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SELF-ESTEEM: GOAL AND MODALITY IN JEWISH EDUCATION... IMPLICATIONS OF SELF-ESTEEM THEORIES FOR JEWISH EDUCATION

Jason Martin Gwasdoff

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of the requirements for Ordination

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Referee, Prof. Samuel K. Joseph

DIGEST

Research in the fields of education and psychology suggests that academic success or failure is as deeply rooted in concepts of the self as it is in measured mental ability, if not deeper. Empirical data indicates that students who feel good about themselves and their abilities are the ones who most likely succeed in school. Conversely, those who see themselves and their abilities in a negative fashion usually fail to achieve good grades and fail to adjust well to the social riggors of school life. These concerns are all part of the growing field of self-esteem theory, which has proposed many models of education for fostering positive student self-esteem.

Classical Jewish texts which address educational concerns demonstrate a sensitivity to student self-esteem in a very similar fashion. Although they never use the term "self-esteem," they speak of the need for teachers to love and honor their students and suggest several teaching practices which are sensitive to the psychological needs of students. The texts suggest that self-esteem is both a goal and a modality of Jewish education. No one, however, has ever tried to synthesize the classical and modern literature in a comprehensive and purposeful way. No one has ever proposed a model for Jewish religious education built upon the harmonious ideals of these two systems. This thesis takes on this challenge as its primary task.

Chapter one explores the definitions of the terms, hypotheses, and methodologies which are prominent in the literature of self-esteem psychology and self-esteem education. Part one provides a brief history of the study of the self and cites the work of its major contributors such as William James, Charles Horton Cooley, George Herbert Mead, and Carl Rogers. Part two works towards distinguishing the differences between essential terms discussed in the thesis such as "self," "self-concept," "self-worth," and "self-esteem," and provides working definitions. Part three is a summary of the research on the influence of self-esteem on school achievement. Part four discusses the different self-perceptions of high and low achieving students. The remaining sections of chapter one discuss various aspects of the school experience that influence student self-esteem including success and failure, teacher characteristics and expectations, and school practices.

Chapter two develops the idea that the values, goals, and even some of the modalities proposed by self-esteem education are already present in the educational ideals of classical Judaism. Through an exegesis of representative classical Jewish texts that discuss students, teachers, and teaching practices, as well as secondary literature on the subject, this section explores the close relationship between the two systems. Special emphasis is placed on the nurturing student-teacher relationship in classical Judaism, many aspects of which provide a worthy paradigm for self-esteem educators today.

Chapter three provides two important steps towards the goal of synthesizing Jewish education and self-esteem education.

Part one proposes a set of criteria for actualizing self-esteem as both a goal and a modality in Jewish education. Part two is a study of representative Reform religious schools in regards to self-esteem theory. By studying student's and teacher's values and perceptions through a specially designed questionnaire, it attempts to illustrate the pertinent realities of Jewish religious schools today. An analysis of the data discusses areas which need special attention if the Jewish religious school is to improve its focus on student self-esteem.

Chapter four develops a model for training teachers to be self-esteem educators, and for bringing change to a Jewish religious school. Through a series of workshops teachers experience lessons that are constructed upon self-esteem principles. They learn about the importance of self-esteem in education and explore its relationship to classical Jewish education. Teachers also participate in an evaluation of their own school, and work in teams to list suggestions for change. The importance of teacher training is highlighted as a crucial area of concern.

To my parents

Sam (ז"ל) and Florence

who spent the majority of their lives nurturing children

and gave me the confidence to achieve my goals.

and

To my wife Lindy

who saw me through this effort

with her love, support, and encouragement

and her belief in me.

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INTRODUCTION

David Wachstock, in writing about self-esteem, suggests that many of the "spiritual quests" taken by young Jews outside their religion are a result of the organized Jewish community's failure to make them feel valued as individuals. He calls on Jewish educators to remedy the situation by stressing a core Jewish value:

> Jewish educators are in a unique position to reflect back to children their unique lovability and worthiness which is derived from our belief that "man is created in the image of God" [Gen. 1:26]. One way to help our children is to take every opportunity to make explicit and to concretize the underlying theme of all Jewish literature: man's dignity and sanctity. . . . Any method we use that shows our students that we regard them as worthwhile, competent, lovable human beings will have a long-lasting salutary effect (1).

Wachstock's call echoes a theme sounded by a growing number of educators in the secular world who have researched and written about the role of self-perceptions in education. Looking at the psychological needs of students these writers propose a whole methodology of education built on the principles of self-esteem theory. Using data garnered from several decades of research they demonstrate two important issues central to this thesis: (1) that a child's self-esteem is to a large extent affected by his/her experience in school, and (2) that academic achievement is closely linked to student self-esteem.

It is unfortunate that little work has been done in Jewish education to take into consideration this research and to attempt

to incorporate its findings into our religious schools. Its goal and purpose, as Wachstock suggests, is very Jewish in nature, and Jewish education, perhaps, is straying from its intended path if it fails to engender self-esteem or enhance the self-worth of its students. This thesis represents one small step towards bringing the work of self-esteem education to the attention of Jewish educators. It is an attempt to consider the work of these secular scholars from the perspective of Jewish religious education.

Unbeknownst to me, the seeds of this thesis were actually planted when I worked as a rabbinic intern with emotionally disturbed adolescents. It was with these students -- who lived and went to school in a residential treatment center -- that I first observed the tragic results of low self-esteem. Most of these young people were raised in unsteady environments, where they did not receive the love, attention, or support needed to build a positive sense of self like the "healthy" children I encountered in my work at camp or in youth group. Few of them had ever experienced the feeling of success, and far too few could count on their parents to "be there" for emotional (and in some cases material) support. Without this backlog of experience, they felt unworthy; they did not trust in themselves and saw little hope in what the future would bring. These children, due largely to their negative self images and their low self-esteem, were not capable of functioning or achieving in a

regular school setting in spite of the fact that many of them were very bright and capable. They had been "programmed" to see themselves as "failures" or as "troublemakers" and these roles, therefore, they played very well.

It was one of my jobs as rabbinic intern at this facility, to train students to become Binei Mitzvah, and to conduct the ceremonies in the on-grounds synagogue. It was always an emotional roller coaster getting them ready for the big day. We would take three steps forward and two back as their shaky emotional states would disrupt our progress. They required encouragement, support, warmth and trust in doses far exceeding other children's needs.

In spite of the handicaps, each student performed well. More important than the "performance," however, was the great feeling of personal triumph and feelings of self-worth that each student experienced standing in front of his/her peers in a moment of success (many of them for the first time). Even more than Bar/Bat Mitzvah students in more normative situations these students experienced a true "right of passage." Many of them began to exhibit new levels of self-confidence and many began to see themselves in a new light. For some the Bar/Bat Mitzvah was followed shortly thereafter with their discharge from the institution. Working closely with the social workers I came to understand the important therapeutic role the Bar/Bat Mitzvah played in the life of my students.

It is most often the case that students we encounter in our Jewish religious schools do not suffer from this type of low self-esteem. Most of our students have been raised in homes which have given them emotional security and the confidence to be high achievers. Yet it is a worthy question to ask whether or not our religious schools are appropriately tapping this resource, and to question whether or not we for our part are doing anything successfully to enhance student self-esteem. It is not uncommon to hear Jewish religious school teachers complain about the hardships of their task: they struggle with disruptive behavior, student apathy, and, quite often, very negative attitudes concerning religious school (and we must ask, as David Wachstock did, why so many young Jewish people many of them graduates of our religious schools join cults). It just might be that in our struggle to teach hebrew, prayers, Jewish history, and values, that perhaps we forget to focus on the individual within each of our students. I'm not suggesting that we abandon the teaching of Jewish fundamentals and replace them with some "touchy feely" curriculum. But Jewish education, if it is to catch our students' attentions and add meaning to their lives, must present a program that touches them affectively as well as cognitively. Not unlike my emotionally disturbed students they must experience Jewish learning in a way that supports and enhances their self-esteem.

This thesis will focus on the adaptability of self-esteem

theory to the needs of contemporary Jewish religious education. It will attempt a related look at religious schools as they exist today by studying the values and perceptions of a sampling of teachers and students. Following the view of Wachstock (among others) that the goals and principles of Judaism and classical Jewish education already address this issue, it will attempt to synthesize the secular and religious methodologies and establish specific criteria for "Jewish self-esteem" teaching. Lastly, it will propose a model for training teachers and principals in this field, and for initiating strategies of evaluation and change for schools.

CHAPTER ONE

THEORIES OF THE SELF

Introduction

Terms such as "self," "self-concept," "self-worth," and "self-esteem," and the pertinent literature which shapes the field of self esteem theories all have bearing on this thesis. Yet, when the interested student of "self" theories begins to compile a bibliography, read and synthesize the material, the complexities and the broadness of the topic become readily apparent. One is overwhelmed by the number of articles and books dealing with the self. Psychologists and sociologists alone have produced over 2000 publications (1). Additional difficulties are semantic in nature. Gordon and Gergen write in the introduction to their book The Self In Social Interaction:

> In the behavioral sciences alone, the concept of self has been used to refer to at least a dozen different aspects of personality. Not only is a different referent implied by each usage, but the actual existence of the referent is also questionable (2).

Gordon and Gergen also note the great number of variables that are examined in relationship to the self: "The self has figured prominently in theory and research on social control, economic behavior, social deviance, personal aspirations, psychological development, interpersonal attraction, social influence, psychopathology and psychotherapy, to name just a few" (3).

Many experts in the field actually broaden its scope even further. They trace back the idea of trying to know and understand the self many centuries, as evidenced in the history of art, music, literature, and other areas of the humanities (4). They point to the contributions of philosophy, and credit Rene Descartes' and his Principles of Philosophy (1644) as "a turning point in man's thinking about his non-physical being" (5). However, other philosophers of his period, such as Spinoza and Leibnitz, mirrored the confusion and lack of consistency we see today. Even they used terms such as "mind, soul, psyche and self...interchangeably with scant regard for an invariant vocabulary or scientific experimentation" (6).

Although there is still no consensus or uniformity of terms, researchers over the past 100 years have worked tirelessly towards the goal of a systematic conceptualization of the self. They are responsible for producing a multitude of theories, some building upon the work of their predecessors, some rejecting older theories and starting anew. A detailed and comprehensive presentation of this research is beyond the scope of the present study. Nevertheless, a brief overview of some of the more prominent and significant contributions will add clarity and depth to proceeding sections. It will help to make clear how and why the role of the self-concept and self-esteem became an important consideration for many educators. The authors and theories cited here are most prominent. They are the ones that most commonly appear in books which treat the theory, nature, and dimensions of he self from a number of points of view (7).

A BRIEF HISTORY OF THE CONCEPTS

WILLIAM JAMES

William James, who worked at the turn of the present century when American psychology began to take its place among the other academic disciplines, is usually credited as the first contemporary theorist to make significant contributions to the study of the self and self-perceptions. In 1890, in his Principles of Psychology , he described the infant without a self at birth. He suggested that the self develops to become the sum total of "I," the knower or experiencer, and "me," the self that is known or experienced (8). James was one of the first investigators to discuss this dual nature of self-consciousness and to specify some of the major contents of that consciousness. His concentration on the personal quality of an individual's thought and experiences led him to make the distinction that still influences our understanding: "the self as simultaneously I and Me" (9). James' theory is explained further:

> James conceived of the I as that aspect of the self which is "pure ego," or the subject which actively experiences, perceives, feels, imagines, chooses, remembers, or plans. The Me constituted an object of experience, known to that consciousness. James thought of the "self as known" as being composed of the Material Me (e.g. body, clothes, immediate family, home, property, creative products, etc.), the Social Me (e.g. reputation, recognition, fame, honor in the eyes of significant audiences, etc.), and the Spiritual Me (consciousness of active states of thinking, feeling, and behaving)" (10).

In James' conceptualization, the I was also said to experience certain feelings in connection with the various Me's. These feelings he divided into two categories. On the positive side were the many varieties of "self-satisfaction" ("pride, conceit, vanity, self-esteem, arrogance and vainglory") (11) on the negative side, "self-dissatisfaction" included feelings of "modesty, humility, confusion diffidence, shame, mortification, contrition, the sense of obloquy, and personal despair" (12). James believed that courses of conduct are often chosen rather than predetermined and this suggested a number of variables to him. He constructed from these perhaps the first formulation of principles concerning an individual's level of self-esteem. James succinctly describes it:

$$\text{Self-Esteem} = \frac{\text{Success}}{\text{Pretensions}}$$

> Such a fraction may be increased as well by diminishing the denominator as by increasing the numerator. To give up pretensions is as blessed a relief as to get them gratified; and where disappointment is incessant and the struggle unending, this is what men will always do. . .Everything added to the Self is a burden as well as a pride. . .our self feeling is in our power (13).

James' formulation pointed to the importance of a person's aspirations and the outcomes of their behavior in determining their level of self-esteem. These essential ingredients are central in many later theories of self-esteem including those formulated by Cooley, Rosenberg, and Rogers. James' seminal formulation of the self was sufficiently rich and comprehensive to influence essential topics of concern throughout the field.

CHARLES HORTON COOLEY

In 1902 Charles Horton Cooley considered the meaning of "I" and described a social self in a now very popularly used metaphor, "the Looking-Glass Self." Cooley theorized that the self imagines a perception of itself in the mind of another, and that this affects behavior. Cooley's self-idea has three basic elements: 1). the imagination of one's appearance to the other person; 2). the imaginations of the other person's appraisal of that appearance; and 3). some kind of self-value feeling such as pride or shame (14). In addition to defining these three basic elements, Cooley also gave, as Gordon and Gergen report, "a strong social account of the sources and consequences of various feelings toward the self and [he] related many of them to other attributes of self (e.g., stability, receptivity versus internal concern, scope of conscience, confidence, strength, and self-sufficiency)" (15).

Cooley earned his place among the founders of "self" theory by virtue of his formulation of the nature and development of the social self. Two long chapters of his work Human Nature and the Social Order (1902) are devoted to the importance, in the development of self-conception, of a person's interpretations of the judgments held by others toward him. His book is considered "an early landmark in the campaign to supplant the prevailing instinct theories with the view that culture, social organization, and interpersonal communication are all implicated in the shaping of the individual" (16).

GEORGE HERBERT MEAD

George Herbert Mead (1934), the next important theorist to make his mark on the field, described the features of self-conception from the stance of a social interactionist. He made the concept of self a major part of his theoretical writing on the philosophy of society and described in detail how the self is developed through "transactions with the environment" (17). Mead argued that personality, was not "anchored on biological variables," but was determined more by "social-psychological factors" (18). Mead's theory, much like Cooley's, proposed that an individual will conceive of himself as he believes significant others conceive of him, and that he will tend to act in accord with expectations which he projects to significant others. He will act, therefore, the way he perceives "people like him" should act. Mead's theory is significant in that "it departed from the single notion of self-as-experienced and placed the emphasis on social interaction as an integral part of the development of self-concept" (19).

Mead, like his predecessors, also wrote of the "I" and "Me" of self. At first reading his ideas seem very similar to Freud's concepts of id, ego, and superego. However, while Freud saw the id and superego doing battle in the arena of the ego, Mead saw the "I" and "Me" in alliance. Fitts (1971) points out that "such differences may have stemmed from the fact that Freud was concerned primarily with abnormal behavior while Mead was interested in behavior in general" (20). Some of the

modifications made later in psychoanalytic theory by neo-Freudians were much closer to Mead's thinking, particularly in the view that the development of both superego and "Me" was held to be largely dependent, as Fitts explains it "upon the internalizing of characteristics of significant others through role taking or identification" (21).

Mead must also be credited for contributing the idea that self-perceptions are "multidimensional, consisting of perceptions of various roles one plays, and hierarchical in that some of these dimensions are more important to us than others" (22).

LEWIN AND GOLDSTEIN

Two other theorists made important contributions to the study of the self in the 1930's before Watsonian behavioralism eclipsed the influence of the study of the inner self, and temporarily redirected the attention of psychology to observable stimuli and response. They are Kurt Lewin and K. Goldstein. In 1935 in his book A Dynamic Theory of Personality , Lewin put forth his view that the self is a relatively permanent organization which gives consistency to the entire personality. Goldstein, in his work The Organism , (1939) became the forerunner of the prominent Abraham Maslow (1954, 1956). He was the first one to analyze the process of "self actualization," which he contrasted to the process which goes on in a sick organism, which must constantly worry about bodily preservation (23).

CARL RODGERS

In the 1940's, as mentioned above, the study of the self as a psychological construct "was pushed into limbo," and received little attention from the behavior oriented scholars who dominated American psychology at that time (24). There were, however, a number of psychologists who felt that the tenets of behaviorism were too narrow to account for most human behavior. Among the most consistent in objecting to behaviorism were the clinical psychologists, like Carl Rogers, who, in a series of articles and books (1947; 1951; 1954; 1959; 1965; 1969) presented a whole new system of psychotherapy which he built around the importance of the self in human adjustment. Rogers, (as well as Lecky (1945) and Allport (1955)) recognized the power of the phenomenal (perceived) self in stressing that the self is" the central aspect of personality," (25) and is a source that helps to provide unity and maintenance for the individual (26). Rogers described the self as a "social product," which is developed through interpersonal relationships and which strives for consistency. Much like Goldstein and Maslow, Rogers suggested that the self has a need for positive regard and enhancement, and that every healthy human being has a natural tendency towards growth "so long as this is permitted by the environment" (27). In contrast to the work of Mead and others who always stressed the importance of environment and social interaction, Rogers placed more emphasis on the individual as the initiating source of self-concept (28).

Rogers' books and articles made a significant impact on the

study of the self, and went far towards linking together earlier theories. His work, in fact, was so pervasive and influential to the general approach of the study of the inner self that it soon became known as "self theory" (29).

Other scholars, Snygg and Combs (1949) (along with others) were also influential in reintroducing the concept of self into psychology and education (30). They made critical contributions to these fields by outlining their theory of the "phenomenal self" which they based on the idea that the world of the individual consists not so much on objective reality, but on self perception. "In other words," as Beane and Lipka put it, "what is true for the individual is what he or she perceives to be true, regardless of whether the perceived truth has any basis in fact" (31). Behavior they suggested, is determined, therefore, by the "totality of experience of which an individual is aware at an instant of action" (32). Snygg and Combs also proposed that "the basic drive of the individual is the maintenance and enhancement of the self" (33).

The contributions of many others, among them Lecky (1945), Bertocci (1945), Murphy (1947), Jersild (1952), Sullivan (1953), Wylie (1961, 1979), Kelly (1962), Coopersmith (1967), Gergen (1971), Jourard (1971), and Epstein (1973), add valuable insights to the evolving field of self theory, and help it earn its place in the ongoing study of the human organism. Although disagreement still persists over many issues, and much further research is required, there are some fairly consistent ideas that

arise out of this first century of study.

Beane and Lipka propose a list of agreed upon tenets in their book Self Concept, Self-Esteem, and the Curriculum . They combine the constructs of "self," "self-concept," "self-esteem," in one inclusive title, "self-perception":

> The concept of self has a central place in personality, acting as a source of unity and as a guide to behavior.
>
> Self-perceptions are multidimensional and hierarchical, although at one level they tend to blend into a general sense of self.
>
> Self-perceptions tend to seek stability, consistency, and enhancement.
>
> Self-perceptions may be based on roles played by the individual, as well as attributes one believes he or she possesses.
>
> While the self may be an "initiator," self-perceptions arise mainly in a social context, influenced largely by feedback from "significant others" (34).

In summarizing more than 100 years of research, this list of "tenets" helps to point out the meaning and the power of self perceptions in the lives of all people. They are a critical factor in determining behavior, and an aspect of human growth and development that cannot be ignored by those who are in the business of nurturing and educating young people. The more researchers learn about the self, the more they are convinced that educators must develop a hightened sensitivity to their students' self-esteem. Teachers and schools must employ techniques and principles that compliment these psychological processes if they want to maximize their positive effect on students. Before proceeding to a specific discussion of that topic, however, we must first further define terms.

A WORKING DEFINITION OF TERMS

Because the literature is so vast -- the preceding review being just a small sampling of the important work done in the field -- it is important that we narrow down the mass of information even further so that we may come to a working definition of the terms. It is not the intention of the author here to devalue other important theories and studies, but rather to facilitate a means for communicating clear ideas in a field that is broad and multifaceted.

As mentioned earlier, it is very difficult to define essential terms such as "self," "self-esteem," "self-worth," and "self-concept," because researchers have not yet agreed upon any consistent usage of the terminology, and some are more concerned than others that their use is precise and exacting. "Self," for instance, is defined variously as "a complex and dynamic system of beliefs which an individual holds true about himself, and each belief with a corresponding value" (35) and as "that which is designated in common speech by the pronouns of the first person singular, 'I,' 'me,' 'mine,' and 'myself' (36). "Self-concept" meanwhile, is defined similarly as "the organization of all that seems to the individual to be 'I' or 'me'" (37). Others define "self-concept" as "what an individual believes about himself, the totality of his ways of seeing himself" (38) or simply "a person's perceptions of himself" (39).

"Self-Esteem" and "self-concept" are also two terms that are often confused with one another and are sometimes used

interchangeably. "Self-esteem," for example, is defined in two different references as "feelings of personal worth...influenced by performance, abilities, appearance, and judgments of significant others" (40) and as "a positive or negative attitude toward a particular object, namely self" (41). "Self-concept," however, is described in an almost identical manner by another researcher as "the sum total of all of the characteristics a person attributes to himself, and the positive and negative values he attaches to these characteristics" (42).

Although, as demonstrated, these terms are often confused and mixed together, some distinctions do emerge from the literature. "Self," for one, can be distinguished from "self-concept," for it is the most basic component upon which all the other definitions and theories are built. The most widely accepted is Cooly's description of "the Looking-Glass self," or the idea that the self is experienced in the same way that a small child perceives itself in a mirror. The "self" is the basic awareness of existence, a being's experience of separateness from other beings and other objects. It is simply that which is expressed in the first person pronouns "I," "me," "mine," and "myself" (43).

As a small child grows, she begins to develop a more complex image of "self." She begins to perceive herself not only in terms of "I," and "me," but also in terms of roles and abilities, attributes and limitations. For instance, in answer to the question "tell me about yourself," a person might say they are tall or short, fat or thin, a fifth grader, an American, a Jew,

or a basketball player. Thus, the "self" in this respect, now includes a description which an individual attaches to him or herself. This more complex and descriptive self-image or self-perception, is what is referred to as the "self-concept." Someone may hold many ideas and descriptive images about him or herself, some which may be true, and some which may not be true, but since they are perceived to be true by the individual, they are all sub-parts of the self, and combine to make up a personal self-concept.

Theoreticians surmise that the many perceptions of the self-concept are, in part, self determined, but to some degree are also influenced by the way we believe others perceive us. Some believe these perceptions "are strongly influenced by the 'significant others' in our lives," (44) -- like parents, siblings, or teachers -- while others believe that identifications we make with our particular social groups are most influential. Silvernail has suggested it is probably not "an either/or situation," but a combination of the two (45). Putting all these parts together then, the "self-concept" can be defined as "the way we perceive ourselves and our actions, and our opinions regarding how others perceive us" (46). Theoreticians have broken down the different parts of the self-concept into four "key dimensions," these are the sense of 1) body self, 2) cognitive self, 3) social self, and 4) self-esteem" (47). The first three are fairly self-explanatory, the fourth is key to this study, and requires further explanation.

"Self-esteem," is the evaluative component of our self-concept. It is the "evaluation one makes of the self-concept description and. . .the degree to which one is satisfied or dissatisfied with it, in whole or in part" (48). A person, for example, may say they are a school teacher, and then go on to explain that they are either happy or unhappy about their profession, and what it does or does not bring them. The latter statement is the "indicator of self-esteem," because it describes how the person feels about his or her self-description (49). Self-Esteem, in other words, is the measure of a person's sense of self-worth or self-regard, manifested in the way they feel about themselves and the roles or titles attached to them. Although the judgment may stem from a specific situation or role, it often becomes generalized and is expressed in statements such as "I am happy with myself," or "I don't like myself." When we refer to the self esteem of others, therefore, we may say that it is negative or positive, or define it in other ways to describe the intensity of a person's self-evaluation.

Another important dimension of the self-esteem, is that it is based on values or "value indicators such as attitudes, beliefs or interests" (50). A boy might describe himself, for instance, as a "loving brother," but might want to change that description because he wants to be accepted by a group of peers that devaluates gentleness, or expression of emotions. This understanding of the place of values in the formation of self-perceptions is one way of distinguishing the self-concept from the self-esteem. You cannot always infer a person's

self-esteem from their self-concept, because their evaluation of the description is highly subjective and personal. Accordingly, a person may have an accurate self-concept, and a positive or negative self-esteem concurrently. They are two different psychological phenomena.

The author has attempted to make some important distinctions here regarding self-prefixed terms. It must be emphatically restated, however, that there is still no total agreement on terminology, and that many researchers use terms interchangeably, and sometimes in a questionable manner. Some researchers, for instance, attempt to measure self-concept using scales designated as self-esteem measurements.

In spite of these problems, an important caveat is in order, which must apply to the present discussion, and to future chapters. The distinction between self-concept and self-esteem, as documented in these pages, is accepted and taken account of in this study. However, it is recognized that self-esteem can be understood as one of the dimensions of the self-concept (the evaluative component) and that when one speaks of a "negative self-concept" or a "negative self-image," it is the same in this respect as stating "negative self-esteem." When there is an important difference between the two in the the following pages, it will be recognized. Otherwise, the two will be mixed, as they have been mixed or used synonymously by researchers in their various studies. By accepting the "spillover" of vocabulary in this manner, the author is not attempting to make an isogesis by reading ideas into the available literature, but rather a

coherent exegesis of texts that discuss similar topics and concerns using slightly different terminology.

SELF ESTEEM IN TEACHING AND LEARNING

Researchers study the relationship between self-esteem and teaching and learning from many different perspectives. They experiment, measure, test, and write about how both student and teacher self-perceptions affect schooling, and show how schooling is one of the most powerful agents in shaping and determining self-perceptions. Next to the home, schools probably exert the single greatest influence on how students see themselves and their abilities. When we consider the significant role that schooling plays in an individual's life, the impact of self-esteem should come as no great surprise. From the time young children are old enough to be independent from their parents' watchful eyes, they are sent to schools that test, challenge, and socialize them through a finely organized system of rewards and punishments. As students they learn quickly the meaning of success and failure, and are judged and come to judge themselves in relation to the failures and successes of others. They are told (and experience in the world validates the assertion) that school success or failure will largely determine their material future, but they learn at the same time, that the highest rewards available in school are limited in number.

Students are judged, supposedly, on an objective scale that is impartial to differences, but all students are different from the day they enter school till the day they finish. Thus, schooling and self-perceptions are deeply enmeshed with each other, and impact upon each other in ways we are still discovering and need to learn more about.

SELF-ESTEEM AND SCHOOL ACHIEVEMENT

One hypothesis that is central to the issue of self-perceptions and school achievement is the notion that "academic success and failure is as deeply rooted in concepts of the self as it is in measured mental ability, if not deeper" (51). Brookover, who did extensive research in this area, concluded: ". . .the assumption that human ability is the most important factor in achievement is questionable. . .the student's attitudes limit the level of his achievement in school" (52). Over the years, research by Brookover and other investigators, as we shall see, shows a persistent and significant relationship between self-perception and academic achievement throughout the years of schooling.

In 1964 Brookover, Thomas, and Patterson conducted a study with three goals in mind. They sought to determine: 1). "whether the student's concept of his ability in school is significantly and positively related to academic performance; 2). if the self concept is differentiated into specific self concepts which correspond to specific subject-matter areas; and

3). if the self concept is significantly and positively correlated with the student's perception of how significant others view his ability" (53). To answer these questions, Brookover and his associates studied the self-reports of over one thousand seventh grade students in an urban school system. Each child was given a specially designed questionnaire, the Self Concept of Ability Scale, to determine the student's own concept of their ability, both in general and in particular subjects.

When the students' I.Q. was "factored out" the researchers found that the reported concepts of ability and grade point averages were indeed "significantly and positively correlated" (54). Moreover, they found that there are specific self-concepts of ability which are related to specific academic areas and which differ from the self-concept of general ability. Lastly, but very significantly, they also found that the students' self-concept "is significantly and positively correlated with the perceived evaluations of the student by other significant people" (55).

Brookover and other researchers concluded that the self-concept of academic ability is associated with academic achievement at each grade level, even into the college years. In 1967 Cambell reported a "low positive correlation" between the Coopersmith Self Esteem Inventory, another self-report questionnaire, and the achievement of fourth, fifth, and sixth-grade students (56). Another researcher, Irwin, also in 1967, found the self-reports of college freshman had significant relationship with their academic achievement. In summarizing

his research Irwin stated: ". . .it may well be that a positive conception of one's self as a person is not only more important than striving to get ahead and enthusiasm for studying and going to school, but that it is a central factor when considering optimal scholastic performance" (57). Gill, who studied patterns of achievement in public school students (1969) summarized his paper stating: "The results of the study support the conclusion with such convincing uniformity that the importance of the self concept in the educational process seems to need more emphasis than is presently given to it" (58).

In a study of black students in 1966, Chaplin showed that the influence of self has no "racial boundaries" (59). He found that black students who professed more positive self concepts tend to have higher academic achievement. Whether black or white, students who possess lower levels of self-esteem, who have less confidence in their abilities, do not succeed as well in school as those who possess high self-esteem.

Although studies reveal a telling relationship between self-perception and academic achievement (this subject is discussed in more detail in following pages) there are differences, apparently, between how self-perceptions effect the performances of boys and girls. Two researchers, Cambell (1965) and Bledsoe (1967) using self-report inventories, found a stronger relationship between the self concept-and achievement in boys. Their findings were especially significant in the area of underachievement. Male underachievers, they found, tend to have more negative self concepts than female underachievers. In

writing about these studies, Purkey (1970) suggested that the reason "may be learned from a study by Baum et al. (1969) who found. . .that girls, both high and low achievers, report a higher self concept than boys, and that girls as a group, indicate higher self concepts" (60). Studies in this area are still largely inconclusive, and the topic is a fertile area for further study.

Several studies, as mentioned, were conducted to determine differences between achievers' and underachievers' perceptions of themselves. One such study conducted by Fink (1962) compared the adequacy of the self-image of ninth grade students paired for achievement and underachievement. Using a combination of different tests, Fink concluded that "there is a significant relationship between self-concept and academic underachievement" (61). His test results also supported the evidence that this relationship appears stronger in boys than in girls.

THE DIFFERENT SELF-PERCEPTIONS: SUCCESSFUL AND UNSUCCESSFUL STUDENTS

Many researchers study student self-perceptions in order to learn more about the essential qualities required for school achievement. Although positive self-esteem alone, of course, is not a guarantor of school success, studies validate the assumption that successful students more often then not, see themselves in positive ways. Gowan, (1960) in an investigation of factors of achievement in high school and college reported that achievers are characterized by "self-confidence, self

acceptance, and a positive self-concept" (62). In another study on intermediate-grade students, Farls (1967) found that high achieving students reported significantly higher self-concepts in general, and higher self-concepts as students, than low achieving students (63).

In 1967, Greenberg and Davidson conducted a study of successful learners among disadvantaged children, and the correlates of school achievement within this group. They found that on three distinct aspects of the self -- "Personal competence, Academic competence, and Social competence" -- the high achievers rated themselves significantly higher than did the low achievers (64).

In the Brookover study mentioned previously, test results showed that self concept of ability is significantly related to achievement among both boys and girls, and that achievement in school is limited by the student's concept of ability. Most significantly, they also revealed that the self concept of ability is a better predictor of success in school than is over-all self concept (65). Another important finding in the Brookover study revealed that while students who report low self-concepts rarely perform at above-average levels, a significant number of those who profess high self concepts of ability, do not perform at comparable levels. Brookover hypothesized that "confidence in one's academic ability is a necessary, but not sufficient, factor in determining scholastic success" (66).

It is not clear why some students with high self concepts of

ability fail to succeed in school, but Purkey and other researchers have conjectured that it may be due to a number of issues. One idea is that there are students, particularly among lower income families, who "believe they have the ability to succeed in school, but who view school as irrelevant, threatening, or both" (67). As Beane and Lipka discussed on the issue of understanding self-perceptions, self-esteem judgements are based on values or value indicators such as attitudes, beliefs or interests. One cannot infer an individual's self-esteem from their self-concept, because the self-concepts are evaluated through a highly personal value system that may or may not be self-evident (68). In every society individuals are subjected to -- or may choose to subscribe to -- many different values depending on their age, their place in the family, their religion, their socio-economic status, etc. Therefore, a lower income student from a minority group that does not view school as a bridge to future success and happiness -- whether misguided or not -- will not hold school achievement as a very high value.

The results of studies designed to determine the causes contributing to the failure rate of this group are inconclusive. One thing is clear, however, students choose to learn when they feel the content of their learning is relevant to their personal lives, just as they choose not to learn when they feel it is not (69). One can only suppose that many disadvantaged students who possess high concepts of ability do not perform well in school because they see too many closed doors in front of them, or that their lifestyle is not conducive to, or supportive of school

success.

Although not all the relationships are altogether clear, we can construct composite portraits of successful and unsuccessful students by combining findings of the different studies on this topic. Researchers suggest that the successful student:

> . . .has a relatively high opinion of himself and is optimistic about his future performance (Ringness, 1961). He has confidence in his general ability (Taylor, 1964) and in his ability as a student (Brookover, 1969). He needs fewer favorable evaluations from others (Dittes, 1959), and he feels that he works hard, is liked by other students and is generally polite and honest (Davidson and Greenberg, 1967). Judging by their statements, successful students can generally be characterized as having positive self concepts and tending to excel in feelings of worth as individuals (70).

The attributes of the successful student are in stark contrast to those of the unsuccessful student, but research has shown that "a continuous and central factor in both cause and effect is the way in which a student views himself and his abilities" (71).

Most studies dealing with the unsuccessful student focus on the problem of underachievement. A number of these studies support the notion that underachievers suffer from a negative self-concept, and that this factor, not intelligence or lack of ability, plays a key role in student performance. Goldberg (1960) studied the self-reports of ninth through twelfth graders, and found that that underachievers were less confident in their ability to fulfill required tasks, less eager to learn, less confident, and less ambitious. Studies by Shaw, (1960) Bruck and Bodwin (1962) also support the notion that underachievers

have more negative self concepts, and found, in addition, that underachievers demonstrate less mature behavior than their high-achieving peers (72).

In another study Shaw and Aviles (1963) attempted to verify findings that bright, underachieving, male high-school students have more negative self-concepts than equally bright, achieving male students. The underachieving males in their study did exhibit lower levels of self-esteem, self-acceptance, and self-acceptance of peers. Females, in the same study, exhibited "ambivalent" self-concepts (73). Durr and Schmatz (1964), in a study of achieving and underachieving elementary school children, reported that underachievers were "more withdrawing, and tended to lack self-reliance, a sense of personal worth, and a feeling of belonging" (74).

In a review of the literature on personality traits and discrepant achievement, (low achievement in students who, for any number of reasons, are expected to do better) Taylor (1964) reported from the research findings that the underachiever is "among other things, self derogatory, has a depressed attitude towards himself, has feelings of inadequacy and tends to have strong inferiority feelings" (75). Although not all researchers are unanimous on this subject, most agree that underachievers see themselves as less capable, less worthy, and less adequate than their more successful peers.

Studies concerning the self-concepts of nonachievers also show that they possess low levels of self-esteem, and see themselves as less worthy. (The non-achiever is the student who

lacks the ability to meet school requirements, and, in the absence of a specialized program, is subject to repeated failures.) Harding, (1966) who did a comparative study of continuing high-school students and dropouts found, when I.Q. and grade point averages are factored out, that dropouts have significantly lower self-concepts of their academic ability (76).

The composite picture from available research on the unsuccessful student, whether an underachiever or a nonachiever, is very negative. These students tend to see themselves as "less able, less adequate, and less self-reliant than their successful peers" (77). It is a tragic reality, but as the research of Brookover, Erickson, and Joiner (1967) has indicated, "students with negative self images of ability rarely perform well in school" (78).

CAUSE AND EFFECT: THE INTERRELATIONSHIP

Although we reviewed many research studies here that give strong evidence of the pervasive effects of the self-concept on scholastic achievement, it would be short sighted to state conclusively that either the self-concept is wholly responsible for determining scholastic achievement, or that scholastic performance is wholly responsible for shaping the self concept. There are too many other factors that influence both these outcomes, and, perhaps, other phenomena we have yet to discover. Research demonstrates, however, that there is a continuous interaction between the self-concept and school achievement, and each is an extremely important factor in influencing the other.

Since we have already reviewed a number of studies that focus on the effects of the self-concept on school achievement, we should now look at some of the studies in the field that investigate the effects of school achievement, and schooling, on the self-concept. Many researchers looked into the effects of success and failure on the self concept. Their empirical findings tend to support the common sense view, that students who do not do well in school, or who fail to live up to the academic expectations placed on them by themselves and others, "suffer significant losses in self-esteem" (79). Purkey (1970) gives a good example of this type of study in writing about the research experiment of Gibby and Gibby (1967), who explored the effects of stress induced by academic failure upon seventh graders:

> The researchers hypothesized that children would react to failure in an area considered by them to be important by manifesting a lowered opinion of themselves and their abilities. They further hypothesized that the children would feel that the significant persons in their lives would think less highly of them following such a failing experience. The study explored two broad aspects of the effects of stress resulting from failure: (1) the effects upon the self concept; and (2) the effects upon intellectual productivity.
>
> For their subjects, Gibby and Gibby selected 60 students in two seventh-grade classes established for bright and academically superior white children. None had ever failed in school and all were aware of their special academic placement and superior abilities. One class was utilized as the control group and he other as the experimental group. Both groups were then administered three tests: an English grammar test, the Gibby Intelligence Rating Schedule, and a test of word fluency. Three days later, both groups were again given the test of word fluency, but just before the testing, members of the experimental group received slips of paper indicating that they had failed the previous test. The scores of the experimental and control groups on the test were then compared.
>
> The results indicated that, under the stress of the failure situation, able children performed less effectively. Further, as shown by self-referent statements children in the experimental group tended to regard themselves less highly, tended to believe that they were not as highly regarded by significant others in their lives, and showed a decrement in intellectual productivity. The negative effect of failure was manifested in both the reported self-concept and the measured cognitive function (80).

Another researcher Centi (1965) showed how low achievement effects the self-concept, and how a lowering of self-esteem can, in turn influence school success. He studied the self-reports of college freshman just before the beginning of their first semester, and then once again at the end after they received their grades. Centi found that students who received poor grades suffered a loss of self-esteem. He also reported the self-defeating behavior that followed:

> They began to rationalize their performance. Finally, they began to show hostility and dissatisfaction, first with the course, then with the teacher, and finally with the school and their classmates. They ultimately avoided study and devoted their time to other activities, causing a further decline in their academic achievement (81).

Successful performance in school, as one would expect, has the opposite effect: it raises self esteem. Carlton and More (1966, 1968) demonstrated this in their study of reading variables amongst culturally disadvantaged children. They found that their subjects' reading abilities improved as their self-concepts improved through the use of dramatics in the classroom. They also reported that the changes in self-concept were relatively permanent (82). Diller, who worked with college students in 1954 reported that school success enhanced the self-concepts of students in their study (83).

Most educators like to think that everything they do is in some way helping to shape positive self-concepts in their students, but as the sampling of studies reported here indicates, this is just not so. All students react differently to teachers, and to methods employed in the classroom. For some the result is the acquisition of a higher self-concept, for others it is the significant loss of self-esteem. Many studies suggest the trend for most students, unfortunately, is the latter. Using various forms of the Index of Adjustment and Values, a scale designed to measure perceptions of self and others, one researcher, Bills, (1978) found that students tended to acquire more negative self-concepts with each additional year

of schooling. After surveying the perceptions of approximately twenty-six thousand students in grades three through twelve he concluded that the developmental trends lead to "doubts about self-worth and the worth of other people, to increased defensiveness, and to rejection of values which are basic to feelings of worth, beliefs in the dignity and worth of other people, adequate interpersonal relationships and principles of behavior" (84).

Additional evidence suggests that this decline in self-concept continues into the upper grades. Morse in his survey of over six hundred students in alternate grades from three through eleven found a gradual decline in self-esteem over the school years. Eighty-eight percent of the third graders in his study responded "like me" when presented with the item "I'm pretty sure of myself," in comparison to only sixty-six percent of the eleventh graders. Eighty-four percent of the third graders responded that they were proud of their work and over half felt that they were doing as well in school as they would like. In contrast, only fifty-three percent of eleventh graders were proud of their work, and only twenty-two percent thought they were doing as well in school as they would like. Ninety three percent of the students in the early grades believed they were doing as well as they could, while only thirty-seven percent of the oldest students reported that they felt this way (85).

It is not clear exactly what leads to the steady decline in self-concept/self-esteem exhibited by students, but school practices and student-teacher interaction must surely be partly

responsible. Since all the empirical findings lead to the conclusion that schooling affects students' self-concepts differently, it is necessary to take a closer look at a sampling of school variables that have the potential of influencing student self-concept.

TEACHER CHARACTERISTICS

One potent variable researchers found which influences student self-concept is the teacher-student relationship. Whether perceived or real, students form perceptions of how they are regarded by their teachers, and these perceptions are often internalized into the self-concept, there to forever boost or deflate the self-esteem.

Two different studies, one by Davidson and Lang (1960), and one by Lewis (1964), reveal that students' perceptions of their teachers' feelings towards them are highly correlated with self-perception. The researchers found that "students who feel they are liked and respected by their teachers have higher self-concepts, while those who believe they are disliked by their teachers are more dissatisfied with themselves (86).
Teachers, in their capacity as significant others, are very important moderators of self-esteem. They need to view students in essentially positive ways and to hold and project favorable expectations. Purkey has asserted that this is particularly important during the elementary years, "but is vital in all grades" (87).

An interesting correlative to these findings is the work done by researchers which shows that teachers' self-beliefs and levels of self-esteem are directly related to their effectiveness in the classroom, and to their ability to influence positively the self-esteem of their students. Edeburn and Landry report in their paper "Teacher Self-Concept and Student Self-Concept" (1974) that lowering of student self-esteem is positively related to teacher self-esteem (88). There is a general agreement in the field that teachers, just like all others working in the helping professions, need to have positive and realistic attitudes about themselves and their abilities before they are able to reach out and respect others. Combs (1969) indicates that a teacher's self attitudes and attitudes about students are "as important, if not more so, that his techniques, practices, or materials" (89). Rogers, (1965) writing about psychotherapy, reported that personality changes in therapy come about not so much due to the professional qualifications or ideological orientation of the therapist, but primarily due to the therapeutic relationship built between the therapist and client (90). The teacher-student relationship is, in many respects, not unlike the relationship between therapist and client. Let us look more closely now at the specific teacher characteristics that have been shown to be beneficial in building student self-esteem.

In one study, Spaulding (1964) conducted an extensive survey of teacher-student transactions in elementary schools, and categorized teacher-student transactional patterns in twenty-one fourth and sixth grade classes. The patterns Spaulding outlined

were then correlated with measures of achievement, creativity, and self-concept. With respect to the self-concept, the study found significant relationships between student self-esteem and teacher characteristics for 'socially integrative' and 'learner and supportive' teacher behaviors, and specific characteristics of 'democratic' leader behavior, among other teacher behaviors (91). A positive relationship was also found between student self-concept and one component of "socially integrative" behavior described in an earlier study by Anderson and Brewer (1946). The important component these researchers described is "calm, acceptant transactions, in general, with private, individualized instruction and a concern for divergency, attention to task, and the use of task appropriate procedures and resources" (92). Teachers, they found, who used a lot of private or semi-private communication with children, who were attentive to pupil needs and were sensitive to divergent responses in children, and who did not use threats, or other harsh "taskmaster" behavior, were shown to be most effective in the building of positive student self concepts (93).

In another study designed to examine teacher effects on student achievement and self esteem, Peck and his associates (1977) asked students to rate their teachers on three factors found by another researcher to characterize outstanding teachers. The three were:

1). Kindly-Understanding -- friendly, understanding, sympathetic behavior vs. aloof, egocentric behavior; 2). Systematic-Organized -- responsible, systematic, businesslike vs. unplanned, slipshod behavior; and 3). Stimulating-Inventive -- stimulating, imaginative behavior vs. dull, routine behavior (94).

The study concluded that student self-esteem is affected by all three of these factors. More importantly, however, the study showed that these three factors, or teacher behaviors, had differing effects on students, depending on their preexisting levels of self-esteem. Some are quite surprising. Kindly-understanding teacher behavior, for instance, was directly related to positive changes in self-esteem for students who exhibited average or high self-esteem in the beginning of the school year, but had a negative influence on students who exhibited low self-esteem initially. Stimulating-inventive behavior had a "curvilinear" relationship. "Students working with teachers who demonstrated either high or low stimulating-inventive behavior had higher self-esteem levels at the end of the school year than those working with teachers who showed average stimulating-inventive behavior (95). These results are perplexing at the least, and warrant further study.

Other important studies showed that teachers' expectations of their students influence their behavior in the classroom. One study (Silverstein and Krate 1975) found that teachers give more verbal "feedback" to students who are expected to achieve (96). Brophy and Good (1970) found that teachers spend more time interacting with, and gaining feedback from high achievers (97). Rowe (1979) found that teachers wait a longer period of

time for high achievers to answer questions than they do for low achievers (98). These studies show that there is a kind of self fulfilling prophecy going on in the classroom. Students who are perceived to be high achievers by their teachers, and therefore most likely already possess high levels of self-esteem, actually receive more positive feedback and attention from their teachers than do students who are perceived to be low achievers. The end result, one can only assume, is that these high achieving students are then boosted on towards more achievement and even higher levels of self-esteem, while their low achieving classmates are destined to a future school experience of low achievement, with the potential for a progressive erosion in their self esteem.

The self-fulfilling prophecy of teacher expectations was graphically illustrated by Rosenberg and Jacobson in their study reported in their highly publicized and controversial book Pygmalion in the Classroom (1968). In their study the researchers told elementary school teachers that, on the basis of ability tests administered the previous spring, they could expect significant increases in the mental ability of one fifth of their students during the year. The teachers were then given the names of these high-potential students, who in actuality, were chosen at random. When intelligence tests and other measures were administered some months later, those randomly chosen as "high potential" students actually evidenced higher gains than who were not. Rosenberg and Jacobson also reported that these children were described by their teachers as "happier, more

curious, more interesting, and as having a better chance for future success than other children" (99). Rosenberg and Jacobson concluded that the teachers subtly helped these children to learn by being more attentive to them. Through a combination of behaviors such as facial expressions, postures, touch, and through what, how, and when they spoke, it was hypothesized that the teachers actually helped to modify their students' self concepts, motivations, and expectations of behavior (100).

Many researchers continue to invesigate the importance of teachers attitude's, and the attitudes they convey to their students. It is suggested that even though teachers may have the best intentions, they may not always present them in actual interactions with their students. Purkey compiled a very good list of questions teachers should ask themselves in considering their roles as significant influencers of student self-esteem:

> Am I projection an image that tells the student that I am here to build, rather than to destroy, him as a person? (Spaulding, 1963, reported that there is a significant relationship between a student's positive self-concept as reported, and the degree to which teachers are calm, accepting, supportive, and facilitative, and a negative relationship between a student's self-concept and teachers who are threatening, grim, and sarcastic.)
>
> Do I let the student know that I am aware of and interested in him as a unique person? (Moustakas, 1966, maintains that every child wants to be known as a unique person, and that by holding the student is esteem, the teacher is establishing an environmental climate that facilitates growth.)

Do I convey my expectations and confidence that the student can accomplish work, can learn, and is competent? (Rosenthal and Jacobson, 1968b, have shown that the teacher's expectations have a significant influence on the student's performance.)

Do I provide well-defined standards of values, demands for competence, and guidance toward solutions to problems? (Coopersmith, 1967, has provided evidence that self-reliance is fostered by an environment which is well structured and reasonably demanding, rather than ultimately permissive.)

When working with students, do I enhance the academic expectations and evaluations which they hold of their children's ability? (Brookover, et al., 1965, had illustrated that this method yields significant results in enhancing self-concept and improving academic achievement.)

By my behavior, do I serve as a model of authenticity for the student? (Both Jourard, 1964, and Rodgers, 1965, suggest that a most important factor in the helping relationship is the helper serving as a model of genuiness, without "front".)

Do I take every opportunity to establish a high degree of private or semi-private communication with my students? (Spaulding, 1963, found a high relationship between the pupil's self-concept and the teacher's behavior when it involved personal and private talks with students) (101).

This list is by no means exhaustive. It is only a sample of areas in which a teacher needs to be sensitive, and actions they can take to potentially help foster self-esteem within their students. As the research demonstrates, raising self-esteem and building positive learner self-concepts has a positive relationship to better school achievement. Teachers must consider self-concept/self-esteem as a vital and important aspect of learning and development.

OTHER SCHOOL PRACTICES

Outside of teacher-student relations, there are other aspects of the schooling process that impact on student self-esteem. Another area that researchers studied and documented is that of schooling practices. In many classrooms, for instance, teachers establish homogeneous and heterogeneous groups based on some criterion of ability or achievement. The former is often called ability grouping, and while it may make classroom management a little easier for the teacher, it serves to set up a hierarchy in the classroom, and can be damaging to the self-concepts of students in the lower groups. Some teachers try to hide the ability ranking by giving groups nondescript titles like colors, or the names of different birds. It does not take long, however, for the students to figure out where they stand. Students in the lowest group know they are in the "dummy group," and so does everybody else. (The following studies were compiled and reported by Silvernail:) Junell (1970) found that heterogeneous grouping, by contrast, is related to improvements in self-concept. Samuels, (1969) in a related study, reported improved attitudes towards school and school work for classrooms divided by heterogeneous grouping. A third study by Livingston-White (1976) showed that self-esteem levels are related to achievement tracking. In this study of eighth graders, students in the highest achieving group, Track one, scored significantly higher on a self-esteem inventory than did students in all other tracks. By contrast, students in the

lowest achieving group, track IV, scored significantly lower in levels of self-esteem than did students in all other groups. Other researchers like Grove (1978) have looked into the effects of multi-age grouping, and although the research evidence is still rather slim, evidence tends to favor this pattern (102).

One practice that receives much debate in educational circles is the nonpromotion of academically deficient students. Many educators argue that this practice has the potential for causing grave psychological effects on a child, and some empirical evidence exists to support the claim. Three different studies (Johnson 1968, Briggs 1966, White and Howard 1973) report that both single and multiple nonpromotions "have a negative effect on the self-concept of students. As Silvernail reports, "these investigatons [were not conclusive because] they contained at least one major flaw" (103). The researchers in these studies did not measure the self-concept levels prior to the nonpromotion. Two other investigators (Chansky 1964, and Finlayson 1977) who did collect this information found that nonpromotion did not have a negative effect on the self-concepts of the subjects in their study. They found, rather, that the self-concepts of promoted and nonpromoted students were very similar after one year. Finlayson found that the nonpromoted students did suffer a loss of self-esteem early in the fall of their first year of being held back, but by the spring of the second year, he found that the "mean self-concept scores of the two groups were identical" (104). These results may suggest that non-promotion, in some cases, may actually have a positive

CHAPTER TWO

JEWISH EDUCATION AND SELF-ESTEEM

Introduction

There are no texts in classical Jewish literature that deal specifically with self-esteem and its significance in education, at least not in the way self-esteem is systematically conceptualized and understood in contemporary educational material. Since the literary sources of classical Judaism pre-date the scientific exploration of the psychology of learning, one would expect, in fact, to find little of contemporary significance. However, the importance, indeed the vital role, that education plays in Jewish tradition spawned a body of information that reveals a very carefully thought out and time-proven pedagogic system. Furthermore this system contains many important educational insights that are contemporary in nature, and suggest a concern for self-esteem in ways that at least mirror current principles.

A careful look at relevant texts and a consideration of the role and emphasis of education in Jewish tradition may point the way to a logical and purposeful synthesis. Minimally, it will delineate what aspects of education, as articulated in classical Jewish texts, fit or do not fit within the self-esteem model. The following pages are dedicated to an excursus of these texts with the goal of examining and determining their relationship to self-esteem theories of education. As the Talmud bids us, "turn it and turn it, for all is contained therein" (1).

THE SOURCES

Although the sages regarded education as an important lifetime activity and as a central instrument in the preservation of Judaism, talmudic, sources characteristically do not deal with the subject systematically in a comprehensive halakhic exposition. Instead, statements on education are scattered throughout talmudic literature, "not as normative halakhot, but rather as incidental philosophical or psychological ideas. . ." (2). This information, therefore, "must be pieced together from occasional admonitions and narrative references and episodes. . ." (3).

We do, however, have a later authoritative source, one that does provide a "comprehensive halakhic exposition" of Jewish educational principles. It is the Hilchot Talmud Torah, which is one of the tractates of Maimonides' Mishneh Torah (1135-1204 C.E. Rabbi Moshe ben Maimon, also known as the Rambam). It is probably the most comprehensive statement of educational practices and principles according to tradition. The Rambam goes through the task of piecing together all the "occasional admonitions and narrative references" in Talmud and Midrash to provide a guide or reference for teachers and students. It is equivalent in many respects to a contemporary catalogue or how-to book.

This study will incorporate both the interspersed Talmudic and Midrashic references to education and the Rambam's compilation in the Hilchot Talmud Torah (4).

JUDAISM AND EDUCATION

From the days of Ezra and Nehemia when the law was "read at the city gates," through all the long years of exile, education has been the lifeblood and insurer of Jewish survival. It was (and still is) the wall against assimilation, the conduit of Jewish values, and the raison d'etre for countless generations of Jews. Many texts within the corpus of Jewish literature emphatically express and elevate this most important value: "Talmud Torah k'neged kulam," "The study of torah [Jewish educaion] is more important than anything!" (5). It is no mistake that the Jewish people is called "the people of the book," for its relationship with books and learning is one of its most pronounced features.

Judaism and Jewish education are inseparable for, unlike many other faiths, Jewish religious values can only be articulated and are only made meaningful through an ongoing encounter with its texts. Thus study itself is one of Judaism's highest values. The act of study Yigiat ha Torah, the toil of Torah, is considered a sacred act -- akin to prayer -- and study by this definition is an embodiment of Jewish ideals.

Study and schooling, obviously, are not only seen as activities for the young but represent an ongoing activity, a way of life for the Jew. It is not a training period or an initiation as it is in other societies but is meant to be a

lifelong venture with lofty goals. Dimitrovsky writes:

> They aimed not simply to prepare the young to successfully join the ranks of their elders, [who also studied] (my addition) but to create an ideal society conducted according to absolute theological and moral principles. By educating the young the sages hoped to raise the entire nation to the ideal heights of a utopian dream (6).

Although this "utopian dream" of which Dimitrovsky so elegantly speaks is aimed at the sensitization of the entire community, it is important to note -- especially for our study -- that it is also primarily concerned with, as he states, "the centrality of the individual and his link to God" (7). Dimitrovsky continues:

> It becomes clear that the immediate aim of Jewish education is the establishment of a well-balanced relationship between each individual and his creator. The emphasis throughout is upon the individual, for God is seen as having a relationship with individual man, not with the world as a whole (8).

This emphasis on the "individual" places at least the philosophical underpinnings of Jewish education squarely within the self-esteem model. Whether or not a person is desireous or is capable of finding nurturance or "actualization" through exploring his or her own relationship with God, the individualized focus here is reminiscent of a program of education that seeks to personalize the learning experience. The goal of education, in other words, is not limited to the acquisition of a body of knowledge or a search for unanswered questions, but centers around the growth of the individual.

INDIVIDUAL DIFFERENCES

The Jewish source material seems to show that Jewish classical education early on had a concern for what is today, thanks to Dewey and others, a fairly well established educational principle; a sensitivity to individual differences. It is the notion that no two people are the same, that they learn differently, and have different needs.

Classical Judaism seems to be aware of this finding when it proclaims the maxim "educate the youth in his own way," (9) rather than in any preconceived manner that does not allow for individual variation. The rabbis give expression to the same principle in the Talmud: "According to the understanding of the son, his father shall teach him," (10). Apparently the Jews of antiquity gleaned the common sense truth of individual differences from their daily experience and observation. What is significant, however, is that they mandated that every person should, regardless of ability, be engaged in learning at their own level. The texts in this regard seem to suggest a concern for both humility and self-esteem. Gollancz in his work Pedagogics of the Talmud stresses this sensitivity:

> The capacities of children being different, the clever child should not be made to feel proud, nor the backward ones choked off from the attempt to gain knowledge (11).

Rabban Yochanan in Pirke Avot makes a plea for humility on the part of the sages, and it is perhaps with the dignity of slower, less talented students in mind that he said: "If thou hast

learnt much torah, do not boast of any merit to thyself, since for that purpose thou wast created" (12).

Even if a person was not a scholar by nature he was encouraged to put the best of his talent into the task of study:

> Elijah the prophet, was once on the way, and met a man who scoffed at him. He turned round, and addressed him thus: what will you answer on the judgment day for not having learnt the Torah? He rejoined, I should have had given to me the knowledge, the sense, and the heart. What is your occupation? Elijah enquired. I catch birds and fish. Ha! you have sense enough to take flax, and spin and weave it, and to make nets where with to catch birds and fish, and then to sell them, and why should you not have sense enough to study the law? (13).

STATEMENTS ABOUT STUDENTS

If an educational system is to raise and strengthen the self-esteem of students it must begin with the premise that students are important and should be valued. In this light, clearly, the citations that mention students and school children, which are scattered throughout classical Jewish texts, portray a deep concern for and a focus on the welfare of students. Most quotes tend to speak of them in very endearing and positive ways.

> One should not say love the wise and hate the students; love the students and hate the ignoramuses; but one must love them all (14).

Although the texts may be idealistic and even somewhat detached at times from what surely were the harsh realities of the ancient and medieval worlds from which they came, they provide us with an idea of the high esteem with which Jewish tradition accords its students. Jewish educational ideals concerning the student seem

very sensitive to issues of self-esteem and are in many respects very much within the model of self-esteem theories of education.

Texts that talk about students, for example, clearly elevate them to a position of "most favored status" even conferring upon them a supernaturally ordained significance. "School children," in the words of the Talmud, are no less than "the anointed ones of God" (15). Students are even seen as pivotal for all existence. Students are the "preservers" of the world: "the world cannot be preserved without the utterance of school children" (16) and the very reason for the existence of the universe: "the universe exists because of the breath of school children" (17).

A student's place in the hierachy of civic importance is so high -- at least in the ideal -- that no other activity is supposed to take precedence over his occupation of study. This idea is expressed in the Talmud: "school children may not be made to neglect [their studies] even for the rebuilding of the Temple. . ." (18). This same text goes on, in a fashion similar to the previous texts, to emphasize the students' role in preserving and protecting the community: ". . .every town in which there are no school children shall be destroyed" (19). Jewish history is even interpreted by texts in light of the importance of education and school children. R. Hamnua rebukes those who ignore the duty of a community to provide schools for its young as he suggests in the following text:

> . . . Jerusalem was destroyed only because they neglected [the education of] school children; for it is said, pour it out [sc. God's Wrath] because of the children in the street; Why pour it out? Because the

child is in the street (Instead of having schools provided for him) (20).

The Rambam, in his Hilchot Talmud Torah repeats this theme in emphasizing that every community is responsible for seeing to the education of its young. He also clarifies the appropriate punishment for those who are negligent in this duty:

> We appoint teachers for the young in every province, district and city. In a city in which there is no school the inhabitants are ostricized until they appoint children's teachers and, if it is not done, the city is ostracized for the world cannot be preserved without the utterance of school children (21).

Not only are communities duty-bound to see to it that they provide schools for their young, but in matters of education every student (or potential student) regardless his background, was to be treated with equality.

> That the teachers of the Talmud, who loathed to take remuneration for their teaching services, kept strictly to the principle of equality and impartiality, need simply be stated.
>
> > In the matter of education, all children, rich and poor, should be treated alike (Taan. 24a.).
> >
> > Be cautious regarding the children of the poor, for it is from them that the law (learning) doth proceed (Bab.Tal. Ned. 81a) (23).

And teaching is seen as one of the most important and honored occupations. In emphasizing its importance, the Talmud suggests that even God takes time to instruct children:

> What does God do in the fourth quarter? He sits and instructs the school children, as it is said, whom shall one teach knowledge, and whom shall one make to understand the message? Them that are weaned from the milk (Is. 28) (23).

> To teachers who taught their pupils faithfully was applied the verse "Thy cheeks are comely with rows of jewels" and to the pupils the second half of the verse (was applied) "and thy neck with chains of gold" (24).

In much the same way that students are highly valued and accorded special status in the classical texts, so too the teachers or masters are given very high status and special significance. Thus, a delegation of school inspectors advise the residents of a Palestinian community which has provided no teachers for their children: "Teachers rather than police are the true Guardians of a city" (25). Since the survival of the community depended so much on its spiritual fortitude, the teachers of the tradition were the ones chiefly responsible for insuring the future. Teachers were as the Talmud tells us: ". . .they that turn many to righteousness, as the everlasting stars for ever and ever: this applies to teachers of young children (26).

The importance of the teacher in the self-esteem model of education can not be overstated. Since teachers potentially function as very important "significant others," both what they believe and what they do will influence their effect on students. There are several texts that suggest classical Jewish educational principles are sensitive to this issue. They stress that knowledge alone does not make a good teacher, but good deeds and following the "good way":

> . . .we must not learn form a rabbi who does not follow the good way although he be a great scholar and

> all people need him, until he returns to better ways. . .the sages said that if a teacher arises who is like a messenger of the lord of hosts, then they should seek the law from his mouth but, if he is not, they shall not seek the law from him" (27).

And the best teachers were the most sincere -- the ones most devoted to their task:

> They that teach their pupils with sincerity are destined to stand at the right hand of God (28).
>
> . . .R. Samuel b. Shilat was an example of a highly sincere teacher who did not attend his garden for 13 years because he was so devoted to his pupils (Baba Bathra 8b) (29).

Max Artz, in his article The Teacher in Talmud and Midrash tells us of some of the physical and psychological requirements expected of teachers in order to do a good job:

> To perform his duties, a teacher was expected to be cheerful and in good health. When the Palestinian sage R. Johanan (4th Cent.) visited a town, he met a teacher who looked dejected. He seemed to have been surprised and demanded the reason for his despondent condition. When the teacher admitted that he was fasting (for reasons of piety) he chided him for this, since his weak state adversely affected his sacred vocation" (30).

This text from the Talmud tells us of the consequences a teacher might face if he made too many mistakes and did not do a good job. It reminds us of the importance the community placed on the teacher's work:

> Raba further said: A teacher of young children, a slaughterer, a blood letter, and a town scribe are all liable to be dismissed immediately [if inefficient]. Their general principle is that anyone whose mistakes cannot be rectified is liable to be dismissed immediately [if he makes one] (31).

STUDENT/TEACHER RELATIONSHIP

Another extremely important aspect of teaching and learning in Jewish sources that is significant to the issue of self-esteem is the special relationship shared between the teacher and his student. This relationship is overwhelmingly depicted as one of mutual respect, love, and honor. Because the task of Torah education that brings teacher and student together is so sacred -- the fashioning of the student's moral character -- it leads to attitudes of the deepest reverence. Most of the texts that depict the relationship deal specifically with the honor that a student must accord his teacher, both in terms of loyalty and attitude, and in terms of physical services. The teacher, however, is also duty-bound to show honor to his students (to be concerned for his students' self-esteem in other words), for their relationship is very close and he is required not only to teach but also to serve as a model for his students of how one lives according to the values of Judaism. Just as the teacher in the self-esteem model today is concerned for authenticity, sincerity, and promoting growth, so too the teacher or "master" in the eyes of the tradition is no less concerned with the very same issues.

The teacher or Rav in classical Judaism is more than a servant or an employee of the family or the community. He is, in many ways, an extension of the family, and a primary partner in the raising of his students. The Bet Midrash, likewise, is a second home of sorts and the teacher and fellow students are a

second family. It is the teacher who has intimate contact with his students during most of their waking hours throughout the year. As many of the most talented students grow older, it is not unusual for them to leave their families and their communities to serve and study with a famous or more learned teacher in another town or country. Teachers (and fellow students) in this instance most certainly fill a familial role for their students, looking out for both their physical and emotional welfare. Aberbach comments:

> . . .Jewish teachers and their students maintained a relationship, which was in many respects indistinguishable from that of father and son. Scholars would not only address their pupils as sons, but would often love them like their own children (32).

Because of his role in guiding and shaping the spiritual lives of his students, the teacher is seen as the analogue to the parent. "Whoever teaches the son of his fellow-man is viewed as having begotten him" (33). Although this literary parental status bestowed upon the teacher is perhaps best defined by the title "spiritual father" it is interpreted by the rabbis in more literal terms. Thus, the commandment "Thou shalt honor thy father and thy mother" is equally applicable to one's teacher. The Rambam very clearly describes the "paternal" relationship and emphasizes the respect that is due the teacher:

> Just as a man is commanded to honor and revere his father, so it is his duty to honor his teacher and to fear him more than his father. For his father brings him into the life of this world but it is his rabbi who teaches him wisdom and brings him into life in the world to come. . .there is no greater honor than that due to a rabbi and no greater reverence than that of a teacher. . . (34).

Students are expected to behave towards their teachers with the utmost respect and devotion. In the Talmud R. Akiba goes so far as to interpret "Thou shalt fear the Lord thy God" (35) to include scholars (36). R. Eleazar Ben Shammua, Akiba's disciple added that "the fear (or reverence) of your teacher [should] be as the fear of Heaven" (37). This "fear," however, should not automatically be rejected as anti-humanistic, or as running against the grain of self-esteem principles. We cannot, without raising blinders interject our contemporary values and informal mores upon a lifestyle that predates our own by so many years. Even in our own time, what is acceptable behavior in one group, may be abhorrent to another. With this in mind we can look at some of the requirements placed upon students in classical texts, and view them in light of what we know about the special nature of the teacher/student relationship. The following list was compiled by Aaron Kirschenbaum, and appears in his essay Students and Teachers: A Rabbinic Model:

> -- A disciple is forbidden to call his teacher by name.
> -- In his presence, the pupil must never mention his teacher's name, even if his intention is to call another person bearing the same name.
> -- A disciple may not greet his teacher or return his greeting in the same manner that others greet their friends. Rather, he should bow to his teacher and address him deferentially, "Peace be unto thee, my master."
> -- One may not remove his tefillin in his teacher's presence, nor recline in his presence, but he must sit respectfully as one sits before a king.
> -- He must not sit in his teacher's seat. He may not sit down in his teacher's presence until he is told to do so, nor may he stand up unless he has received permission to do so. When he leaves his master's presence, he must not turn his back, but should retire with his face to his master. he must not go with his teacher into the bath at the same time.
> -- When one's teacher and a colleague dispute with one

> another, the student must not, in his teacher's presence, interpose his opinion as to who is right. Nor may he contradict his teacher's statements. -- When the master is walking by, it is one's duty to rise before him from the moment one sees him and to remain standing till he disappears from view (38).

The primary role that the rabbi's accord themselves in regards to the loyalty of their students is fixed in the halacha. In instances where the honor and service due to one's parents comes in conflict with those due to one's teacher, the latter, receives priority. It is the disciple's duty, for instance, to return first a lost article of his teacher's, and only afterwards his father's; to ransom his teacher first if they both were in prison, and to relieve first his master, and then his father if they are both carrying a burden (39). These laws are not meant to supplant or to turn a student against his parents, but they do emphasize the loyalty and the bonding that occurs between the Rav and student.

Students as a sign of respect are also expected to serve their teachers, just as a servant serves his master. "All manner of service that a slave must render to his master, the pupil must render to his teacher" (40). They are required to perform duties such as arranging the mats or the benches of the house of study, or shopping, preparing and serving meals, and attending to other personal needs of their teacher. This should not be seen, however, as a sign of cruel servitude or punishment in any respect but as a willing and honored mitzvah. Even eminent rabbis did this type of service for their teachers with love and devotion (41) and in justifying the practice it is

pointed out that "Abraham, Moses, and even the Almighty performed similar services" (42). These responsibilities were shared by all the students: "On Sabbaths, students would often take turns ministering to their teacher and fellow students" (43).

Once again, we should take great care in judging whether or not these required activities place the classical Jewish educational system outside of the sphere of self-esteem theory. In many ways, the work required was both a lesson in humility and a way of life. Above all, it was seen as righteous conduct, befitting even the Almighty! Aberbach provides an excellent insight into the meaning and "sound educational reasons" for requiring this work of the student:

> Above all, however, there were sound educational reasons for the custom of Shimush Talmidei Hakamim. Disciples were expected not only to study the Law in all its ramifications, but also to acquaint themselves with a specific way of life, which could be done only through constant attendance upon a master. The student would have to take note of the teacher's ordinary daily conversation -- which itself required study -- and he had to observe his master's habits, including at times his most intimate activities. Personal attendance on scholars enabled the student to learn far more of the deeper spirit of Judaism than conventional study at the Yeshivah or Beth Hamidrash. Since the rabbis taught as much by example as by precept, Shimmush Talmidei Hakamim constituted an indispensable means of attaining a higher standard of morals and ethics. It was, as has been said, "in itself a good education in righteous conduct and fear of the Almighty (44).

Indeed, the services required of the student where not seen as onerous burdens or punishments in the eyes of the rabbis (we have no accounts, unfortunately, of students feelings regarding this work). Quite the contrary, they were seen as important

lessons, even acts of kindness: "Whosoever deprives his disciple of (the privilege of) ministering unto him, acts as if he had deprived him of [an act of] kindness (45). All these responsibilities where part and parcel of, as Aberbach explains, a "relationship of mutual trust and respect between master and student -- indeed of boundless love and devotion which, as we have seen, transcended and surpassed the natural bonds of love between father and son" (46).

Although, as stated previously, most texts that speak of the teacher/student relationship talk about the honor a student must show his teacher, there are several texts that explicitly treat the reciprocal honor a teacher must hold for his students. Without a doubt, these ideas and values are in warm consonance with self-esteem theory. They are self explanatory, and can stand without further commentary:

> Just as the pupils have a duty to honor the rabbi, so the rabbi has need to honor and attract them. The sages said: "Let the honor of your students be cherished like your own." For one must take care of the students and love them like one's children, for the students are the sons of delight in this world and in the world to come (47).
>
> Rabbi Elazar ben Shamua, who said "Let the Honor of your students be as precious to 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 his students so that they would not have to wait for him (48).
>
> The honor of his pupil should be as precious to him as the honor of his friend (49).
>
> Let the honor of your pupil be as precious to you as your own. . . (50).
>
> 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 (51).

> The rabbi comported himself among his disciples with great dignity, and they paid homage to him as though he were a sovereign. He, however, was always careful to show them affection and respect. The rabbi also insisted that students conduct themselves respectfully one to the other. . .(52).

> Just as the students must honor the teacher, so must the teacher respect his students and be friendly towards them. . .(53).

> Much have I learned from my teachers, and more have I learned from my colleagues, but from my students I have learned most (54).

> A teacher who is a dictator to his students should be dismissed and he should engage in other types of work (55).

> Pupils add to the master's wisdom and broaden his heart. The sages said: "Much wisdom have I learned from my masters, more from my friends, but most from my pupils." Even as a small twig kindles a great fire so a little pupil stimulates the rabbi and there goes out from his questions marvellous wisdom (56).

CONCERN FOR INDIVIDUAL ESTEEM IN TEACHING PRACTICES

There are several texts that depict the teaching practices of the houses of learning and the academies -- at least the suggested teaching practices -- and many of them convey, at least indirectly, a concern for the self-esteem of students. The importance of the "honor" and "respect" for the student mentioned in the sources is embodied in many of these customs. Noticeably, the overall tone of the academies is quite serious, for the learning is taken quite seriously. Great pains, however, are taken to see that the students receive encouragement in their study, and that they be reminded to exemplify in their

behavior both the gravity and the positive values of the texts they are studying. Teachers, in this regard, are instructed to have patience:

> When a rabbi is teaching and the pupils do not understand, he must not be vexed with them and be agitated. He must return and repeat the matter over and over again until they understand. . .(57).
>
> To the child who makes no progress, patience should be shown: it should be placed, for example, next to an industrious one, so that it be encouraged by its companion to persevere in its lessons (58).

They must lovingly encourage students to do their best, but at the same time they must be demanding, even strict:

> A student must not be embarrassed because his friend grasps something the first time while he must learn it over and over, for if he is thus embarrassed, he will leave school without learning anything. The rabbis said on this matter: "The bashful will not learn, and the angry person cannot be a good teacher." All this is said only if the students fail to understand because the subject is difficult or their understanding is limited. But when the teacher notices that their lack of understanding is the result of their negligence, the teacher must rebuke them in order that they pay attention and make an effort. . . (59).

Classical Judaism realizes, of course, that not everyone will be successful in his studies. Another text intimates that patience shall be maintained until the student reaches the age of twelve. From then on "leniency and tender words shall give way to severe pressure" (60). Aberbach speaks of one teacher who was especially strict and who went to great ends to assure a serious atmosphere in his school (but notice the reference to R. Judah's love for his students):

> Particularly strict in this respect was R. Judah the patriarch whose love for his students did not prevent him from adopting a severe attitude even towards his

> star pupils, and to advise his son Gamaliel to "cast bile among the disciples," or in other words, to enforce discipline at his college (61).

Students, for their part, are not allowed to engage in any frivolous behavior for the house of study is a holy place:

> . . .Coversations are not allowed in the school of Midrash, only the words of Torah. Even if someone sneezes, one may not wish him health in the Midrash school and it is needless to mention other matters. The school of Midrash is more Holy than the synagogue (62).

One great Talmudic debate exemplifies the concern the rabbis had for what might seem a trivial point of pedagogy. This debate, however, may be interpreted in light of a concern for student self-esteem.

> "How should one teach? The teacher should sit at the head and the students sit around him like a crown, so that all may see him and hear his words. 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" (63).

Aberbach discusses the two sides of the debate:

> According to one opinion, the disciple was not to sit before his master on a couch or a bench, but on the ground, and he was to absorb every word spoken by the teacher "with awe, fear, dread and trembling." R. Abbahu, a leading third-century rabbi, contested this view to some extent, maintaining that a master must not sit on a couch while his pupil was seated on the ground. They were either to sit both on the ground or both on a couch. He evidently saw the psychological advantages of maintaining, within limits, a certain measure of equality between master and disciple (64).

The Rambam, as we have seen above, sides with the egalitarian view of R. Abbahu. Abbahu's viewpoint on this issue is amplified in the Talmud in the following statement:

> R. Abbahu further said: how do we know that the master should not sit on a bench and teach his disciples while they sit on the ground? Because it says, "but as for thee, do thou stand here by me. (And God was to Moses in relation of master to pupil [note from Soncino Translation]) (65).

MOTIVATION

Another element of learning which classical Judaism addresses in a manner that is, once again, along the lines of self-esteem theory, is the problem of motivation. Students will not be motivated to learn if they feel that the content of their studies is not relevant to their lives or if the material is presented in an uninteresting and unstimulating manner. Younger children, additionally, need more external motivation that will reach and encourage them at their own level.

The Jewish school of old was not in this regard a place of great pedagogic creativity and experimentation, for it did not employ many different modalities of learning to stimulate and challenge students. The texts do reveal, however, a real concern for the motivation of students, and they do contain some examples of a few innovative practices. The Talmud in this passage suggests a way for dealing with an unsuccessful student:

> . . .the unsuccessful learner is to remain for a while in the company of the other students, the hope being that he will improve as a result of the motivation provided by his fellow students (66).

Jewish sources dating back to the latter part of the thirteenth century reveal a number of elaborate customs in connection with the student's first introduction to school.

They seem to strive towards the goal of communicating to the young child the idea that the work he is about to begin is highly valued. The following practices are described in the Kav Hayasher of Rabbi Z'vi Hirsh Kaidonover:

> And when the time comes to put the child into the school, to study by the teacher, the father shall rise early in the morning and awaken the child and lead hem himself to the house of the Rabbi...And after that he [the teacher] shall put a little honey on the blackboard and the child shall lick off the honey that is over the letters...And it is proper that the child's father and mother fast on that day and that they pray to the Lord of Heaven that the child succeed in the study of Torah, in acquiring piety and good deeds, for length of days. And toward evening he shall arrange a dinner for the poor and give charity according to his ability (67).

Finally, the simple bribe was not beyond methods of some who felt that the ultimate goal of learning should be encouraged, regardless of the means:

> A teacher of youth, whose prayer for rain was there and then responded to, when questioned by Rab, gives as one of his merits the fact "that he always had by him little 'fish tanks' (some interpret the expression 'cells of honey') which he distributed among his unwilling pupils, whom he coaxed, in order that they might improve, and attend school regularly (68).

NEGATIVE METHODS OF MOTIVATION

Negative methods of motivation, at least considered negative by contemporary standards, are a feature found in classical texts which we cannot ignore. Punishments are cited in Jewish sources as early as the tenth century. The Talmud describes the verbal reprimands which the head of the academy metes out to those students who are found lacking in knowledge. R. Judah the

Patriarch advises his son Gamaliel to ". . . cast bile [bitterness] among the disciples, (69) or, in other words, to enforce discipline at his academy through harsh words. But the matter was not confined to mere words of anger. Punishment often involved a reduction of the student's stipend. The result of this constant threat hanging over the students was that "they concentrated on and immersed themselves very much in their studies lest they stumble before him [the head of the academy] in a matter of law. . ." (70).

Even the use of physical force was not unknown in Jewish tradition. It was felt that it was sometimes necessary to hit a child in order to bring him to the recognition of his responsibilities. This conception was even incorporated into Talmudic law. Thus, while the penalty for unintentional murder is exile to the Cities of Refuge, the teacher who in the process of disciplining a student kills him, is exempt from this punishment. The rationale of this provision, as case of which is discussed in three separate reports in the Talmud, is that the accident occurred in the line of the performance of his duties (71). Floggings are mentioned in several places in the Talmud in relation to teachers "encouraging" students to work harder. There are rabbis who speak boastingly of he 'goodly blows' they received from their teachers before they managed to grasp a certain subject: "Many are the blows that I received from Abime upon the following subject. . ." (72).

It is wrong, however, to give the impression that classical Judaism approves of physical cruelties to students. It must be

pointed out that such is by no means the case. Consider the admonition of Rav Sh'muel bar Shilath who asserts, "If you hit a child, hit him only with a shoe string" (73). This teaching is accepted by Rav Natrohoe bar Hiloe Gaon Sura as the authentic principle of Jewish law. Thus, this ninth century scholar cautions teachers not to use excessive force on small, weak, or sickly children. Teachers who violate this rule, he writes in a responsum, should "after repeated warnings, be removed from their position." (The Talmud, as well, speaks out against hitting small children [under the age of twelve]) (74). According to the Talmud, flogging is not an acceptable way of coercing students who are not capable or willing to study. It is seen, rather, as a motivator for capable students who are lazy. Gollancz asserts, "Only such pupils are to be punished who have the capacity to learn, but are lazy; while pupils who are weak and cannot learn, are not to be punished" (75).

A similar view on this question is reflected in the maxim of Rabbi Shimon ben Elazar, "The nature of a child...is such that you should push away with the left hand and draw near with the right" (76). This statement advocates not only leniency with respect to the use of physical force, but also suggests the valuable and valid insight that discipline and love need not be mutually exclusive. Hofman suggests in this regard:

> . . .On the contrary, in the very act of disciplining, the student may sense his teacher's genuine concern for his well-being.
>
> Nor should the advocacy of discipline be taken to mean that classical Judaism failed to recognize the role of love and affection in the learning process, as we have already discussed. Thus, Rovo considered the possibility that students may have difficulty with learning because of insufficient friendliness and warmth being shown by the teacher. As a remedy in such a situation Rovo counselled that the student be provided with more friends (77).

Summary

In summary, classical Jewish educational principles, in their own way, support and are in consonance with the principles of educational self-esteem theory. Although they do not directly address self-esteem as a concept they describe a system of education that is no less directed towards the psychological needs of the student. Starting with the central tenet of Judaism which views God as having a relationship with each individual, as opposed to the world as a whole, the values of classical Jewish education are directed towards the fulfillment of each student's individual potential. Students are supposed to learn according to their own level of understanding, and they are supposed to be educated in their own way.

These "individual" centered values are supported by teaching practices that are clearly sensitive to student self-esteem. Teachers are instructed to love their students, and are supposed to honor them as they honor their friends and colleagues, and themselves. Teachers are not supposed to be overly harsh with their students in punishment, but are required to treat them with

dignity. Teachers and students in the classical model share a relationship that is in many respects indistinguishable from that of father and son. It is the type of sincere relationship of warmth described in the self-esteem texts. Teachers are supposed to look out for both the physical and psychological needs of their students, both prerequisites for instilling a high standard of morals and ethics. Teachers, for their own part, are supposed to serve as models for their students -- paradigms of dignity and self-respect. They are supposed to be "followers of the good way," sincere, competent, cheerful and in good health. Through formal lessons, physical service, and emulation, the student is to learn "the good way" from his teacher.

Jewish education encompasses more than the learning of facts, it is a lifelong activity and a way of life for the Jew. Although it is seen as the stepping stone to eternal life, it is also the door to a fuller happier life in this world. Jewish education, like self-esteem education, does not negate or subjugate the needs of the individual for the sake of learning but seeks to enhance learning by enhancing the life of the learner. "He who says Torah is one thing and the affairs of the world are another is as if he denies God" (78).

CHAPTER THREE

SELF ESTEEM THEORY AND THE CONTEMPORARY JEWISH RELIGIOUS SCHOOL

Introduction

From the work of the previous chapters it is clear that classical Jewish educational values and theories of self-esteem in education share many key concepts and concerns. Where self-esteem theory, for example, states that "no aspect of education is more important than the feeling on the part of the teacher that the individual student is important" (1), Jewish texts emphasize the same concern with pronouncements like "[L]et the honor of your student be as precious to you as your own. . ." (2). Where self-esteem theories talk about the correlation between a teacher's warmth and student achievement, Jewish sources talk about the need for teachers to be cheerful, and encourage teachers to love their students. Almost every aspect of self-esteem theory from teaching methods to the goals of education can be found in quotes from Jewish tradition that express similar concerns.

Although Jewish education in the contemporary world -- at least for the majority of Jews today who are non-Orthodox and live a life of full participation in secular society -- is "secondary" in nature, its goals and aspirations and the values behind its modalities need not be different than those of the classical model. The task at hand may be different, and in

many respects more difficult, because contemporary Jewish education is often pitted against the seductive demands of the secular world. The basic human needs of today's students, however, to feel worthy, valued, and loved, are not.

Jewish educators today are forced to compete with public school's extra curricular activities and a complicated web of values promoted by pop culture, the media, and a consumer oriented society. Many students are ambivalent regarding the extra burden placed upon their busy schedules and perceive a hypocrisy when the values and customs taught in the Jewish school are not discussed or practiced in their homes. These problems, however, only amplify the need to base curricular objectives and teaching techniques upon classical values that are sensitive to the psychological needs of the individual student, and seek to promote self-esteem. If our schools are not inviting, warm institutions dedicated to the promotion of student self-esteem and feelings of self-worth, then we are perhaps ignoring a vital component of Jewish education, and we are withholding a basic human need our students will be forced to look for elsewhere. If we are not sensitive to the self-esteem of our students, furthermore, we may be trying to teach Jewish values without demonstrating or modeling them, but unwittingly ignoring and contradicting them.

One of the goals of this thesis is to provide a study of the contemporary Reform Jewish religious school in regard to its inclusion (or exclusion) of self-esteem as goal and/or modality.

The objective of this endeavor is to determine whether or not Jewish educators today share a concern for the classical and contemporary educational values previously explicated, and to try to determine whether or not these values are successfully realized in the classroom and in the school. It is hoped that information gathered through this study will not only provide a picture of what is happening in schools today, but will also provide a source of "reality based" data for suggesting change. We can only make meaningful suggestions towards a strengthened emphasis on student self-esteem by determining first which areas or prerequisites towards this goal are deficient.

Although it is not always easy to describe and measure somewhat intangible values and behaviors associated with values like "love" or "honor," the study attempts to determine teachers' and students' perceptions of these values and strives to examine actions and behaviors that either reflect or contradict the concerns and ideals of this thesis.

It should be stated from the outset that this study is not meant to be a comprehensive study of the religious schools of any one movement in Judaism, or of all Jewish religious schools in a city or in the United States. The purpose of this study is to attempt a representative look at a few schools and a sampling of teachers that hopefully will provide data that characterizes the general pulse of contemporary Reform Jewish religious schools.

SELF ESTEEM CRITERIA FOR THE JEWISH RELIGIOUS SCHOOL

A SYNTHESIS OF THE THE TWO SYSTEMS

If we are to observe self-esteem and its role in the Jewish religious school, we must first define a set of criteria for its actualization as both a goal and a modality of Jewish education. We must articulate and define a working list of tangible actions, as well as attitudes, that a teacher in the Jewish religious school must employ if he/she is to teach and relate to students in a way that builds and reinforces student self-esteem and utilizes self-esteem as a tool for effective teaching. Only then can we create a means to determine whether or not self-esteem theory -- or attitudes and actions implicit in self-esteem theory -- is being used.

The following two lists of criteria are gleaned from the secular source material on self-esteem as presented in chapter one, and significantly related aspects in the Jewish source material as presented in chapter two. The juxtaposition of these lists demonstrates the ease with which we may further synthesize self-esteem theory and classical Jewish educational values. The compilation of these two lists was the first step taken by the author towards the goal of creating a combined set of criteria.

	Secular	Jewish
1.	Challenge	Effort
2.	Relevance	Fulfillment Importance of Jewish Education
3.	Success	Each according to his own ability
4.	Freedom	Individualism
5.	Responsibility	
6.	Control	Discipline
7.	Warmth	Lovingkindness, Love
8.	Trust	Menchlikite, Respect
9.	Respect	Honor
10.	Patience	Patience
11.	Creativity	
12.	Companionship	Companionship, Community
13.		Sacredness
14.	Commitment	Integrity, Obligation

It should be noted that while some categories on the lists stand side by side because they are similar concerns represented by slightly different terminology, some are unique, and cannot be cross-referenced. "Sacredness," for example, is not a criteria of self-esteem education in the secular literature and "creativity" was not mentioned anywhere in the Jewish texts covered. This fact, however, is not considered a problem for this study. These mutually exclusive categories do not violate or contradict the values or principles of the "other" system which does not include them in its literature. In fact, the

additional criteria compliment each system, and aid in the creation of a purposeful synthesis of the two. Their complimentary nature, as in the categories which are cross referenced, is what calls for them to be placed together in this fashion.

Since the juxtaposition of the lists of criteria reflects a step towards a synthesis of two systems, it is important that we take a closer look at these criteria, and further explain how they represent a propitious combination of concerns and why they are important criteria for considerations of self-esteem in a Jewish school. The two lists are henceforth combined into one list of fourteen criteria. In cases where the two separate lists use different terminology for similar concerns, one adjective that seems to best summarize the concerns is chosen.

A REVIEW AND SYNTHESIS OF THE SECULAR RESEARCH AND JUDAIC SOURCES FOURTEEN JEWISH EDUCATION SELF-ESTEEM CRITERIA

1. CHALLENGE

Several studies demonstrate that "high academic expectations and a high degree of challenge on the part of teachers have a positive and beneficial effect on students" (3). Because all people possess a basic drive towards the maintenance and enhancement of the phenomenal self, or, in other words, an innate desire for self-fulfillment, teachers need to channel and engage this energy through intellectual and emotional challenge. Only then will their students be motivated to work hard and learn because students need to view their work as self enhancing, or as evidence of their capabilities.

Conversely, when students are bored or do not feel challenged by their studies their self-esteem is not enhanced nor is it engaged as a resource for learning. When a task is too easy or banal it is not valued as a worthy activity or as something that will reflect positively on the student. In this case, students are not motivated to work or to put forth the effort that is required for learning to take place. This calls to mind the old adage, "nothing ventured nothing gained."

The rabbis who where charged with the task of transmitting Torah knew that they must challenge their students and they knew, in this light, that they must instill, in a positive way, the idea that the important task of learning is difficult and takes

effort. "Prepare yourself to study Torah" Rabbi Yossi said" (4), for the knowledge of Torah, he counselled, is not inherited. Another great teacher pointed out, "The words of the Torah require that one rise early in the morning and stay up late at night" (5). Hillel put it even more succinctly when he asserted, "The more studying (literally 'sitting') the more wisdom (6).

Teachers in the contemporary Jewish school must present lessons that challenge their students no less than the lessons they receive in their other schooling or extra-curricular activities. Teachers, furthermore, must communicate the message that the tasks they require of their students are difficult, but that they are confident that their students are capable of doing the work.

2. RELEVANCE

Another criteria, one that is related to challenge, is relevance. Researchers find that students choose to learn when they feel the content of their learning is relevant to their personal lives, just as they choose not to learn when it is not (7). Students may be motivated to engage in a task if it is viewed as a challenge, but challenge alone will usually not sustain the interest of students if the work is not in some way relevant to them. If the content of a lesson or the activity required is not valued by the student the basic drive toward self-enhancement is not satisfied.

Drawing the scenario out further we can also assume that many students who give-up or "turn-off" to learning activities will experience failure, and/or become discipline problems in the classroom. This failure, and/or the negative tension caused by a teacher's response to disruptive behavior may, in turn, result in a corrosion of student self-esteem.

This reality is a problem that all educators face, and it is an especially important issue for Jewish religious school teachers. Because of the ambivalences and the clash of values discussed previously, which students often bring with them to the religious school, there is a great tendency to resist seeing Jewish education as relevant. It should be a primary concern of Jewish religious school teachers, therefore, to see that they either choose topics with immediate relevance to their students, or make conscious efforts to present subject matter in a way that will make it relevant. Ideally, teachers can and should fulfill both these prerequisites. The very important curricular implications of this issue cannot be understated. The Talmud seems to allude to the issue of relevance in asserting "A person only learns Torah from the place his heart desires. . ." (8).

There is no question that Jewish education throughout the ages was always seen as a relevant, extremely important activity and that study is one of Judaism's highest values. It is the task and responsibility of Jewish teachers today to transmit the value -- and to translate it into a reality for their students -- that "The study of torah [Jewish education] is more important than anything" (9).

3. SUCCESS

Educational studies show how academic performance effects both student self-esteem and future student achievement. When students experience success and view themselves as achievers their positive self evaluations help to promote feelings of "high" self-esteem and these feelings are usually the best motivators of future success and achievement. When students experience failure, or do not possess the expectation of success, they acquire lower general self-evaluations and lowered self-esteem, and this in turn can adversely effect future academic performance. We must, therefore, teach in a way that promotes achievement and feelings of success. We must also provide appropriate praise and reward for success.

It is not realistic, of course, to suggest we can design an educational system where every student will succeed or achieve the highest standard. It is, however, possible to set realistic goals for each and every student with the expectation that they can achieve and experience the rewards of success at their own level. The rabbis, perhaps, gave expression to this same principle when they formulated the rule: "According to the understanding of the son, his father shall teach him" (10). The educational principles of classical Judaism are sensitive to the individual differences between students, and stress that each student is a unique learner with specific needs. We can trace this concern even to the bible: "Educate the youth in his own way" (11).

We must ask several questions to test whether or not Jewish schools and their teachers are sensitive to the concept of success; to determine whether or not each and every student is receiving their fair portion of this precious yet inexhaustible commodity:

> Do our schools provide an educational atmosphere of success rather than failure?
>
> Do teachers and administrators demonstrate that they view students in essentially positive ways, and do they project favorable expectations. Do they expect, and do they communicate the message that they expect their students to achieve, each to the best of their abilities?
>
> Does the school strive to provide "rewards" to all its students -- either an opportunity to demonstrate progress and learning, or some other opportunity to receive "feedback," with reasonable chances for all students to succeed?
>
> Are there rewards set forth that can only be attained by a few, (highest honors) or are the honors equally distributed amongst all students?
>
> Does the school group students by ability level in a way that overtly demonstrates high and low achievement, and sets up a hierarchy of success?
>
> Are all students given reasonable chances to succeed -- and is there enough variety of learning activities and tasks so that every student can perform and find success at his/her own level of ability?

4. FREEDOM

Another tenet of self-esteem theory asserts that "[I]t is difficult for self-esteem to grow in an environment where there is little or no freedom of choice (12). If students are to grow and develop into mature, self-esteeming human beings, they need opportunities to make meaningful decisions for themselves. In the classroom that means they should have some opportunities for making meaningful choices concerning their learning. Moustakas

highlights this general emphasis on freedom in writing: "Self values are in jeopardy in any climate where freedom and choice are denied, in a situation where the individual rejects his own senses and substitutes for his own perceptions the standards and expectations of others" (13). When students have a say in their own development and are given personal decisions to make, they develop faith in their own judgments and thoughts (14).

Jewish educational principles recognize that students need freedom to develop beliefs which are truly their own, and upon which they can fashion their own religious way of life consonant with the eternal truths of our faith. In every generation Jews have had to renew the covenant, to find their own pathways to God. The Talmud advises us with amazing foresight: "Limit not thy children to thine own ideas, they are born in a different time" (15).

5. RESPONSIBILITY

A correlate of freedom is responsibility. When students are given freedom in the classroom they must also accept the responsibility that goes along with it and this too has a positive effect on student self-esteem. Every significant responsibility presents an opportunity for students to prove to themselves and others their capabilities and trustworthiness, and results in potential boosts to their self-esteem. Along with the freedom to make choices, students should also receive chances to take on significant responsibilities in their classroom, to take part in its smooth functioning and to direct and be

accountable, to some degree, for their own learning. Through class meetings, contract learning, and other democratic procedures that stress responsibility, students develop social awareness and self confidence.

When students are not given responsibility, when they do not have control over their lives, they tend to acquire what some researchers have coined "learned helplessness" (16). When schools or teachers do not allow their students to exercise responsibility, they do not allow them to develop a sense independence, or a basic trust in their own capabilities.

The issue of responsibility in Jewish education need not be discussed at length here, for it is one of Judaism's most outspoken lessons: "If I am not for myself, who will be for me? But if I am for myself alone, what am I? And if not now, when? (17). Jewish educators must remind themselves, however, that we must model and teach this value in our classrooms by giving our students meaningful responsibilities for themselves and each other.

Although these two criteria suggest that teachers must give leeway to their students to take some control of their time spent in the classroom, they do not imply that teachers abrogate their authority, or give license to their students to do whatever they please. Teachers still must set boundaries and expectations for their students. This is the concern of our next criteria: control.

6. CONTROL

Psychologists tell us that children brought up in permissive environments tend to develop lower self-esteem than children who are brought up in firmer, more demanding atmospheres (18). Contrary to what many parents believe, their children actually desire and need structure and boundaries and in there absence feel less secure and less valued. This same dynamic is also present in the classroom where "clearly established and relatively firm guidance produces more self-esteem in children. . ." (19). It is important for teachers to maintain discipline, and it is important for them to do it in a democratic yet firm manner, ". . .for the type of control under which a child lives has considerable effect on his self-image" (20). Just like the parent who uses discipline appropriately, proper disciplining is among the best ways for a teacher to provide necessary structure and to demonstrate to students that he/she cares about them and what they do.

Many classical Jewish texts on education address the issue of classroom control. Although some present a style of discipline that educators today consider unacceptable, the overall tone is one of moderation and sensitivity to student esteem: "If you hit a child, hit him only with a shoestring" (21). Teachers, according to classical texts, are supposed to be strict with their students, but there are limits to a teacher's behavior in this matter: "A teacher who is a dictator to his students should be dismissed and he should engage

in other types of work" (22).

Classroom control does not require a teacher to take on the role of "dictator," and it does not require ridicule and embarrassment -- behaviors that are alien to self-esteem theories of teaching. Purkey suggests a formula for control:

> The secret seems to be in the leadership qualities of the teacher. When he is prepared for class, keeps on top of the work and avoids the appearance of confusion, explains why some things must be done, and strives for consistency, politeness, and firmness, then classroom control is likely to be maintained. When punishment is unavoidable (and often it can't be avoided), then it is best to withdraw the student's privileges...Poor control procedures would include punishing the entire class for the transgressions of a few, using corporal punishment, or using school work as punishment (23).

Teachers might ask themselves several questions in considering whether or not they are managing classroom control appropriately and effectively:

> Do I set high expectations for control and discipline in my classroom.
>
> Do I have, and do my students have, a clear idea of what is and what is not acceptable in my class? (24).
>
> Do I employ a punitive approach to education, or do I concentrate on rewards and other encouragements?
>
> Do I manage and administer discipline in a democratic manner?

7. WARMTH

A self-esteem criteria that goes hand in hand with control is warmth. Although warmth and control may seem in opposition to one another they are actually allies in the goal of demonstrating to students that teachers care. When teachers

successfully balance firmness and warmth in their interactions with students they create a learning environment that fosters self-esteem and personal student growth.

Both classical Jewish and secular education texts emphasize the importance of warmth on the part of teachers. Contemporary secular studies are concerned with the effects on the self-concept. They demonstrate "significant correlations between the height of the self-concept and the degree to which teachers. . .were calm accepting, supportive, and facilitative" (25). These same studies show "significant negative correlations with the height of pupils' self-concepts. . .when teachers were dominating, threatening, and sarcastic" (26). Jewish texts are concerned that a lack of warmth will actually have a detrimental effect on learning: "Rovo considered the possibility that students may have difficulty with learning because of insufficient friendliness and warmth being shown by the teacher. . ." (27). They assert that teachers must show warmth to their students just as parents do to their children: ". . .one must take care of the students and love them like one's [own] children, for the students are the sons of delight in this world and in the world to come" (28).

8. TRUST

Another self-esteem concern that is closely tied to the issues of warmth, control, freedom, and success, and is an underpinning for a majority of the criteria here listed, is trust. Students learn and develop best in an environment of trust -- in a place that is free from threat -- where one is able to explore and take chances without threat of humiliation. When a student fears evaluation, as one researcher put it, "as a vicious assault upon his self-concept" (29) then the fear of failure may be so great that he/she will avoid trying altogether.

Teachers must strive to build a "safe" environment in their classrooms, and they must establish trusting relationships with their students. They must demonstrate to their students that they are "here to build, rather than to destroy" (30) them as people.

9. RESPECT

The sages of the Talmud were very clear in stating their opinion on the issue of respect: "Let the honor of your pupil be as precious to you as your own. . ." (31). Although they did not express it terms of self-esteem, they knew that a basic feeling by teachers for the worth and dignity of their students is a vital component in teacher/pupil relationships. No aspect of education is more important for the building of positive self-esteem and for the establishment of a nurturing relationship "than the feeling on the part of the teacher that the individual

student is important, valuable, and can learn in school" (32).

Teachers often forget the importance of respect and "run roughshod over the personal feelings of students" (33). Carelessly, using both official and unofficial school practices, teachers often lower the feelings of self-worth of many young people and impair their own chances at effective teaching. Purkey has commented on the potential toll: ". . .whenever we treat a student with respect, we add to his self-respect, and whenever we embarrass or humiliate him, we are likely to build disrespect in him both for himself and for others (34).

In a Jewish religious school issues of respect, dignity, and honor are not only important considerations for teacher/pupil relationships, but are an important focus of our curriculum. Judaism teaches that every person is created "B'tzelem Elohim, in the image of God," (35) and therefore is as important as the entire world: ". . .he who saves one life, it is regarded as though he had saved the whole world" (36). For us to treat our students any differently is a violation of the values we are trying so desperately to teach. If the Jewish teacher genuinely values and respects students, it will be reflected in everything he/she does.

10. PATIENCE

One way teachers show respect for their students is by having patience for them. Whether it be over a matter of discipline, or connected to an academic issue, teachers must be

aware of the stages of development their students are going through, and they must adapt their approaches accordingly. When students are pressured to perform beyond their capabilities, they often suffer failure and a resulting loss in self-esteem.

Teachers must acquire a kind of "second sense," a heightened sensitivity to the special needs and desires of their students. They must try to perceive of how their students are experiencing things, and they must listen for the cues and signals their students give. Patience requires active listening for meanings rather than words. A student might say that she "does not wish to try," for instance, "when what she means is that it is better not to try than to be proved wrong" (37).

The Rambam in Hilchot Talmud Torah extols the virtues of patience and counsels teachers to give their students many chances:

> When a rabbi is teaching and the pupils do not understand, he must not be vexed with them and be agitated. He must return and repeat the matter over and over again until they understand. . .(38).

Teachers in a contemporary Jewish religious school must have patience not only for the individual differences in pupils, but also for the difficult and challenging situation in which religious school teachers must work.

11. CREATIVITY

Researchers have found that students who possess high self-esteem are creative, imaginative, and have their own ideas (39). This fact should be considered by teachers who desire to positively influence and reenforce the self esteem of their students. A classroom that helps to foster positive self-esteem should encourage student creativity. It should be an environment where students are free to experiment, try out new skills, and express original thoughts and ideas without fear of ridicule. Since the road towards heightened self-esteem entails a process of self-discovery and actualization, students need time to create.

Although our classical Jewish texts are silent on this issue of student creativity they are sensitive, as we have shown, to the inner needs of students -- to the issue of students finding there own way -- and this entails creativity. If our religious schools are to be places of personal discovery and growth we must provide opportunities for our students to express their creativity. Martin Buber speaks eloquently of the need for individuals to discover their potentialities through their own creativity:

> Every man's foremost task is the actualization of his unique, unprecedented and never recurring potentialities and not the repetition of something that another, and be it even the greatest, has already achieved (40).

12. COMPANIONSHIP

In classical Jewish education companionship is an important element of the education process. One is not supposed to study alone, but with a teacher and with a community of fellow learners. In Pirke Avot the Talmud bids us to "Acquire a teacher and a friend" [a learning partner] (41) and this text is a good reflection of the structure of the rabbinic academies where students studied together in pairs or in small groups. The rabbis knew that this system of education would inspire the give and take which is so important for critical thinking, and would provide a conducive learning atmosphere of friendship and mutual support. There is another text from the Talmud that addresses the issue of companionship in the academy:

> . . .Rovo considered the possibility that students may have difficulty with learning because of insufficient friendliness and warmth. . .As a remedy in such a situation Rove counselled that the student be provided with more friends (42).

Much is also written in secular educational texts concerning companionship, or in clinical terms, the relationship between the self and one's peer group. Students not only learn from their peers, but their self-perceptions are significantly influenced -- as is their self-esteem -- by their feelings of acceptance (or lack of acceptance) in a group. Teachers must pay close attention, therefore, to the group interaction in their classrooms, and they must take steps to promote friendship and mutual cooperation among students.

In the Jewish religious school teachers must grasp the opportunity to strengthen their students' feelings of belonging

to the Jewish people by encouraging friendships and "community" in their classrooms. They may at the same time, if they are successful, also have a positive effect upon the "Jewish self-esteem" of their students.

13. SACREDNESS

One essential element in Jewish education, and one that sets it apart from secular education, is the notion that Jewish education is a sacred undertaking. We spend much of our time in the religious school trying to teach our students about their Jewish heritage, and trying to provide them with the basic tools and knowledge to live as Jews. These tools, however, have no real meaning or purpose if they do not in some way enrich the lives of our students and instill within them a feeling for the underlying theme of all Jewish literature: the dignity and sanctity of human life.

Jewish tradition is largely a struggle to define and articulate God's will in our lives and in our relationships with others, but the highest ideals of our faith assert that to love God we must first love ourselves and each other. A famous Hasidic saying teaches:

> To love God truly, you must first love man. And if anyone tells you that he loves God but does not love his fellow man, he is lying (43).

Although sacredness is not a criteria of secular self-esteem education, it is, perhaps, the ikar, the essence of a model of Jewish education that is equally concerned with the individual as it is with the larger affairs of the world.

The Rambam in talking about education was very clear on the issue of the sacred task of the teacher of Torah: ". . .his father brings him into the life of this world but it is his rabbi [teacher] who teaches him wisdom and brings him into life in the world to come. . .(44).

Jewish religious school teachers today might approach their difficult task with different attitudes if they reminded themselves that their work is a sacred undertaking. When they teach their students Torah, and try to bring them closer to God, they open new doors for self-understanding, heightened self-esteem, and new possibilities for a better life. The Talmud takes this idea one step further: "He who teaches a child is as if he had created it" (45).

14. COMMITMENT

This criteria actually covers a group of concerns that are categorized together under the title "commitment." It entails sincerity, obligation, and authenticity, three important requisites of teaching that set exceptional teachers apart from the rest. These are also important requisites for building self-esteem in students, for teachers who are truly committed to their work establish special relationships with their students. These teachers see their job as more than an occupation; they take pride in their work. Committed teachers are models of authenticity and are truly interested and concerned with the welfare and growth of their students; they are "real." In

teaching, no less than any other helping relationship, "genuineness" is one of the most important factors (46).

Model teachers in classical Jewish texts are epitomes of sincerity and commitment. These teachers are praised for their unique qualities and are given special merit: "They that teach their pupils with sincerity are destined to stand at the right hand of God" (47). Eugene Borowitz in discussing the exemplary teacher raises the issue of the teacher as role model. This is very much tied to sincerity and authenticity:

> While the Hasidim considered the preachments of their rebbe important, more important was being with him. It was not so much what he said but what he was; not so much his teaching, but his being, that had its effect. "As Rabbi Leib the son of Sara said: "I do not go to Rebbe Dov Ber of Mezrich to hear Torah from him but to watch him tie his shoelace." It is not as important to teach Torah as to be Torah. The truly religious man is religious in all he does, because he is religious in all he is, and sometimes the spark jumps the gap from him to me (48).

Committed, authentic Jewish teachers do not only teach Jewish values, but model them in their teaching and in their formal and informal interactions with students.

METHOD OF STUDY

UTILIZING THE CRITERIA FOR RESEARCH PURPOSES

It is very difficult to observe and assess values, or to judge behaviors in relation to a set of criteria. An observer's perception is easily biased or influenced by a myriad of factors beyond his/her control and it is difficult to know just where to look. For this reason the researchers chose a self-report evaluation tool for the study.

A self-report evaluation tool is an instrument (usually a questionnaire) that asks individuals to state their own opinions or perceptions about themselves, about a value, or their behavior. Although some researchers over the years have attacked the validity and reliability of self-reports, others show that they provide reliable and valid data. They work under the assumption than "if we want to know more about a person, we should ask them directly" (49).

This study requires the collection and evaluation of data for both values and behaviors, and it also necessitates an evaluation tool that combines and quantifies these two factors. The Center for Religious Organizational Leadership Education's evaluation process is a tool that incorporates these factors, and it is therefore used in the present study with minor adaptations.

The ROLE Evaluation Process

In profit making organizations it is customary to measure the financial profit to determine the effectiveness of the business. The value-centered or non-profit organization such as a religious school, however, is in the business of promoting a variety of human values such as personal growth or self-worth which is difficult to measure or quantify. This makes evaluation of the effectiveness and quality of the non-profit, or the religious school and its programs problematic.

The ROLE evaluation process is an evaluation tool which provides organizations and schools with the capacity to measure qualitative information. It is capable of evaluating a particular service, program, or classroom; client, teacher or student needs relative to certain value-centered goals, objectives or standards.

The evaluation process collects data from desired demographic groups (students and teachers for this study) with a questionnaire and measures the importance individuals in these groups give to values, goals, objectives or standards. Each individual then assesses the degree to which they see these being realized in their, work, organization, school, or personal life. These value and achievement assessments are then combined, resulting in a response for each individual or group which can be placed on a specially designed evaluation grid for analysis.

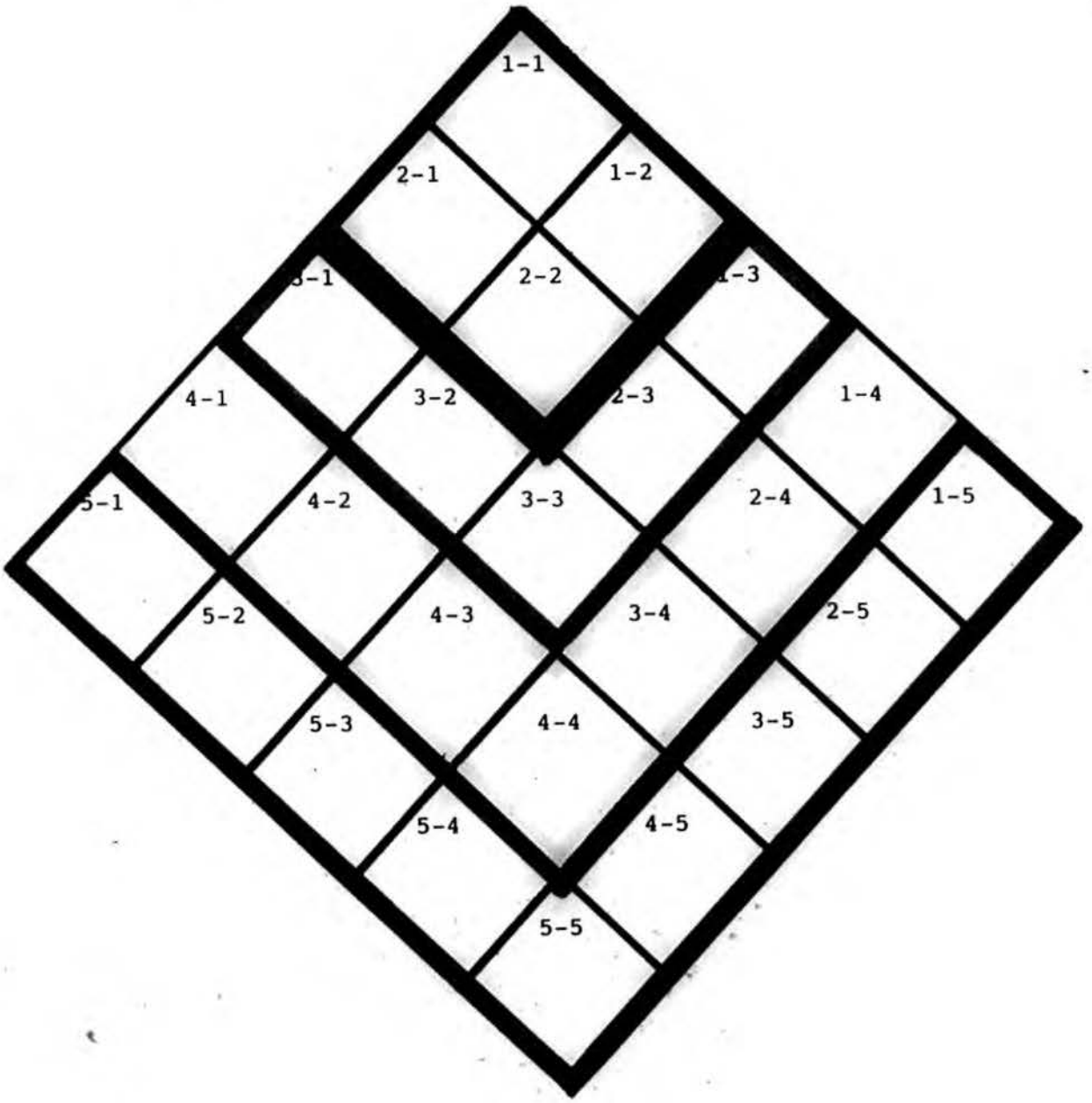
The ROLE evaluation grid consists of twenty-five squares laid out in a diamond configuration, each square representing a possible response combination. These squares are then combined

and grouped together with closely corresponding squares that represent similar participant responses. Lastly, the diamond is divided into four discrete segments -- highlighted by four colored blocks: blue, green, yellow and red -- that represent significantly contrasting responses, and can illustrate either a convergence or divergence with desired values (see grid on following page). The significance of the four groups is as follows:

Blue: Those individuals whose responses fall in this area are committed to the value, goal, objective or standard and, furthermore, see it being achieved in their own behaviors or in the reality around them. In terms of service or school effectiveness, a high proportion of responses clustering in the blue area would demonstrate that the values or goals of the organization, program or school are acceptable and are shared by workers or those they serve (teachers and students) and, moreover, that the program, service or school is highly effective.

Green: Those individuals whose responses fall in this area are only mildly committed to the value, goal, objective or standard or do not see it being achieved very well in their own life, work, or in the reality around them. In terms of service or school effectiveness, a high proportion of responses clustering in the green area would indicate that service or school effectiveness is moderate; clarification of the values and/or modification of the program would be essential to regain effective service delivery or school effectiveness.

Yellow and Red: Those individuals whose responses fall in this area are either clearly uncommitted to the value, goal, objective or standard, and/or generally do not see it happening. In terms of service or school effectiveness, a high proportion of responses clustering in the yellow and red areas would mean that services, schools, or programs are no longer effective; program or school values and goals are either not shared by workers or service recipients (teachers and students) and/or goals of the program or school are not being achieved. Major changes in the values and/or goals of the program, organization or school, or training of its staff would be needed for it to regain viability.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Further analysis of the evaluation grid and the configuration of responses in the colored squares can take place on three different levels. First, the grid provides data about the degree to which the value, goal, objective or standard is important to each individual and constituent group. Second, the grid provides information which reveals the degree to which the individual or group believes the value, goal, objective or standard is actually being achieved or delivered. Third, the grid reveals the degree of alienation existing within the individuals or groups surveyed. Alienation, the separation of a person or group from a previously held value, is one of the primary factors which block or inhibit the achievement or realization of any value, goal or objective. Symptoms of alienation in the workplace include low productivity, absenteeism, lack of motivation, increased turnover, burnout, poor quality, low morale and increased costs due to the above factors. All these symptoms are also present in a school where there is a high degree of alienation from its desired goals. Measurement of alienation factors provides the organization or school with the accurate information necessary to implement specific programs or activities designed to reduce the alienation or change those factors which caused the estrangement in the first place.

Another way to assess and explain the convergence or divergence of responses with a value in a ROLE study, is in terms of doubt. Using the colored divisions provided by the diamond, participant responses can be illustrated as falling somewhere on

a spectrum between "no doubt," and "absolute doubt." The study assumes that those participants or groups of participants whose responses fall in the blue, or highest category on the diamond (a 1-1, 1-2, 2-1, or 2-2 combination) have no doubt. They have a very strong identification with or commitment to the value, and their behavior (or the reality they perceive in their organization or school) is congruent with the value. Those participants who's responses fall at great distance from the 1-1, a 5-5 answer for example, have absolute doubt. They are not committed to the value, and their behavior illustrates their lack of commitment and belief. The study assumes from the outset that each of the values or criteria chosen and tested are correct and ideal. In other words, every value or criteria is a 1-1, and all responses are measured in significance according to their distance from the 1-1 apex. Significant divergence from the value indicates that either the value is inappropriate, or that steps must be taken to bring an organization or school closer to its desired values. The levels of doubt are further explained as follows:

1. No Doubt: <u>No doubt</u> is both acceptance of and commitment to a specific value, expectation, standard of behavior, individual or group. Doubt or questioning does not exist. Values and behavior match. Belief, certainty, trust are unshaken.

2. Operational Doubt: The first level of doubt. At this level commitment remains solid but problems arise surrounding practical ways to maintain them. This person is optimistic and focused on making things work. Organizing, establishing policies and

plans to achieve goals characterize this position.

3. Rational Doubt: At the level of rational doubt one is beginning to question commitments to a specific value, expectation, standard of behavior, individual or group. This person exhibiting this level of doubt is often characterized as unsure, puzzled, questioning, doubtful or anxious. While still steadfast in their commitments they are beginning to ask "why?" Looking for resources is the activity of rational doubt.

4. Ethical Doubt: Ethical doubt is the belief that one has been wronged or hurt by their commitment to a specific value, expectation, standard of behavior, individual or group. The person exhibiting this level of doubt is often characterized as hurt, angry, deeply disappointed or alienated. They still hold to their values while feeling wronged by other persons or institutions. The feeling of being trapped or coerced dominates this level of doubt.

5. Absolute Doubt: Absolute doubt is the total lack of belief in or commitment to a specific value, expectation, standard of behavior, individual or group. The person exhibiting this level of doubt most often may be characterized as hostile, cynical or apathetic. They tend to be rigid and inflexible in their relationships with others. A high degree of alienation from other persons and institutions often accompanies absolute doubt. At this level it is all over and the person wants out!

Once the data has been collected and analyzed, steps towards bringing an organization closer to its desired goals might fall into one or both of two broad categories: 1) Values must be more sharply defined, articulated, and shared with a staff (or teachers and students), and/or, 2) Staff or teachers must be trained appropriately so that their actions are in closer

congruence with the values.

Adaptation of ROLE Process

To adapt the ROLE process for a self-esteem study of Reform Jewish religious schools a special questionnaire was designed to collect the self-reported value and perceived reality data from representative schools. The fourteen Jewish educational self-esteem criteria defined earlier in this chapter were turned into two sets of fourteen questions, one set to assess teachers' beliefs (convergence or divergence with the values) and one set to assess teachers' acts (success or lack of success at realizing the values in the classroom).

The researchers also decided to test students' belief and act perceptions as an additional means for assessing whether or not the values were actually being transmitted and realized in the classroom. The fourteen criteria, therefore, were also turned into two similar sets of fourteen questions for students. The first set (identical to the teacher's first set) asks for students' beliefs (convergence or divergence with the values) and the second set asked for their perceptions of how well their teachers realize the values in their classrooms.

It must be emphasized, once again, that the present study is global in nature. It is not intended to single out specific teachers, or schools through cross comparison. Rather it is intended to point out gross comparisons: teachers' responses as a group, and students' responses as a group. The two sets of fourteen questions for both teacher and student questionnaires

were accompanied with a page for collecting demographic information. Due to the limits of this thesis, however, the demographic information was not utilized in the assessment of data. It may, however, serve as a useful paradigm for future, more comprehensive studies. Researchers in the future, for instance, may want to assess whether or not gender influences identification or lack of identification with a value, or they may want to determine how a teacher's level of Jewish education affects their responses.

Care was taken not to identify the questionnaire as a study of self-esteem. This kind of identification could potentially influence teachers' or students' responses. The questionnaire was titled more anonymously as a "Values in Jewish Education Questionnaire."

The questionnaire was administered to a random population of 50 Reform religious school teachers and other faculty and 66 Reform religious school students (grades 6-8) in Cincinnati (See appendix for samples of the questionnaires).

ANALYSIS OF THE DATA

The most efficient method for analyzing the data collected is to divide the gross responses of teachers and the gross responses of students into the colored groups of the ROLE diamond and then to compare these student and teacher responses side by side. The responses are calculated in terms of percentages, not real numbers. This allows for a more meaningful and illustrative method of comparison. The following pages will demonstrate these gross comparisons of student and teacher responses for each of the fourteen criteria. The category percentages will not always total 100%. In these cases, participants for one reason or another failed to respond to one or more questions. REMINDER: The percentages reflect totals of combined responses of both belief and act. The percentages within each color category are the total combined percentages for all number combinations within that color category.

The rough significance of the color categories and the number combinations they incorporate: The first number represents the belief response, and the second number represents the act response (refer back to the diamond for a visualization of the schemata):

Blue: 1-1, 1-2, 2-2, 2-1

Committed to the value, goal, objective or standard, and, see it being achieved in their own behaviors or in the reality around them.

Green: 1-3, 2-3, 3-3, 3-2, 3-1

Only mildly committed to the value, goal, objective or standard or do not see it being achieved very well in their own life or the reality around them.

Yellow: 1-4, 2-4, 3-4, 4-4, 4-3, 4-2, 4-1
Red: 1-5, 2-5, 3-5, 4-5, 5-5, 5-4, 5-3, 5-2, 5-1

Either clearly uncommitted to the value, goal, objective or standard, and/or generally do not see it happening.

When analyzing the teacher scores and student scores an attempt was made to also look at the levels of divergence between them by subtracting the lower from the higher score (using parallel section, i.e. color areas of the triangle). So, for example, if 70% of the teachers in the study scored responses in the blue section for one of the criteria, and 30% of the students scored blue for the same criteria, the resulting divergence would be 40%, etc.

When all the data was computed, the scores were also rank ordered. This provided an additional means for establishing identification or lack of identification with the criteria, and discrepancy between the student and teacher responses.

Criteria #1: CHALLENGE

Teachers:

It is important that teachers in a Jewish religious school challenge their students emotionally and intellectually.

I challenge my students emotionally and intellectually.

Students:

It is important that teachers in a Jewish religious school challenge their students emotionally and intellectually.

My teacher challenges me emotionally and intellectually.

1 Always, 2 Most of the time, 3 Sometimes,
4 Seldom, 5 never, 6 Unsure

Teachers		Students	
Blue:	70%	Blue:	22.74%
Green:	20%	Green:	45.46%
Yellow/Red:	4%	Yellow/Red:	16.69%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	47.26%	25.46%	12.69%

There is a sizable gap of 47.26% in the blue category between teachers' and students' responses indicating that many fewer students value the criteria and/or think it is being realized in their classrooms. The diamond for this criteria shows that more than a third of the students (37.88) responded with either a 2-2, or 3-3. This shows a direct relationship in this criteria between students' identification with this value and the degree to which they perceive it is being realized.

Criteria #2: RELEVANCE

Teachers:

It is important that teachers in a Jewish religious school strive to make the content of their teaching relevant to the lives of their students.

The content of my teaching is relevant to the lives of my pupils.

Students:

It is important that teachers in a Jewish religious school strive to make the content of their teaching relevant to the lives of their students.

The content of my learning is relevant to me and my life.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	68%	Blue:	34.86%
Green:	22%	Green:	25.77%
Yellow/Red:	2%	Yellow/Red:	16.7%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	33.14%	3.77%	14.7%

Neither students nor teacher populations rated this criteria very high. The moderate gap of 33.14% between teacher and student responses in the blue category reveals a much stronger teacher identification with the value, but the 68% figure is the third lowest teacher total in the blue category.

Criteria #3: SUCCESS

Teachers:

It is important that teachers in a Jewish religious school hold high expectations for their students' success, encouraging each student to achieve to the best of his/her ability.

I hold high expectations for my students' success, and encourage each student to achieve to the best of his/her ability.

Students:

It is important that teachers in a Jewish religious school hold high expectations for their students' success, encouraging each student to achieve to the best of his/her ability.

My teacher holds high expectations for my success, and encourages each student to achieve to the best of his/her ability.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	82%	Blue:	36.37%
Green:	14%	Green:	19.7%
		Yellow/Red:	27.29%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	45.63%	5.7%	27.29%

Although teachers rate this criteria very high, there is a large divergence of 45.63% between teachers' and students' responses for the blue category. These figures suggest that students do not feel their teachers hold high expectations for their success, and that they do not feel encouraged. The moderate percentage of students in the yellow/red category is further evidence of this fact.

Criteria #4: FREEDOM

Teachers:

It is important that teachers in a Jewish religious school provide opportunities for their students to make choices concerning their learning.

I provide opportunities for my students to make significant choices concerning their learning.

Students:

It is important that teachers in a Jewish religious school provide opportunities for their students to make choices concerning their learning.

My teacher provides opportunities for me to make significant choices concerning my learning.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	50%	Blue:	28.79%
Green:	24%	Green:	28.8%
Yellow/Red:	18%	Yellow/Red:	30.33%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	21.21%	4.8%	12.33%

Neither teachers nor students report a high degree of identification with this value. The percentage of teachers (50%) falling within the blue category is the lowest in the study. The percentage of divergence of 21.21% between students' and teachers' responses in the blue category is the lowest in the study.

Criteria #5: RESPONSIBILITY

Teachers:

It is important that teachers in a Jewish religious school provide opportunities for their students to take on significant responsibilities.

I provide opportunities for my students to take on significant responsibilities.

Students:

It is important that teachers in a Jewish religious school provide opportunities for their students to take on significant responsibilities.

My teacher provides opportunities for me to take on significant responsibilities.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	52%	Blue:	21.22%
Green:	32%	Green:	28.8%
Yellow/Red:	10%	Yellow/Red:	34.9%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	30.78%	3.2%	24.9%

Neither students nor teachers identify very strongly with this criteria. It is either misunderstood, not accepted, or just not held as a value. The percentage of students falling within the blue category (21.22%) is the lowest in the study. This is the only criteria where teachers' responses are higher (albeit slightly) in a green category.

Criteria #6: CONTROL

Teachers:

It is important that teachers in a Jewish religious school set and maintain high standards of discipline and control in their classrooms.

I set and maintain a high standard of control in my classroom

Students:

It is important that teachers in a Jewish religious school set and maintain high standards of discipline and control in their classrooms.

My teacher sets and maintains a high standard of control and discipline in my classroom.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	70%	Blue:	19.71%
Green:	24%	Green:	27.29%
Yellow/Red:	2%	Yellow/Red:	37.9%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	50.29%	3.29%	35.9%

A very large divergence of 50.29% between teachers' and students' responses. The diamond reveals that students do not value this criteria for their religious school classes, and that they do not see it happening. This is further emphasized by a fairly large number (37.9%) of student responses in the yellow/red category.

Criteria #7: WARMTH

Teachers:

It is important that teachers in a Jewish religious school love their students, and create an atmosphere of warmth in their classrooms.

I show love for my students, and I create a warm atmosphere in my classroom.

Students:

It is important that teachers in a Jewish religious school love their students, and create an atmosphere of warmth in their classrooms.

My teacher shows love for me, and creates a warm atmosphere in my classroom.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	78%	Blue:	25.76%
Green:	10%	Green:	16.67%
Yellow/Red:	2%	Yellow/Red:	39.43%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	52.24%	6.67%	37.43%

A very large discrepancy (52.24) between teachers' and students' responses in the blue category, and a moderate discrepancy in the yellow/red category. Teachers and students perceive the realization (or lack of realization) of this criteria very differently.

When we examine where the student responses to this criteria are situated in the yellow and red boxes in the diamond, we see that many of the students do hold this criteria as a one or two in importance, but that they do not feel that it is being realized in their classrooms (i.e they do not feel that their teachers love them or create a warm atmosphere).

Criteria #8: TRUST

Teachers:

It is important that teachers in a Jewish religious school create a trusting relationship with their students, free from threat.

I have a trusting relationship with my students, free from threat.

Students:

It is important that teachers in a Jewish religious school create a trusting relationship with their students, free from threat.

I have a trusting relationship with my teacher, free from threat.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	90%	Blue:	43.95%
Green:	6%	Green:	18.19%
		Yellow/Red:	30.32%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	46.05%	12.19%	30.32%

Teachers rated this as their most important value. More responses (90%) in the blue category than in any other criteria. Students also rated this criteria fairly high. At 43.95% it is their second most highly rated criteria. In spite of the two high scores, however, there is still a very high percentage of discrepancy in both the blue (46.05%) and yellow/red (30.32%) categories. Teachers feel they have trusting relationships with their students, but the students are not so confident of this fact.

Criteria #9: RESPECT (honor)

Teachers:

It is important that teachers in a Jewish religious school honor their students.

I honor my students.

Students:

It is important that teachers in a Jewish religious school honor their
students.

My teacher honors me.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	86%	Blue:	27.28%
Green:	6%	Green:	19.17%
Yellow/Red:	2%	Yellow/Red:	42.46%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	58.72%	13.17%	40.46%

Teachers rate this as one of their most important values (86%), but students report that it is not being realized in the classroom. Placement on the diamond reveals that students identify closely with the value, but they do not, evidently, feel that their teachers honor or respect them. There is a very large discrepancy between teacher and student response in the blue category (58.72%) -- the largest discrepancy in the study for any color group -- and the disappointment of students in regards to this criteria is suggested by both this discrepancy and the large group (42.46%) that appears in the yellow/red category.

Criteria #10: PATIENCE

Teacher:

It is important that teachers in a Jewish religious school have patience for their students.

I have patience for my students.

Students:

It is important that teachers in a Jewish religious school have patience for their students.

My teacher has patience.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	86%	Blue:	45.46%
Green:	10%	Green:	16.68%
Yellow/Red:		Yellow/Red:	30.34%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	40.54%	6.68%	30.34%

At 86%, this is one of the teachers' most highly rated criteria. Student responses, however, show that the teachers do not come across as being as patient as they think they are. This is evident in both the large divergence (40.54%) in the blue category, and the sizable group (30.34%) of student responses in the yellow/red category.

Criteria #11: CREATIVITY

Teachers:

It is important that teachers in a Jewish religious school encourage student creativity and experimentation in their classroom.

I encourage student creativity and experimentation in my classroom.

Students:

It is important that teachers in a Jewish religious school encourage student creativity and experimentation in their classroom.

My teacher encourages creativity and experimentation in his/her classroom.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	78%	Blue:	33.34%
Green:	12%	Green:	24.22%
Yellow/Red:	6%	Yellow/Red:	25.77%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	44.66%	12.22%	19.77%

This criteria is rated much more highly by teachers than by students. The even distribution of student responses suggests that students are divided on whether or not this criteria is important, and whether or not it is happening. The diamond for this criteria shows that several students (over 10%) answered "unsure" for either belief, act, or both.

Criteria #12: COMPANIONSHIP

Teacher:

It is important that teachers in a Jewish religious school engender feelings of companionship and community amongst students, and between themselves and their students.

I engender feelings of companionship and community amongst my students, and between myself and my students.

Students:

It is important that teachers in a Jewish religious school engender feelings of companionship and community amongst students, and between themselves and their students.

My teacher engenders feelings of companionship and community amongst students, and between him/herself and students.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	80%	Blue:	22.74%
Green:	16%	Green:	25.76%
Yellow/Red:		Yellow/Red:	24.26%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	57.26%	9.76%	24.26%

Teachers rated this criteria much more highly than students. The divergence in the blue category (57.26) is the second highest in the study. An even distribution of student responses among the three categories, again, may show lack of student understanding of the importance of this criteria. They have not been taught to value or expect a great deal of companionship in the religious school setting and they do not experience it happening. Over 20% reported "unsure" for either act, belief, or both.

Criteria #13: SACREDNESS

Teacher:

It is important that teachers in a Jewish religious school instill the idea that Jewish education is a sacred undertaking.

I instill the idea that Jewish education is a sacred undertaking.

Students:

It is important that teachers in a Jewish religious school instill the idea that Jewish education is a sacred undertaking.

My teacher instill the idea that Jewish education is a sacred undertaking.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	58%	Blue:	22.73%
Green:	14%	Green:	27.28%
Yellow/Red:	14%	Yellow/Red:	22.75%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	35.27%	13.28%	8.75%

There is a lack of identification with this value from both teachers and students. The even distribution of student responses suggests uncertainty and lack of knowledge/background. Almost 25% of students report "unsure" for either act, belief, or both. Teachers, evidently, are not "instil[ling] the idea that Jewish education is a sacred undertaking."

Criteria #14: COMMITMENT

Teacher:

It is important that teachers in a Jewish religious school feel a sense of commitment and obligation to their students, which is realized in every aspect of their work.

I feel a sense of commitment and obligation to my students, which is realized in every aspect of my work.

Student:

It is important that teachers in a Jewish religious school feel a sense of commitment and obligation to their students, which is realized in every aspect of their work.

My teacher demonstrates a sense of commitment and obligation to me, which is realized in every aspect of his/her work.

1 Always, 2 Most of the time, 3 Sometimes
4 Seldom, 5 Never, 6 Unsure

Teachers		Students	
Blue:	82%	Blue:	22.73%
Green:	12%	Green:	22.73%
Yellow/Red:	2%	Yellow/Red:	33.36%

	Blue	Green	Yellow/Red
Teacher/Student Divergence:	59.27%	10.73%	31.36%

Teachers rate this criteria very highly, but the divergence in teacher/student responses (59.27) is the highest in the study. Teachers may feel they are committed to their students, and that this commitment affects their work positively, but students do not perceive or observe this commitment.

Summary and Integration of Analysis

Analysis of the data reveals some facts that are expected, and some that are quite surprising. In each of the fourteen criteria, for instance, the teachers' response percentages falling in the blue group are higher than the students' responses, some substantially higher. This is probably due to the relative maturity of the teachers over the students, and the different socialization of teachers and students in the school environment. Teachers are expected to hold these positive educational values to some degree, and it is assumed that every teacher wants to be a "good" teacher. Students, on the other hand, (perhaps it is better to categorize them as adolescent students) are expected to demonstrate some degree of discontent. Some students have pulled down the student averages by not filling in a category, or by exaggerating or making light of the questionnaire by giving what is probably mischievous, intentionally low answers. However, even after making these allowances for teachers being expectantly positive and adolescents being obviously more negative, the wide gaps remain and are, therefore, significant. They demonstrate the fact that some of the fourteen criteria -- even those that are rated high for both belief and act by teachers -- are not successfully realized in the classroom.

The following chart demonstrates some of the most significant divergence (using the blue group percentages) and highlights four criteria in particular that stand out above the rest and require attention. The criteria are listed in hierarchical order according to the teachers' top eight responses. These eight are listed because they are all above 75%. The middle column shows where these same criteria fall in a hierarchical ordering of the students' responses. The right column shows the percentage of divergence for the particular criteria, and where these percentages fall in a hierarchical order (highest to lowest divergence). The fifth highest divergence percentage is not on the list because that criteria is not in the top eight teacher percentage group.

Teachers		Students		Divergence	
(1)	Trust 90%	(2)	43.46%	(6)	46.05%
*(2)	Respect 86%	(7)	27.28%	(2)	58.72%
(3)	Patience 86%	(1)	45.46%	(9)	40.54%
(4)	Success 82%	(3)	36.37%	(7)	45.63%
*(5)	Commitment 82%	(11)	22.73%	(1)	59.27%
*(6)	Companionship 80%	(9)	22.74%	(3)	57.26%
*(7)	Warmth 78%	(8)	25.76%	(4)	52.24%
(8)	Creativity 78%	(5)	33.34%	(8)	44.66%

The four criteria indicated by asterisks are of special concern because they have the highest percentage of teacher/student divergence. The criteria Companionship and

Warmth are fairly close in teacher/student response in terms of their places in hierarchical order, but are very far apart in terms of their gross percentages and resulting percentage of divergence. The criteria Respect and Commitment are very far apart in teacher/student response both in terms of their places in hierarchical order and gross percentages and resulting percentage of divergence.

These findings have broad implications for the quality of the school environment and teacher/student relationships vis-a-vis self-esteem. Happily, many teachers do value these four Jewish educational self-esteem criteria very highly. Unfortunately, their students are not garnering the fruits of their attachment to these important values, for the teachers, as far as the students are concerned, do not demonstrate or realize the values in the classroom.

Although all of the fourteen criteria are considered 1-1 on the ROLE evaluation scale in terms of their importance, the fact that these four show high divergence is further cause for alarm. All fourteen criteria are highlighted as important in both the secular and Jewish educational literature. These four criteria, however, are all especially prominent in the Jewish classical texts! Teacher commitment (sincerity) and respect (honor) for students, especially, are values that are repeated and emphasized over and over again. The texts characterize them as part of the fabric of the Jewish learning process.

The three criteria that received the lowest percentage

responses by teachers are also cause for special attention. The three lowest criteria percentages in the blue group are 50% for Freedom, 52% for Responsibility, and 58% for Sacredness. Of first concern is the fact that any of the criteria from the list of fourteen received a rating under 75%. The research demonstrates the importance of each of the fourteen criteria for teaching within the self-esteem model. If these criteria are not valued or incorporated then the chances of utilizing or engendering self-esteem in the classroom setting are diminished.

The most dismaying finding of the study, perhaps, is the low percentage of teachers (and students) who expressed an identification with the criteria Sacredness. Although Sacredness is not a secular educational self-esteem criteria it is, perhaps, as stated earlier in this chapter, "the ikar, the essence of a model of Jewish education that is equally concerned with the individual as it is with the larger affairs of the world." Judaism's sensitivity to the worth and dignity of the individual is inextricably tied to its belief in God, and its belief that "man is created in the image of God" [Gen. 1:26]. Since Jewish education is the vehicle for teaching and affirming these beliefs, it is also a vehicle for expressing to our students that we regard them as worthwhile, competent, lovable human beings. This important task is none other than a sacred undertaking. If these central tenets of Judaism are not held by the teachers whose job is to transmit Jewish values to our

young, then we may be missing important opportunities for self-esteem growth. We must find ways of reintegrating and emphasizing these educational values that are as equally essential to Jewish education as they are to modern theories of self-esteem education.

CHAPTER FOUR

BRINGING SELF-ESTEEM THEORY INTO THE JEWISH SCHOOL

Introduction

There are many Jewish religious school teachers and, in some cases, schools to whom the concepts and practices discussed in this thesis are already very familiar. To others, they may represent a dramatic shift in emphasis from current institutional features, curriculum plans, and teaching methods.

The study in chapter three demonstrates that some Jewish religious school teachers do not share the values of self-esteem education which are, at the same time, classical Jewish educational values. Furthermore, among those teachers that do report a high identification with the values, the data suggests that few are very successful at incorporating these values in their teaching. Student responses suggest a wide gap between teacher intent and classroom reality.

If Jewish religious schools are to become places that embody these values (both secular and Jewish) and make self-esteem both a goal and a modality of instruction, teachers and principals must:

1. Be exposed to the literature, both secular and Jewish.
2. Be given the criteria for teaching in the Jewish/self-esteem model.
3. Be given an opportunity to evaluate their schools and their teaching in light of the literature.

4. Receive direction in incorporating the values in their teaching and in their schools.

5. Receive direction in exploring the sources of their own self-esteem.

There are several models (or strategies) for change that are discussed in the substantial secular educational self-esteem literature. These include, for example, curriculum councils charged with the responsibility for encouraging and sponsoring curriculum planning, or "self-esteem" committees who are responsible for evaluating some aspect of the school in relation to its impact on student self-esteem. However, the first step towards instituting any possible change for Jewish religious schools must be a program of professional growth for teachers and principals that includes the five essential elements enumerated above.

As in any curriculum, many modalities of teaching and learning can be used to effectively teach self-esteem methodologies and approaches. Some possible modalities are:

1. Full Semester Courses for Religious School Teachers

2. Limited Training Courses (8-10 weekly sessions over a 2-3 month period)

3. Week-long Intensive Training Courses (several hours a day, or evenings)

4. Weekend Retreats/Seminars

5. 1-Day-long In-Service Training Sessions

6. Single Sessions (evenings, afternoons, weekends)

Whichever initial approach is taken to introduce self-esteem

theory and start a process of school change it must not be seen as a solution in and of itself. Teachers and others interested in developing attitudes and skills related to enhancing student self-esteem need the support of serious, ongoing, comprehensive professional growth programs. These programs must center around three purposes, as enumerated by Beane and Lipka:

> first, to help teachers more fully understand the learners with whom they work; second, to help teachers more fully understand themselves in relation to learners; and third, to help teachers analyze and develop curriculum plans and teaching methods that are most likely to enhance self-perceptions (1).

For the purpose of this thesis, a model workshop series is designed that incorporates the five essential elements enumerated above, as well as structures for instituting school evaluation and change that can be adapted into ongoing programs. An outline of the workshops follows.

Self Esteem and Jewish Education

A four session workshop series designed for a Jewish religious school seeking change through the incorporation of self-esteem theory.

Setting and Structure: The workshops are designed for use in one of several in-town workshop structures to be held at the temple -- either one full weekend, or one a week for four weeks, or once a month for four months. However, with minor changes the workshops could also be adapted for a weekend retreat setting. The workshops will most likely have the greatest impact if they are scheduled close together.

Participants: All teachers, administrators, rabbis, staff, and student-teachers of a Jewish religious school.

Basic Principles and Key Concepts:

These workshops are designed to introduce some of the key concepts of self-esteem theory in secular education, and some of the related underlying principles of Jewish education as expressed in classical Jewish texts. Workshop participants will be shown that the goals and principles of these two educational systems are not that far apart and that a synthesis between self-esteem education and Jewish education is possible.

Self-esteem theories of education are predicated on the idea that students will learn and develop best in an environment that fosters high student self-esteem. Students who suffer from low self-esteem, regardless of their capabilities, will not learn and will not succeed in school as well as their peers with high self-esteem. This important fact must be considered by teachers and by administrators in their day-to-day interactions with students, and in their setting of school policy and curriculum planning.

The school experience has great impact on the self-esteem of students. It has the potential to both build and strengthen self-esteem, or to attack and reduce self-esteem. When students feel threatened by school practices -- when they feel chances for success or recognition are unobtainable and the possibility of embarrassment, humiliation, or failure are great -- they will retreat emotionally, intellectually (and even physically). Teachers, therefore, must show respect, and warmth to their students. They must strive to emulate the positive attributes so prevalent in classical Jewish texts that talk about honoring and loving students. They must demonstrate that they are there to build rather than to destroy their students as human beings. They must take steps to insure that every student is given reasonable chances to experience success. Positive self-esteem should be both a goal and a modality of our Jewish religious schools.

These workshops will give teachers and administrators the skills and knowledge to evaluate their schools and classrooms in

light of self-esteem theory. Furthermore, they will provide an impetus as well as a vehicle for incorporating self-esteem methodology into the school.

Goals

Participants in this workshop will:

1. Experience a model learning environment that is designed to foster student self-esteem.

2. Explore the close relationship between the principles of self-esteem education and classical Jewish education.

3. Be exposed to the basic principles and theories of self-esteem education and classical Jewish education and will be able to evaluate learning/teaching situations in light of what they have learned.

4. Value self-esteem as both an important goal and modality of Jewish religious education.

5. Participate in an assessment of their own religious school in light of the principles of self-esteem education.

6. Participate in learning activities that promote feelings of positive self-esteem.

7. Learn specific strategies/activities/ideas that they can use in their teaching to help foster student self-esteem.

8. Explore the sources of their own self-esteem as individuals and as Jewish religious school teachers.

Objectives

After attending this workshop participants will be able to:

1.0 Recognize the importance of self-esteem as a factor in teaching and learning and desire to learn more concerning this topic.

1.1 Describe the traits/characteristics of "good" and "bad" teachers.

1.2 Define the term "self-esteem" and explain its growth and maintenance.

1.3 Describe ways in which a student's self-esteem effects his/her learning.

1.4 Describe how a teacher's actions and attitudes effects student self-esteem.

1.5 Evaluate the importance of self-esteem as a goal and modality of Jewish education.

1.6 Identify the sources of their own self-esteem.

2.0 Identify and explain the relationship between a student's self-esteem and the perceptions and behaviors of his/her teacher.

2.1 Describe how a teacher's ability to promote student self-esteem is related to that teacher's own self-esteem.

2.2 Identify and validate their own strengths and successes as individuals and as teachers as articulated in Jewish texts.

2.3 List positive traits/characteristics of "good" Jewish religious school teachers.

2.4 Specify which traits/characteristics they feel are most important for Jewish religious school teachers to possess and explain why these traits/characteristics are important

2.5 Define their own goals as Jewish religious school teachers concerned with the self-esteem of their students.

2.6 Exhibit a readiness to revise their judgements and work towards changing their teacher behaviors in light of the evidence presented in this workshop.

3.0 List several school and non-school related encounters that potentially deflate their student's self-esteem on a daily basis.

3.1 Explain what kinds of encounters and/or perceptions (e.g. that teachers are not valued) that deflate their own self-esteem on a daily basis.

3.2 Identify several techniques that might help to strengthen their student's self-esteem.

3.3 Identify and explain several Jewish texts that address the issue of student self-esteem.

3.4 List specific criteria for self-esteem teaching in a Jewish religious school.

3.5 Form judgements concerning a Jewish religious school teacher's responsibility for preserving and enhancing his/her students' self-esteem.

3.6 Explain the major principles and concepts of "invitational teaching."

3.7 Distinguish between inviting and disinviting teacher statements.

3.8 Identify inviting and disinviting statements and attitudes from sample classroom dialogue.

4.0 Distinguish between "factory" and "family" models of education.

4.1 Compare and contrast qualities, procedures, and attitudes of schools that enhance student self-esteem and schools that do not.

4.2 Lead a simple exercise that helps to build self-esteem in individuals and in groups.

4.3 Identify and explain several Chasidic texts that talk about love.

4.4 Evaluate their own religious school in light of self-esteem theory and list several suggestions for constructive change.

4.5 **Develop plans for integrating self-esteem theory into their teaching and into their schools with the desire to model and promote Jewish educational values that are sensitive to student needs.**

The following model workshop series represents but one variation of the many possible approaches available. The workshops may very easily be adapted to fit the individual preferences, concerns and needs of a specific school. All learning activities are outlined in detail, and all handouts and necessary reference literature is contained in the appendices and body of this thesis. Additional references and resources are listed in the bibliography. In spite of the thorough compilation of materials, these workshops should only be led by a qualified facilitator.

Workshop #1

Self-Esteem and Jewish Education

I. Objectives: 1.0, 1.1, 1.2, 1.3, 1.4, 1.5, 1.6.

II. Content/Resources: Jewish texts that address self-esteem, quotes from the secular self-esteem literature.

III. Mode of Learning: large group discussion, individual activities, triads, dyads, short lectures.

IV. Strategy/Learning Experience:

A. Set Induction

The facillitator asks participants to think for a moment about the best/favorite teacher they ever had as a student. They should try to think of this teacher's specific characteristics. Then, with paper and pencil provided, the facillitator will ask participants to list adjectives to describe this teacher (or a composite of a few teachers they liked the most).

The facillitator will then ask participants to think about the worst (or least favorite) teacher they ever had. Following the same proceedure above, participants are then directed to describe these teachers with a list of adjectives.

The facillitator now directs participants, working in triads, to compare their lists. They should note similarities in their lists and discuss there significance. Triads should work together to create "best teacher" and "worst teacher" lists of adjectives that they as a group can agree upon.

The facillitator now asks for representatives from each triad to report on what they discussed, and to share their triad's lists of adjectives with the entire group. Either the facillitator or a group volunteer will write sample answers from the two lists of adjectives on a blackboard. The facillitator invites a general discussion amongst all participants, and helps the group to distinguish between the characteristics of "good" and "bad" teachers. He/she will point out that "good," well liked teachers, among other traits, are usually teachers who make their students feel valued as individuals, and successful as students; They enhance the self-esteem of their students.

B. Lecture: "Defining Self-Esteem"

The facillitator will now present a short lecture on the subject of self-esteem, defining it and describing its growth and maintenance. He/she will provide an overview of the liturature, and highlight important concepts (For resources see chapter one this thesis, and/or the major references cited therein).

C. Contemporary Self-Esteem Liturature

The facillitator will now distribute a collection of several short excerpts from the secular liturature on self-esteem and education (Appendix 1.0). Working together with the whole group, he/she will ask participants to take turns reading the excerpts aloud, and invite participants to respond. These texts will highlight several issues of concern in the study of self-esteem in education, which the facillitator should elaborate upon in the context of group discussion. Issues to be covered:

How does the self-esteem effect learning?

What effect might a teacher's technique have on student self-esteem?

Should the raising of self-esteem be a legitimate goal of education?

D. Break -- Snack

E. Self-Esteem and Jewish Education

The facillitator will make a brief introduction to the next topic of consideration -- the place of self-esteem theory in Jewish education. He/she will suggest that rabbis and teachers in the Jewish world have long been aware of the importance of self-esteem in teaching and learning, and evidence of this is recorded in Jewish texts.

Participants, working in dyads, will examine several excerpts from classical and modern Jewish texts that address the importance of self-esteem in teaching and learning (Appendix 1.1). They will discuss each text individually appraising its significance, and will look for trends that run through and unite texts. The facillitator will also instruct participants to choose the texts that are most meaningful and relevant to them, and will ask them -- at the end of the exercise -- to share these texts with with the group.

The facillitator will now use the blackboard once again to create two lists. He/she will put the words "goal" and "modality" at the top of the board and ask participants to point out the texts that suggest that self-esteem is either a goal or a modality of Jewish education. When the group has finished categorizing the texts, the facillitator will moderate a short debate on the topic: "is self-esteem a goal or a modality of Jewish education"? In a summary/wrap-up the facillitator will suggest (as by this time the group has probably established) that it is both.

F. "Reaching for a High" A Fantasy Exercise (1).

The facillitator tells participants that he/she would like to end the first workshop with an exercise that they can use themselves or with their students to raise temporary moods of low self-esteem, or just to relax and feel good. They should reflect upon the good feelings the exercise invokes, and think about different ways they can bring these positive feelings into their classrooms, and how these feelings have the potential to change the nature of the learning experience for their students.

The participants are told to close their eyes, get comfortable, relax, and let the tension flow out of their bodies. They can use any one of several relaxation techniques.

Next, they are told to think of a time when they were feeling especially good about themselves. They should identify the scenery, the persons present, the time of day, what the weather was like. They should try to identify the colors, smell the smells, and get fully into the mood of that time and place. Perhaps they recall their "best teacher" from the opening exercise, and can remember a compliment they got from him/her, or how they made them feel.

The facillitator tells the participants to enjoy "being there," and to feel their self-esteem raise as they experience that scene and time. When they are ready, participants should come back to the present place and time slowly, and open their eyes.

The Facillitator tells participants that any time they are feeling tired, bored, depressed, or in a mood of low self-esteem, during our workshops or in their teaching, or on any other occaision, they should go to that spot in their fantasy and enjoy it. They should be able to draw from it strength and energy, and be able to return refreshed and renewed.

G. Closure

The facillitator thanks and praises participants for their help and participation in this first of four workshops, and wishes them a good week. He/she invites participants to share a thought or reaction to the first workshop. The session ends with a closing prayer or reading.

V. The workshop should last three hours, thirty five minutes.

The following schedule is appropriate:

A. Set Induction - 45 minutes
B. Lecture - 20 minutes
C. Text Study/Discussion - 45 minutes
D. Break/Snack - 20 minutes
E. Text Study/Debate - 60 minutes
F. Visualization - 15 minutes
G. Closure - 10 minutes

VI. Supplies: Paper, pencils, blackboard, chalk; Jewish text material, quotes from secular literature.

VII. Room: Large meeting room with ample space for several small groups to meet simultaneously.

Workshop #2

Self-Esteem of Jewish Teachers

I. Objectives: 2.0, 2.1, 2.2, 2.3, 2.4, 2.5, 2.6.

II. Content/Resources: Dialogue from Pygmalion "Self-Esteem Tree," Eric Fromm quote, Jewish texts that talk about teachers.

III. Mode of Learning: Individual exercises, lecture, dyad and small group work.

IV. Strategy/Learning Experience:

A. Set Induction -- Self-Perceptions and Self-Esteem

The facillitator asks a few volunteers in advance to help with the set induction for workshop #2 by reading an excerpt from George Bernard Shaw's Pygmalion (Appendix 2.0). This excerpt contains an important dialogue of the play which relates to our topic "self-perceptions and self-esteem"; Liza says to Pickering: ". . .I shall always be a flower girl to professor Higgins, because he always treats me as a flower girl, and always will; but I know I can be a lady to you, because you always treat me as a lady, and always will. . ." (2).

After the reading, the facillitator speaks briefly about the effects of teachers' attitudes and behaviors on students. He/she gives an overview of some of the work done in this area, including the controversial work Pygmalion in the Classroom, and reads H.F Lowry's story about the average boy "who became one of the best men of his generation" (3) after his academic aptitude test scores were sent skyrocketing by a mouse (Appendix 2.1). The building of positive self-esteem, in many respects, is a self-fulfilling prophecy. If others see us as lovable and capable, we will be positivly ifluenced by these attitudes. If we see our students as lovable and capable, they will flourish better in our classrooms then if we label them as incompetant, misbehaved, or slow.

This short lecture concludes with the thought that teachers, if they are to raise and affirm the self-esteem of their students, must first themselves posess positive self-esteem. They must "be in touch" with the sources of their own self-esteem both as persons and as Jewish teachers. This leads right into the next exercise.

B. Exploring the Sources of Our Own Self-Esteem: Self-Esteem Tree (4)

The facillitator explains the importance of identifying and validating our strengths and resources, abilities and talents. He/she distributes copies of the "Self-Esteem Tree" to each participant, (Appendix 2.2) and asks them to write all their talents and abilities on the roots. They are instructed to leave some spaces to add more later (5 minutes).

The facillitator then suggests that not only should we be more aware of our strengths and talents, but of all of the successful things we have done. He/she, therefore, asks participants to write on the branches of their trees all of their successes. Again, they should leave some spaces for later additions (5 minutes).

The facillitator now instructs each of the participants to find a partner to work with, preferably someone they do not know very well. Participants are instructed to share their trees with their partners, without apologies for "bragging." They should be enthusiastic about sharing their successes, and attentive and interested in listening to their partner's successes (15 minutes).

Participants are now asked to come back together as a group. Each participant is asked to introduce his/her partner to the whole group, with special emphasis on their strengths and successes (30 minutes).

The facillitator brings closure to the exercise reiterating the importance of teacher self-esteem. He/she talks about the fact that we all, of course, also have weaknesses that we must recognize, but we must affirm and utilize our strengths. We must feel good about who we are as individuals, and accept and love ourselves if we are to help others to love themselves. He/she quotes Eric Fromm's essay on self-love ". . .Love of others and love of ourselves are not alternatives. On the contrary, an attitude of love toward themselves will be found in all those who are capable of loving others. . ." (5)(Appendix 2.3). He/she distaributes copies of that portion of Fromm's essay.
Participants keep their self-esteem trees to post in a prominent place, or to take out when they need a "boost." They are also instructed to add important "successes" to their trees when they occur (15 minutes).

C. Break -- Snack

D. Self-Esteem as Jewish Teachers

Working in groups of 3-4 people each, participants are instructed to write on blank paper provided as many endings to this sentence as they can think of: "Jewish religious school teachers are people who. . ." They are encouraged to be creative and to have fun (8-10 minutes).

After most groups seem to be finished, the facillitator distributes a sheet with several quotes from Jewish texts that talk about the importance of teaching in Judaism, and the honor accorded to Jewish teachers (Appendix 2.4). He/she has participant volunteers read the quotes aloud, and leads a discussion/talk on the importance of teachers and teaching in Jewish tradition. (20 minutes)

The facillitator then instructs the groups of 3-4 people to look back at the sentences they created in the beginning of the exercise. He/she asks them to consider whether or not they feel they need to add anything to their lists. He/she then instructs them to work together to narrow down their lists to 5 sentences that best describe in their minds the <u>ideal</u> Jewish religious school teacher (15 minutes).

When all groups have finished this task, the facillitator has each group read their lists to the rest of the group, and someone writes the second half of the sentences on the blackboard. When all groups have finished reporting, the participants compair the lists and the facillitator works with the entire group to pick 5 sentences from the ones on the board that everyone can agree upon. Participants, with the facillitator as moderator, discuss the significance and the implications of their list. Most likely, the sentences will portray the ideal Jewish teacher as someone with a great deal of dignity who teaches people to love and honor themselves and others. (30 minutes)

E. Break

F. Personal Goal Setting -- Write a Letter to Yourself

The facillitator distributes more blank paper and envelopes, and asks participants to write a letter to themselves describing their goals and aspirations 1.) as individuals, 2.) as Jewish religious school teachers for the rest of the religious school year. "What goals do you have for your teaching, and what concepts or ideas from these workshops do you hope to

incorporate in your teaching?" He/she instructs participants to put their letters in the envelopes provided, and to address them to wherever they will be at the end of the school year. These letters are saved and mailed to participants at the appropriate time.

G. Closure

The facillitator briefly reviews some of the important themes of this workshop, and thanks and praises participants for their participation. He/she asks for any questions or comments on the day's activities.

The facillitator has asked a participant volunteer in advance to prepare a closing prayer, thought, or reading, which they now deliver.

V. Time: the workshop should last appoximately three hours and fourty five minutes. The following schedule is appropriate:

A. Set Induction - 20 minutes
B. Self-Esteem Exercise/Sharing - 70 minutes
C. Break/Snack - 20 minutes
D. Sentence Sompletion/Text Study/Discussion - 75 min.
E. Break - 10 minutes
F. Letter Writing - 20 minutes
G. Closure - 10 minutes

VI. Supplies: Paper, pencil, envelopes, Blackboard, chalk, Dialogue from play; Handouts: Self-Esteem trees, Jewish texts that talk about teachers, Eric Fromm quote.

VII. Room: Large meeting room with ample space for several small groups to work simultaneously.

Workshop #3

Building/Preserving Student Self-Esteem

I. Objectives: 3.0, 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8.

II. Content/Resources: Simon's IALAC story, Bukley poem "The Little Boy;" Handouts: Jewish texts that talk about honoring/loving students, "Values in Jewish Education Questionnaire, "inviting" and "disinviting" statements from Purkey, classroom verbata.

III. Mode of Learning: lecture, story improvisation, text study, discussion, values clarification; large group and small group discussion.

IV. Strategy/Learning Experience:

A. Set Induction -- The IALAC Story (6).

The facillitator holds up a piece of paper with the Letters IALAC printed on it in large bold print. He/she explains:

> "Everyone carries an invisible IALAC sign around with them at all times and wherever they go. IALAC stands for 'I am loveble and capable.' This is our self-concept/self-esteem or how we feel about ourselves. The size of our sign -- or how good we feel about ourselves -- is often affected by how others interact with us. If somebody is nasty to us, teases us, puts us down, rejects us, hits us, etc., then a piece of our IALAC sign is destroyed. [Illustrate this by tearing a corner piece of the sign.] I am going to tell you a story to illustrate how this happens in everyday life" (7).

The facillitator then begins to tell the story about a student who goes through an average difficult day (Appendix 3.0) tearing off pieces of the sign at appropriate moments. At some point in the story, the facillitator invites participants to help create the story, and he/she continues to tear off pieces of the sign, and picks up the story, if necessary, to keep it moving.

Working in diads, the facillitator asks participants to discuss the following questions which are written on a hand-out sheet:

How does your IALAC sign get torn up?
As an individual?
As a religious school teacher?

What do you do that destroys the IALAC signs of others?
In school, family, etc.?

How do you feel when your IALAC sign is ripped?
When you rip someone elses?

What can we do as religious school teachers to enlarge our students signs rather than to make them smaller?

The facillitator asks participants for responses to the exercise. Did they learn anything new about themselves? Does this cause them to look at their students any differently? Do they think they could use this exercise with their students? Could they integrate it somehow into their curriculum? Is there anything Jewish about the lessons that may be drawn from it?

B. Building/Preserving Student Self-Esteem in Jewish Texts

Working as a whole group once again, the facillitator distributes a sheet with several Jewish texts that talk about honoring/loving students, and teaching practices that are sensitive to thess issues (Appendix 3.1). The texts are read aloud and briefly discussed. The facillitator asks: Are these texts outdated? Do they have relevance for us today as religious school teachers?

C. Break

D. Criteria for Buiding/Preserving Self-Esteem in the Jewish Religious School

Values Clarification

The facillitator tells participants that they will now look at some specific criteria for building/preserving student self-esteem in the Jewish religious school classroom. He/she distributes copies of the 2nd and 3rd page from the "Values in Jewish Education Questionnaire" in chapter three of this thesis (Appendix 3.2). He/she gives a brief explanation (omitting the fact that these are all important criteria for building/maintaining self-esteem in the Jewish religious school) and asks teachers to rate each question as they see fit (see Appendix for questionnaire).

When all participants have completed the two pages of the questionnaire, the facillitator goes through the 14 criteria, posting on the blackboard a tally of participants' answers. When the tally is completed, the facillitator discusses with the group the outcome of the tally. He/she also highlights the importance of the various criteria, answering questions and citing data and/or texts where appropriate. Important questions for consideration: Why are these criteria significant for the Jewish religious school classroom? What makes a Jewish religious school classroom different from any other classroom?

E. Break -- Snack

F. Invititational Teaching

The facillitator starts off this next session by reading Hellen E. Buckley's poem "The Little Boy" (Appendix 3.3). He/she suggests that to encourage both school success and a nurturing of positive self-esteem we must constantly give invitations to our students, like the second teacher in the story. These invitations must be intentional and consistent. The facillitator talks briefly about the work of W. Purkey and J. Novak, highlighting some of their major concepts. (15 minutes)

Next, the facillitator distributes copies of Purkey's "inviting" statements and "disinviting" statements (8)(Appendix 3.4). With some help from volunteer readers, the participants and facillitator read, compare and contrast the statements, and discuss their effects on students: Some teacher statements make students feel valuable, able, and responsible, while others make students feel worthless, unable, and irresponsible. (15 minutes)

Participants are now divided into small groups (3-5 people each) which are paired according to grade level (grades K-2, 3-5, etc.). After instructions and materials are given, the groups are dispersed to different rooms throughout the building. Each group receives a sample case verbatum of a classroom dialogue from their grade level (Appendix 3.5). Groups are instructred to read the dialogue together, and note where the teachers in the sample cases are either inviting or disinviting. They should also categorize the statements as above (e.g. do the statements make the students feel valuable, able, and responsible, or worthless, unable, and irresponsible?). Participants

should also critique the teacher's performance in light of all the issues we have discussed in our three workshops so far. What mistakes do these teachers make in regards to the maintenance of their students' self-esteem, and what things do they do right?

When participants finish reading through and discussing the sample cases, they have instructions to try to identify and write out a list of at least five teacher behaviors they found that are inviting, and five that are disinviting. (45 minutes)

All groups reconvene at a specified time, and the facillitator asks each group to share their lists of inviting and disinviting behaviors. They are also asked to share any feedback they may have to the exercise. Did the sample cases replicate realistic classroom situations? Can they as teachers imagine themselves saying some of the things they read in the case, or reacting in a similar way to student behaviors. Does doing this exercise provide them with any new insights? (15 minutes)

G. Closure

The facillitator thanks and praises participants for their participation. He/she mentions that one nice behavior of invitational teaching is "gift giving." In that regard, he/she has several gifts to give to the participants on their way out. These gifts are lists of inviting and disinviting behaviors and comments from the appendix of Purkey's Inviting School Success, and Checklists of Characteristic Attitudes and Behaviors of Teachers who Enhance and Hinder Self-Perceptions from Beane and Lipka's Self-Concept, Self-Esteem, and the Curriculum, also Sam Joseph's Essay in Pedagogic Reporter, "Inviting School Success" (Appendix 3.6, 3.7, 3.8). Participants are "invited" to take these lists to read over and consider at their own leisure.

The facillitator has asked a participant in advance to prepare a closing prayer, thought, or reading for the day.

V. Time: the workshop should last approximately four hours.

The following schedule is appropriate:

A. Set Induction - 45 minutes
B. Text Study/Discussion - 15 minutes
C. Break (short) - 10 minutes
D. Values Clarification/Discussion 50 minutes
E. Break/Snack - 20 minutes
F. Closure - 10 minutes

VI. Supplies: pencils, paper, blackboard, chalk, IALAC sign; Handouts: Jewish text material, questionnaire, "inviting" and "disinviting" statements, verbata.

VII. Room: large room big enough for several small groups to work simultaneously. Five to six additional rooms for small group work.

WORKSHOP #4

MAKING SELF-ESTEEM A SCHOOL-WIDE GOAL

I. Objectives: 4.0, 4.1, 4.2, 4.3, 4.4, 4.5.

II. Content/Resources: Handouts: "Moving toward the Self-Enhancing School", Hassidic texts, Discussion guides.

III. Mode of Learning: Large group, dyads, small groups, individual; discussion, lecture, evaluating, brainstorming, experiential activity.

IV. Strategy/Learning Experience:

A. Set Induction -- Factory Vs. Family School

The facilitator explains that in this last workshop we will be considering several ideas and concepts for making self-esteem a school-wide goal and priority. We will also make real steps towards implementing change.

The facilitator puts two headings on the blackboard, "factory" and "family" and asks participants to think about the different characteristics of these two structures. What are the negative attributes and the positive attributes, and how can they be contrasted? A factory, for example, is usually cold, automated, efficient. It places its emphasis on mass production, cost effectiveness, technology, centralized control. A family, on the other hand, is usually thought of as loving, caring, warm, inviting. It places its emphasis on nurturing, providing a sense of belonging and safety, and teaches cooperation (They should concentrate on the positive attributes of a family if they can). Participants are instructed to write, with the paper and pencil provided, as many short phrases or adjectives they can think of to describe the two.

After a few minutes of individual writing, the facilitator asks for participants to share some of their responses. He/she writes these responses under the appropriate heading on the board. The facilitator is ready to suggest some additional sample answers if responses are sparse (Appendix 4.0).
When the participants have exhausted their lists and their brainstorming efforts, the facilitator suggests that most schools can be characterized somewhere along a spectrum between these two structures. Some schools are more like a family, and some are like a factory, and most probably fall somewhere in between. Together

with participants, the facilitator now brainstorms specific school practices and characteristics that are factory and then family oriented.

B. Moving Toward the Self-Enhancing School

The facilitator distributes copies of table 5.1 from Beane and Lipka Self-Concept, Self-Esteem, and the Curriculum, (10) and leads a lecture/discussion based on the 17 suggestions in the table for building a "self-enhancing school" (Appendix 4.1).

C. Massage Train (11).

The facilitator asks the group to stand, come the the open space in the room, and form a circle. He/she then instructs everyone to turn to the right, and to put their hands on the shoulders of the person next to him/her. Participants are instructed to bring some comfort and caring to their partner's tired shoulders. The whole group gently massages each other's shoulders.

If participants seem nervous or uncomfortable, the facilitator may may help relax the situation with good humor. He/she might suggest "This is how all meetings of the United States Senate should begin," or "This is how all our faculty meetings should begin."

After three or four minutes the facilitator tells group to slowly let their hands come to rest and hold them on their neighbor's back for a minute in silent rest. Then they should remove them very slowly and gradually so the person doesn't realize they are gone.

Participants then turn around and return a massage to the partner who massaged them. They should follow the same procedure stopping very gently and slowly.

When everyone is finished, the facilitator asks for some responses to the exercise. How did it make you feel? Did it raise your feelings of self-esteem as individuals? As a group? Participants may brainstorm for a few minutes to list some situations where massage -- or group massage -- may be used to improve the esteem of those around us.

D. Break -- Snack

E. Text Study

Participants work in dyads reading a collection of Hassidic stories and sayings on the theme "Learning to Love" from Chasidic Tales Retold, (12)(Appendix 4.2).

They are told to try and discern the Chasidic understanding of love. Do these texts have any relevance for Jewish religious school teachers and their work?

F. Self-Esteem and Our School
Evaluating and Brainstorming for Change

The facilitator suggests that it is now time to take a look at our own school, to evaluate it in light of the theories we have discussed and to think of some positive suggestions for making it a "self-enhancing school."

The group is divided into five committees or task force groups, each with a specific aspect of the school to investigate. They are given sheets with suggested guidelines (as below) to direct their discussion (they may, however, deviate somewhat from this description of their task adding or subtracting subjects as they see fit). They will each be assigned a room to work in, but they have the run of the school to make observations if they wish, or to ask questions of the administration and/or other support staff. Each group should prepare a brief presentation to make to the rest of the participants of their findings and ideas. This may be either a simple report which they can read out loud, or they may choose to use some other medium for a creative endeavor (posters, charts, signs, or other visual aids). Art supplies are available.

<u>School Climate</u> (Social and Physical)

This group will assess the general quality of life in the school. They should consider the degree to which students and teachers are involved in decision making in terms of governance of the school, and in terms of curriculum planning. Is the school more like the factory or the family model? Does it invite students to learn, to feel accepted and valued? Does our school model Jewish values? This committee should evaluate the physical climate, and talk about its impact on teachers and students. When they finish their evaluation they should make a list of suggestions for change.

<u>Institutional Features</u>

This group should evaluate existing school practices such as grouping, promotion/nonpromotion, grading/evaluating, discipline, and other organizational practices that potentially effect student self-esteem. They should explain why the existing practices are either good or bad in this

regard, and suggest possible alternatives. (They may wish to design a new student evaluation form, or innovate a new evaluation procedure. They may make a list of suggestions for handling classroom discipline, or address the issue in terms of a school-wide approach.)

Parent Involvement

This group should assess the degree of parent involvement in the school. Are parents seen as "the enemy" or are they valued and encouraged to help? This group should identify ways to help get parents more involved in the school. They should think of ways to invite parents to become partners with teachers in enhancing student self-perceptions/self-esteem. They should also suggest ways of enlisting parents to help insure school success.

School/Temple Integration

This committee should evaluate the overall integration of the religious school in the life of the temple, and consider what effect this might have on the esteem of the school and its students and teachers. They should identify ways of bringing the two closer together, and make recommendations for improving/enhancing the quality of life for young people both in terms of attitudes and activities.

Teacher Self-Esteem

This committee should evaluate the policies and conditions in the school which might have either a positive or a negative effect on teacher self-esteem. Are teachers treated with respect by the administration, the rabbis, the lay leaders of the congregation? Are they valued, and are they adequately recognized and thanked for their efforts? Are they trusted to make significant decisions, and do they receive the proper support, supplies, facilities, etc. to do their job? This group should make recommendations for programs, structures, policies (short of doubling their salary!) etc. that will enhance teacher self-esteem.

G. Evaluation

Participants are asked to fill out an evaluation form which asks them to make brief comments on all the different aspects of the workshops.

Additionally, a group of volunteers is solicited to join an evaluation committee that will meet within two

weeks of the this last workshop to do a more extensive evaluation, and to consider the implementation of suggestions from this closing program.

H. Closure

This final workshop ends with a slightly more elaborate closure session than the previous workshops. The facilitator writes sentence stems on the board and, going around the room, asks participants to complete the sentences. Some sample stems may include: "The most important thing I learned from these workshops is. . ."; The most gratifying excercise was. . ."; The most worthwhile aspect of these workshops was. . ."; "One new idea that I now have is. . ." Then, using a similar procedure as the other workshops, the facilitator pulls loose ends together, asks for any questions, comments, and thanks and praises participants. The facilitator might choose to prepare a special reading or prayer for this last workshop, or to involve participants in an ad-lib sharing of positive thoughts. Once again the facilitator also has resource material for participants to pick-up on their way out - "gifts."

V. Time: the workshop should last three hours and fifty minutes. The following schedule is appropriate:

A. Set Induction - 15 minutes
B. Lecture/discussion - 30 minutes
C. Group Massage - 15 minutes
D. Break/Snack - 30 minutes
E. Text Study - 20 minutes
F. Group work - 60 minutes - presentations 30 minutes
G. Evaluation - 10 minutes
H. Closure - 10 minutes

VI. Supplies: Paper, pencils, blackboard, chalk, art supplies. Handouts: "Moving Toward the Self-Enhancing School," Hassidic sayings and stories, Discussion guides. General resource material.

VII. Room: Large meeting room with ample space for several small groups to meet simultaneously, and an open space for all-group exercise. At least four other meeting rooms for small group work.

CONCLUSION

This thesis has attempted to point out the important implications of self-esteem theory for Jewish education. By looking at representative classical Jewish texts, it has shown that the goals and ideals of self-esteem education are not alien to the spirit and intent of Jewish education. On the contrary, the two systems share many goals in common. Both place a heavy emphasis on the growth and psychological needs of the individual student. Chapter three's study of Jewish schools, however, shows that while teachers for the most part have good intentions and are committed to the values of Jewish education that are related to self-esteem, much training and supervision is needed to improve their success at realizing these values in the classroom. If positive self-esteem is an educational objective, it must be consciously and properly utilized as a modality in teaching. A closer look at self-esteem theory is a step towards this goal, and a step that may help to strengthen and revitalize some of Jewish education's most fundamental values. The end product ultimately should be a synthesis of the two systems.

Much work is still required in both the secular and Jewish realms. The field of self-esteem theory is young and social scientists have a lot more to learn about how the self-concept is formed, what influences it, and how self-esteem affects learning. More work is needed to help identify effective strategies for change. Jewish scholars must continue to study the classical

texts, and must work at interpreting them in light of self-esteem theories of education. They must help to make them relevant to new generations of Jewish teachers. Many "new ideas" in education, as chapter two demonstrates, are actually grounded and validated in thousands of years of real Jewish teaching experience. Jewish educators interested in promoting student self-esteem within a Jewish framework must use these classical texts to help them define and authenticate their roles as teachers of torah. They should serve as both the "context" and the "pretext" for everything they do.

Some strategies for bringing teachers and schools closer to the self-esteem model are discussed in chapter four, but they only represent the beginning of the extensive work that must be done in this area. Teachers (and students at appropriate times) must be brought into the process if meaningful comprehensive change is to occur. Special committees to investigate and make suggestions to improve some particular aspect of a school (school climate, institutional features, parent involvement, etc.) is one idea. In addition to committees, movement-wide or community-wide curriculum councils might be established to investigate the degree to which teachers are encouraged to engage in practices that enhance self-esteem. Using resources referenced in this thesis, and the many other resources available, these councils may create self-esteem guidelines or they may compile directories containing ideas and promising practices used by Jewish religious school teachers. These directories might include activities, resource materials, self-esteem units, and techniques which have

been tried and found successful. The council should promote opportunities for teachers from different schools to work together during the year and during the summer to write curriculum, attend conferences, and further study the particular needs of Jewish religious schools vis-a-vis self-esteem. These and other activities should be aimed not only at helping teachers enhance student self-esteem, but at improving teacher self-esteem as well.

As discussed briefly in chapter four, it is important that teachers engage in some form of ongoing professional development, for "one shot" approaches to the issue will not suffice. A one day seminar or an afternoon or an evening lecture or workshop will not significantly change a school or prepare a teacher to incorporate the skills necessary to enhance student self-esteem. Rather, this requires on-going, comprehensive professional growth programs. Teachers must learn more about the self-perceptions their students hold, and they must become more sensitive to individual differences and needs. This kind of sensitivity can only come through training and practice. Teachers might meet regularly with a qualified supervisor -- either individually or in groups -- to discuss particular students on whom they would like to focus their attention. They can keep a log and come to these meetings prepared to discuss noteworthy statements, conversations, behaviors or activities they observed. Various methods could then be discussed for raising these students' self-esteem which the teachers could then try in their teaching.

The whole issue of self-esteem and the Jewish religious

school should be brought to the attention, and should be made a priority of Bureaus of Jewish education, and Jewish educational organizations such as CAJE and NATE. They can effectively bring it to the attention of Jewish teachers throughout the country. The various schools that train Jewish educators such as HUC-JIR, JTS, the UJ, (to name just a few) should make alliances with secular scholars doing research in self-esteem, and they should invite them to come and speak to their classes. The faculty of these schools and their students should contribute to the study of the field, and they should carry on the important work of synthesis suggested in these pages.

Many Jewish educators and religious school teachers today have taken on the attitude that their role does not necessarily include the responsibility of helping young people grow and develop in healthy positive ways. They are frustrated that their time and influence with their students is so limited. It is the conclusion of this thesis that Jewish education as articulated in classical texts is somehow cheapened, ill-directed, and made irrelevant if it ignores this goal. Our texts and the important findings of self-esteem theory point the way towards building healthy environments and teacher/student relationships for growth. We now need to act in that direction. We hold in our hands the keys for adding to the quality and meaning of our student's lives. It is a goal we should pursue. <u>"Lo alecha ham'lacha ligmor, v'lo atah ben chorin l'hibateil mimenah</u> -- It is not your duty to complete the work, but neither are you free to desist from it (Pirke Avot, 2:21).

APPENDICES

GUIDE TO APPENDICES

1.0: Excerpts form secular literature on self-esteem in education from Glad To Be Me, ed., Dov Peretz Elkins, (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1976), pp. 121-123.

1.1: Classical and modern Jewish texts on self-esteem in education (various sources).

2.0: Excerpt from Bernard Shaw, Pygmalion, (New York: Brentano's Publishers, 1914), pp. 195-197.

2.1: "The Mouse and Henry Carson" from William W. Purkey, Self-Concept and School Achievement, (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1970), pp. 1-2.

2.2: "Self-Esteem Tree" from Dov Peretz Elkins, Teaching People to Love Themselves, (Rochester, New York: Growth Associates, 1978), p. 118.

2.3: Excerpt from Eric Fromm The Art of Loving, in Dov Peretz Elkins Glad to Be Me (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1976) p. 39.

2.4: Excerpts from classical Jewish texts that talk about teachers (various sources).

3.0: IALAC story from Jack Canfield and Harold C. Wells, 100 Ways to Enhance Self-Concept in the Classroom, (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1976), pp. 91-93.

3.1: Excerpts from classical Jewish texts that talk about honoring and loving students, and teaching practices sensitive to this issue (various sources).

3.2: "Values in Jewish Education" questionnaire.

3.3: "The Little Boy," Helen F. Buckley, in Dov Peretz Elkins, Glad to Be Me, (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1976), pp. 130-134.

3.4: Statements by students about feeling "invited" or "disinvited" by teachers from William W. Purkey, Inviting School Success: A Self-Concept Approach to Teaching and Learning 2nd edition, (Belmont, California: Wadsworth Publishing Company, 1984), pp. 8-9, 14-15.

3.5: Classroom verbata from Thomas L. Good and Jere E. Brophy Looking in Classrooms, (New York: Harper and Row Publishers, 1978), pp. 399-413.

3.6: "Inviting" and "disinviting" comments and behaviors from Purkey, Invite, pp. 132-133.

3.7: Checklists of "Characteristic Attitudes and Behaviors of Teachers Who Enhance Self-Perceptions," and "Characteristics of the Self-Enhancing School," from James A. Beane and Richard P. Lipka, Self-Concept, Self-Esteem and the Curriculum, (Boston: Allyn and Bacon, Inc. 1984), pp. 201-205.

3.8: "Breaking the Cycle: Inviting School Success," by Samuel K. Joseph, in Pedagogic Reporter, October, 1984, Vol. XXXV, No. 4.

4.0: Factory vs. Family and Factory School vs. Family School from Purkey, Invite, pp. 90-98.

4.1: "Moving Towards the Self-Enhancing School," Table 5.1 in Beane and Lipka, Self-Concept, p. 180.

4.2: "Learning to Love," excerpts from Chasidic literature from "Chasidic Tales Retold," ed. Edith Samuel, reprints from Keeping Posted (New York: Union of American Hebrew Congregations, 1967), p. 9.

5.0 "Values in Jewish Education Questionnaire," Teacher Questionnaire -- from self-esteem study of Reform Jewish religious schools.

5.1 "Values in Jewish Education Questionnaire," Student Questionnaire.

6.0 ROLE diamonds for teacher responses -- from self-esteem study of Reform Jewish religious schools.

6.1 ROLE diamonds for student responses.

7.0 Demographic information from self-esteem study of Reform Jewish religious schools.

APPENDIX 1.0

Let people realize clearly that every time they threaten someone or humiliate or hurt unnecessarily or dominate or reject another human being, they become forces for the creation of psychopathology, even if these be small forces. Let them recognize that every man who is kind, helpful, decent, psychologically democratic, affectionate, and warm is a psychotherapeutic force even though a small one.

(Abraham H. Maslow)

Every person needs recognition. It is expressed cogently by the lad who says, "Mother, let's play darts. I'll throw the darts and you say 'wonderful.'"

(M. Dale Baughman)

. . .even the most insensitive parent of teacher can usually recognize and take into account a crippling physical handicap. Negative self-esteem, however, is often overlooked because we fail to take the time and effort it requires to be sensitive to how children see themselves and their abilities.

(William W. Purkey)

Important for teachers is the fact that self-concepts are not unalterably fixed, but rather are modified by every life experience through at least the maturing years. Inherent in the thought that self-concept is learned as a function of experience is the fact that it can be taught. Interpersonal theory, then, holds that self-concept is built or achieved through accumulated experiences and contracts.

(Wallace D. La Benne, Bert I. Greene)

The indications seem to be that success or failure in school significantly influence the ways in which students view themselves. Students who experience repeated success in school are likely to develop positive feelings about their abilities, while those who encounter failure tend to develop negative views of themselves. In the light of the influence of the self concept on academic achievement, it would seem like a good idea for schools to follow the precept i saw printed on an automobile drag-strip racing program: "Every effort is made to insure that each entry has a reasonable chance of victory."

(William W. Purkey)

APPENDIX 1.0

. . .whenever a value is set forth which can only be attained by a few, the conditions are ripe for widespread feelings of personal inadequacy. An outstanding example in American society is the fierce competitiveness of the school system. No educational system in the world has so many examinations, or so emphasized grades, as the American school system. Children are constantly being ranked and evaluated. The superior achievement of one chold tends to debase the achievement of another.

(Morris Rosenberg)

Students who misbehave generally have a negative self-regard. They may feel unwelcome, ugly, mean, unsuccessful, unimportant, or stupid. People tend to behave in ways consistent with their self-concept. In a class in which democratic discipline is established, the students help set the standards. Where students have a perception of shared objectives, a feeling of "weness" and cohesiveness is maintained. This cooperative action produces a common set of goals whereby each student feels he has a stake in the ongoing process of his education and classroom behavior.

(Wallace D. La Benne)

APPENDIX 1.1

Said Rabbi Eliezer ben Shamua; "Let the honor of your pupil be as precious to you as your own, the respect for your colleague be like that of your teacher, and the respect for your teacher be like the respect for Heaven" (Pirke Avot)

"And thou shalt teach them to your sons." This shows that students are accounted for sons and the teacher may be considered a parent
(Sifre Vaetchanan 34).

A student must not be embarrassed because his friend grasps something the first time while he must learn it over and over, for if he is thus embarrassed, he will leave school without learning anything. The rabbis said on this matter: "The bashful will not learn, and the angry person cannot be a good teacher" (Hilchot Talmud Torah, 5).

Woe unto the teacher who has decided that his student is "evil." Such an attitude will influence his educational approach and his manner of talking to the student. As a result he will be unable to guide him unto the right path. Such an attitude takes away from the teacher all his influence for good. He is liable to ruin the student more and more. . . .The Sages suggest in dealing with a child that "The left hand shall ever reject him but the right hand must ever accept him." It means that if we are to have the proper influence on the youngster and assist him in developing in the proper path, we will succeed more be exercising the encouraging approach of the right hand rather than using the rejecting left hand. Teachers who have no considerations for the rights of youngsters and those teachers who demand absolute obedience, will fail in their efforts. Children are willing to be influenced but that influence must emanate from the encouraging right hand (Samson Rafael Hirsch).

What we need more than anything else is not textbooks but textpeople. It is the personality of the teacher which is the text that the pupils read; the text they will never forget (Abraham Joshua Heschel).

APPENDIX 1.1

. . . Rovo considered the possibility that students may have difficulty with learning because of insufficient friendliness and warmth being shown by the teacher. As a remedy in such a situation Rovo counselled that the student be provided with more friends (Taanith, 8a).

Jewish educators are in a unique position to reflect back to children their unique lovability and worthiness which is derived from our belief that "man is created in the image of God [Gen. 1:26]. One way to help our children is to take every opportunity to make explicit and to concretize the underlying theme of all Jewish literature: man's dignity and sanctity. . . . Any method we use that shows our students that we regard them as worthwhile, competent, lovable human beings will have a long-lasting, salutary effect (David Wachstock).

The "Ikkar," the essential element, is not the intellectual rationalization, but the emotional involvement, the "Ahavat Yisrael" [the love of Israel]. We must evoke the correct interpretation of the famous biblical dictum: "VeAhavta LeReacha Kamocha" [Lev. 19:18] "Love Thy Neighbor as Thyself"], not as an edict to practice universal brotherhood (only . . .) but as a good piece of mental hygiene, thus: "Love yourself as a Jew and all your fellow-Jews." In other words the goal of our education, and particularly secondary education, should be: Self-acceptance through self-identification and self-knowledge (David Kuselewitz).

The story is told that the Baal Shem Tov spoke to a group of followers in a quiet moment. As they were walking away from the great man, the followers began to confide to one another.
"It was good of the Baal Shem Tov to single me out by speaking only to me," said one. But his neighbor replied, "There must be some mistake. Tonight the Besht addressed himself to me alone, and to no other did he speak."
"Both of you are wrong," a third said, "The Baal Shem Tov spoke to me alone."
But as each new voice affirmed the same experience, all fell silent in realization of what had actually occurred.

APPENDIX 2.0

LIZA [To Pickering, taking no apparent notice of Higgins, and working away deftly] Will you drop me altogether now that the experiment is over, Colonel Pickering?

PICKERING. Oh don't. You musn't think of it as an experiment. It shocks me, somehow.

LIZA. Oh, I'm only a squashed cabbage leaf --

PICKERING [impulsively] No.

LIZA [continuing quietly] -- but I owe so much to you that I should be very unhappy if you forgot me.

PICKERING. It's very kind of you to say so, Miss Doolittle.

LIZA. It's not because you paid for my dresses. I know you are generous to everybody with money. But it was from you that I learnt really nice manners; and that is what makes on a lady, isn't it? You see it was so very difficult for me with the example of Professor Higgins always before me. I was brought up to be just like him, unable to control myself, and using bad language on the slightest provocation. And I should never have known that ladies and gentleman didn't behave like that if you hadn't been there.

HIGGINS. Well!!

PICKERING. Oh, that's only his way, you know. He doesn't mean it.

LIZA. Oh, I didn't mean it either, when I was a flower girl. It was only my way. But you see I did it; and that's what makes the difference after all.

PICKERING. No doubt. Still, he taught you to speak; and I couldn't have done that, you know.

LIZA [trivially] Of course: that is his profession.

HIGGINS. Damnation!

LIZA [continuing] It wa just like learning to dance in the fashionable way: there was nothing more than that in it. But do you know what began my real education?

PICKERING. What?

APPENDIX 2.0

LIZA [Stopping her work for a moment] Your calling me Miss Doolittle that day when I first come to Wimpole Street. That was the beginning of self-respect for me. [She resumes her stitching]. And there were a hundred little things you never noticed, because they came naturally to you. Things about standing up and taking off your hat and opening door --

PICKERING. Oh, that was nothing.

LIZA. Yes: things that shewed you thought and felt about me as if I were something better than a scullery-maid; though of course I know you would have been just the same to a scullery-maid if she had been let in the drawing-room. You never took off your boots in the dining room when I was there.

PICKERING. You musn't mind that. Higgins takes off his boots all over the place.

LIZA. I know. I am not blaming him. It is his way, isn't it? But it made such a difference to me that you didn't do it. You see, really and truly, apart from the things anyone can pick up (the dressing and the proper way of speaking, and so on), the difference between a lady and a flower girl is not how she behaves, but how she's treated. I shall always be a flower girl to professor Higgins, because he always treats me as a flower girl, and always will; but I know I can be a lady to you, because you always treat me as a lady, and always will.

Bernard Shaw, Pygmalion, (New York: Brentano's Publishers, 1916), pp. 195-197.

APPENDIX 2.1

THE MOUSE AND HENRY CARSON

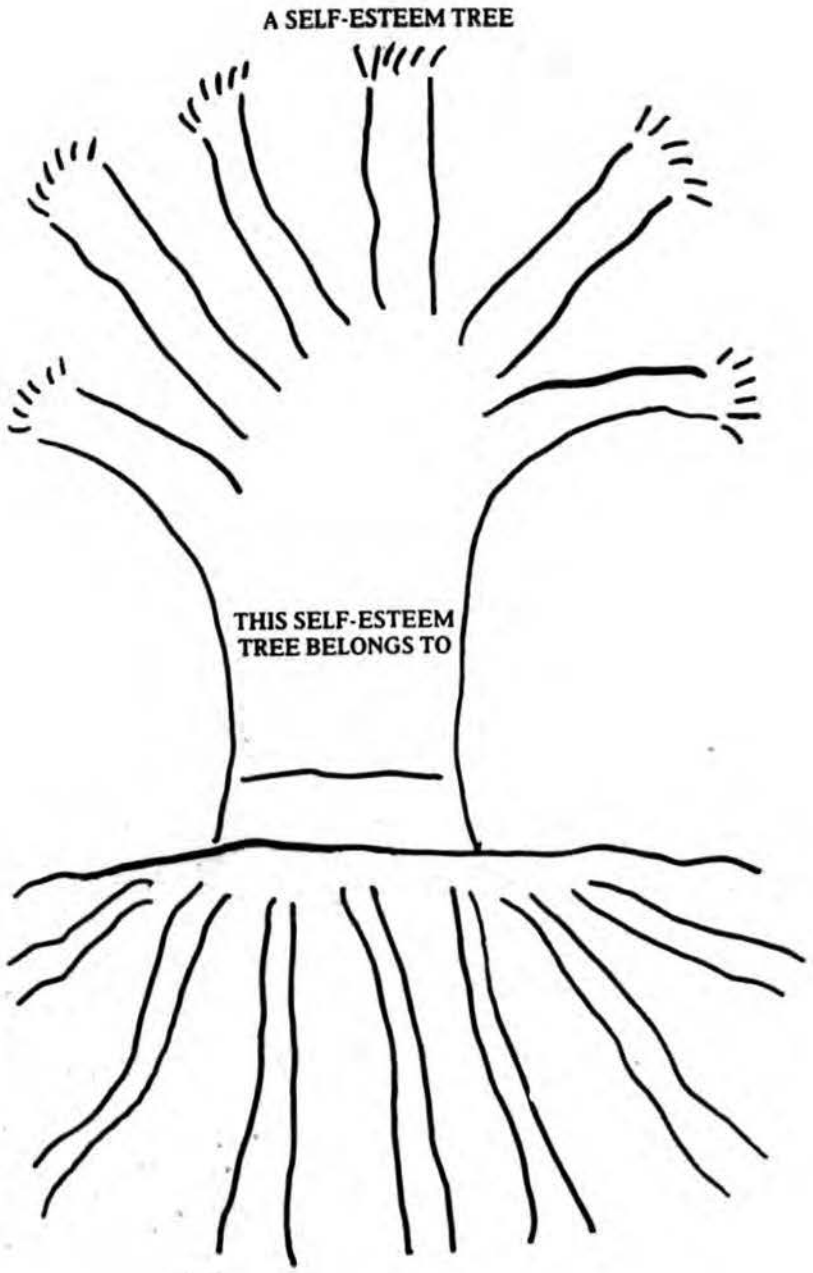
It was "one evening deep in June . . . mid summer, to be exact," when the story begins of "The Mouse and Henry Carson." In this fable of the influence of attitudes on academic achievement, Lowry (1961) describes how a mouse ran into the office of the Educational Testing Service and accidentally triggered a delicate point in the apparatus just as the College Entrance Examination Board's data on one Henry Carson was being scored.

Henry was an average high-school student who was unsure of himself and his abilities. Had it not been for the mouse, Henry's scores would have been average or less, but the mouse changed all that, for the scores which emerged from the computer were amazing -- 800's in both the verbal and quantitative areas.

When the scores reached Henry's school, the word of his giftedness spread like wildfire. Teachers began to reevaluate their gross underestimation of this fine lad, counselors trembled at the thought of neglecting such talent, and even college admissions officers began to recruit Henry for their schools.

New worlds opened for Henry, and as they opened he started to grow as a person and as a student. Once he became aware of his potentialities and began to be treated differently by the significant people in his life, a form of self-fulfilling prophecy took place. Henry gained in confidence and began "to put his mind in the way of great things." Lowry ends the story of "The Mouse and Henry Carson" by saying that Henry became one of the best men of his generation.

APPENDIX 2.2



APPENDIX 2.3

The doctrine that selfishness is the arch-evil and that to love oneself excludes loving others is by no means restricted to theology and philosophy, but it became one of the stock ideas promulgated in home, school, motion pictures, books; indeed in all instruments of social suggestion as well. "Don't be selfish" is a sentence which has been impressed upon millions of children, generation after generation. Its meaning is somewhat vague. Most people would say that it means not to be egotistical, inconsiderate, without any concern for others. Actually, it generally means more than that. Not to be selfish implies not to do what one wishes, to give up one's own wishes for the sake of those in authority..."Don't be selfish" becomes one of the most powerful ideological tools in suppressing spontaneity and the free development of personality. Under the pressure of this slogan one is asked for every sacrifice and for complete submission: only those acts are "unselfish" which do not serve the individual but somebody or something outside himself.

. . .Love of others and love of ourselves are not alternatives. On the contrary, an attitude of love toward themselves will be found in all those who are capable of loving others...

. . .If an individual is able to love productively, he loves himself too; if he can love only others, he can not love at all....

. . .Selfishness and self-love, far from being identical, are actually opposites. The selfish person does not love himself too much but too little; in fact he hates himself. . .

(Eric Fromm)

APPENDIX 2.4

To teachers who taught their pupils faithfully was applied the verse: "thy cheeks are comely with rows of jewels" and to the pupils the second half of the verse (was applied) "and thy neck with chains of gold" (Cant. Raba to Canticles).

Teachers rather than police are the true guardians of a city (Jer. Tal. Hag., 76).

[Teachers are] they that turn many to righteousness, as the everlasting stars for ever and ever (Baba Bathra, 8b).

. . .we must not learn from a rabbi who does not follow the good way although he be a great scholar and all people need him, until he returns to better ways . . .the sages said that if a teacher arises who is like a messenger of the lord of hosts, then they should seek the law from his mouth but, if he is not, they shall not seek the law from him (Hilchot Talmud Torah, 3:4).

They that teach their pupils with sincerity are destined to sit at the right hand of God (Lev. Rab., 30:2).

Scribes and teachers who teach children will merit to stand at God's right hand (Vayikra Rabba 30).

Rabba further said: a teacher of young children, a slaughterer, a blood letter, and a town scribe are all liable to be dismissed immediately [if inefficient]. Their general principle is that anyone whose mistakes cannot be rectified is liable to be dismissed immediately [if he makes one] (Baba Bathra, 21b).

"One who finds the 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" (Baba Metzia, 32b).

. . .It is customary that the disciple sit in front of his rabbi. After he had finished the disciple says to the rabbi, I love you (Shemot Rabba 41-4).

APPENDIX 3.0

IALAC

The IALAC Story is told to illustrate how one's self-concept can be destroyed by others. If done with feeling and imagination, it can be a very powerful and moving experience. We have found that it is appropriate for students of all ages.

Take a sheet of paper and write the letters IALAC (pronounced I-ah-lack) on it in large bold print. Holding this to your chest so that the students can see it, tell them, "Everyone carries an invisible IALAC sign around with them at all times and wherever they go. IALAC stands for 'I am lovable and capable.' This is our self-concept, or how we feel about ourselves. The size of our sign—or how good we feel about ourselves—is often affected by how others interact with us. If somebody is nasty to us, teases us, puts us down, rejects us, hits us, etc., then a piece of our IALAC sign is destroyed. [Illustrate this by tearing a corner piece off the sign.] I am going to tell you a story to illustrate how this happens in everyday life." Then proceed to tell the students about a boy or girl who is the same age they are. Pick a name that no one in the class has. As you tell the story, try to be as emotional and dramatic as you can without burlesquing it too much. An outline is provided below. You will have to fill it in with your own imagination. Some teachers we know have the children help create the story as they go along. As you describe each event that negatively affects the student's IALAC sign, tear another piece of the sign off until at the end you are left with almost nothing.

A possible outline for the IALAC story is as follows. Feel free to adapt, add to, change, and embellish it in any way you want:

> A seventh-grade boy named Michael is still lying in bed three minutes after his alarm goes off. All of a sudden his mother calls to him, "Michael, you lazy-head, get your body out of bed and get down here before I send your father up there!" (rip!) Michael gets out of bed, goes to get dressed, and can't find a clean pair of socks. His mother tells him he'll have to wear yesterday's pair. (rip!) He goes to brush his teeth and his older sister, who's already locked herself in the bathroom, tells him to drop dead! (rip!) He goes to breakfast to find soggy cereal waiting for him. (rip!) As he leaves for school, he forgets his lunch and his mother calls to him. "Michael you've forgotten your lunch; you'd forget your head if it weren't attached!" (rip!) As he gets to the corner he sees the school bus pull away and so he has to walk to school. (rip!) He's late to school and has to get a pass from the principal who gives him a lecture. (rip!)

Continue the story through the school day with appropriate examples. Some possibilities are:

Forgetting his homework
Getting a 68 on a spelling test
Being called on for the only homework question he can't answer
Making a mistake in reading so that all the kids laugh
Being picked last to play ball at recess
Dropping his tray in the lunchroom, with everybody applauding
Being picked on by bullies on the way home from school
Being referred to as "Hey you!" in gym class

You can think of other examples or get the students to help you.

When Michael gets home from school some typical negative events might include not being able to watch the baseball game because his mother is watching her favorite soap opera or because he has not yet finished his homework, or being told to wash the dishes for the third night in a row because his older brother has band practice, etc.

End the story by showing Michael going to bed with an IALAC sign about as big as a quarter! When you finish, ask the kids to discuss the following questions:

How does *your* IALAC sign get torn up? What things affect you the most?
What do you do that destroys the IALAC signs of others–in school, family, etc.?
How do you feel when your IALAC sign is ripped? When you rip someone else's?
What can we do to help people enlarge their signs rather than make them smaller?

This exercise can also be used in conjunction with Exercise 29–Killer Statements and Gestures. In the exercises that follow, activities are presented that help students paste their own and others' IALAC signs back together again. Exercise 30–"Positive Mantram"–can also be used in relation to IALAC, with the idea that whenever someone tries to rip your IALAC sign, you can simply repeat the mantram: "No matter what you say or do to me, I'm still a worthwhile person."

One class we know of spent a whole week wearing IALAC signs and actually ripping them apart anytime someone said or did something damaging to their self-concept. Whenever a sign was ripped, the class had to stop and discuss what had just happened. The learning that took place was incredible. Several teachers have enthusiastically reported trying this with their families. Have fun with it. It is a powerful technique.

The IALAC story was originally conceived by Sidney Simon and Merrill Harmin. Simon has recently written and published the story for use by students and teachers. For a copy, write Argus Communications, 7440 Natchez Avenue, Niles, Illinois 60648.

Love and self-worth are so intertwined that they may properly be related through the use of the term identity. Thus we may say that the single basic need that people have is the requirement for an identity; the belief that we are someone in distinction to others, and that the someone is important and worthwhile. Then love and self-worth may be considered the two pathways that mankind has discovered that lead to a successful identity.

William Glasser, M.D.
Schools Without Failure

APPENDIX 3.1

"The honor of his pupil should be as precious to him as the honor of his friend" (Pirke Avot, 27b).

"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 (Tanhuma Beshalach, 26).

"Much have I learned from my teachers, and more have I learned from my colleagues, but from my students I have learned most" (Taanit, 7b).

The universe exists because of the breath of schoolchildren (Shabbat 119).

A teacher who is a dictator to his students should be dismissed and he should engage in other types of work (Tana Dvey Eliyahu 17).

One should not say love the wise and hate the students; love the students and hate the ignoramuses; but one must love them all (Pirke Avot, 16).

Rabbi Elazar ben Shamua, who said "Let the honor of your students be as precious to 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 (Eruvin, 53a).

How should one teach? The teacher should sit at the head and the students sit around him like a crown, so that they should be able to hear him well. 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 (Hilchot Talmud Torah, 5).

APPENDIX 3.1

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. . .(Hilchot Talmud Torah, 4).

Even a child who does not know how to read should not be removed but he should sit with the others, perhaps he will understand (Eruvim 9).

One of Rabbi Akiva's students in Yavne became ill. He had no relations or friends there. When Rabbi Akiva noticed that the student hadn't come to 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" (Nedarim, 40).

APPENDIX 3.2

Please rate how importantly you feel each of the following statements applies to Jewish education by circling the number beside each statement which most closely reflects your opinion.

1 Always, 2 Most of the time, 3 Sometimes, 4 Seldom, 5 Never, 6 Unsure

It is important that teachers in a Jewish religious school...

1) ...challenge their students emotionally and intellectually.	1	2	3	4	5	6
2) ...provide opportunities for their students to make choices concerning their learning.	1	2	3	4	5	6
3) ...honor their students.	1	2	3	4	5	6
4) ...love their students, and create an atmosphere of warmth in their classrooms.	1	2	3	4	5	6
5) ...set and maintain high standards of discipline and control in their classrooms.	1	2	3	4	5	6
6) ...hold high expectations for their students' success, encouraging each student to achieve to the best of his/her ability.	1	2	3	4	5	6
7) ...feel a sense of commitment and obligation to their students, which is realized in every aspect of their work.	1	2	3	4	5	6
8) ...create a trusting relationship with their students, free from threat.	1	2	3	4	5	6
9) ...strive to make the content of their teaching relevant to the lives of their students.	1	2	3	4	5	6
10)...encourage student creativity and experimentation in their classrooms.	1	2	3	4	5	6
11)...provide opportunities for their students to take on significant responsibilities.	1	2	3	4	5	6
12)...instill the idea that Jewish education is a sacred undertaking.	1	2	3	4	5	6
13)...have patience for their students.	1	2	3	4	5	6
14)...engender feelings of companionship and community amongst students, and between themselves and their students.	1	2	3	4	5	6

APPENDIX 3.2

The following statements seek to determine to what extent the preceding statements are a reality in your work. Please circle the number beside each statement which most closely reflects your opinion.

1 Always, 2 Most of the time, 3 Sometimes, 4 Seldom, 5 Never, 6 Unsure

1)	I challenge my students emotionally and intellectually	1	2	3	4	5	6
2)	I provide opportunities for my students to make significant choices concerning their learning	1	2	3	4	5	6
3)	I honor my students.	1	2	3	4	5	6
4)	I show love for my students, and I create a warm atmosphere in my classroom.	1	2	3	4	5	6
5)	I set and maintain a high standard of control and discipline in my classroom.	1	2	3	4	5	6
6)	I hold high expectations for my students' success, and encourage each student to achieve to the best of his/her ability.	1	2	3	4	5	6
7)	I feel a sense of commitment and obligation to my students, which is realized in every aspect of my work.	1	2	3	4	5	6
8)	I have a trusting relationship with my students, free from threat.	1	2	3	4	5	6
9)	The content of my teaching is relevant to the lives of my pupils.	1	2	3	4	5	6
10)	I encourage student creativity and experimentation in my classroom.	1	2	3	4	5	6
11)	I provide opportunities for my students to take on significant responsibilities.	1	2	3	4	5	6
12)	I instill the idea that Jewish education is a sacred undertaking.	1	2	3	4	5	6
13)	I have patience for my students.	1	2	3	4	5	6
14)	I engender feelings of companionship and community amongst my students, and between myself and my students.	1	2	3	4	5	6

APPENDIX 3.3

THE LITTLE BOY

Once a little boy went to school.
He was quite a little boy.
And it was quite a big school.
But when the little boy
Found that he could go to his room
By walking right in from the door outside,
He was happy.
And the school did not seem
Quite so big any more.

One morning,
When the little you had been in school awhile,
The teacher said:
"Today we are going to make a picture."
"Good!" thought the little boy.
He liked to make pictures.
He could make all kinds:
Lions and tigers,
Chickens and cows,
Trains and boats --.
And he took out his box of crayons
And began to draw.

But the teacher said: "Wait!
It is not time to begin!"
And she waited until everyone looked ready.

"Now," said the teacher,
"We are going to make flowers."
"Good!" thought the little boy,
He liked to make flowers,
And he began to make beautiful ones
With his pink and orange and blue crayons.

But the teacher said, "Wait!
And I will show you how."
And she drew a flower on the blackboard.
It was read, with a green stem.
"There," said the teacher.
"Now you may begin."

The little boy looked at the teacher's flower.
Then he looked at his own flower,
He liked his flower better than the teacher's.
But just turned his paper over
And made a flower like the teacher's.
It was red, with a green stem.

APPENDIX 3.3

On another day,
When the little boy had opened
The door from the outside all by himself,
The teacher said:
"Today we are going to make something with clay."
"Good," thought the little boy,
He liked clay.

He could make all kinds of things with clay:
Snakes and snowmen,
Elephants and mice,
Cars and trucks --
And he began to pull and pinch
His ball of clay.

But the teacher said,
"Wait! It is not time to begin!"
And she waited until everyone looked ready.

"Now," said the teacher,
"We are going to make a dish."
"Good!" thought the little boy,
He liked to make dishes,
And he began to make some
That were all shapes and sizes.

But the teacher said, "Wait!
And I will show you how."
And she showed everyone how to make
One deep dish.
"There," said the teacher,
"Now you may begin."

The little boy looked at the teacher's dish.
Then he looked at his own.
He liked his dishes better than the teacher's.
But he did not say this.
He just rolled his clay into a big ball again,
And made a dish like the teacher's.
It was a deep dish.

And pretty soon
the little boy learned to wait
And to watch,
and to make things just like the teacher.
And pretty soon
He didn't make things of his own anymore.

APPENDIX 3.3

Then it happened
That the little boy and his family
Moved to another house,
In another city,
And the little boy
Had to go to another school.

This school was even Bigger
Than this other one,
And there was no door from the outside
Into his room.
He had to go up some big steps,
And walk down a long hall
To get to his room.

And the very first day
He was there,
The teacher said:
"Today we are going to make a picture."
"Good!" thought the little boy,
And he waited for the teacher
To tell him what to do.
But the teacher didn't say anything.
She just walked around the room.

When she came to the little boy
She said, "Don't you want to make a picture?"
"Yes," said the little boy,
"What are we going to make?"
"I don't know until you make it," said the teacher.
"How shall I make it?" asked the little boy.
"Any color," said the teacher,
"If everyone made the same picture,
And used the same colors,
How would I know who made what,
And which was which?"
"I don't know," said the little boy.
And he began to make pink and orange and blue flowers.

He liked his new school.
Even if it didn't have a door.
Right in from the outside!

APPENDIX 3.4

FEELING INVITED

Over the past few years, more than three thousand students at various academic levels have provided examples of inviting or disinviting messages they received during their years of schooling. The great majority of students remember clearly what it was like to feel invited in school. Their illustrations fell into one of three categories: (1) valuable, (2) able, and (3) responsible. Here are some examples given by students of various ages.

Valuable

"Mr. Toppe cared enough to come to school a half hour early each morning just to help me with math."

"The teacher treated us like we were somebody. I recall the time she invited all of us to her home for a cookout."

"The first day of school my teacher said she was going to teach me how to smile . . .and she did."

"our teacher kept us in during a recess and taught us how to sit. All the girls felt like we were being invited to be ladies."

"My first grade teacher kissed me once."

"The principal remembered my name."

"I could tell the counselor was genuinely interested in me. She listened."

Able

"Mr. Mac said I had made the most progress of anyone in the class."

"I remember my science teacher saying I was a careful researcher."

"My teacher asked me if she could take a copy of my paper to show at a teacher workshop."

APPENDIX 3.4

"She was enthusiastic about my poetry and arranged to have it entered in a contest."

"Coach said I had natural ability."

"Mrs. Warren would write 'tres bon' on our papers when she was pleased."

"My English teacher, Mr. Maras, always said: 'Be great.!'"

Responsible

"Coach asked me to take the equipment out and explain the rules."

"She didn't try to force us to work, but she made it clear that we would hurt ourselves by goofing off."

"When I decided to choose French over Spanish, I could tell that the Spanish teacher respected my decision."

"She let us do something on our own, she trusted us."

"I remember my third-grade teacher telling me how proud she was of our behavior during her absence -- she said we were like sixth-graders!"

NEGATIVE MESSAGES

Beyond the formal school policies of suspending, expelling, labeling, tracking, and grouping, many students are disinvited by educators who, either intentionally or unintentionally, behave in ways that result in student embarrassment, frustration, and failure. "My Latin teacher did not like females, particularly 'socially oriented' ones," a high-school girl wrote. "and I met both requirements. I was in a room with by best friends, which included males and females. The teacher would pick me out and have me go to the the board and write something in Latin. Of course, when I missed something, which was often, the entire class got a lecture on studying more and socializing less. But I had to stand in front of the class by myself the entire time while the lecture on the evils of 'socializing' was being presented. I was usually so embarrassed I would end up crying in the bathroom where no one could see me."

Canfield and Wells (1976) use the term killer statements to describe the means by which a student's feelings, thoughts, and creativity are "killed of by another person's negative comments,

physical gestures, or other behaviors. These actions may be little more than a teacher's suddenly stiffened spine when a child of another race touches his or her shoulder -- or as elusive as the failure to call on or even look at certain children.

A child's feelings of being disinvited are described by Dick Gregory in his autobiography Nigger (1964): "The teacher thought I was a troublemaker. All she saw from the front of the room was a little black boy who squirmed in his idiot's seat and made noises because he wanted someone to know he was there" (p. 30). People have profound influence on each other; whether intentional or unintentional, disinviting messages can have long-lasting effects.

Students who reported that they felt disinvited in school described experiences that could be divided into three categories of self-perception: (1) worthless, (2) unable, and (3) irresponsible. Here are some examples.

Worthless

"On the first day of school, the teacher came in and said he wasn't supposed to teach this basic class, but that he was stuck with us."

"My name is Bill Dill, but the teacher always called me 'Dill Pickle' and laughed."

"One teacher told me I just wanted to cause trouble all the time."

"The teacher said 'That's crazy! What's the matter with you?' His negative attitude toward me stood out like a bump on your nose."

"I transferred to a new school after it had started. When I appeared at the teacher's doorway, she said 'Oh, no, not another one!"

"My teacher told me I was the worst kid she ever taught."

Unable

"They put me in the dummy class, and it had Special Education painted right on the door."

"The teacher said to me in front of the whole class: 'I really don't think you're that stupid."

"The principal showed me to the visitor as an example of a 'slow child' who could dress nice."

"When the principal hit me, he said it was the only language I understood."

"They kept telling me I got to learn to keep my mouth shut and stay in my seat."

"I was asked if I had enough sense to follow simple directions."

Irresponsible

"The teacher said I didn't want to learn, that I just wanted to cause trouble."

"She said I was worse than my brother, and I don't even have a brother."

"Because I failed to bring my homework, the counselor asked me why I bothered coming to school."

"She told the class we were discipline problems and were not to be trusted."

"The teacher put me out in the hall for everyone to laugh at."

"The coach told me he couldn't count on me for anything important."

APPENDIX A
PRACTICE EXAMPLES

This appendix includes five brief examples of classroom life in elementary school and junior and senior high schools. These case materials will give you an opportunity to apply the material you have mastered in this book. Try to identify the teaching strengths and weaknesses that appear in the case teaching episodes that follow and to suggest alternative ways in which the teacher could have behaved differently to improve the classroom discussion. Then compare your insights with those of your classmates.

CASE 1

Charles Kerr had done his student teaching on the secondary level with majors in social studies and PE. Since there was a surplus of teachers seeking positions in his field at the high schools in his area, he accepted a position as a sixth-grade teacher temporarily while waiting for an opening on the coaching staff of one of the athletic programs in the high schools. He teaches in an all-white middle-class school and he has good social rapport with his students.

TEACHER: Class, today we are going to talk about the upcoming presidential elections. The actual election is not for a whole

Note. We acknowledge the capable assistance of Kathey Paredes in preparing the first draft version of some of the examples.

year, but some men, senators mainly, have already announced themselves as candidates. Tom, tell me why men like the senators from Maine and Ohio have said they are going to run for President this soon.

TOM: Because they don't want the president to stay in office anymore.

TEACHER: A lot of people don't want that, but they aren't running; there's a good reason you haven't thought of yet; try again.

TOM: I don't know; I don't care much about the election.

TEACHER: Well, you should care; it won't be too long before you can vote and you need to be aware. Susanne, what reason can you come up with?

SUSANNE: Maybe people don't know them very well.

TEACHER: That's right. They need the advance publicity. Brian, what kind of elections are held in each individual state before the general election?

BRIAN: Preliminary?

TEACHER: The word's primary—but that was close enough. Craig, who can run in the primary?

CRAIG: Republicans and Democrats.

TEACHER: And that's it? Suppose I wanted to run and I'm neither one of those mentioned, then what?

BRIAN: You couldn't do it.

TEACHER: *(impatiently)* Jane, stop shuffling your feet that way—do you think I could run for president if I wanted?

JANE: I suppose so.

TEACHER: You don't sound very definite in your opinion; be decisive and tell me yes or no.

JANE: Yes!

TEACHER: All right—don't be wishy-washy in your opinions. Now, Tony, who would you like to see run for President?

TONY: The mayor of New York.

TEACHER: How about you, Janette?

JANETTE: The honorable senator from Texas.

TEACHER: Why?

JANETTE: Because he's attractive and colorful.

TEACHER: *(sarcastically)* Girls don't think logically sometimes. Bobby, could you give me a more intelligent reason than Janette?

BOBBY: Because he has had lots of experience.

TEACHER: In my opinion, I don't think that counts for much, but at least you are thinking along the right lines. Danny, what will be a major issue in this campaign?

DANNY: Crime.

APPENDIX 3.5

TEACHER: *(with a loud, urgent voice)* Crime is always an issue; there's something else you should concern yourself about as an issue; I'll give you another chance.

BARBARA: *(calling out)* Won't the economy be an issue?

TEACHER: I'll ask the questions, Barbara, and you be thinking of some good answers! Danny, have you thought of it yet?

DANNY: Probably the economy and foreign policy.

TEACHER: Certainly. Rob, since you have been doing so much commenting to everyone around you back there, tell me, should we fight other people's wars? What should our foreign policy be with respect to small wars?

ROB: If they need the help and can't defend themselves.

TEACHER: Does that really sound sensible to you? Do you want to go to some distant part of the world and get killed?

ROB: No, but I don't think we should let other powers move in and take what they want either.

TEACHER: Of course not, but I don't think we should get involved in foreign affairs to the point of war and you shouldn't listen to anybody who tells you we should. Back to the issues; we decided war should be over and that we should get out no matter what the costs; there are a few more issues you might hear a lot about. Yes, Margaret?

MARGARET: Don't you think the war is just about over now and will be by the election?

TEACHER: No, I don't; if I did think so, I wouldn't have brought it up here; pay attention! We only have eight minutes more before the bell rings and then you can do what you want to do. Pay attention to the discussion and quit moving around. Now let's get back to my question. Tim?

TIM: There aren't enough jobs for everyone.

TEACHER: No, there aren't. I wanted to teach high school, but there are already too many of those teachers; so don't decide to be a high-school teacher because there may not be a job for you.

CONNIE: You mean I shouldn't become a teacher?

TEACHER: I would consider something else where there might be more job openings. What I would like you to do is find some resource material that will tell you more about the elections and what we can expect in the way of candidates and issues. John, when we go to the library what might you look for to find this information?

JOHN: Magazines.

TEACHER: Yes, which ones?

JOHN: *Time, Newsweek.*

TEACHER: Good, Where else, Leslie?
LESLIE: Newspapers.
TEACHER: Which ones?
LESLIE: Local newspapers.
TEACHER: You had better go further than that. Why should you look at more than one newspaper, Mike?
MIKE: Our paper might not have anything in it about elections.
TEACHER: No. The reason is that different papers have different views of the candidates. I want you to have two different viewpoints in your papers. Now, I want you to write a good paper on what we have discussed today using reliable resources. If you have forgotten the style you are to use, get out the instruction sheet I gave you a few weeks ago and follow it point by point. Tomorrow you are going to defend your positions to the class. The class will attempt to tear apart your papers. So write them carefully or else your poor logic will embarrass you.

CASE 2

Linda Law is teaching for her second year at Thornton Junior High School. The students at Thornton come from upper middle-class homes and Linda teaches social studies to the brightest ability group of ninth-grade students. Today she is deviating from her normal lesson plans in order to discuss the Tasadays tribe that resides in the Philippine Rain Forest.

TEACHER: Class, yesterday I told you that we would postpone our scheduled small group work so that we could discuss the Tasadays. Two or three days ago Charles mentioned the Tasadays as an example of persons who were alienated from society. Most of you had never heard of the Tasadays but were anxious to have more information, so yesterday I gave you a basic fact sheet and a few review questions to think about. I'm interested in discussing this material with you and discussing the questions that you want to raise. It's amazing! Just think, a stone age tribe in today's world. What an exciting opportunity to learn about the way man used to live! Joan, I want you to start the discussion by sharing with the class what you thought was the most intriguing fact uncovered.
JOAN: *(in a shy, shaky voice)* Oh, that they had never fought with other tribes or among themselves. Here we are, modern man, and we fight continuously and often for silly reasons.
SID: *(breaking in)* Yeah, I agree with Joannie, that is remarkable. You know, we have talked about man's aggressive nature, and this finding suggests that perhaps it isn't so.

APPENDIX 3.5

SALLY: *(calling out)* You know, Sid, that is an interesting point!
TEACHER: Why is that an interesting point, Sally?
SALLY: *(looks at the floor and remains silent)*
TEACHER: Why do you think these people don't fight, Sally?
SALLY: *(remains silent)*
TEACHER: Sally, do they have any reason to fight?
SALLY: No, I guess not. All their needs . . . you know, food and clothing, can be found in the forest and they can make their own tools.
TEACHER: Yes, Sally, I think those are good reasons. Class, does anyone else want to add anything on this particular point? *(She calls on Ron who has his hand up.)*
RON: You know what I think it is that makes the difference, well, my dad says it is money. He says that if these Tasadays find out about money, there will be greed, corruption, and war all in short order.
TEACHER: Ron, can you explain in more detail why money would lead to deterioration in life there?
RON: *(with enthusiasm)* Well, because now there's no direct competition of man against man. It's man and man against nature and what one man does is no loss to another man.
TONY: *(calling out)* Not if food or something is in short supply!
TEACHER: Tony, that's a good point, but please wait until Ron finishes his remarks. Go ahead, Ron.
RON: Well, money might lead to specialization and some men would build huts and others would hunt and exchange their wares for money and eventually men would want more money to buy more things and competition would lead to aggressive behavior.
TEACHER: Thank you, Ron, that's an interesting answer. Now, Tony, do you want to add anything else?
TONY: No, nothing except that Ron's making a lot of generalizations that aren't supported. You know, the Tasadays might have specialized labor forces. Now there's nothing in the article I read about this.
TEACHER: That's good thinking, Tony. Class, how could we find out if the Tasadays have a specialized labor force?
MARY: *(called on by the teacher)* Well, we could write a letter to Dr. Fox, the chief anthropologist at the National Museum, and ask him.
TEACHER: Excellent, Mary, would you write a letter tonight and tomorrow read it to the class and then we'll send it.
MARY: Okay.
(The teacher notices Bill and Sandra whispering in the back corner

of the room and as she asks the next question, she walks half-way down the aisle. They stop talking.)

TEACHER: What dangers do the Tasadays face now that they have been discovered by modern man?

TOM: *(calling out)* I think the biggest problem they face will be the threat of loggers who are clearing the forest and the less primitive tribes who have been driven farther into the forest by the loggers.

TEACHER: Why is this a problem, Tom?

TOM: Well, they might destroy. You know, these less primitive tribes might attack or enslave the Tasadays.

TEACHER: Okay, Tom. Let's see if there are other opinions. Sam, what do you think about Tom's answer?

SAM: Well, I do think that those other natives and loggers are a threat, but personally I feel that the Tasadays' real danger is sickness. Remember how, I think it was on Easter Island, natives were wiped out by diseases that they had no immunity to. I think they might be wiped out in an epidemic.

TEACHER: What kind of an epidemic, Sam?

SAM: Well, it could be anything, TB, you know, anything.

TEACHER: Class, what do you think? If an epidemic occurred, what disease would be most likely involved?

CLASS: *(no response)*

TEACHER: Okay, class, let's write this question down in our notebooks and find an answer tomorrow. I'm stumped, too, so I'll look for the answer tonight as part of my homework. I'm going to allow ten minutes more for this discussion, and then we'll have to stop for lunch. I wish we had more time to discuss this topic; perhaps we can spend more time tomorrow. In the last ten minutes, I'd like to discuss your questions. What are they? Call them out and I'll write them on the board.

ARLENE: I was surprised that the oldest of these people were in their middle forties and the average height was only five feet. It looks like living an active outdoor life, they would be healthy and big. What's wrong with their diet?

MARY JANE: I'm interested in a lot of their superstitious behavior. For example, why do they feel that to have white teeth is to be like an animal? . . .

CASE 3

Mrs. Jackson taught school for two years in the 1950s then retired to raise a family. Now that her children are grown, she has decided to return to the classroom and has received a teaching position in

a large city school. Her third-grade class is composed of equal numbers of black, Oriental, Mexican-American, and Anglo children whose parents work but are still very involved in the school's activities. Previously, Mrs. Jackson had taught in an upper middle-class school, and although she had adapted her lesson plans to the changes in curriculum, she had not expected to have to change her approach to teaching since children, their behavior, and their needs remain pretty much the same over the years. Today, she is reviewing multiplication tables with the class, working with everyone the first 20 minutes and then dividing the children into four groups to complete their assigned independent work. The teacher sits with one group and helps them with their lesson.

TEACHER: Today, children, let's review our 8 and 9 times tables; whichever group can give me all the answers perfectly will be able to use the math games during independent work instead of having to do the exercises in the book. John, what is 8 X 9?

JOHN: 72.

TEACHER: Tim, 8 X 0.

TIM: 8.

TEACHER: Wrong, tell me what 8 X 1 is?

TIM: 8.

TEACHER: Yes, now you should know what 8 X 0 is.

TIM: *(no response)*

TEACHER: Tim lost the contest for group 3.

JAN: *(calls out)* Why didn't you ask me, I know the answer!

TEACHER: I'm glad that you do, so you can teach Tim and your group will win next time. I'm going to ask Terri what 8 X 2 is.

TERRI: 16.

TEACHER: Mark, what is 8 X 4?

MARK: 32.

TEACHER: Lynn, 8 X 6?

LYNN: 48.

TEACHER: Judy, 8 X 10?

JUDY: 56, no. Wait a minute. *(Teacher pauses and gives her time to come up with another answer.)* It's 80, isn't it?

TEACHER: Yes, it is. Jeff, give me the correct answer to this one, and your group will have a perfect score; what is 8 X 11?

JEFF: *(Thinks a minute and Carrie, from another group, calls out.)*

CARRIE: 88!

TEACHER: Carrie, it was not your turn and now I'm not going to give your group a chance to win. I'm sure Jeff knew the answer

and so his group has done the best so far. Now, Linda, let's see how well your group will do; what is 9 X 3?

LINDA: 28; no! 27.

TEACHER: Are you sure?

LINDA: I think so.

TEACHER: You must be positive; either it is 27 or it isn't. Class?

CLASS: Yes!

TEACHER: All right, Chuck, you don't seem to be listening so I will ask you the next one. What is 9 X 6?

CHUCK: *(counting on his fingers silently)*

TEACHER: We haven't got time to wait for you to get the answer that way and that's not the way I taught you to do multiplication. Let's see if your friend Bobby can do better.

BOBBY: *(looks at Marilyn without giving any response)*

TEACHER: Marilyn is not going to give you the answer; this was something you were supposed to learn for homework last night. Did you do it?

BOBBY: Yes.

TEACHER: Well, since you did the work you should be able to answer my question. Again, what is 9 X 6?

BOBBY: I can't remember.

TEACHER: Marilyn, do you know?

MARILYN: 56?

TEACHER: *(exasperated)* For as many times as we have done these tables, I don't know why you can't learn them. I think this group will have to go back and do some work in the second-grade math book until they are ready to learn what everybody else is doing. *(Class laughs.)* Now, let's look at our chart here and everyone together will recite the tables twice. *(Class reads down the chart.)*

TEACHER: I have written the pages and directions for each group on the board. Terri, your group may get the games out because you know your tables. Matthew, read me what your group is to do.

MATTHEW: "Find the products *(Matt falters on word, teacher gives it to him)* and factors" *(doesn't know word)*.

TEACHER: How can you expect to do the work if you can't read the directions? I guess I had better read it. Now does everyone understand? *(No comment from group.)* All right, go to work and I don't want any interruptions while I'm working with Tim's group. Chuck, you get out the second-grade books and start on the pages that I have written up here. I'm sure you understand what all of you have to do.

TEACHER: Will the monitors pass out paper? John, if you don't think

you can do the job without chatting with your friends, you had better give the papers to someone else. Elaine and Mike, I like the way you are sitting—ready to go to work! Let's see how quietly we can all do our work today.

(with group 3)

TEACHER: Carrie, you're a good thinker, do this problem on the board for me.

(Carrie does it correctly.)

TEACHER: That's good. Darryl, you try this one—(2 X 3) X 6.

(Darryl works it out.)

TEACHER: There's another way; could you do that, too?

(Darryl starts, but can't finish.)

TEACHER: I'll finish it for you and then tell me what I did to get the answer. *(Writes (2 X 6) X 3.)*

DARRYL: You just changed the brackets.

TEACHER: Will I get the same answer? *(Chorus: yes!)* Paula, you make up a problem of your own and Ted will figure it out. *(She does.)*

TED: What is 7 X 4?

TEACHER: Ted, we just went all through this; now do the best you can.

(Ted does and gets the wrong answer.)

TEACHER: I guess Paula will have to do it herself. Tonight I'm going to give you extra homework so that you will know this type of problem perfectly.

CASE 4

Matt Davidson teaches American literature at an all-white middle-class high school. The seniors in his class at Windsor Hills have been doing some concentrated study of Mark Twain's writings. They are of above average intelligence and have previously read two other novels by Twain.

TEACHER: Class, I know I didn't give you as much time to read *The Adventures of Huckleberry Finn* as we might ordinarily take; however, since you are familiar with Twain's style, his settings and characters, I knew you would be able to grasp the content and motives in the story without much trouble. *Huckleberry Finn* is considered to be a classic today, a real artistic work of fiction. Stylistically, why is this book considered to be a masterpiece, John?

JOHN: He used a setting in Missouri and adapted the narrative to the dialects common to that place and time.

TEACHER: Good. Was there one dialect only?

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JOHN: No, I think maybe there were two.

TEACHER: Actually, there were several—Huck's and Tom's, Jim's, Aunt Sally's and others. Dialect here was a necessary ingredient to the fiction of the time. What sets the mood, what gives the structure to the story?

TERRI: *(calling out)* The time.

TEACHER: Could be to a small extent, but not what I had in mind, Terri. Where is the setting?

TERRI: St. Petersburg, Mo.

(Teacher notices Matt drawing on a piece of paper and looks at him as Terri responds. When Matt looks up the teacher catches his eye and Matt puts away his paper.)

TEACHER: All right. Could Twain have taken Huck to Phoenix, Arizona and related the story exactly the same? How about that, Tim?

TIM: I guess not, there's no Mississippi River in Phoenix.

TEACHER: Exactly. Develop that thought further, Tim—keep in mind the author himself.

TIM: Twain gew up in Hannibal and he probably saw much of what he wrote about.

TEACHER: You're right there. Did you want to add something, Melissa?

MELISSA: The story is probably semiautobiographical, then, with a few names and places changed.

TEACHER: Yes, I think so too.

MARK: *(calling out)* There probably weren't any slaves in Phoenix, either, so Jim might have not been in the story.

LARRY: *(calling out)* There might have been.

TEACHER: I think Mark is pretty close to the truth in what he said, Larry, but that's something for you to look into. So, locale is important. Now, what is the book about—is it just about a boy going down the river? Lynne?

LYNNE: It's an adventure story.

TEACHER: Could you lend a little more depth of thought to your answer? Is it just a comedy?

LYNNE: A thoughtful one.

ED: *(calling out)* It has a more serious element—satire.

TEACHER: I don't think we've discussed satire and I'm glad you brought it up. What is your definition of satire?

ED: Well, for instance, Aunt Sally and Aunt Polly always pretended to be so virtuous and Christian-like, but they were willing to sell Jim back into slavery. Huck wanted to get away from all the hypocrisy and fraud.

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TEACHER: Very good! But, Huck had a hard time coping with this. What one particular quality or emotion did Huck have, as opposed to say, Tom, Linda?

LINDA: *(reading her book)* He was smarter?

TEACHER: That's not so much a quality—this is something he feels.

DUANE: *(calling out)* Sad, about the way people treat each other.

TEACHER: That's more what I was looking for, Linda. He was sensitive. Whom was he most sensitive about, Carol?

CAROL: Tom, I guess.

TEACHER: Oh no. He accepted Tom for what he was—a foolish little kid. The story revolves around Huck and one other person. Who, Bobby?

BOBBY: It was Jim. Huck knew slavery was wrong and was disturbed by it. Mr. Davidson, was slavery over yet?

TEACHER: No, this takes place in 1850 and slaves were not emancipated until the end of the Civil War in 1865. Your answer is correct. The way Tom treated Jim—always hurt his feelings; that hurt Huck, too. Chris, did Jim reciprocate this treatment toward the boys by being cruel in some manner?

CHRIS: I think he did.

TEACHER: Give me an instance when.

CHRIS: *(no response)*

TEACHER: Can you remember anything Jim did on the raft?

CHRIS: *(no response)*

TEACHER: Did you read the book?

CHRIS: No.

TEACHER: I think it's important you read it and I'm sure you will find it very captivating. Susann, who is the most admirable character?

SUSANN: Jim, because he was always loyal and dedicated to Huck no matter what.

GERRY: *(calling out)* No, I think it was Huck because he was always wrestling with his conscience and knew things were wrong.

TEACHER: Both answers are correct and show good reasoning. There is never one necessarily right answer when discussing literature—it's a matter of your interpretation as you read it and see it. Who are the villains? Kevin?

KEVIN: The most obvious are the Duke and the Dauphin.

TEACHER: Why, Leslie?

LESLIE: *(rustling through the pages)*

TEACHER: You don't need to look it up; just give me your impression of their characters.

LESLIE: They pretended to be royalty and Shakespearean actors,

but they really lied and cheated people out of their money.

TEACHER: Right, Huck's father was something of a villain, and the Grangerfords and Shepherdsons were certainly not the most upstanding citizens. Turn to page 254 and read this short passage with me. I think this pretty well summarizes Huck's feelings:

"But I reckon I got to light out for the territory ahead of the rest, because Aunt Sally she's going to adopt me and civilize me, and I can't stand it. I been there before."

TEACHER: A very important concept is contained here. Who can discover what it is? Yes, Marilyn?

MARILYN: He doesn't want to have any part of fancy clothing, going to school or church, or eating off a plate.

TEACHER: Yes, he wants his freedom. Let's do a little deeper analysis of Huck's character. I'm going to put some questions on the board and you tell me as best you can what Huck really thought about the Grangerfords, about slavery, about the Duke and Dauphin, and so forth. How did he confront and deal with these people?

CASE 5

Joan Maxwell has been teaching the first grade for seven years in a small rural community school. Her students are children of primarily farm and ranch workers of lower middle-class background. Joan and her husband both received their degrees from a large university and now operate a lucrative business in the area. Joan is introducing a science lesson today; it's late fall and the children have been asked to bring in some leaves to show changes in leaf colors from season to season. The class has previously discussed seasonal changes and what weather patterns occur during these times.

TEACHER: Boys and girls, let's first review what we talked about last week when we were writing our stories about different seasons.

SHARI: *(calling out)* Do we have to do this? Why can't we do something fun instead of doing something we don't like?

TEACHER: We can't always do things we enjoy. Carol, do you remember how many seasons we have in a year?

CAROL: Three.

TEACHER: No, we wrote more stories than just three—think for a minute.

CAROL: Four!

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TEACHER: All right, now can you name them for me?
CAROL: Fall, winter, summer . . .
TEACHER: Didn't you write four stories?
CAROL: I don't remember.
TEACHER: *(forcefully, but with some irritation)* You may have to go back and write them again. Who knows the fourth season? Can somebody in my special Cardinal group respond? John, you answer.
JOHN: Fall, winter, spring, and summer.
TEACHER: Good thinking! It helps us to remember seasons sometimes if we think about important holidays that come then. Tim, in what season does Christmas come?
TIM: *(no response)*
TEACHER: You weren't listening. I want you to put those leaves in your desk and not touch them again till it's time. Cory, when does Christmas come?
CORY: In the winter.
TEACHER: How do you know it's winter, Mark?
MARK: Because of the snow and ice and rain . . .
TEACHER: Does it snow here?
MARK: No.
TEACHER: How do you know it's winter, then?
MARK: *(no response)*
MARY: *(calling out)* It snows at Christmas where I used to live.
TEACHER: Mary, if you have something to say, will you please raise your hand? *(She does.)* Now, what did you say?
MARY: Where I used to live it did snow, but not anymore.
TEACHER: Right! In some places it does snow and not others. Clarence, why wouldn't it snow here?
CLARENCE: Because it's too warm?
TEACHER: It's not warm here! I told you this before a couple of times. *(turns to Tim)* I asked you once before to put those away and you can't seem to keep your hands on the desk, so I'm going to take them away from you and when we do our project you will have to sit and watch! Don't anyone else do what Tim does. Now, let's talk more about the fall season and get some good ideas for our story. What is another word for the fall season? Lynne?
LYNNE: Halloween.
TEACHER: I didn't ask you to give me a holiday, a word.
LYNNE: I can't think of it.
TEACHER: I'm going to write it on the board and see if Bobby can pronounce it for me.

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BOBBY: *(no response)*
TEACHER: This is a big word, Bobby. I'll help you.
JUDY: *(calling out)* Autumn!
TEACHER: *(turns to Judy)* Is your name Bobby?
JUDY: No.
TEACHER: Then don't take other children's turns. Now, Bobby, say the word. *(He does.)* I think this is a good word to write in your dictionaries. Get them out and let's do it now.
JANE: I don't have a pencil.
TEACHER: That is something you are supposed to take care of yourself. Borrow one or stay in at recess and write it then. Let's look at these pictures of leaves as they look in the fall and spring. Mary Kay, can you tell me one thing that is different about these two pictures?
MARY KAY: The leaves are different colors.
TEACHER: Good. Tell me some of the colors.
MARY KAY: In spring, they are a bright green.
TEACHER: Right. Joe, how about the other ones?
JOE: They are brown and orange and purple.
TEACHER: I don't see any purple—you've got your colors mixed up. Tony?
TONY: It's more red.
TEACHER: Yes. Steve, we are finished writing in our dictionaries; put it away. You can finish at recess with Jane. Some people in our class are very slow writers. Take out your leaves now. Mark, how does that leaf feel in your hand?
MARK: If feels dry and rough like old bread. *(Class laughs.)*
TEACHER: Don't be silly! How did it get so dry? Marilyn?
MARILYN: If fell off the tree.
TEACHER: Yes, a leaf needs the tree to stay alive, is that right, Dave?
DAVE: You could put it in water and it would stay alive.
TEACHER: Not for long. Martha, what else can you tell me about these leaves.
MARTHA: I don't have one.
TEACHER: I don't know what to do about children who can't remember their homework assignments. You will never be good students if you don't think about these things. Mike, what do you see in the leaves?
MIKE: Lines running through.
TEACHER: We call those lines veins. Are all leaves the same shape?
MIKE: No, my leaf came from a sycamore tree and it has soft corners, not sharp ones.
TEACHER: That's good. I think you will be able to write an interesting

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story. Two holidays come during the fall; who can name one? Terri?

TERRI: Halloween.

TEACHER: That's one; Jeff do you know another?

JEFF: *(no response)*

TEACHER: It comes in November and we have a school holiday.

JEFF: Easter?

TEACHER: No, that is in the spring; we have turkey for dinner this day.

CHORUS: Thanksgiving.

TEACHER: Now do you remember, Jeff? I would like you to write about Thanksgiving in your story, then you won't forget again. Now we are ready to put our vocabulary words on the board that we will use for our story and pictures.

(Teacher notices Shari, Jim, and Rick exchanging their books but she ignores their misbehavior.)

TEACHER: Ed, you come up here and Sally come up here and help me print our vocabulary words on the board. Ed, you print these four words *(hands him a list)* and Sally, you print these four.

TEACHER: What are you kids doing in that corner? Shari, Rick, Jim, Terri, Kim, stop fighting over those books. *(All the children in the class turn to look at them.)*

RICK: Mrs. Maxwell, it's all Kim's fault.

KIM: It is not. I wasn't doing anything. Shari, Rick, and Jim have been fooling around but I've been trying to listen.

TEACHER: Quiet down, all of you. You all stay in for recess and we'll discuss it then.

KIM: Not me!

TEACHER: Yes, all of you.

KIM: *(mutters to her friend)* It's not fair.

TEACHER: Kim, what did you say?

KIM: Nothing.

TEACHER: That's more like it.

TEACHER: Okay, Ed, put your words up.

ED: I've lost the list . . . *(Class roars with laughter.)*

APPENDIX 3.6

The following lists of inviting and disinviting verbal comments, personal behaviors, physical environments, and printed signs have been identified by educators and students as indicators of the quality of life in schools. These lists are only illustrative, but the presence or absence of items on these lists may help to identify the inviting or disinviting stance taken by those who live and work in and around schools. These items may also serve as a checklist for those in schools who are already doing good things, and who want to do them even better.

Verbal Comments

Forty Inviting Comments	*Forty Disinviting Comments*
Good morning.	Keep out.
Thanks very much.	What Mary is trying to say is
Congratulations.	Use your head.
Let's talk it over.	It won't work.
How can I help?	You'll have to call back.
Tell me about it.	You can't do that.
I appreciate your help.	I don't care what you do.
Happy birthday!	Not bad, for a girl.
I enjoy having you here.	Don't be so stupid.
I understand.	Who do you think you are?
We missed you.	He can't be disturbed.
I'm glad you came by.	Why didn't you stay at home?
I like that idea!	Woman driver.
I think you can.	They don't want to learn.
Welcome.	They don't have the ability.
I like what you did.	You can't be that dumb.
Welcome back.	They're all right, in their place.
You are unique.	Who's calling?
That's even better.	You should not feel that way.
I've been thinking about you.	You ought to know better.
How are things going?	You must do as I say.
How are you?	How could you?
I'd like your opinion.	Shape up or ship out.
Happy holiday!	Anybody can do that.
What do you think?	Why do you bother coming to school?
Let's have lunch.	That's a childish viewpoint.
What can I do for you?	That is dead wrong.
Of course I have time.	Hi, Chubby.
That's OK.	You goofed.
I am impressed!	Get lost.
You made me feel good.	That's stupid.
Yes.	So what?
Please come in.	Because I said so, that's why.
I've always got time for you.	What, you again?
I think you can do it.	Forget it.
Please tell me more.	You'll never make it.
May I help you?	Sit down and shut up.
Let's do it together.	Knock it off.
Come back soon!	I know you're not that stupid.
I enjoy our time together.	What's your excuse this time?

APPENDIX 3.6

INVITING AND DISINVITING SIGNALS

Personal Behaviors

Forty Inviting Behaviors

A relaxed posture
Lending a book
Smiling
Listening carefully
Patting a back
Shaking hands
Opening a door for someone
Giving a friendly wink
Sharing lunch together
Being on time
Sending a thoughtful note
Bringing a gift
Sharing an experience
Accepting praise
Giving wait-time
Gazing warmly
Yielding interest
Noticing new clothes
Learning names
Offering refreshments
Sending a valentine
Hugging (where appropriate)
Extending an apology (where required)
Picking up litter
Planting a flower
Waiting your turn
Holding a door
Extending a hand
Congratulating someone
Sharing a poem
Remembering important occasions
Sharing a sandwich
Using a napkin
Offering someone a chair
Bringing flowers
Scratching someone's back
Expressing regret
Waving with both hands
Giving a thumbs-up sign
Overlooking a faux pas

Forty Disinviting Behaviors

Giving a thumbs-down sign
Interrupting
Looking at your watch
Yawning in someone's face
Shaking your finger at someone
Scowling and frowning
Slamming a door
Using ridicule
Turning your back on someone
Cutting people short
Making fun of a person
Looking away from someone
Leaving someone to answer the phone
Hitting someone
Being obscene
Laughing at someone's misfortune
Throwing paper on ground
Tapping a pencil (fidgeting)
Chewing gum loudly
Breaking a promise
Forgetting an important date
Gawking at an accident
Using sarcasm
Mimicking
Forgetting a birthday
Blowing your car horn
Talking with your mouth full
Playing with your nose
Eating loudly
Showing lack of concern
Sneering
Being late
Staring at someone
Littering
Shoving ahead
Stamping your foot
Telling a lie
Dumping ashtrays in the street
Insulting a person
Talking during a movie

APPENDIX 3.7

Looking at Ourselves and Our Schools

One way of beginning to think about how we might transform ourselves and our schools toward enhancing self-perceptions is to evaluate what we do. This means that as professionals we must be willing to honestly confront our ideas, beliefs, programs, and practices. To help with this undertaking, we have included here three sets of checklists. The first and second have to do with how we perceive and interact with learners as teachers, administrators, counselors, and so on. Those who enhance self-perceptions of learners will find themselves answering "yes" to the questions in the first list and "no" to those in the second.

The third checklist is a set of questions that might be asked with regard to institutional features and curriculum plans. Again, those educators who are in self-enhancing schools will find themselves answering "yes" to these questions. The third checklist appears again in Appendix A as part of the possible professional growth activity described there.

Checklist I: Characteristic Attitudes and Behaviors of Teachers Who Enhance Self-Perceptions

Do I accept students as human beings, regardless of their backgrounds?

Do I enjoy the diversity of individual differences in a group?

Do I provide opportunities for students to pursue personal interests?

Am I sensitive to the group's status system and do I help individuals achieve status in the group?

Do I attempt to learn about student lives outside the classroom?

Do I provide many opportunities for interaction and cooperation?

Do I involve students in planning and evaluating activities and projects?

Do I avoid equating the learners' work with their self-worth?

Do I respect the personal dignity of students?

APPENDIX 3.7

STATE OF THE ART AND HOPE FOR THE FUTURE

Do I encourage students to think about themselves?

Do I help students to find personal meaning in ideas and concepts?

Do I encourage parents or guardians to be active and constructive in children's education?

Do I encourage students to help each other in learning and problem solving?

Am I happy to be involved in teaching?

Do I encourage students to pursue ideas about which I am not knowledgeable?

Do I trust students to carry out projects responsibly?

Do I have positive and realistic expectations of students?

Do I seek new and worthwhile ideas for improving teaching?

Do I speak out on behalf of children and youth in the school and community?

Am I concerned about the quality of living for children and youth in society?

Do I volunteer to work with students outside the classroom?

Do I provide a variety of resources for classroom use?

Do I encourage students to challenge others' ideas and to seek support for their own?

Do I feel secure when students challenge teacher ideas?

Do I recognize the influence of various pressures on students and their effect on learning?

Am I willing to share personal feelings with students?

Am I flexible; willing to revise plans as needed?

Do I help students to learn about their personal backgrounds and possible futures?

Do I treat student mistakes or failure at a task as an opportunity for new learning and growth?

Am I willing to share ideas with other teachers?

Do I recognize the power of self-perceptions in learning?

Do I have patience in working with learning difficulties?

Do I purposefully plan activities at which students can succeed?

APPENDIX 3.7

LOOKING AT OURSELVES AND OUR SCHOOLS

Do I recognize and use the community as a source of teaching and learning?

Am I willing to try new approaches and ideas even though some risk is involved?

Checklist II: Characteristic Attitudes and Behaviors of Teachers Who Hinder Positive Learner Self-Perceptions

Do I believe students are "evil" and irresponsible?

Do I label individuals with personal perceptions of the group?

Do I have low expectations for students and believe they will fail no matter how hard they try?

Do I believe I am the source of all worthwhile knowledge?

Do I believe students should concentrate only on those ideas that are of interest to the teacher?

Do I feel that students should be able to ignore personal/social problems when working on cognitive tasks?

Do I personally plan all learning activity?

Am I reluctant to deviate from prepared curriculum plans?

Do I equate school success with personal self-worth of students?

Do I think learning difficulties are the fault of anything or anybody but me?

Do I force students to compete for rewards?

Do I refuse to involve students in ideas about which I am unsure or unknowledgeable?

Do I believe last year's curriculum plans are suitable for this and succeeding years?

Do I assume that learning, growing, and developing take place on a constant continuum?

Do I wish that I could get out of teaching?

Do I refuse to accept students' challenges of my ideas or opinions?

Am I sure that I know what all students need?

Do I have no interest in the personal interests of students?

APPENDIX 3.7

STATE OF THE ART AND HOPE FOR THE FUTURE

Do I believe that classroom misbehavior is sure to lead to adult failure and illegal behavior?

Do I believe that students will not learn unless motivated by me?

Do I believe maintenance of order is the first condition of learning?

Do I confuse submission of students with willingness to learn?

Do I use punitive punishment, humiliation, and sarcasm in dealing with students?

Do I wish students would act like adults rather than young people?

Do I believe parents should not help their children with school-related learning?

Do I equate student cooperation with cheating?

Do I make all decisions about curriculum plans?

Do I reserve the exclusive right to evaluate student work?

Do I think education is preparation only for future living?

Checklist III: Characteristics of the Self-Enhancing School

Is the idea of enhancing self-perceptions a high priority in our school?

Do students have a say in what happens in our school?

Do we avoid stereotyping students?

Do we emphasize cooperation rather than competition?

Do we avoid the idea that some students will fail no matter how hard they try?

Do we do whatever possible to assure success for students?

Do we make an effort to help students earn status with their peers?

Do we make arrangements for peer tutoring as well as interaction with younger and older persons?

Do we make arrangements to teach parents how to interact and work with their children in constructive ways?

Do our curriculum plans make provisions for enhancing self-perceptions?

APPENDIX 3.7

STEWARDSHIP FOR YOUNG PEOPLE: WHERE DID IT GO?

Do our school goals include clean and direct statements that commit us to enhancing self-perceptions?

Does each school level have general objectives committing it to enhancing self-perceptions?

Does our school program offer opportunities for students to learn about themselves?

Does our school have established communications with community agencies that supply support services for children and youth?

Do we make use of the problems and needs approaches?

Do we use issues for present lives of students as organizing centers for curriculum plans?

Do students participate in making classroom decisions?

Are a variety of activities and materials available from which students may make choices?

Do we observe and record changes in student self-perceptions?

Do we discuss changes in self-perceptions with students and parents?

Do students have an opportunity to evaluate themselves?

Do our curriculum plans offer opportunities for students to improve their present lives?

APPENDIX 3.8

Breaking the Cycle: Inviting School Success

By Samuel K. Joseph

The Negative Cycle

Much is written concerning the relationship between the various dimensions of self concept and school achievement. Research tends to conclude that each student's subjective, personal evaluation of his/her unique existence significantly relates to the student's success or failure in school.

If we assume that school achievement and self concept are closely related, what can we do to foster positive self-esteem? What does this mean for the school's curriculum? How does this affect the climate of the school?

There are many people who feel unloved and incapable. They can be found in homes where they are held in low esteem and in schools where they are not valued as persons.

Although some of what occurs in schools is positive, there is much that is not. Students are often criticized rather than affirmed. Sidney B. Simon (1978) indicates that the "Red Pencil Mentality" permeates our schools. Some teachers excessively correct, point out errors, and neglect the success of students. They are quick to search for mistakes, and as a result discourage learning.

Learning is risk-taking. It is trial and error. It can be fun and take place in situations where all win and all feel like winners.

Under constant criticism students learn to devalue themselves. They become overly critical of themselves and others. Simon (1977) labels self put-downs "vultures," an apt name since the vulture feeds on dying and decaying flesh. When people lose their self-esteem by putting themselves down or being put down by others, they decay within, and the "vulture" takes a large portion of their self-esteem. Sometimes criticism from others is learned so well that people adopt it as a style of life, devaluing themselves and hastening their own destruction. In turn, they become critical of others and the unbroken cycle continues.

What about teachers? They have to feel good about themselves in order for children to maintain positive self perceptions. Unfortunately many adults do not believe in their own worth and abilities. They have not developed the capacity to care for others or themselves. How can they if they do not feel cared for? Caring is a reciprocal relationship. One person cannot have high self-esteem without feeling loved by another.

The way people treat others is often an indication of the way they treat themselves. If they do not appear to care for others, it's a good bet they do not care for themselves. If they are punitive and critical towards others, most likely they are overly critical of themselves. People who cannot love themselves, do not love others. Can a teacher who does not value self be an effective model for the students being taught? Probably not, the cycle goes on and on. Another generation becomes more critical and less caring and less learning takes place. Can anything be done? Can the negative cycle be broken?

Turning the Cycle Around

It is possible to turn the cycle around, to create positive experiences for people that enable them to feel good about themselves. It is difficult but imperative if healthy learning environments are to be created. Research indicates that children who like themselves see themselves in positive ways, and feel good about themselves, learn more and with greater efficiency. A climate can be created where all children develop a fuller and deeper appreciation for themselves. More specifically educators can:

(1) make schools positive places to be. As William Purkey (1978) suggests in his book, *Inviting School Success*, schools have the potential to become more inviting places for our students and teachers.

(2) become less critical of others. Teachers can rely less on criticism as a device for helping children to improve. The side effects of extreme and frequent criticism are more than most people can tolerate.

(3) learn to search for positiveness in children. Abandon the "Red Pencil Mentality" and replace it with an openness and freshness that searches for what's good in ourselves and others.

(4) learn to care deeply for students, to care not only for the "heads" but for their whole person. To be able to share that caring and communicate it to others, people need to begin caring for themselves.

(5) develop the art of validation (Simon, 1978). People need to be validated. Without affirmation from others, people cannot feel worthwhile, nor learn to validate others.

(6) give children choices. Clemes and Bean (1981) believe people need to feel power by having choices. Sid Simon (1981) indicates that power comes by the choices people make. Teachers can increase the choices for students in many learning experiences.

(7) live in a way that sets appropriate examples for students who learn from the models they observe.

(8) come to believe that people deserve better. Believing all people deserve positive and encouraging institutions and systems is the first step toward bringing it about.

Maintaining good discipline has been, and probably always will be, a major concern in education. Students tend to resist external control because it seems limiting — especially of personal freedom. But the teacher must maintain control in order to achieve the goals of the classroom, school, and community. To maintain order (or

Dr. Joseph is Associate Professor of Jewish Education, Hebrew Union College, Jewish Institute of Religion, Cincinnati.

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discipline), teachers have tried everything from whipping to fear to behavior modification.

I suggest we invite good discipline and school success by believing, as teachers, that students are valuable, can learn, and are responsible for their own conduct. Teachers must treat students with dignity and respect.

Teachers invite good discipline when they believe that teaching should be as interesting as possible. Boredom is disinviting. Teachers also invite good discipline when they recognize their own personal definitions of misbehavior. Rules should be reasonable, enforceable, and educationally relevant.

Of course there will still be some students who insist on being disruptive. This is so even in the most inviting school climate. The first steps though should include asking, "What's going on here? Is the student ill, upset? Are there school factors as temperature, class size, time of day? Are there home problems?" If punishment is warranted, then it should be humane, as a temporary denial of some privilege rather than "whipping" or "fear."

Most importantly, good discipline and school success are invited by getting the students to invest themselves in the learning. Students need to be invited to speculate, guess, and try new things. Our work as teachers should be to encourage our students to seek out things to do in school without the offer of gold stars or grades. The reward should be the activity itself.

Methods That Work

Here are sixteen practical ways that work with most students at most grade levels.

1. ***Arrange a pleasant atmosphere.*** Most classrooms can be made visibly and psychologically more pleasant. Displays, colors, and posters can brighten the classroom environment. Desks and chairs can be arranged so that all students feel included. Rotation of seating, so that each child has the opportunity to sit close to the teacher, is helpful when working with young children.

2. ***Find the person in the student.*** At the beginning of the year or course, the teacher may obtain information from each student regarding birthplace and birthdate, special interests, activities, problems, or concerns. Birthdays can be marked on a private calendar in readiness for a special greeting on each student's birthday. Also, the teacher may ask students for small photographs in order to remember them more clearly at some later date.

3. ***Share names.*** A way to reduce threat at the beginning of a course is to allow students to learn more about each other. To do this, the teacher may ask students to tell the others in the group about their name. For example: "For whom were you named?" "What does your name mean?" "Does your name seem to fit your personality?" "Do you like your name?" "Have you ever been kidded about your name or had it mispronounced?" "What do you like to be called?" This simple ice-breaker invites students to talk about themselves without the usual stiffness of introductions. Once the teacher learns the name that each student prefers, the teacher should use that name at every opportunity.

4. ***Show and Tell.*** Contrary to what some teachers might expect, inviting students to bring something to class and tell about it is not limited to primary grades. It can be highly effective at all levels, including university graduate courses! Show and Tell has the advantage of introducing students to each other in an enjoyable, nonthreatening manner. A way to set the stage for Show and Tell is to ask: "Among your personal Jewish treasures, what is the one thing you would grab in case of fire?" The question works if students are asked to exclude photos of loved ones. This exercise invites students to talk about themselves, not others.

5. ***Maintain an expendable library.*** Books are meant to be used and enjoyed. A way to encourage reading is for the teacher to read an occasional passage or brief section from a favorite book, then present the book to some student as a *gift*. Teachers may keep a fresh stock of books on hand by visiting garage sales, flea markets, and used-book stores. It's worth the small cost for a student to hear a teacher say, "Here's a book I want you to have and enjoy. I think it was written just for you!"

6. ***Encourage imagination.*** While looking for books at flea markets and garage sales, the teacher may look for objects that can be taken apart, put back together, manipulated; things like broken typewriters, clocks, and simple mechanical devices. Puzzles, games, toys, and gadgets can all be used to invite learning, as well as old hats, masks, uniforms, costumes, and other clothes that can be used for class plays, dramatizations, and role-playing activities. Self-directed dramatizations and related activities can improve reading skills while inviting positive changes in self-concept (Carlton and Moore, 1966; Carlton, 1968).

7. ***Make and Take.*** A powerful invitation is one that involves the production of something. A Cincinnati Religious School teacher is famous for his woodworking class, in which the students learn to appreciate the beauty of woods by constructing Mezuzot. And a math instructor in Florida Day School teaches fractions and percentages by making latkes and dividing them in various ways. One student exclaimed after one class, "Boy, this was the best math lesson I ever ate!"

8. ***Teach something tough.*** One of the best ways to invite students to feel good about themselves as learners is to teach them something that others do not know. This is particularly important when working with students labeled "slow" and placed in "special" classes. In vocabulary instruction, for example, the teacher may include a few very difficult words such as "proselytize" or "Septuagint." The math teacher may show a few tricks that even so-called "bright" students won't know. Few things are more enhancing to a student than to hold special knowledge, particularly when that student is trying desperately to avoid the label "slow learner" or "retarded."

9. ***Use the newspaper.*** The teacher may watch the newspaper for articles dealing with students, their interests, and the course content. Clipping newspaper articles and sharing them with students — even sending a holiday or other special greeting to the class by placing a classified ad in the local paper — can be effective both as a means of expressing positive feelings and as a way of encouraging students to read.

10. ***Let students know they are missed.*** When a student is ill or misses class for other reasons, a note or postcard from the class may do wonders. Such a message need be nothing more than a piece of paper containing a brief,

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cheery note signed by all the class members. In addition to its thoughtfulness, it tells absent students that they are a part of "our" class and are missed.

11. *Send double-strength invitations.* As nice as it is to receive kind words directly, it's even nicer to hear that kind words about oneself have been expressed to significant others. Rather than praise a student directly, praising the student to other teachers or parents is often doubly effective, for the original praise will probably reach the student with double the impact. (As a teacher, to understand why this is so, compare the impact of a direct compliment from a parent with the impact of a compliment about you given to the superintendent or dean, then forwarded to you.)

12. *Be a booster.* The teacher's time is limited, but his or her presence at a Bar/Bat Mitzvah, a play, a band concert, an athletic contest, or other student activity can be a most inviting act. When students perceive that teachers are interested in them and their activities, they will probably find themselves feeling more invited in the classroom.

13. *Develop class spirit.* At the beginning of the school year the teacher can invite the class to decide upon a name for the group. The class might also select an emblem, motto, and class colors. These can be used on the outside of the classroom door, for classroom displays, and on messages to parents and the students. By using many of the same techniques as athletic teams, a class can develop team spirit.

14. *Maintain a mail service.* A real mailbox somewhere in the classroom enables students to send notes to each other and to the teacher. The teacher can use the mailbox to communicate positive messages to students. (To ensure that some student is not unintentionally overlooked, the teacher can keep a private roster of student names to check off as notes are sent.)

15. *Hang plants.* Attractive hanging baskets and exotic plants on stands around the room develop a home atmosphere in the classroom. Students may help care for them and the plants can be changed frequently so that students feel involved and can benefit from a pleasant environment for learning.

16. *Use student experts.* Students are often experts in some area academically interesting to others in the class. The curriculum can be enriched by inviting students to serve as instructors. The student who has a special hobby or an unusual collection can offer a minicourse to others, including teachers and principals. Student experts can also be teamed in productive ways: A student who collects rocks and minerals can produce a slide presentation on geology with a photography buff.

It is possible to invite school success and good discipline. The two are inseparable from a good self image. If we can create schools with the qualities of the good family, warmth and cooperative spirit and positive expectations, then we will certainly be on the correct path.

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APPENDIX 4.0

The Efficient Factory

There are many differences among factories, but most factories place emphasis on the following six characteristics: (1) mass production, (2) uniform product, (3) cost effectiveness, (4) technology, (5) centralized control, and (6) workers as functionaries. Let us consider these characteristics in turn.

Mass Production

In the efficient factory a large number of units, all alike, are turned out by assembly lines. In some cases, depending on the needs of society or the promotional activities of the sales department, minor differences in appearance and performance are introduced. But these differences are in various models and not in individual units coming off the line. The major emphasis is on quantity. Raw materials are graded, hammered, shaped, processed, conditioned, and turned into a standard and uniform product.

Uniform Product

The efficient factory is supervised closely to ensure that each product meets minimum standards of sameness. The process involves experts who are charged with ensuring quality control. These many experts monitor, sample, test, and approve or reject goods. Products that are damaged in the factory process, or that differ in any significant way, are rejected and shoved aside. These rejects will later be recycled, destroyed, or marked down and sold at discount as irregulars, odd lots, close-outs, or seconds, often without brand name or identification. These inferior goods, sometimes found in factory outlets, damaged goods stores, or discount houses, failed to meet the minimum required standards of uniformity.

Cost Effectiveness

In the efficient factory a high priority is given to cost effectiveness. The aesthetics of the plant is relatively unimportant. Factories are designed without windows to control the climate, reduce maintenance, and prevent vandalism and theft. Efficient factories are often surrounded by chain-link fences topped with barbed wire, with gates and guards on duty around the clock, again to prevent theft and vandalism. Cost corners are cut wherever possible, and short-term profits are sometimes given priority over long range planning. In almost every policy decision, costs are the bottom line.

Technology

Technological advances are greatly valued in the efficient factory and are introduced into plants as quickly as possible. Considerable attention is paid to such hardware items as computers, automatic equipment, programmed delivery systems, and other inventions designed to provide swift and

sure processing procedures. Even workers are seen as physical objects to be combined with the latest machinery to provide still more technological efficiency.

Centralized Control

In the efficient factory, planning is usually separated from production. Authority flows from the top down, from board to executives, to production managers, to plant superintendents, to supervisors, and finally to workers. Policies and programs are traditionally developed in places and by people far removed from the production line in function and status, if not in distance. Managers and workers have their respective functions and prerogatives, and workers have little voice in planning. Workers get what they can by organizing, bargaining, and when necessary by striking. But whatever workers get, it usually does not include a role in policy formulation of program design. This formulation is done by boards of directors, executive management, and design experts.

Workers as Functionaries

Workers in the efficient factory are expected to be punctual, obedient, conforming, and above all *busy*. Individual needs, interests, and personalities are relatively unimportant. Work is broken into small, easy-to-understand, mistake-proof tasks. The workers are controlled by clocks, bells, buzzers, whistles, shifts, public address systems, assembly lines, and a host of supervisors. Efficiency studies are made regularly to monitor the entire process to ensure maximum production. Meanwhile, public relations departments project the image of the happy worker.

These characteristics of efficient factories are certainly not comprehensive or universal, but they do suggest the organizational nature of the industrial plant. Such organization has produced an avalanche of material goods, much of it good and some of it shoddy. In return for the cornucopia of products, North America has paid a heavy price in the way of human suffering and discontent and of environmental pollution and destruction.

We now turn our attention to the way the efficient factory model has been adopted in school—which is a little eerie.

The Efficient Factory School

Let us take each of the six factory characteristics described and look at its counterpart in schools.

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Mass Production

The sheer size of schools has been increased so that some now enroll students by the thousands. As in the efficient factory, quantity takes precedence over quality, and minimal standards take priority over optimal goals. Curricula are established and requirements are made to ensure that all students take certain subjects and get certain basic material in a mass lock-step procedure based on outcome variables.

Uniform Product

Perhaps never before in North American education has there been such emphasis placed on uniform product. Testing experts are everywhere, and *performance indicators, exit skills, behavioral objectives,* and *minimal competencies* have entered the language. Uniform productivity is insured by "mandated" pupil achievement, minimal competency tests, exit skills at each "learning station," and frequent performance testing on "objective" multiple choice tests. Nonconforming students are recycled by being made to repeat grades. If they do manage to make it through high school, students who do not meet minimum academic standards may be given a certificate of attendance rather than a high-school diploma. Other nonconforming students may be ejected totally from the learning environment, as in the case of suspensions, expulsions, and the like.

Cost Effectiveness

Like efficient factories, many schools place highest priority on cost effectiveness. Aesthetic considerations are relatively unimportant. Schools are designed without windows to save heat, reduce maintenance, and prevent vandalism. Frills are kept to a minimum or eliminated completely, along with special programs that do not pay their own way. Educational policies are made in terms of cost effectiveness, and only those programs that are cost effective survive.

Technology

North American education is a major market for hardware designed to instruct students more efficiently and effectively. This is particularly true in the efficient factory school. Early on, students are introduced to "instructional centers" and "learning labs" boasting technological advances such as closed circuit television, talking typewriters, tape decks, listening stations, audiovisual packages, and microcomputers. Teachers and students are surrounded by kits, units, modules, sets, packs, printers, and other expensive devices. Teachers are encouraged to instruct through the use of pack-

aged, highly structured programs. At every turn, technological developments influence the educational process.

Centralized Control

Superintendents, school boards, state departments of education, and even the federal government are mandating standards for students, teachers, and other persons who work in schools. This standardizing process is supported in the efficient factory school as a necessary part of the organizational structure. Professional relationships are hierarchical, with a flow of authority from the top down, from school board to superintendent, to principal or supervisor, to teacher, and then to students. As is typically the case with remote administrative authority, there is usually a wide gulf between the *mandators* and the *mandated*. The result can be that teachers and students begin to burn out and become uncaring automatons.

Workers as Functionaries

In the efficient factory school, teachers and students have relatively little control over their workaday lives. Entries and exits are controlled by schedules and punctuated by bells. What is to be taught and learned, as well as why, how, when, and to or by whom, is determined by textbook writers, accrediting agencies, state department officials, directors of curriculum, university consultants, or active pressure groups. Usually, learning is defined in terms of basic skill mastery, performance on standardized tests, or behavioral objectives designed by people far removed from the classroom. Students and teachers are expected to be docile, hard-working, and responsive to the needs of the system.

Keeping the foregoing six characteristics of the efficient factory model in mind, let us now turn to a second model, that of the inviting family.

The Inviting Family

As we mentioned in Chapter 1, the word *invitation* comes from the Latin *invitare*, which means "to summon cordially, not to shun." This meaning may be vital to positive family relationships where each family member is cordially summoned to realize his or her unique potential and where no one in the family is shunned. In our view, the inviting family has at least five basic characteristics: (1) respect for individual uniqueness, (2) cooperative spirit, (3) sense of belonging, (4) pleasing habitat, and (5) positive expectations. Let us examine these five qualities more closely.

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Respect for Individual Uniqueness

In the inviting family there is an appreciation of individual differences. Not everyone is expected to be alike or to do the same thing. There is tolerance for family members who are unable or unwilling to meet family expectations or aspirations. "He's not heavy, he's my brother" reflects this attitude of support. There is also a great and shared pride in those who exceed the fondest hopes of the family. Flexible and varied work periods are promoted as each family member moves toward his or her own creative ways of being. In the inviting family, the concept of *each is unique* determines family policy.

Cooperative Spirit

"One for all and all for one" describes the inviting family. Adults and children learn from each other. The family is seen by all its members as a cooperative enterprise in which cooperation is valued far more than competition. When one member achieves, all members feel a part of the success. And when one member is having difficulty, it is a family concern. Everyone pitches in to help until the person is able to catch up. In the inviting family, a special watch is kept for those in the family who might need a special boost. This support is always provided within a circle of unconditional respect for the feelings of those who may need assistance.

Sense of Belonging

A most important quality of the inviting family is a deep sense of belonging. This feeling is cultivated wherever possible. Family members spend time talking with each other and sharing their feelings and concerns. They make a special effort to look beyond their own immediate gratification to the needs of other family members. Everyone thinks in terms of *our* family, *our* home, *our* traditions, *our* responsibilities. This loyalty toward one another and the warmth felt for one another result in mutual appreciation, positive self-esteem, and a deep sense of family togetherness.

Pleasing Habitat

Aesthetics is given a high priority in the inviting family. Living green plants, attractive colors, comfortable furniture, soft lighting, open space, cleanliness, pleasant smells, fresh air, and comfortable temperatures are provided wherever possible. Changes in the physical environment are made regularly to keep the habitat attractive. The emphasis on creating an aesthetic environment, even in the most difficult situations, is beautifully

illustrated by Betty Smith in her book *A Tree Grows in Brooklyn* (1943), in which a poor family obtains a piano at great effort and personal sacrifice. In the inviting family habitat, everything is designed to send the message "be as comfortable as possible, we're glad you're here."

Positive Expectations

Encouraging each family member to realize his or her unique potential is an important quality of the inviting family. Family members expect good things of themselves and others, but these expectations are always presented within an atmosphere of respect. Every effort is made to encourage feelings of self-control and individual responsibility and to encourage members to realize their physical, social, and psychological potential.

Now let us relate the inviting family to the inviting family school.

The Inviting Family School

The following five characteristics describe what we have chosen to call the *inviting family school.* They parallel the five basic qualities of the inviting family just presented.

Respect for Individual Uniqueness

A hallmark of the inviting family school is that judgments and evaluations are made primarily on a personal basis. Each child is seen as unique and is treated as such. Where grades are unavoidable, every effort is made to insure that the marking system is used for the welfare of the people involved. Students are encouraged to test themselves and judge their own personal performance and progress. Errors are viewed as a source of information rather than as a sign of failure. Further, students participate in making decisions about how grading and evaluation processes will be applied. All students are encouraged to take confidence in their ability to learn, to trust their feelings, and to celebrate their personal uniqueness.

Cooperative Spirit

In the inviting family school, peer teaching is encouraged so that both tutors and tutored may benefit. In every way, people in the school are expected to take cooperative responsibility for what happens in their lives. Everyone is expected to participate in the decision-making process. Teachers and students are not isolated from decision-making, but rather, in a very real sense, are "executives" of the school. A related feature of the

inviting family school is that competition is minimized in favor of mutual support. Students who are unable to achieve as expected are offered extra help, always within an empathetic, respectful stance. School activities are based on cooperation and mutual concern.

Sense of Belonging

The inviting family school cherishes community warmth and togetherness. Students and teachers think in terms of *our* school, *our* work, and all of *us* together. Students are kept together with peers as much as possible. If one student must be removed from the group, it is for as short a period as possible. Every effort is made to encourage feelings of school pride and of being a member of a learning and caring community. Perhaps this sense of belonging can best be illustrated by one student's high-school experience: "Our school is like a big, caring family. When my father died all my teachers were at the funeral home. My senior class collected money and sent a wreath. I'll never forget their kindness."

Pleasing Habitat

A pleasant environment for living and learning is stressed in the inviting family school. The landscape, upkeep, and general appearance of the school are given careful attention. Teachers, staff, and students take *equal* responsibility with custodians to create and maintain an aesthetically pleasing physical environment. Regardless of the age of the school, everyone takes pride in maintaining it as attractively as possible. Extra efforts are made to ensure that lighting, acoustic qualities, temperature, room design, window areas, furniture arrangement, colors, use of space, displays, all make a contribution to an appealing and comfortable setting.

Positive Expectations

Efforts are made in the inviting family school to encourage favorable self-esteem. Students are taught that each person has relatively untapped capacities for learning, and that this learning is something that happens *inside* themselves; it is not something that happens *outside*. Students participate in deciding what they will study, how much they will learn, how fast they will learn, and how they will evaluate their own individual progress. Each student is encouraged by positive expectations communicated by teachers. These teachers, in turn, have a sense of personal efficacy and high expectations for themselves. Again, these expectations are manifested in terms of respect for oneself and others.

There is no specific blueprint for the creation of inviting family

schools because each school, like each family, has its own unique characteristics. There is, however, as our colleague Dean Fink has pointed out, a general plan of action for developing inviting schools. This involves an awareness and understanding of invitational education, an application of the theory to specific situations, and a working together with all school personnel and students to develop inviting places, policies, and programs. Creating and maintaining inviting schools, as we have stressed, is a *being with* and *doing with* process and involves the perceptions, stance, and behaviors that have been presented throughout this book.

We believe that now more than ever there is a need for the development of inviting family schools. Efforts to create such schools are now underway throughout the United States and Canada. School systems as diverse as Horseheads, New York; Greensboro, North Carolina; Prince George's County, Maryland; Sarasota County, Florida; Council Bluffs, Iowa; Centerville, Ohio; and Halton County, Ontario, among others, have already started school programs to implement invitational theory. Further, hundreds of workshops and conferences have been conducted to introduce secretaries, superintendents, teachers, librarians, principals, supervisors, parents, nurses, and food-service professionals to invitational education.

Developing inviting schools is no easy task, and the results are not guaranteed. We do believe that the effort is worthwhile, and that the cost of educational success with anything less is much too expensive. We hope you will join with us and others to help make our schools "the most inviting places in town."

APPENDIX 4.0

Physical Environments

Forty Inviting Qualities	*Forty Disinviting Qualities*
Fresh paint	Dark corridors
Pleasant smells	Bad smells
Living plant	Dingy colors
Attractive, up-to-date bulletin boards	Full trash cans
Soft lighting	Hard lighting
Big and soft pillows	Insects (flies, roaches)
Lots of books	Excessive noise
Fresh air	Smoke-filled room
Fireplace	Bare walls
Comfortable furniture	Leftover food
Rocking chair	Dirty coffee cups
Flowers on the desk	Full ashtrays
Open doors	Bare lightbulb
Candy jar with candy	Stack of out-of-date materials
Soft music	Fluorescent lights that buzz
Attractive pictures	Dark parking lots
Comfortable temperature	A full pencil sharpener
A cup of coffee, tea, or juice	Dead plant
Porch light at night	Long line
Porch swing	Dingy curtains
Birthday cake	Burned-out lightbulbs
Fresh towels	Sidewalks going where people don't
Well-tended park	Opaque windows
Books and magazines	Cold room
Stuffed animals	Lukewarm coffee
Sunny room	Artificial plants and flowers
Game board	Cigarette butts on a plate
Thick carpet	Sink full of dirty dishes
This morning's paper	Exhaust fumes
Holiday tree	Straight rows
Matching colors	Empty mail box
Birthday card	Dirty fingerprints
Positively worded signs	Peeling paint and plaster
Blue jeans and cotton shirts	Nothing to read
Bright hallways	Dusty, cobwebby shelves
Clean aromas	Stuffy room
Brightly lit parking lot	Sticky floors
Clean windows	Broken windows
Clear floors	Signs with letters missing
Old pick-up truck	Spray-painted graffiti

APPENDIX 4.1

STATE OF THE ART AND HOPE FOR THE FUTURE

Table 5.1
Moving toward the Self-Enhancing School

From	To
Low priority on self-perceptions	Self-perceptions as a focus
Custodial climate	Humanistic climate
Attribute grouping	Variable grouping
External control	Self-direction
Self-isolation	Peer interaction
Age isolation	Multiage interaction
Accepting failure	Expecting and assuring success
Avoiding or blaming parents	Working with parents
Negative expectations	Positive expectations
Debilitating teacher self-perceptions	Enhancing teacher self-perceptions
Vague self-perception goals	Clear self-perception goals
Confusion about learners	Clear understanding of learner characteristics
Vague learning constructs	Learning constructs to enhance self-perceptions
Subject-centeredness	Life centeredness
Teacher-exclusive planning	Teacher-student planning
Textbooks and tests	Problems and projects
Maintenance of the status quo	Continuous development

APPENDIX 4.2

CHASIDIC TALES RETOLD

LEARNING TO LOVE

"How shall we seek God?" a disciple asked a Chasidic rabbi. The answer was: "By finding Him everywhere." "How shall we love God?" asked the disciple. The answer was: "By loving Him in everything He made -- man and beast, and flower and field, rain and thunder -- but above all, man himself, for it is written: 'In His image, he created man.'" "And how shall we learn to love?" the answer was: "By keeping your eyes and your heart open."

* * * * *

Rabbi Moshe Leib of Sasov told this story:

"I was sitting in an inn among peasants who were drinking heavily, and I heard this conversation between two of them:

"First peasant: 'Do you love me?'"

"Second peasant: 'Of course I love you. You are dearer to me that my own brother.'"

"First peasant: 'Do you love me as you love yourself?'"

"Second peasant: 'More.'"

"First peasant: 'If you love me so much, why haven't you noticed that I've cut my hand, and the blood is flowing?'"

"From him," said Rabbi Moshe Leib, "I learned that to love means to feel the pain of a friend."

* * * * *

What does it mean to "Love thy neighbor as thyself?" It means, said a rabbi, to think of your neighbor as yourself. A world-famous Chasidic rabbi sent a note to his shoemaker: "Mighty one in Israel, Eagle of Understanding, Prince of the Torah: Please come for a pair of shoes that need to be mended."

The shoemaker came, and in the presence of the rabbi, began to weep: "Rabbi, why do you shame me, an ignorant man, with such words?"

The rabbi looked at him, utterly astonished. "But that," he said, "is exactly how people write to me!"

APPENDIX 4.2

To Rabbi Shmelke, Jews came from everywhere bringing him gifts of money and of precious objects, yet Rabbi Shmelke remained a poor man all his days. Nor did the rabbi ever say: "I have no small change for you."

One day, having nothing in the house to give away but a costly ring brought to him that morning by a rich disciple, he handed it to a beggar, saying: "I am sorry, this is all I have."

His wife came into the room a few moments later, asking to see the ring, and he answered: "I have just given it away."

"Oh please," cried out his wife, "run after the beggar. I know that the ring was worth at least four hundred golden ducats."

Rabbi Shmelke immediately ran out of the house and caught up with the beggar. Breathlessly he said, "My wife just told me that the ring I gave you is worth at least four hundred golden ducats. Be sure not to sell it for less!"

* * * * *

A father whose son had turned against him came to Israel Baal Shem and asked: "Rabbi, what shall I do to him?"

The rabbi answered: "Love him more than ever."

* * * * *

A rabbi was travelling along the road together with a wagonload of Jews, pressed so closely together that they could hardly breathe. As they turned into another road, they saw an old man heavily laden, plodding wearily along. the rabbi told the driver to stop, and called out: "Come friend, and take your place with us." "There is no room for me," said the old man. "We will make it," said the rabbi. "But how can you possibly do that?" "By loving each other a little more."

* * * * *

A Chasidic rabbi prayed: "Let me be able to love the best man in the world as much as God loves the worst man in the world!"

APPENDIX 5.0

VALUES IN JEWISH EDUCATION

TEACHERS' QUESTIONNAIRE

Your School or Institution _____

Please check the following items that apply to you:

1. Female ____ Male ____

2. I have taught in a Jewish religious school:

____ less than one year
____ one to three years
____ three to five years
____ five years or more

3. My own Jewish education consists of:

____ no formal training.
____ religious school training only.
____ religious school training, plus college courses in Judaica/Hebraica.
____ religious school training, plus college and graduate courses (or a graduate course of study) in Judaica/Hebraica.

4. I would characterize my level of observance or Jewish ideology as:

____ Reform
____ Conservative
____ Orthodox
____ Reconstructionist
____ Other

5. I teach in a Jewish religious school:

____ 1-3 hours per. week.
____ 3-5 hours per. week.
____ 5-10 hours per. week.
____ more than 10 hours per. week.

6. I am currently:

____ a Hebrew teacher.
____ a teacher of Judaica and Jewish history.
____ a teacher of both Hebrew and Judaica/Jewish history.
____ a teacher of Jewish music or art.
____ a teaching assistant.

7. I teach students:

____ in the kindergarten or primary grades.
____ in the intermediate grades 6 - 9.
____ in high school.

APPENDIX 5.0

Please rate how importantly you feel each of the following statements applies to Jewish education by circling the number beside each statement which most closely reflects your opinion.

1 Strongly Agree, 2 Agree, 3 Somewhat Agree
4 Disagree 5 Strongly Disagree 6 Unsure

It is important that teachers in a Jewish religious school...

1) ...challenge their students emotionally and intellectually.	1	2	3	4	5	6
2) ...provide opportunities for their students to make choices concerning their learning.	1	2	3	4	5	6
3) ...honor their students.	1	2	3	4	5	6
4) ...love their students, and create an atmosphere of warmth in their classrooms.	1	2	3	4	5	6
5) ...set and maintain high standards of discipline and control in their classrooms.	1	2	3	4	5	6
6) ...hold high expectations for their students' success, encouraging each student to achieve to the best of his/her ability.	1	2	3	4	5	6
7) ...feel a sense of commitment and obligation to their students, which is realized in every aspect of their work.	1	2	3	4	5	6
8) ...create a trusting relationship with their students, free from threat.	1	2	3	4	5	6
9) ...strive to make the content of their teaching relevant to the lives of their students.	1	2	3	4	5	6
10)...encourage student creativity and experimentation in their classrooms.	1	2	3	4	5	6
11)...provide opportunities for their students to take on significant responsibilities.	1	2	3	4	5	6
12)...instill the idea that Jewish education is a sacred undertaking.	1	2	3	4	5	6
13)...have patience for their students.	1	2	3	4	[redacted]	6
14)...engender feelings of companionship and community amongst students, and between themselves and their students.	1	2	3	4	[redacted]	6

APPENDIX 5.0

The following statements seek to determine to what extent the preceding statements are a reality in your work. Please circle the number beside each statement which most closely reflects your opinion.

1 Always, 2 Most of the time, 3 Sometimes, 4 Seldom, 5 Never, 6 Unsure

1)	I challenge my students emotionally and intellectually	1	2	3	4	5	6
2)	I provide opportunities for my students to make significant choices concerning their learning	1	2	3	4	5	6
3)	I honor my students.	1	2	3	4	5	6
4)	I show love for my students, and I create a warm atmosphere in my classroom.	1	2	3	4	5	6
5)	I set and maintain a high standard of control and discipline in my classroom.	1	2	3	4	5	6
6)	I hold high expectations for my students' success, and encourage each student to achieve to the best of his/her ability.	1	2	3	4	5	6
7)	I feel a sense of commitment and obligation to my students, which is realized in every aspect of my work.	1	2	3	4	5	6
8)	I have a trusting relationship with my students, free from threat.	1	2	3	4	5	6
9)	The content of my teaching is relevant to the lives of my pupils.	1	2	3	4	5	6
10)	I encourage student creativity and experimentation in my classroom.	1	2	3	4	5	6
11)	I provide opportunities for my students to take on significant responsibilities.	1	2	3	4	5	6
12)	I instill the idea that Jewish education is a sacred undertaking.	1	2	3	4	5	6
13)	I have patience for my students.	1	2	3	4	5	6
14)	I engender feelings of companionship and community amongst my students, and between myself and my students.	1	2	3	4	5	6

APPENDIX 5.1

VALUES IN JEWISH EDUCATION

STUDENTS' QUESTIONNAIRE

Your School or Institution _____

Please check the following items that apply to you:

1. Female ____ Male ____

2. I have studied in a Jewish religious school:

____ less than one year
____ one to three years
____ three to five years
____ five years or more

3. I would characterize my level of observance or Jewish ideology as:

____ Reform
____ Conservative
____ Orthodox
____ Reconstructionist
____ Other

4. I study in a Jewish religious school:

____ 1-3 hours per. week.
____ 3-5 hours per. week.
____ 5-10 hours per. week.
____ more than 10 hours per. week.

7. I am a student:

____ in the intermediate grades 6 - 9.
____ in high school.

APPENDIX 5.1

Please rate how importantly you feel each of the following statements applies to Jewish education by circling the number beside each statement which most closely reflects your opinion.

1 Always, 2 Most of the time, 3 Sometimes, 4 Seldom, 5 Never, 6 Unsure

It is important that teachers in a Jewish religious school...

1) ...challenge their students emotionally and intellectually.	1	2	3	4	5	6
2) ...provide opportunities for their students to make choices concerning their learning.	1	2	3	4	5	6
3) ...honor their students.	1	2	3	4	5	6
4) ...love their students, and create an atmosphere of warmth in their classrooms.	1	2	3	4	5	6
5) ...set and maintain high standards of discipline and control in their classrooms.	1	2	3	4	5	6
6) ...hold high expectations for their students' success, encouraging each student to achieve to the best of his/her ability.	1	2	3	4	5	6
7) ...feel a sense of commitment and obligation to their students, which is realized in every aspect of their work.	1	2	3	4	5	6
8) ...create a trusting relationship with their students, free from threat.	1	2	3	4	5	6
9) ...strive to make the content of their teaching relevant to the lives of their students.	1	2	3	4	5	6
10)...encourage student creativity and experimentation in their classrooms.	1	2	3	4	5	6
11)...provide opportunities for their students to take on significant responsibilities.	1	2	3	4	5	6
12)...instill the idea that Jewish education is a sacred undertaking.	1	2	3	4	5	6
13)...have patience for their students.	1	2	3	4	5	6
14)...engender feelings of companionship and community amongst students, and between themselves and their students.	1	2	3	4	5	6

APPENDIX 5.1

The following statements seek to determine to what extent the preceeding statements are a reality in your classroom. Please circle the number beside each statement which most closely reflects your opinion.

1 Always, 2 Most of the time, 3 Sometimes, 4 Seldom, 5 Never, 6 Unsure

1)	My teacher challenges me emotionally and intellectually.	1 2 3 4 5 6
2)	My teacher provides opportunities for me to make significant choices concerning my learning.	1 2 3 4 5 6
3)	My teacher honors me.	1 2 3 4 5 6
4)	My teacher shows love for me, and creates a warm atmosphere in my classroom.	1 2 3 4 5 6
5)	My teacher sets and maintains a high standard of control and discipline in my classroom.	1 2 3 4 5 6
6)	My teacher holds high expectations for my success, and encourages each student to achieve to the best of his/her ability.	1 2 3 4 5 6
7)	My teacher demonstrates a sense of commitment and obligation to me, which is realized in every aspect of his/her work.	1 2 3 4 5 6
8)	I have a trusting relationship with my teacher, free from threat.	1 2 3 4 5 6
9)	The content of my learning is relevant to me and my life.	1 2 3 4 5 6
10)	My teacher encourages student creativity and experimentation in his/her classroom.	1 2 3 4 5 6
11)	My teacher provides opportunities for me to take on significant responsibilities.	1 2 3 4 5 6
12)	My teacher instills the idea that Jewish education is a sacred undertaking.	1 2 3 4 5 6
13)	My teacher has patience.	1 2 3 4 5 6
14)	My teacher engenders feelings of compantionship and community amongst students, and between him/herself and students.	1 2 3 4 5 6

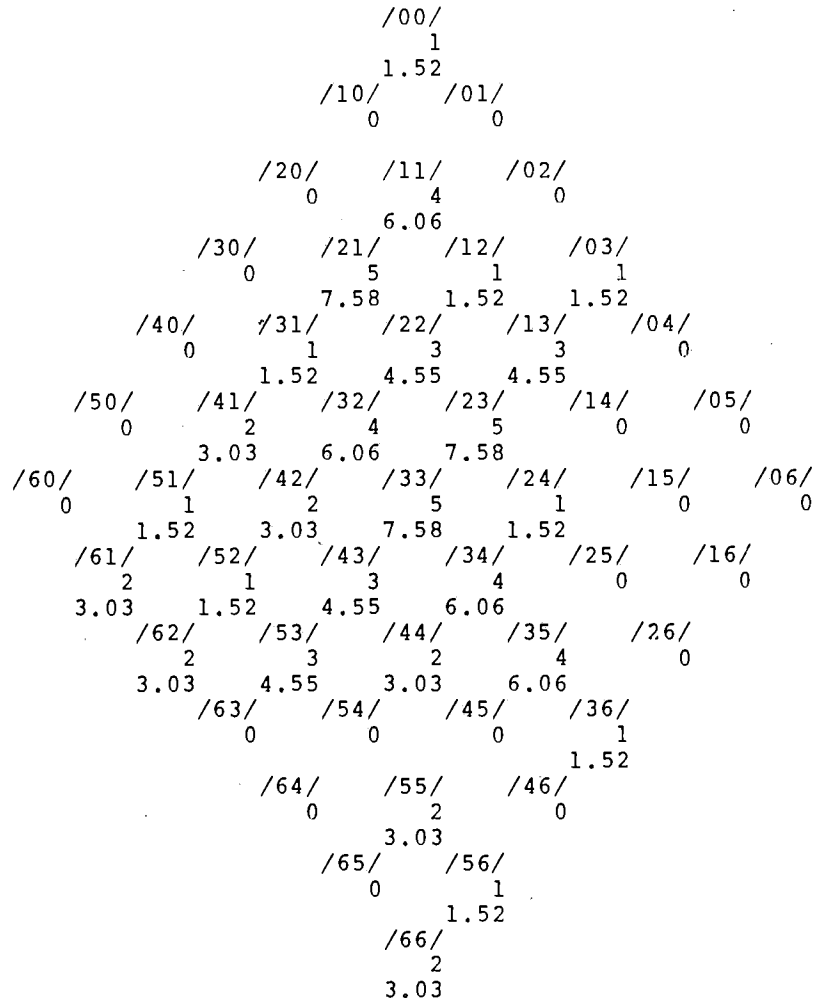
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF5)
...set and maintain high standards of disciple and control in classroom
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher holds high expectations for my success, and encourages me..(QR5)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



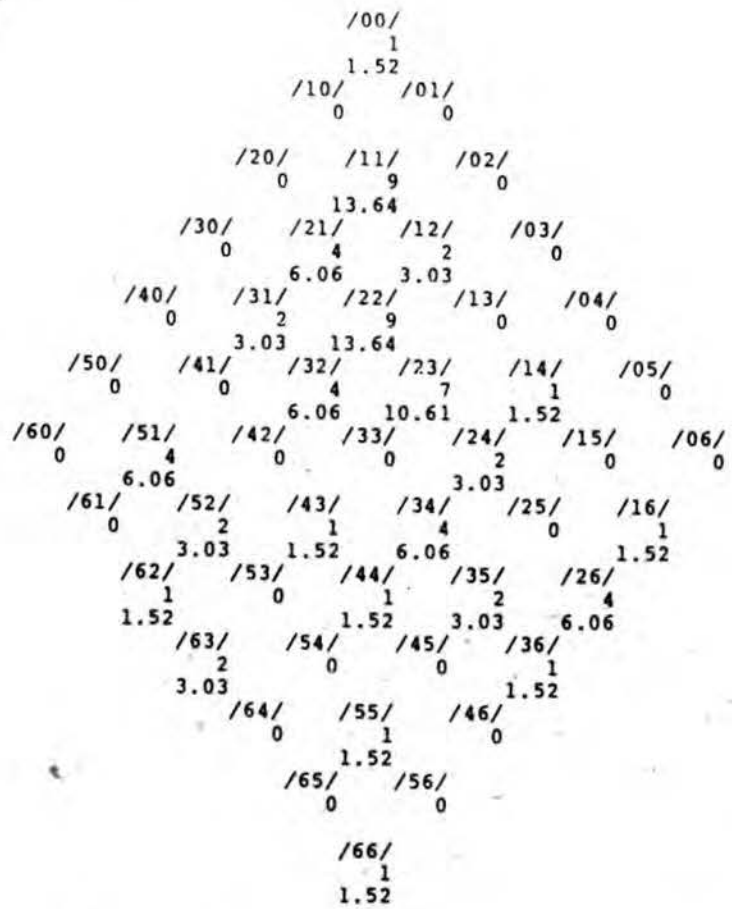
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP6)
...hold high expectations for their students success and encouraging them..
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher holds high expectations for my success & encourages them...(OP6)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



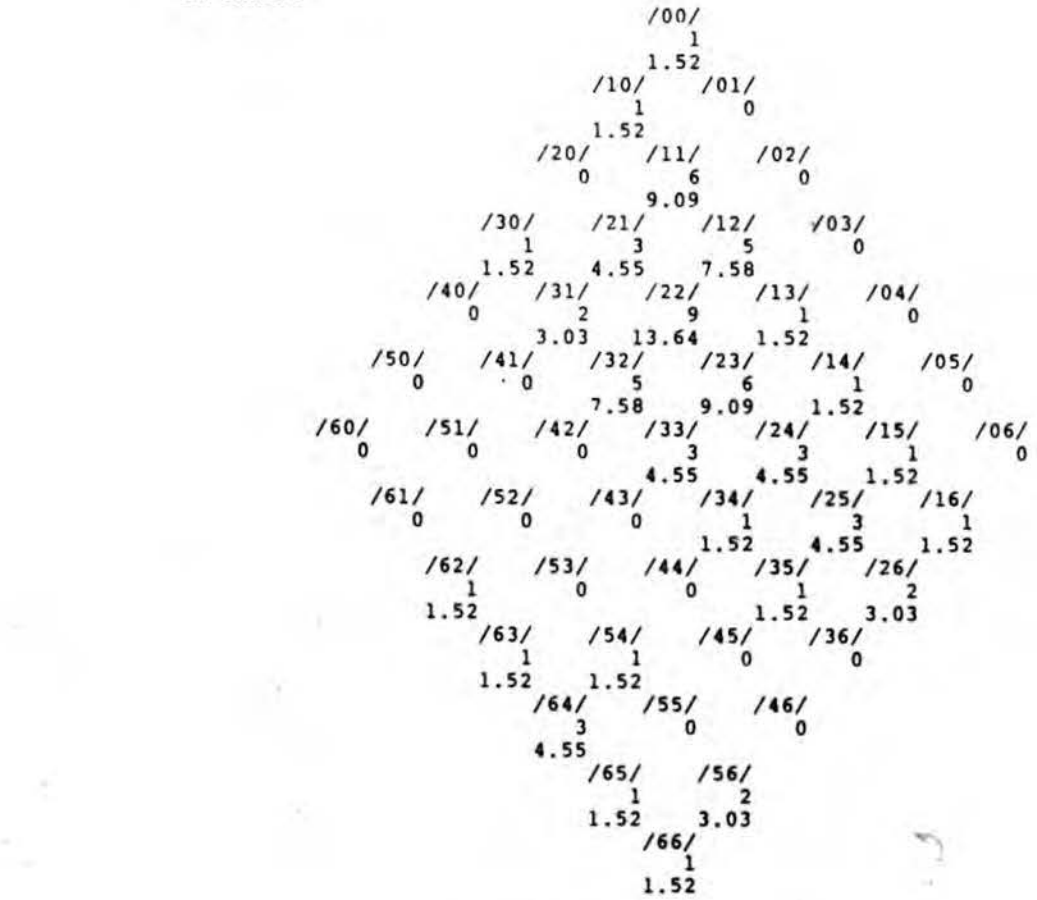
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QP9)
...strive to make the content of their teaching relevant to students' live
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
The content of my learning is relevant to me and my life. (QP9)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF8)
...create a trusting relationship with their students free from threat.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I have a trusting relationship with my teacher, free from threat. (QR8)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP7)
...feel a sense of commitment and obligation to their students ...
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher demonstrates a sense of commitment and obligation to me. (OR7)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

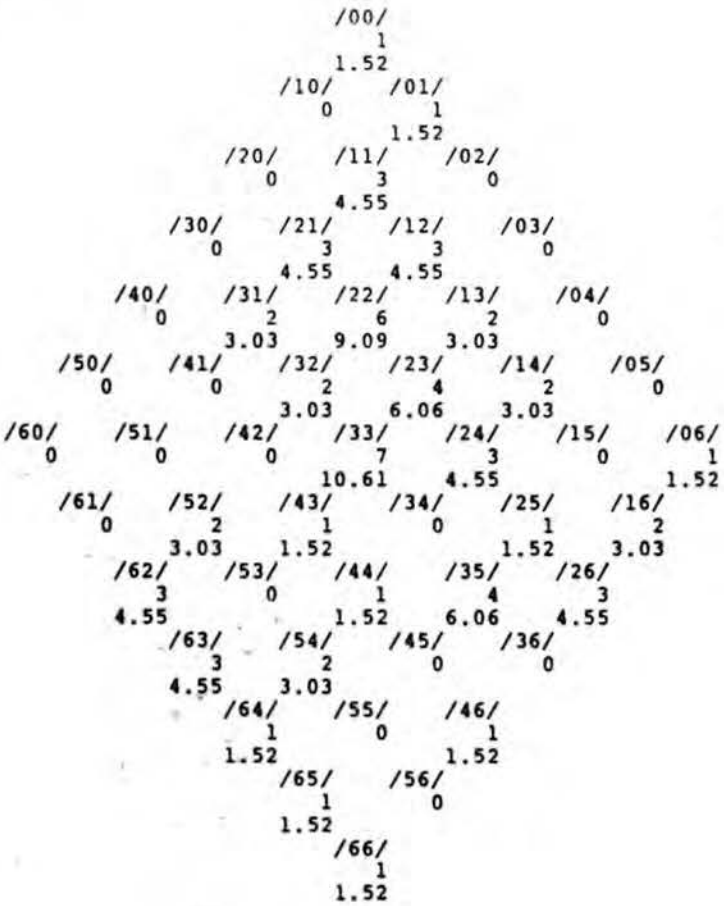
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF14)
...engender feelings of companionship & community amongst students & other
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher engenders feelings of companionship among students & others.QR1
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



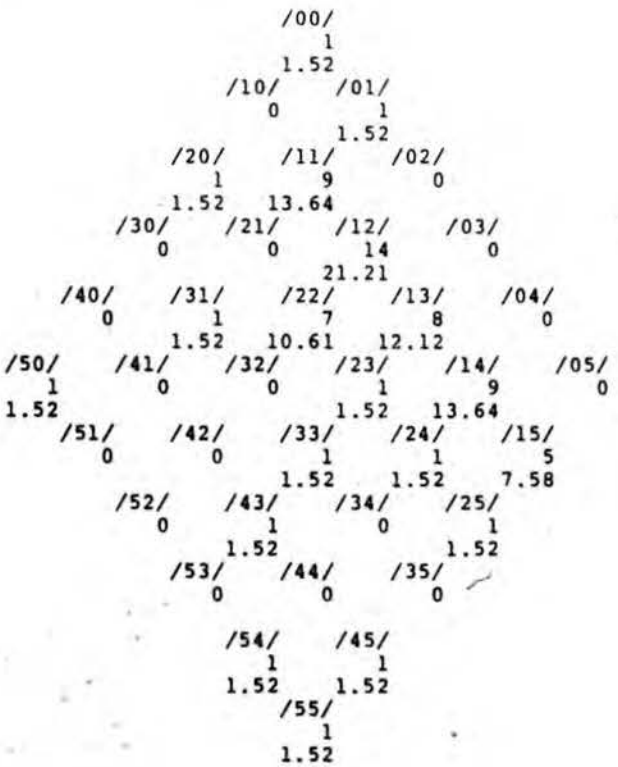
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF13)
...have patience for their students.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher has patience. (QR13)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



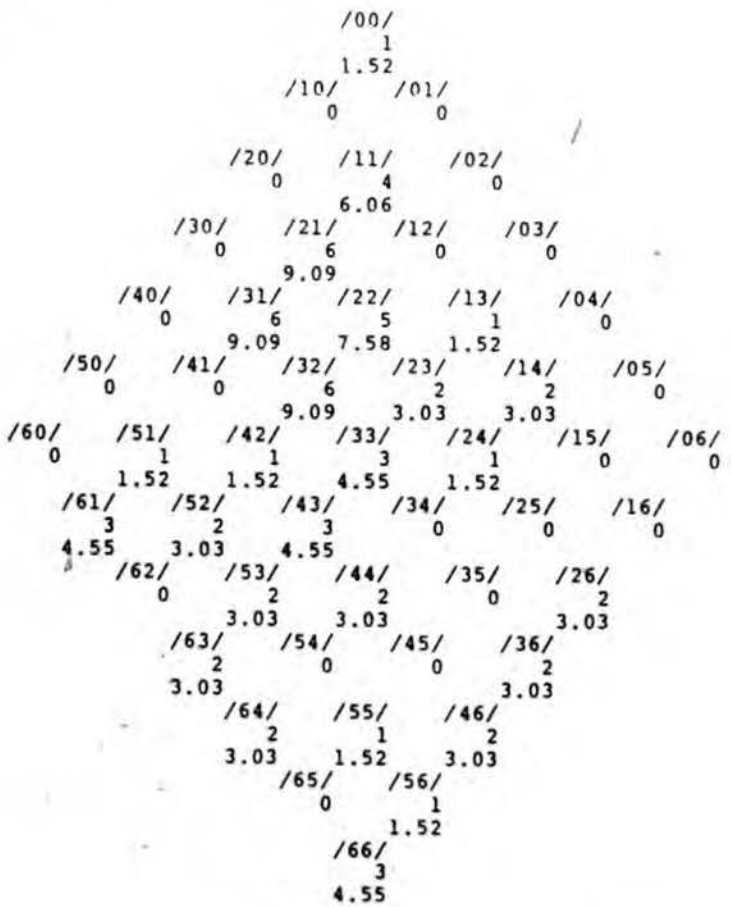
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QR12)
...instill the idea that Jewish education is a sacred undertaking.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher instills the idea that Jewish education is a sacred task. (QR12
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



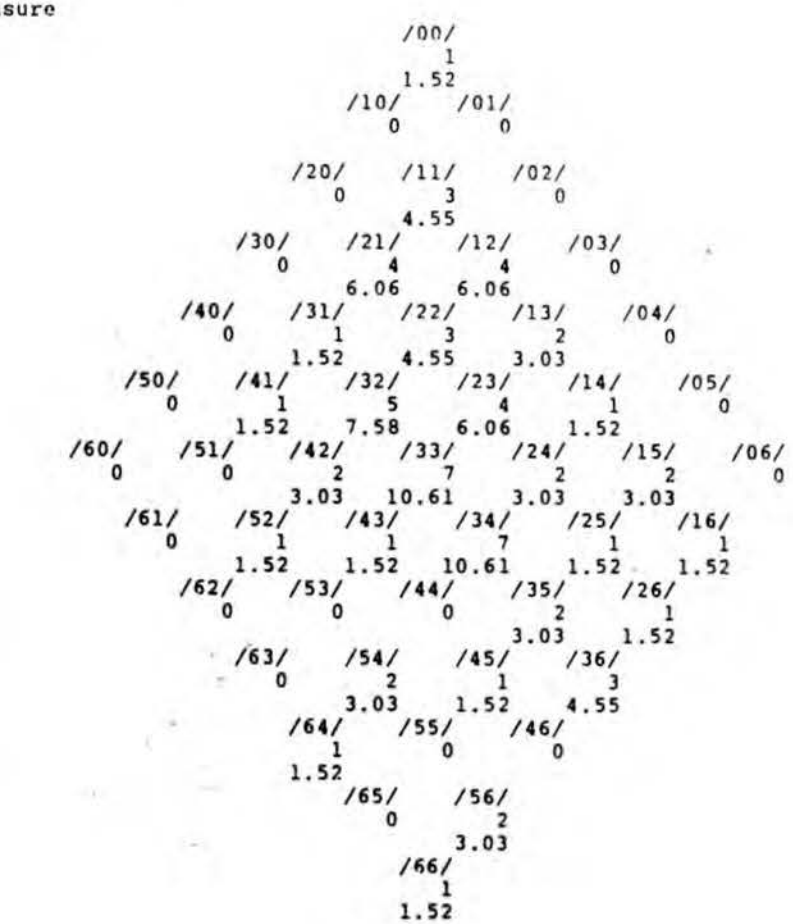
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF11)
...provide opportunities for students to take on signific. responsibilitie
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher provides opportunities for me to take on responsibilities.(QF11
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QP10)
...encourage student creativity and experimentation in classrooms
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher encourages creativity and experimentation in classrooms. (QP10)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

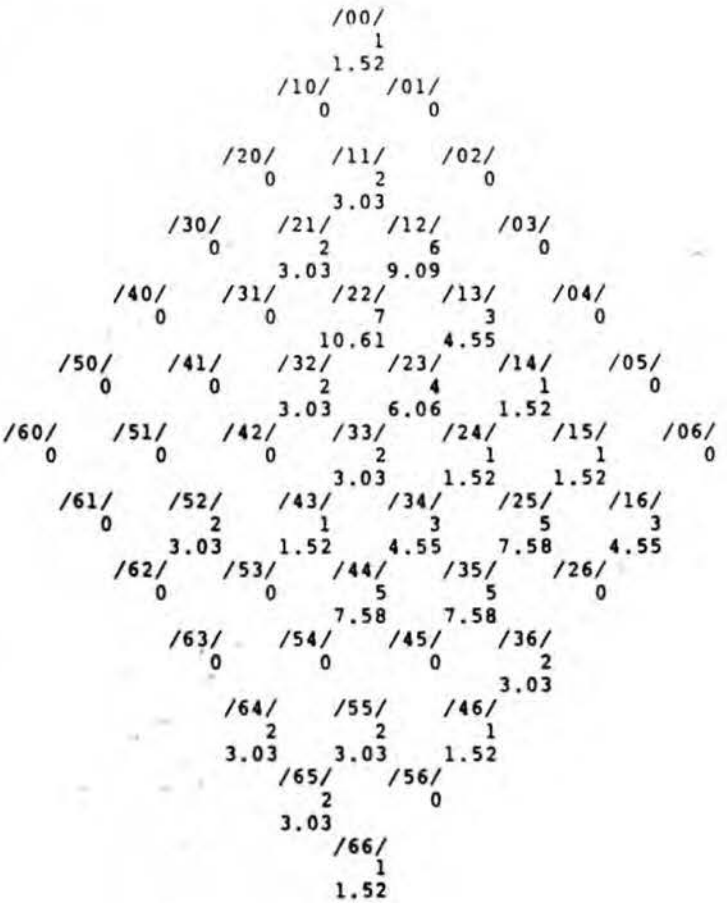
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF4)
...love their students, and create an atmosphere of warmth in the classroo
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher shows love for me & I create a warm atmosphere in classroom.(QR
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



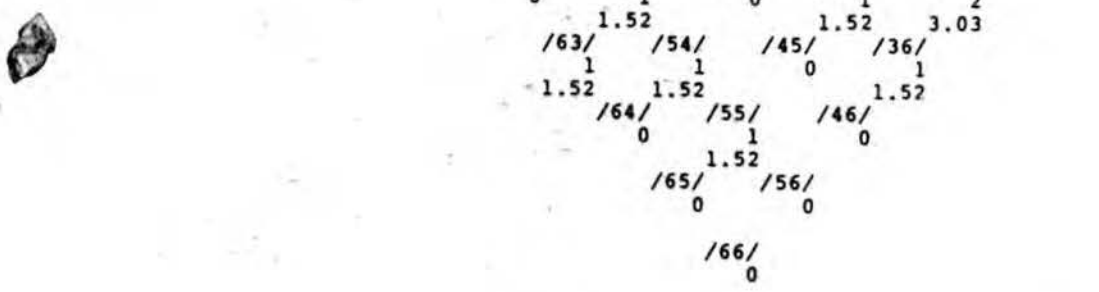
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QR3)
...honor their students.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher honors me. (QR3)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



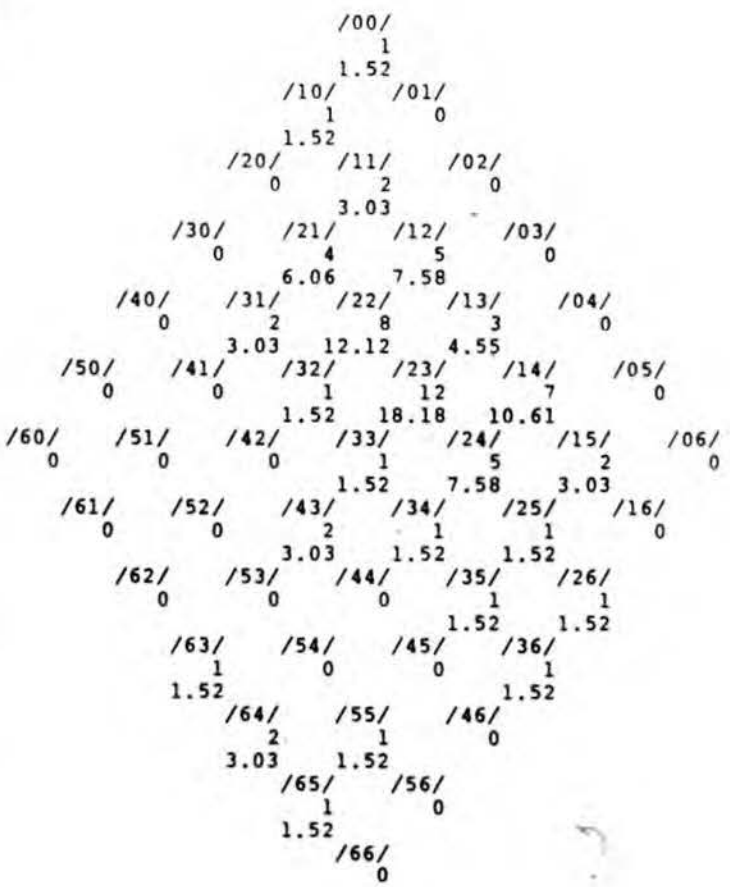
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP2)
...provide opportunities for their students to make choices in learning.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher provides opportunites for me to make imp.choices in learning.OP
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



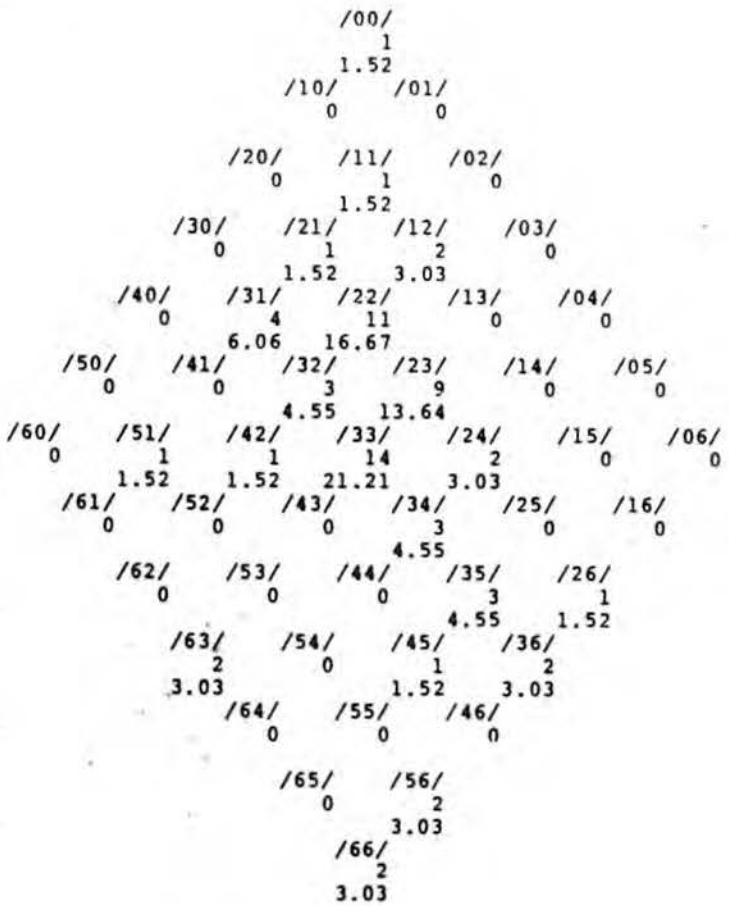
APPENDIX 6.0

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 66

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OR1)
...challenge their students emotionally and intellectually
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
My teacher challenges me emotionally and intellectually. (OR1)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



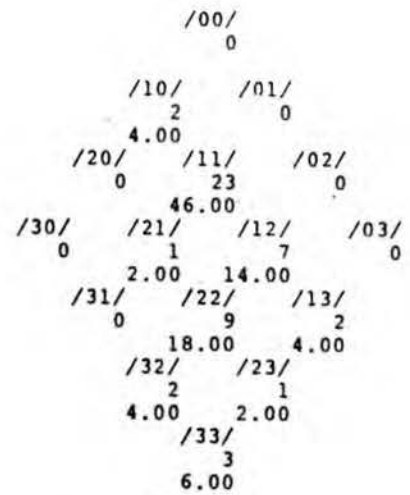
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

?T-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF14)
...engender feelings of companionship & community amongst students & other
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I engender feelings of companionship & community among students&others.(QR1.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



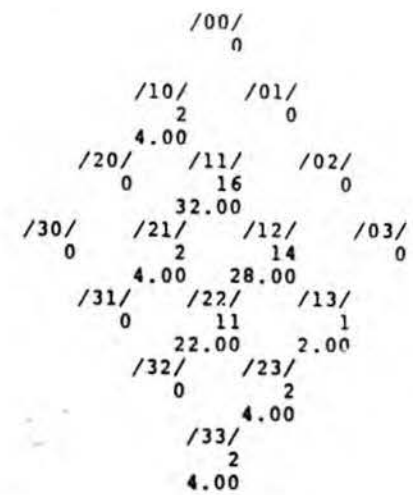
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QR13)
...have patience for their students.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I have patience for their students. (QR13)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



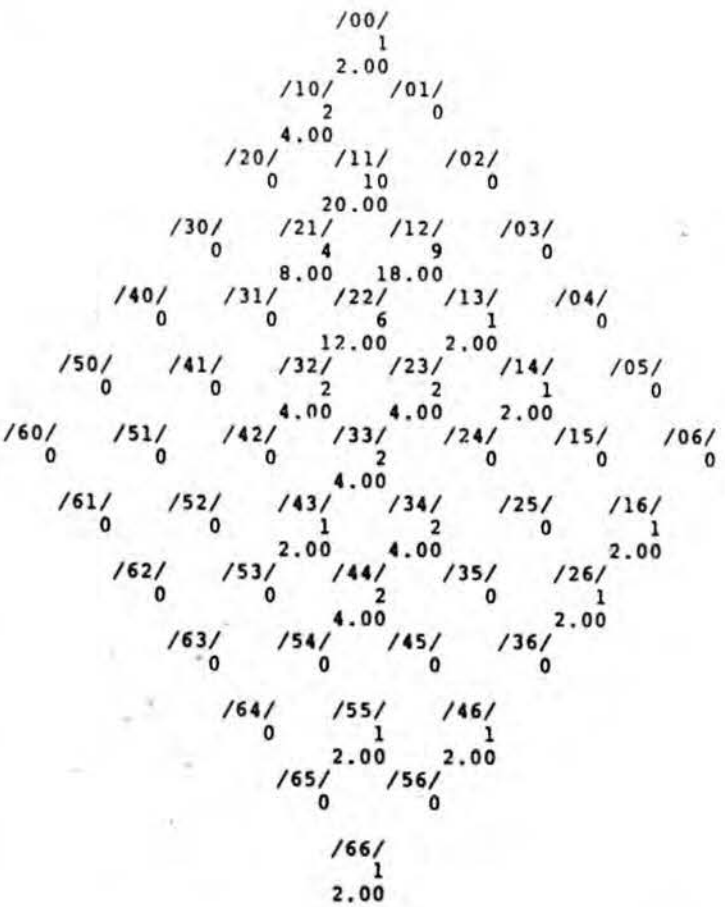
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF12)
...instill the idea that Jewish education is a sacred undertaking.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I instill the idea that Jewish education is a sacred undertaking. (QR12)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



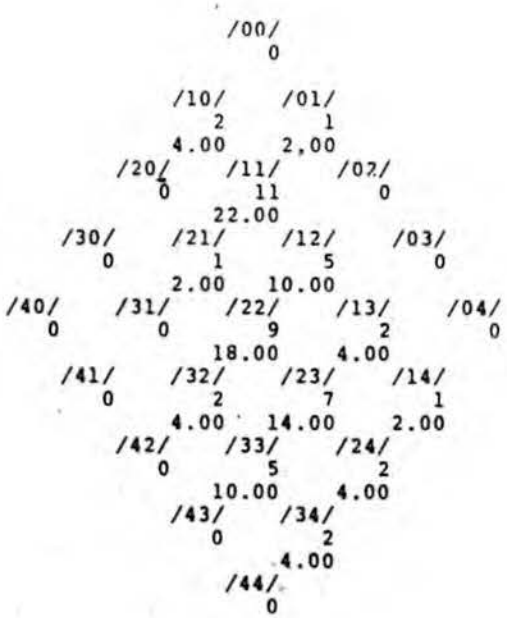
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP11)
...provide opportunities for students to take on signific. responsibilitie
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I.provide opportunities for students to take on imp. responsibilities(OR11
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



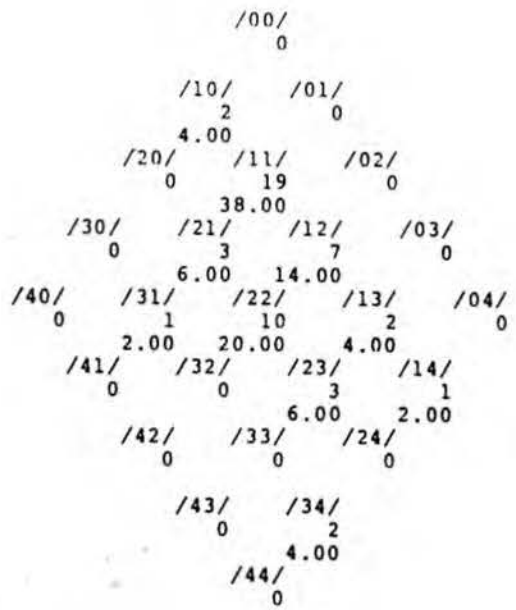
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QP10)
...encourage student creativity and experimentation in classrooms
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I encourage student creativity and experimentation in classrooms. (QP10)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QP9)
...strive to make the content of their teaching relevant to students' live
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
The content of my teaching is relevant to lives of my pupils (QP9)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

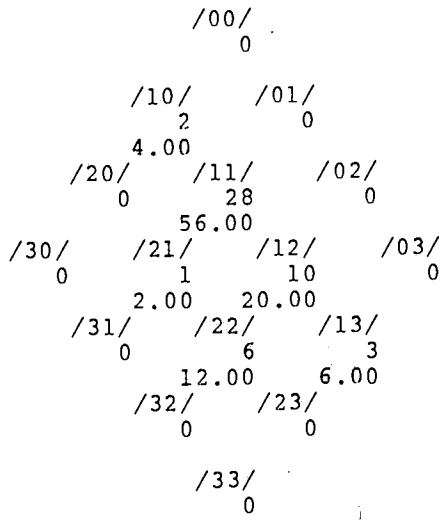
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OF8)
...create a trusting relationship with their students free from threat.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I have a trusting relationship with my students free from threat. (OR8)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF7)
...feel a sense of commitment and obligation to their students ...
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I feel a sense of commitment and obligation to my students. (QR7)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

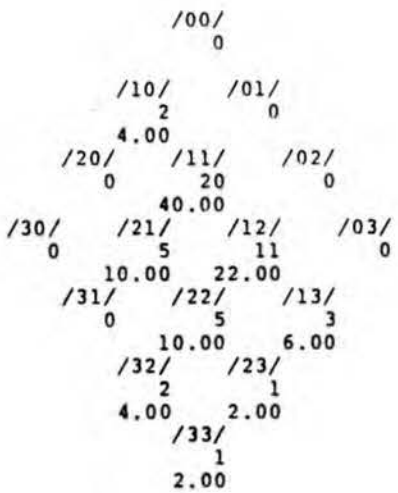
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP6)
...hold high expectations for their students success and encouraging them.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I hold high expectations for their students' success & encourage them. (OR
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



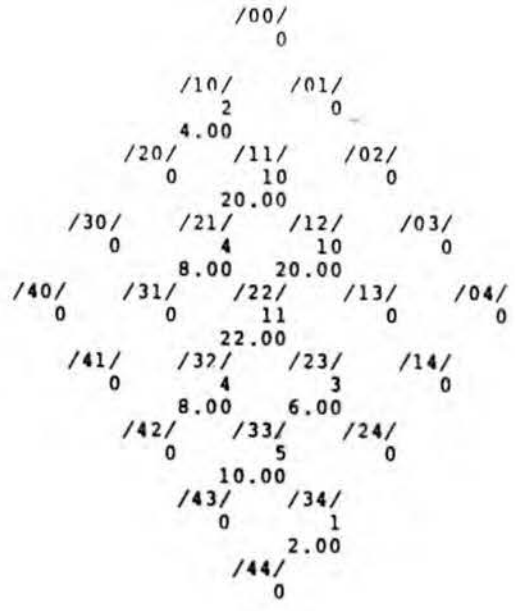
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP5)
...set and maintain high standards of disciple and control in classroom
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I set and maintain high standards of discipline & control in class room(OP
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



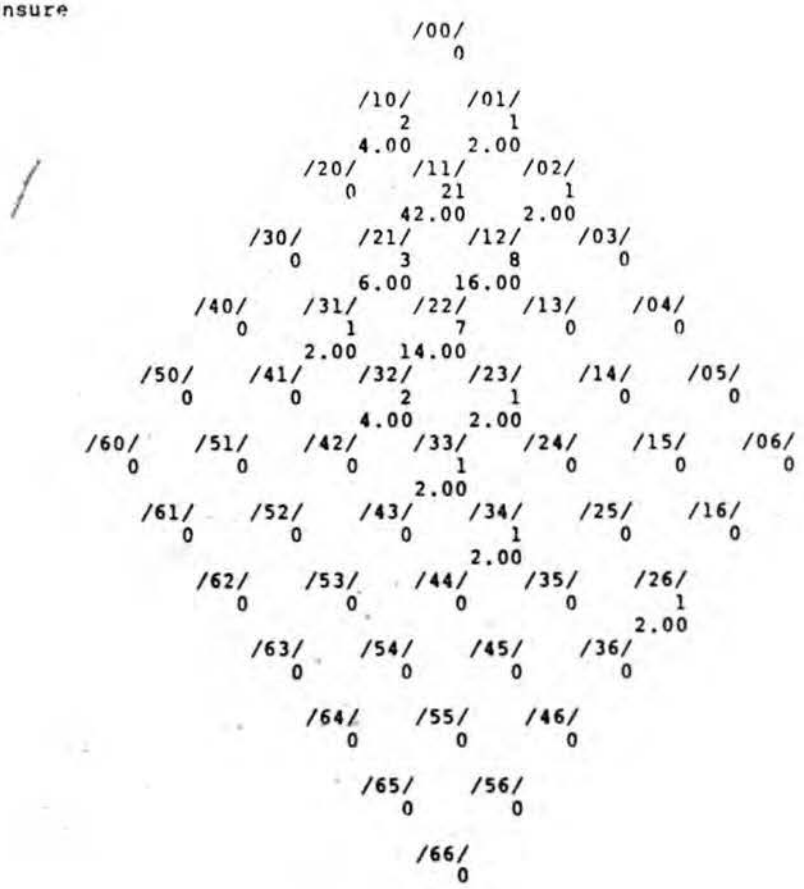
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QP4)
...love their students, and create an atmosphere of warmth in the classroo
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I show love for my students, & I create a warm atmosphere in classroom.(QR
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



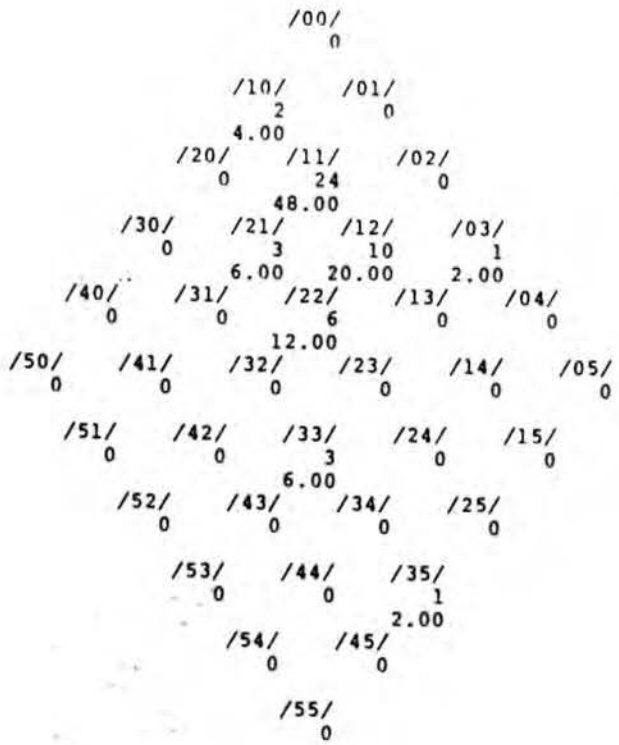
APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (QF3)
...honor their students.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I honor my students. (QR3)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure



APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OP2)
...provide opportunities for their students to make choices in learning.
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I provide opportunities for their students to make choices in learning.(OR
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

APPENDIX 6.1

QUESTIONNAIRE ANALYSIS

RECORDS PICKED 50

LEFT-TOP,RIGHT-BOTTOM DESCRIPTIONS
It is important that teachers in a Jewish religious school ... (OR1)
...challenge their students emotionally and intellectually
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

RIGHT-TOP,LEFT-BOTTOM DESCRIPTIONS
I challenge their students emotionally and intellectually. (OR1)
1. Always
2. Most of the time
3. Sometimes
4. Seldom
5. Never
6. Unsure

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
I teach students ... (D7C)
0. not applicable
1. in high school

	/0/	/1/	/2/	TOTALS
/0/	0	0	0	0
/1/	45	5	0	50
	90.00	10.00		100.00
	40.91	83.33		43.10
	38.79	4.31		43.10
/2/	65	1	0	66
	98.48	1.52		100.00
	59.09	16.67		56.90
	56.03	0.86		56.90
TOTALS	110	6	0	116
	94.83	5.17		100.00
	100.00	100.00		100.00
	94.83	5.17		100.00

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
I teach students ... (D7B)
0. not applicable
1. in the intermediate grades 6-9

	/0/	/1/	/2/	TOTALS
/0/	0	0	0	0
/1/	31	19	0	50
	62.00	38.00		100.00
	93.94	22.89		43.10
	26.72	16.38		43.10
/2/	2	64	0	66
	3.03	96.97		100.00
	6.06	77.11		56.90
	1.72	55.17		56.90
TOTALS	33	83	0	116
	28.45	71.55		100.00
	100.00	100.00		100.00
	28.45	71.55		100.00

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
I teach students ... (D7A)
0. not applicable
1. in the kindergarten or primary grades

	/0/	/1/	/2/	TOTALS
/0/	0	0	0	0
/1/	13	37	0	50
	26.00	74.00		100.00
	16.67	97.37		43.10
	11.21	31.90		43.10
/2/	65	1	0	66
	98.48	1.52		100.00
	83.33	2.63		56.90
	56.03	0.86		56.90
TOTALS	78	38	0	116
	67.24	32.76		100.00
	100.00	100.00		100.00
	67.24	32.76		100.00

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
I teach in a Jewish religious school: (D5)
1. 1-3 hours per week
2. 3-5 hours per week
3. 5-10 hours per week
4. more than 10 hours per week

	/0/	/1/	/2/	/3/	/4/	TOTALS
/0/	0	0	0	0	0	0
/1/	0	39 78.00 100.00 33.62	5 10.00 100.00 4.31	4 8.00 100.00 3.45	2 4.00 100.00 1.72	50 100.00 43.10 43.10
/2/	66 100.00 100.00 56.90	0	0	0	0	66 100.00 56.90 56.90
/3/	0	0	0	0	0	0
/4/	0	0	0	0	0	0
TOTALS	66 56.90 100.00 56.90	39 33.62 100.00 33.62	5 4.31 100.00 4.31	4 3.45 100.00 3.45	2 1.72 100.00 1.72	116 100.00 100.00 100.00

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
I would characterize my level of observance or Jewish ideology as: (D4)
1. Reform
2. Conservative
3. Orthodox
4. Reconstructionist
5. Other

	/0/	/1/	/2/	/3/	/4/	/5/	TOTALS
/0/	0	0	0	0	0	0	0
/1/	0	35 70.00 53.03 30.17	13 26.00 28.89 11.21	1 2.00 50.00 0.86	0	1 2.00 100.00 0.86	50 100.00 43.10 43.10
/2/	0	31 46.97 46.97 26.72	32 48.48 71.11 27.59	1 1.52 50.00 0.86	2 3.03 100.00 1.72	0	66 100.00 56.90 56.90
/3/	0	0	0	0	0	0	0
/4/	0	0	0	0	0	0	0
/5/	0	0	0	0	0	0	0
TOTALS	0	66 56.90 100.00 56.90	45 38.79 100.00 38.79	2 1.72 100.00 1.72	2 1.72 100.00 1.72	1 0.86 100.00 0.86	116 100.00 100.00 100.00

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
My own Jewish education consists of : (D3)
1. no formal training
2. religious school training only
3. religious school training, plus college courses in Judaica/Hebraica
4. religious school training & college & graduate study in Judaica/Hebraic

	/0/	/1/	/2/	/3/	/4/	TOTALS
/0/	0	0	0	0	0	0
/1/	0	2	26	13	9	50
		4.00	52.00	26.00	18.00	100.00
		3.17	86.67	100.00	90.00	43.10
		1.72	22.41	11.21	7.76	43.10
/2/	0	61	4	0	1	66
		92.42	6.06		1.52	100.00
		96.83	13.33		10.00	56.90
		52.59	3.45		0.86	56.90
/3/	0	0	0	0	0	0
/4/	0	0	0	0	0	0
TOTALS	0	63	30	13	10	116
		54.31	25.86	11.21	8.62	100.00
		100.00	100.00	100.00	100.00	100.00
		54.31	25.86	11.21	8.62	100.00

APPENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
I have taught in a Jewish religious school: (D2)
1. less than one year
2. one to three years
3. three to five years
4. five years or more

	/0/	/1/	/2/	/3/	/4/	TOTALS
/0/	0	0	0	0	0	0
/1/	0	10	12	7	21	50
		20.00	24.00	14.00	42.00	100.00
		100.00	70.59	63.64	27.27	43.10
		8.62	10.34	6.03	18.10	43.10
/2/	1	0	5	4	56	66
	1.52		7.58	6.06	84.85	100.00
	100.00		29.41	36.36	72.73	56.90
	0.86		4.31	3.45	48.28	56.90
/3/	0	0	0	0	0	0
/4/	0	0	0	0	0	0
TOTALS	1	10	17	11	77	116
	0.86	8.62	14.66	9.48	66.38	100.00
	100.00	100.00	100.00	100.00	100.00	100.00
	0.86	8.62	14.66	9.48	66.38	100.00

APENDIX 7.0

QUESTIONNAIRE ANALYSIS

RECORDS SELECTED 116

ROW DESCRIPTIONS
Category of Questionnaire
1. Teachers Questionnaire
2. Students Questionnaire

COLUMN DESCRIPTIONS
Sex (D1)
1 .... Female ....
2 .... Male ....

	/0/	/1/	/2/	TOTALS
/0/	0	0	0	0
/1/	0	35	15	50 ← Actual
		70.00	30.00	100.00 ← Row %
		50.00	34.09	43.10 ← Column %
		30.17	12.93	43.10 ← Total %
/2/	2	35	29	66
	3.03	53.03	43.94	100.00
	100.00	50.00	65.91	56.90
	1.72	30.17	25.00	56.90
TOTALS	2	70	44	116
	1.72	60.34	37.93	100.00
	100.00	100.00	100.00	100.00
	1.72	60.34	37.93	100.00

15 Male Teachers
30.% of Teachers are Male
34.09% of Male are Teachers
12.93% of Population - Male Teachers

NOTES

FOOTNOTES

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21. Baba Bathra, 21a.

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27. Taanith, 8a.

28. Hilchot Talmud Torah, 5:12.

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CHAPTER FOUR

Introduction

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