is concerned with human responses and must be comfortable

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adjusting his/her behavior to the challenges a room full of young people can present. On the other hand, a teacher must establish specific expectations of behavior, to which the students adhere, so that the time spent in class focuses on learning and not on discipline. Students need to feel comfortable in order to interact with the teacher, the other students and the material to be studied, so there must be a feeling of openness. But this openness must control and not allow chaos. These two qualities of flexibility and rigidity appear in contradiction, but the effective teacher balances both. Teacher G establishes an environment of an open classroom in which students move around the room accomplishing tasks at their own pace, but she keeps control of the movement by checking with the students to evaluate the rate of their progress and to keep them on task. Teacher F shows her confusion about synthesizing these two elements. Sometimes she would tell students to do the work "however you want," but when students check out with her to see if they really can do the task however they want, the teacher inhibits their activity. The majority of the teachers exhibit an understanding of the need to integrate two contradictory systems of operation. Teacher H showed the greatest comfort in structuring freedom in her class.

Based on principal recommendation, the basic assumption of the observations is that the teachers are good. The writer recognizes that in any classroom situation the action goes on during every minute of class time. The verbatim transcriptions convey a sense of this. As an observer in the classroom I witness different teaching situations. Through reading various education sources an image of the good teacher emerges. Through a



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comparison between what the literature says about what should occur in a classroom and what actually does occur, I am able to suggest criteria I consider the most important for Reform religious school teachers to possess.

An issue that is of importance more in the secular educational world than in the Jewish is the issue of professionalism and accountability. In secular schools teachers are evaluated with the idea of discerning whether or not they will be rehired. Teachers can be hired or fired based on what occurs in their class and must answer to an authority. Religious school teachers are generally not even evaluated. Most often the staff of religious schools is made up of people from the community, parents and congregation members who may like children, who may even have teaching experience, but are not subject to review. The general attitude is one of gratitude that these people are willing to devote their time to the school, so what they do in the classroom is not questioned. Yet there is also an air of trust and confidence between the principals of the schools visited and the teachers. All the principals were eager for my visit. Also the teachers welcomed me into their rooms, even if they did not know in advance of my plans to observe them. To provide a system of non-threatening evaluation for the teachers would benefit the school and the teachers would appreciate the attention.

Most of the teachers display a like for their students, but more than this is necessary. Jewish teachers, just like secular teachers, need specific skills in order to succeed. It is possible to survive in a classroom with just a good teaching personality. Students will like the teacher and may even emerge from the experience liking Judaism. But the students are also there

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to learn something concrete about their religion. Judaism is meant to be lived and one cannot be a practicing Jew if one just feels good about his/her religious school teacher. If a teacher cannot effectively communicate the knowledge, the class time is wasted. There is far too little class time to begin with, so each minute is precious and should be used most effectively. Religious school teachers do need to be made accountable for what occurs in their classroom. The basic premise of the rabbis, that Torah is essential for a good life, can be taken seriously in this modern era. If religious schools do not take the study of Judaism seriously, where else can it happen?

A religious school teacher need not be a professional school teacher to be effective. In fact public school methods of education will not always transfer to the religious school setting. The incentives are not the same and the time of day (Sunday morning, after a full week of secular school) require a different set of operating principles in order to motivate students. A teacher whose only qualification is that he/she is a caring person has the potential to be a good teacher. Training in teaching skills and the information connected to the subject can be accomplished if the potential teacher is willing to learn. But that person must also have an inner sense of a mission, that what he/she is doing is important for the present and will make a difference in the future. Along with the teaching personality, the good teacher must also have a teaching vision that gets translated into the lesson and into the interactions between the teacher and student. He/she needs a guiding inner voice that encourages the teacher to continue even on the most trying days.

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The good teacher needs to have the ability to balance contradictions without feeling torn and confused. He/she must know how to structure freedom in a way that is mutually satisfying to the teacher and the class; to allow for the free interchange of questions, answers and explorations without sacrificing a sense of order. A good teacher must also be able to balance patience with impatience. He/she needs the patience to guide the learning process in a way that is comfortable for the members of the class and at the same time maintain a tone of impatience to make sure that the learning process does not stagnate and become boring for the teacher and student. The good teacher must also balance new material with what the students already know. The students need to feel connected to what they are learning or they have no reason to learn it. But the teacher must also always bring in new ideas, new concepts, new information to bring the students to deeper levels of understanding and insight.

The criteria for the good teacher are varied and multiple, but the true test of the criteria is that this goal of the good teacher must be attainable. This cannot be something that is only mythical and unreal. The need for good teachers in the religious school is too important to relegate it to paradigms of the impossible. The model of the good teacher is one to which all should aspire, and that some can attain.

Teacher training programs seem to be reaching teachers in the areas of giving praise, rewarding good work, establishing an operative classroom procedure, connecting new material to the students' experience, preparing in advance for the lesson, being friendly and kind to students. But the area of

Ben-Ora

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helping teachers develop a vision about their teaching does not seem to be occurring. A greater sense of worth and value needs to become a part of the religious school teacher's outlook. Teacher education programs have the responsibility of assuring this message gets transmitted along with the concrete skills and information.



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