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Bea's thesis "Restoring Hebrew to Its Proper Place" was on the possibility of aiming for some degree of Bi-lingualism in the teaching of Hebrew. She outlined the concepts, metaphors and history of the term Bi-lingual and compared it with Bi-cultural education. She related the general societal metaphors of the "melting pot" and the "tossed salad" to show how in public education a movement toward bi-lingualism has proven to be very positive. She outlined the major public educational strategies needed to develop bi-lingual education.

Then Bea conducted a survey of how Hebrew is taught in many of the congregations and schools in the metropolitan New York area. Using the analysis of her data (which included a question about what the educators would like to have) she projected another way Hebrew could be taught in our religious schools that would fit more with a bi-lingual approach. She placed an emphasis on teacher training.

Bea worked very hard at this thesis and kept adding more and more to it. She was diligent about following good research procedure, she re-wrote as often as needed, and her hardest problem was in narrowing the focus. Her conclusions at the end were truly dreams of what a bi-lingual Hebrew education could be. She made recommendations for first steps.

# RESTORING HEBREW TO ITS PROPER PLACE

BEATRICE FEDER NIV

Thesis Submitted in Partial Fulfillment of
Requirements for Master of Arts in Religious Education Degree

Hebrew Union College-Jewish Institute of Religion
School of Education
New York, New York

April 13, 1995
Advisor: Dr. Sherry Blumberg, R.J.E.

CONTENTS

לבעלי היקר

The power of a language can be scarcely gauged. Language is more than language. Within language lie concealed magic forces of nature and of blood, lees of instinct and culture, heritage of emotions, habits of thought, traditions of taste, inheritances of will, –the Imperative of the Past. It is impossible to measure the power and influence of all this upon the soul, upon its consciousness and upon its subterranean strata.

Shalom Spiegel, Ph.D.
*Hebrew Reborn*

CHAPTER ONE:

INTRODUCTION

## What This Thesis Hopes To Do

The purpose of this research project is to report on the state of Hebrew/English bilingual education in our present day system. I believe that an analysis of the literature and the results of the survey will point toward an alternative avenue for the development of Hebrew education in the coming years.

In this thesis, I intend to make a case for a more promising approach to Hebrew language education. There are many questions and problems to be addressed when implementing such a program, such as: What is the aim of the program? How will the teachers be chosen and trained? Which model will be implemented? What role does culture play? My main thesis is that the road to Hebrew competence should be a natural, pleasurable by-product of the daily activities and ongoing relationships in the child's life. Because the above approach must address multiple facets of students' lives and education, my research will draw from a variety of disciplines.[1]

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[1] Professor Andrew Cohen, who was a guest instructor at Hebrew University of Jerusalem in 1991-1992, originally pointed me in this direction and continues to encourage me to apply the best practices of bilingual education and second language education to the teaching of Hebrew.

The interdependence of fields of study is becoming widely accepted, and as it does, the integration of research enriches and deepens our understanding of our world. To answer the questions I raise I will need to look at both research and practice. Unfortunately, there is a dearth of research in Jewish education which drives Jewish educators to apply theory and research from other fields and experiences. The theory and research findings in the field of bilingual education are well developed as applied to the realm of English/Spanish in the United States and may benefit Hebrew language education. Although the term bilingualism is utilized throughout the paper, it is important to recognize that the case of Hebrew language education in America is a departure from bilingual education as commonly conceived. In the case of the Jews in America, English is the mother tongue and Hebrew is the language of our culture, our people, our heritage that is being revitalized.

This thesis will also explore the current status of and propose a future possibility for bilingualism in the curricula of the Jewish schools. A research project and descriptive survey about the present state of Hebrew language addresses these issues. The questions on the survey seek to unearth exactly what the goals of today's programs are and why, in many cases, we are not reaching them. A written survey instrument is developed which is followed up with phone conversations and school visits where possible.

This thesis will propose and support four original hypotheses. The first hypothesis is that language acquisition is a natural, pleasurable by-product of daily activity. Secondly, the development of language and culture is an integral part of the ongoing

relationships in a child's life. The third hypothesis holds that teacher training is key to the entire endeavor. Lastly, in order for educational programs to succeed, everybody (students, parents, teachers, educators, administrators, clergy) will have to be involved.

A number of assumptions underlie this work. The first assumption holds that there is indeed a legitimate and viable model for Hebrew and English language bilingual instruction for Jewish education. Secondly, that bilingual education is the future and will strengthen the Jewish people. Thirdly, the recent growth of the Reform Jewish Day School will provide a fertile testing ground for the Hebrew/English bilingual school. Finally, that the research investigated in this work is representative of the world of bilingual education and can point all those dedicated to the improvement of Hebrew language education toward success.

## Metaphors And Definitions

### The Controversy In Bilingual Education: Melting Pot V. Cultural Pluralism

There is a fundamental tension between two visions of America which constantly influences the unfolding of the story of bilingual education. On the one hand, we may strive to be uniformly American, to "melt" into the pot originally created for European immigrants. On the other hand, proponents of cultural pluralism maintain that we may each preserve our cultural differences and remain American. The latter camp envisions

different but equally respected ingredients in an American "salad". [2] In the realm of Hebrew/English bilingualism the struggle is pitched between establishing an American identity with no room for a Jewish (and/or Israeli) identity, and developing an identity which allows both cultural affiliations to legitimately coexist. This latter vision has always been the classic Jewish formula for Jewish continuity. The salad image is a useful metaphor to keep in mind when trying to comprehend the forces behind recent decisions made in connection with bilingual education policy and practice.

A strict definition of bilingualism suggests that a bilingual person has native ability in two languages. The more generally accepted notion of bilingualism connotes the speaking of two languages, fluency in two languages, or the regular use of two languages. The use of two languages is generally accepted as the true hallmark of bilingualism.[3]

Supporters of bilingualism speak of tossing a new salad. SALAD, refers to the camp in this debate that envisions different but equally respected ingredients in an American "salad" where cultural attachments are legitimately maintained. Proponents of pluralism reject the idea that immigrants must assimilate into a melting pot, and assert that many different cultures can live side by side in harmony. Supporters of bilingualism believe that America's multicultural community is to be celebrated, and that shared opportunities, not language, make up our social glue. They posit that language is but an

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[2] Judith Harlan, *Bilingualism in the United States: Conflict and Controversy* (Franklin Watts, NY: An Impact Book, 1991), 44-45.

[3] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction* ( New York and London: Longman, 1990), 2.

accident of birth, and that Americans are united by our sense of shared destiny, our belief in individual rights, freedoms, and constitutional protection, our government's and society's tolerance for cultural and religious difference.[4]

Among the supporters of this position we find:

- The Association of Teachers of English to Speakers of Other Languages (TESOL) clearly states its position on bilingual education: a) Education should be conducted in two languages; b) Full recognition of the validity of the first language by every available means is important; c) Positive attitudes of all teachers and administrators toward the student's language should be fostered; d) The validity of language as a communication system and as a viable vehicle for the transfer and reinforcement of content in the classroom must be a central component in curricular policy; e) The student's own language must constitute a segment of the curriculum. In 1971, when this resolution was passed, TESOL was considered the "blessing of bilingualism". This organization was making headway in the attempt to change the perception of bilingual education as a problem to the perception of bilingual education as a 'blessing'.[5] The reconceptualization of Hebrew language competence as a blessing would open the door to an entirely different kind of commitment and approach to the learning of and teaching of Hebrew.

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[4] For an elaboration of proponents of cultural pluralism, see Judith Harlan, *Bilingualism in the United States*, 44-54.

[5] William Francis Mackey and Von Nieda Beebe, *Bilingual Schools for a Bilingual Community: Miami's Adaptation to the Cuban Refugees* (Massachusetts Newbury House Publishers, 1977), 4.

- The National Association for Bilingual Education (NABE) is the professional body established in the mid-seventies that represents the profession of bilingual education. This organization of bilingual education professionals, mostly teachers and administrators, argues for protracted bilingual education. Bilingual education is promoted as the continuous use of two languages, one of which is English, as the means of instruction. Unclouded guidelines set forth that concepts and information are introduced in the dominant language of the student and reinforced in the other. Cultural differences and similarities are to be acknowledged in the teaching process.[6] The association argues for federal support based on the following considerations: 1) Title VI and Civil Rights Act of 1974; 2) past federal policy, as acquisition of territory and the waging of foreign wars contributed to the presence of the non-English speaking population; 3) the future economic productivity depends on the improvement of education; 4) for reasons of national security and economic health it is valuable to develop this natural linguistic resource.[7]
- The best and most important nongovernmental efforts in behalf of linguistically and culturally distinct students were those of the National Education Association (NEA), the largest teacher organization in the country. Their task force made significant recommendations as early as 1965-66. The following is but a sampling of their proposals: instruction in pre-school and throughout the early grades should be

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[6] Ibid., 5.

[7] Kenji Hakuta, *Mirror of Language: The Debate on Bilingualism* (New York, New York: Basic Books, Inc., 1986), 208-209.

conducted in both languages; English should be taught as a second language; a well-articulated program in the mother tongue should be continued through the high school years; all possible measures should be taken to instill pride in ancestral culture and language; schools should recruit native language speaking teachers and aides; conduct research concerning teacher training and materials; repeal laws which specify English as the language of instruction.[8] In these proposals it is evident that significant research had been done in this field, but the reasons these measures were not enacted remains to be explored.

An umbrella group for many of these organizations opposing an English-only policy is EPIC, the English Plus Information Clearinghouse established in 1987. Their basic premise is that Americans should be provided with opportunities to master both English and a second language. In their opinion, English should remain the primary language, with the recognition that in today's world economy it is wiser to encourage fluency in two or more languages.[9]

Today we are witnessing the great challenge to the melting-pot theory. Switching over to the pluralistic model will entail the changing of many deeply held attitudes and long-standing practices. Our task is complicated by the fact that most persons holding positions in the educational professional world have been trained under the very theory we are trying to oust. Current administrators, policy makers, teacher educators, and

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[8] Henry Casso, *Bilingual/Bicultural Education and Teacher Training* (Washington, DC: National Education Association, 1976), 11-12.

[9] Ibid., 66

counselors, among others, have been practicing, and continue to practice, under the old school of thought. It is quite natural, therefore, to expect obstacles and resistance to this new vision of education.[10]

Bilingual education is "good for everybody" is a popular slogan in the camp of its advocates.[11] According to its advocates, bilingual education provides for multiple memberships and for multiple loyalties in an integrative fashion. From an international point of view, the world is getting smaller. Bilingualism is actually a valuable resource to be coveted by corporations looking to sell their products in another country or in certain communities within America itself.[12] It is precisely the native speaker of a language of wider communication (English) who constitutes a problem in the formation of the larger Global community. It is this individual who rarely sees the human world as it is - peopled by a rich diversity of culturally creative aggregates. Sadly, it is the English speaker who does not grasp the sense of what this human world might become. Imagine, if you will, a network of interlocking and simultaneous memberships and loyalties.[13]

There is another rationale for bilingual education. Thanks to our growing sensitivity to ethnicity, the non-English mother tongues and cultures in our midst are recognized as things of beauty and vital carriers and preserves the cultures from which

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[10] Henry Casso, *Bilingual/Bicultural Education and Teacher Training*, 25.

[11] Joshua A. Fishman, *Bilingual Education: An International Sociological Perspective* (Rowley, Massachusetts: Newbury House Publishers), IX.

[12] Judith Harlan, *Bilingualism in the United States*, 59.

[13] Joshua A. Fishman, *Bilingual Education*, 9.

they arise. This is a hallmark of the Jewish people. Languages and cultures are not to be considered only in their capacity to manipulate, compensate, and to be absorbed by the mainstream English curriculum. Instead, they must be recognized as basic ingredients of a healthy individual self-concept and a sound group functioning. Under this rationale, bilingual education is oriented toward group-maintenance,[14] which, as we will later note, is a key concept in Jewish education. The implications for Jewish education regarding the philosophy and application of this rationale will be explored throughout this paper.

Definitions:

Although there is no consensus regarding the definition of bilingualism, experts in the field agree that bilingual education employs two languages as vehicles of instruction for all or part of the curriculum. The means of instruction, not the goals, is the distinctive characteristic of this approach to teaching. The bilingual program is one which utilizes the student's native language and cultural factors. The primary emphasis rests within the cognitive and affective, rather than the linguistic domains. In other words, the main purpose of bilingual education is not to teach language, but rather to enable the students to learn content and skills in the language that they understand, while at the same time learning English.[15] Bilingual education, then, is a methodology that

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[14] Ibid., 35.

includes development of first- or home-language, acquisition of a target language, and the use of both languages in the teaching of "core" subjects such as math, science, etc. (California Department of Education, 1985; California Association for Bilingual Education, undated). Hebrew language in America would grow out of actually using Hebrew to teach certain subjects in Hebrew, whether Hebrew itself or another content area such as Bible. In addition, curriculum areas that the students are unable to study in Hebrew would be taught in English. In this manner, the student receives an enhanced Hebrew language education and an enriched Jewish education.

Multicultural/multilingual programs operate under principles similar to those of the bilingual programs. Both programs utilize more than one language as a vehicle of instruction for all parts of the curriculum. The main difference is that, as the name suggests, at least two languages and cultures, in addition to English language and culture, are treated. In the end, a student taught under this model can function in more than two languages and cultures.[16]

The issue of biculturalism often enters into the discussion of bilingualism. Bicultural individuals do not agree on whether one can be bicultural. There are different types of bicultural individuals. Bicultural status seems almost always to be gained as a resident in the other country or culture. Biculturalism is not just a cognitive process which can be carried out apart from the members of the culture. In this way, becoming bicultural differs from becoming bilingual. One can learn language from non-native

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[15] H. Prentice Baptiste, Jr., *Multicultural Education: A Synopsis* ( Washington, DC: University Press of America, 1979), 48.

[16] Ibid., 47.

speakers. While one can become bilingual without becoming bicultural, the reverse is not true. Research shows that the origin of the contact situation is one explanation for the fact that being bicultural means different things to different people. "I just don't belong anywhere" - is a frequently reported comment by people who grew up in a contact situation of two cultures. Thus, a "third culture" evolves.[17] Jewish education may play a role in enhancing the Hebrew culture – our Jewish, spiritual and cultural quest.

## Short History Of The Idea

In order to understand the current state of affairs in bilingual education, it is necessary to go back and look at its development within a historical perspective. There is an intimate connection between language, values and social identity[18] which is clearly revealed in such an overview of history. In this section, I will illustrate the general connection between world events and the development of the history of bilingualism.

Educational policy is a reproducer and reflector of the greater society. The history of bilingualism is intimately related to trends and events in society. Clearly, it is necessary to change societal policy before, or concurrently with, institution of an innovative educational program. It is necessary to consider the pressures and attitudes

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[17] For an extended discussion of biculturalism see Christina Bratt Paulston, *Sociolinguistic Perspectives on Bilingual Education* ( Philadelphia: Multilingual Matters LTD, 1992), 117-121.

[18] Kenji Hakuta, *Mirror of Language*, 169.

that influence the development of policy in bilingual education. Language policy does not exist in a vacuum but works as an integral part of the overall political environment within which we live.[19] Today's policy is informed by, determined by, and founded on notions of equality of educational opportunity and accountability in public education.[20]

Bilingual education in the US is undergoing a renaissance. This is one of the most important, dynamic, and dramatic reform movements in the history of the American public education. The renaissance began during the Bicentennial, which provided a natural landmark for a time of "stocktaking". A mental snapshot of this period shows that the interdependence of nations is a reality. Larger nations are increasingly dependent on smaller ones for basic natural resources. Refugees are pouring in. All of these trends have serious implications for minorities and majorities. This emerging interdependence of nations may, in turn, have great impact upon the present and future work of teachers, and upon those educational entities responsible for pre-service and in-service teacher training.[21]

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[19] Judith Lessow-Hurley, *A Commonsense Guide to Bilingual Education* (Alexandria, Virginia: Association for the Supervision and Curriculum Development, 1991), 1.

[20] Henry Casso, *Bilingual/Bicultural Education and Teacher Training*, 7.

[21] Ibid.

## The Impact Of Us Involvement In Wars

World War I was a period in American history characterized by suspicion of anything foreign. At that time, command of the English language was interpreted as a sign of patriotism, and as such, people spoke English. For a brief interlude, these attitudes relaxed somewhat and other languages and cultures were allowed some space for expression.

Soon after World War I, the control of immigration became a serious concern. Hand in hand with this development, English and bilingualism became a pressing political issue. Aggressive policy decisions to eradicate non-English languages from the public schools were most vividly witnessed at the height of nationalism and xenophobia. The argument put forth portrayed English as the ingredient that made the melting-pot theory work. Sometimes referred to as the common thread, or the glue, English was considered to hold us together as Americans.[22] Hence, the growing influx of non-English speakers threatened language-based conceptions of national unity.

It is widely believed that the civil rights movement was germinated during this period. The civil rights movement, which revolved around the theme of human rights and the preservation of native languages and ethnicity, gained momentum as the demand for Americans skilled in foreign languages and the exposure to multilingual societies increased during World War I. This situation had a propelling and intertwined effect on the rights of minorities to preserve their native language. Abroad, multilingualism was

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[22] Judith Harlan, *Bilingualism in the United States*, 22-23

commonly experienced first hand as people spent time in Europe, where many languages are spoken. Bias and the suppression of minority languages often go hand in hand. As the military got a taste of a world where color did not determine status, segregation was less tolerated. Likewise, the assertion that non-whites were somehow less American was vehemently rejected as prejudice. New demands were being levied back home. Ethnic identity became a treasure to be valued and preserved. The growing role of language identification was closely wedded to the unfurling of this period of history.[23]

World War II was also a catalyst for an increase in language instruction. The military needed speakers of numerous languages quickly. Fast and effective second-language teaching techniques were cultivated, including the now-commonly used audio-lingual approach. A significant event in policy during this time was the National Defense Education Act (1958), which provided funding for foreign language study. As a result of the passage of this law, language ability was granted an official place in national defense and received new legitimacy. Governmental support and intervention in the realm of language teaching extended downwards to the public education system. Cultural pluralism took on real meaning as a model for American society, and Americans began to assert their ethnic identity. Language identification was now an important part of ethnic identity.[24]

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[23] Judith Lessow-Hurley, *A Commonsense Guide*, 7-8.

[24] Ibid.

The political climate of the post-war period, bolstered by the success of an American public education bilingual program, set the stage for the passage of government codes in support of bilingual education.

## Accountability In Public Education

The origin of the accountability in public education for bilingual education is usually connected with the Cuban refugee problem which exploded with the Cuban revolution in 1959. The mass influx of Cubans to Florida spurred the creation of the first large-scale bilingual education program - the Coral Way School in Dade county, Florida.[25] This is a success story of the mutual accommodation of two cultures in a face-to-face encounter brought on by a political emergency. A two-way bilingual school for both Cubans and Americans was established in which each would become integrated into the culture of the other while maintaining the home language and cultural identity.[26] The goal of the program was to create functional bilinguals, thus maintaining both languages throughout their education. The Dade program is clearly interested in maintaining both languages and cultures.[27]

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[25] Ibid.

[26] William Francis Mackey and Von Nieda Beebe, *Bilingual Schools for a Bilingual Community*, IX-XII.

[27] Kenji Hakuta, Kenji. *Mirror of Language*, 193.

In other programs the goals have not always been developed so clearly and this lack of clarity has contributed much to the controversy surrounding bilingual education. In the next chapter, the possible goals will be delineated by means of the description of the various models of bilingual education. The orientation of the Coral Way School is towards enrichment of the child's linguistic and cultural experiences.[28] This endeavor, the root of the contemporary bilingual education movement, was quite ambitious.

Equally significant to the success of the Coral Way School were the strategies employed to foster the connection between the home and the school. These founders of the modern bilingual movement had an intuitive sense of the forces at play and the support needed on the outside to make their school work. The principal was enlisted to play the primary role in convincing the parents of the value of this bilingual curriculum. The Spanish-speaking parents were particularly attracted to the idea that their children could maintain their Spanish language and cultural ties. The English-speaking parents were more hesitant, but respected the judgment of the principal. They were also somewhat appeased by the notion that their children would be taught by the best of the Cuban refugee teachers. Aware that the program would require half the teachers to be Spanish speakers, some of the teachers expressed resentment. This never evolved a major issue as a number of teachers voluntarily transferred. The school opened in 1963 with 350 first-, second-, and third-graders in the first resurrection of bilingual education in US recent history.[29]

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[28] Ibid., 194.

[29] Ibid., 196-97.

It is important to recognize that this program had a number of unique advantages working for its success. Firstly, Cuban refugees were readily accepted into this society. They were upper-class, highly educated, politically sophisticated, light-skinned and cosmopolitan. These factors all had a profound influence on the Cubans' perceived desirability, or at least non-threatening position, in the community. Secondly, the federal government was interested in supporting an anti-Communist and anti-Castro agenda. This translated to the government's willingness to provide funding. Thirdly, private sector funds were ample as well. Lastly, staffing the program with skilled teachers under these conditions was not difficult to acquire.[30]

Coral Way was a "pluralist" program that encouraged bilingualism among Spanish-speaking children, as well as English-speaking children.[31] Cultural attachments were legitimately maintained and individuals became ingredients in an American "salad." This original vision of bilingual education was devastatingly polluted from its initial conception. According to Judith Harlan, much of today's efforts and energy is directed toward finding roadways back to this earliest model of bilingual education in what seems to be its most workable form and most congruent and informed rationale.

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[30] Judith Lessow-Hurley, *A Commonsense Guide*, 8.

[31] Judith Harlan, *Bilingualism in the United States*, 95.

## Government Regulations

### Federal Role In Bilingual Education

The political climate of the post-war period, combined with the success of the Coral Way program, led to the passage of government policy favoring the establishment of bilingual programs. There are no laws that outright mandate bilingual education, but there is legislation that provides funding and supports an entitlement to services that offer equal education opportunities.[32] These laws added sorely needed legitimacy and support to bilingual educational byroads into public education. Following is a synopsis of key governmental decisions during the period from 1968 to 1988.

#### Title VII of the Elementary and Secondary Education Act (ESEA)

This act was signed into law in 1968 under President Lyndon B. Johnson, was originally implemented to set up discretionary funding for model programs that used non-English-language instruction to assist children academically while they mastered English. Today, Title VII provides funds for basic instruction programs, teacher training, graduate education, research, technical assistance and the dissemination of material for use in

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[32] Judith Lessow-Hurley, *A Commonsense Guide to Bilingual Education*, 53.

bilingual classrooms.[33] This, in effect, set up the federal funding for bilingual programs.[34]

There have been a number of reauthorizations of the Act with amendments in 1974, 1978, 1984, 1988. The *BEA* Bilingual Education Act of 1968 is Title VII, an amendment to the 1965 ESEA. It is heralded as the official coming of age of the federal role in the education of persons with limited English-speaking ability. Seven and a half million dollars were appropriated for the 1969-70 fiscal year. Within three years, the budget tripled and in 1984, 139.4 million dollars were allocated. The underlying assumption of the Act was that innovative programs would be implemented, and eventually be supported through local and state funds.[35]

The passage of *BEA* was inextricably linked to the events of its day, and the fact that it was innovated in the wake of much turmoil on the civil rights scene was an important determinant of its content. The Black civil rights movement had culminated in the Civil Rights Act of 1963. In addition, Chicano organizations in the Southwest were demanding equal opportunity programs and bilingual education as a result of the realization that a large number of Chicano children were failing in English-only schools.[36] With all this tumult, it was only a matter of time before the Supreme Court

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[33] Ibid. 8, 53.

[34] Judith Harlan, *Bilingualism in the United States*, 25.

[35] Kenji Hakuta, *Mirror of Language*, 197.

[36] Ibid., 199.

was to set a precedent concerning the future of bilingual education. Lau v. Nichols was the case that did it.

Lau v. Nichols, 414 US 563 (1974)

In discussing the legal bases for bilingual education, one must mention this landmark United States Supreme Court decision. It remains important from a historical perspective. A group of Chinese students sued the San Francisco Unified School District. The supreme court decided that their civil rights were indeed violated by providing them with an education in a language they could not understand.[37] Simply put, the students were not getting an equal education if they could not understand what the teachers were saying. The Court did not, however, give and guidelines or definitions of an acceptable program. This decision set the stage for expanded bilingual programs and is, even today, the basis for may arguments in favor of bilingual education.[38] Consequently, the Lau decision provided the impetus for the passage of state legislature mandating bilingual education.[39]

At this juncture it is interesting to note the US Office of Education set forth a definition of bilingual education as early as 1971:

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[37] Judith Lessow-Hurley, *A Commonsense Guide*, 8, 54.

[38] Judith Harlan, *Bilingualism in the United States*, 99.

[39] Kenji Hakuta, *Mirror of Language*, 201.

> "Bilingual education is the use of two languages, one of which is English, as mediums of instruction for the same pupil population in a well-organized program which encompasses all or part of the curriculum and includes the study of the history and culture associated with the mother tongue. A complete program develops and maintains the children's self-esteem and a legitimate pride in both cultures."[40]

This statement characterizes the government's vision of bilingual education at that time.

A different understanding was outlined by the Texas Education Agency in 1974. This body stipulates that bilingual education is a full time program of instruction developed to meet the individual needs of each child. However, under the Texas legislation, this is perceived as a treatment to be administered until the pupil is ready to participate in the regular school program. Furthermore, this is to take place as rapidly as possible. This is where much of the trouble and confusion seeps in. The Texas model is a totally different type of bilingual education than was originally conceived by the innovators of the Coral Way School Program and the federal government alike. The Texas model focuses now on mainstreaming these pupils when it is feasible.[41] This is a radical departure from the vision of bilingual education up to this time and the negative ramifications are far-reaching. Some of the problematic issues that arose were: Who decides when the child is ready to be mainstreamed? The decision to mainstream will be based on what evaluation procedures? How will the child's first language and culture be maintained? This approach, instead of offering constructive solutions, opened a Pandora's box of complications and problems.

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[40] H. Prentice Baptiste, Jr., *Multicultural Education*, 42.

[41] Ibid.

In 1974, the same year that Nixon resigned and Gerald Ford became president, there was an atmosphere of support at the national level for bilingual education goals. The administration was directed to become aggressive and insure that schools were being fair to LEP (Limited English Proficient) students. New guidelines known as the *Lau Remedies* translated the Lau decision into federal policy guidelines.[42] The US Office of Education developed specifications by which school districts would be judged to be in compliance with Title VII and the Lau decision. Their document, "Task Force Findings Specifying Remedies Available for Eliminating Past Educational Practice Ruled Unlawful Under Lau v. Nichols,"[43] outlined specific methods that school officials were to use in their federally funded programs. A sample of the various measures to be instituted includes: systematic procedures to identify the student's primary language; a diagnostic/prescriptive approach which called for the identification of the individual's educational needs and assignment to an appropriate program; the program must not be racially identifiable and therefore students must have access to elective courses and co-curricular activities available to other students; instructional personnel must be linguistically and culturally familiar with the background of the students.[44] Of course, in one way or another, the native language must be used.

The significance of the Lau Remedies was that they prescribed a transitional form of bilingual education and specifically rejected ESL as a remedy for elementary school

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[42] Judith Harlan, *Bilingualism in the United States*, 99.

[43] Kenji Hakuta, *Mirror of Language*, 201.

[44] H. Prentice Baptiste, Jr., *Multicultural Education*, 43-45.

students.[45] Between 1975 and 1989, the federal government examined nearly 600 programs and 359 school district plans for bilingual education programs were corrected.[46] This vision is a major departure from the philosophy that underlies the Coral Way School which strove to maintain the languages and cultures of both populations.

Under President Reagan, bilingual education was considered important but that the role of the government should be more limited. The Lau Remedies were no longer enforced and spending for Bilingual Education Act programs was cut by 47%. This tremendous cut in funding seems to reveal a return to the melting-pot, English-only theory. However, in 1984, when BEA came up for renewal, a compromise was reached and clear new goals were delineated. One of these goals was that all bilingual programs were to teach English. But, another goal was to help students meet graduation standards It seems as if legislation has come full circle. The question of how to fully meet both these goals clearly remains controversial.[47] The fundamental question of whether American educators want to use two languages in the classroom or use English Only has not been answered. Salad or melting pot?

The issues involved in the discussion surrounding bilingual education provide much insight for the modern American Reform Jew. One can try to understand what all

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[45] Kenji Hakuta, *Mirror of Language*, 202.

[46] Judith Harlan, *Bilingualism in the United States*, 100.

[47] Ibid., 100-104.

the commotion surrounding the debate on bilingual education is about from a detached and objective view. There is no simple answer. Who am I is a question stretching the imaginations of the best minds throughout history. Whom or what do we allow to shape the answer? It is easy to focus on language as that is visible, measurable, teachable, in many ways controlled by us. Some mistakenly believe the language we choose to use is not highly significant. I beg to differ. Language is how we communicate with others, how we mark our selves as a distinct group, how we make ourselves understood, how we encode much of the passion and emotionality of our culture and religion. Words are most powerful messengers. I believe each Jew at some point in his/her life struggles with one or another version of essentially this question: Whether I will live my life as both a Jew and American, similar to the salad mentality, or will I live my life as a generic American, one of the masses of the melting pot?

**Why Is It Important For Jews To Be Bilingual?**

Bilingual education is little known nor practiced in the Jewish world today. Jews have a long history of bilingualism that has been neglected. We have needed one language for the modern world and one for our religious world throughout history.[48] The total number of English and Hebrew bilinguals, and the number of those children being raised today as bilinguals is minimal. In order to maintain ourselves in both worlds at the

[48] Languages paired with Hebrew include: Aramaic, Yiddish, Ladino and Arabic

highest possible standard, we must return to our roots and re-educate ourselves to be bilingual. The legitimization of the bilingual school would potentially bring to the attention of everyone involved with the existing education system the opportunities within this field. It would serve to attract serious and capable students who would have much to contribute to both America and the Jewish people.

Shmuel Niger, best known as a Yiddish literary critic, argues incisively in support of Jewish bilingualism. He sets Jewish bilingualism in the framework of Jewish history. In the early era of Jewish bilingualism, the age of Hebrew and Aramaic, the Aramaists did not wish to exclude Hebrew from Jewish life. However, the Hebraists did fail to understand why Jews needed another language and thus alienated many people who believed otherwise.[49] During the Jewish Enlightenment, the *Maskilim* or "emancipated" Jews argued that if Jews were destined to have two languages, then those two ought to be Hebrew and the language of the land in which they live.[50] Niger's work shows great foresight into the troublesome language milieu of the post-World War II period. He explains that the United States is such a comfortable environment for the Jews, that few are impelled to be knowledgeable in Yiddish or Hebrew. It is a remarkable piece of scholarship on the little-studied subject of bilingualism, Jewish or other.[51]

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[49] Shmuel Niger, *Bilingualism in the History of Jewish Literature*. (New York, University Press of America, 1990), 12-13.

[50] Ibid., 79.

[51] Ibid., 5-6.

In the first half of the nineteenth century, Chassidism and the Jewish Enlightenment made rich contributions to Jewish literature in both Yiddish and Hebrew. In addition, the two major social trends in the second half of the century, socialism and Zionism, stimulated and enriched both languages. Following World War I, in the Land of Israel, goals were set for a national revolution. The leadership declared that Jewish schools and the entirety of the Jewish culture would utilize one language - Hebrew, which is still spoken today in Israel. Niger ends the work with a warning to beware of a third language (English), one alien to Jews, that is taking over a larger and larger place in Jewish life and even in Jewish culture. This third language is prepared to displace in the wink of an eye both Yiddish and Hebrew. His final message is that we need to be on guard and amass the strength of our national culture, fortify all its treasures.[52]

Alan Mintz's book, Hebrew in America, concerns the legacy of American Hebraism. This work grew out of three related assumptions,

> "First, the widespread ignorance of Hebrew among American Jews is a symptom of a deep fault in the construction of Jewish life on this continent. Second, the aspirations and achievements of the Hebrew movement in American Jewish life, which have been largely forgotten, need to be reassessed. And third, new thinking should be devoted to reconceiving the role of Hebrew in the school, the university classroom, the synagogue, and among the leadership, professional and lay, of the Jewish community."[53]

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[52] Ibid., 91, 108, 112.

[53] Alan Mintz, *Hebrew in America* (Detroit, Michigan: Wayne State University Press, 1993), preface.

Like Niger, Mintz sees the Zionist cultural work as inseparably linked to the revival and spread of modern Hebrew. In the Diaspora communities, Mintz believes, this is not just a preparation for aliyah, but an urgent end in itself.[54]

It was in the years just before and during World War I that the Hebrew scene in America came alive. Only in America did an enormous Jewish population enjoy the guarantee of cultural freedom. Here were the kinds of universities and literary institutions in which young minds could be nurtured. Given the conviction of Ahad HaAm that creating a modern Hebrew culture in the great centers of the Diaspora is not just a good thing, but a necessity, it should not be hard to imagine the sense of hopefulness and urgency that marked the efforts of young American Hebraists of this period.[55]

For most of the twentieth century, the bulwark of Jewish education had been the "Hebrew School" and the term does have significance.[56] The fact that Hebrew is such a major component of the curriculum of the afternoon school is a surprising outcome because generally, parents wanted their children to be taught (in English) the basic tenets of the Jewish religion.[57] However, the young Hebraists fanned out over the US from the middle 1920s through the late 1950s, and as teachers and principals turned the

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[54] Ibid., 14.

[55] Ibid., 15.

[56] Throughout this paper, Hebrew school, religious school, afternoon school, and congregational school are used interchangeably.

[57] Ibid., 17.

supplemental Jewish communal schools into Hebrew schools.[58] The influence of this *Tarbut Ivrit* movement in the area of Jewish education was surprisingly effective.

Understanding the process of the development of Jewish languages is important, for it exemplifies the special function of Jewish multilingualism in permitting a kind of acculturation that does not become assimilation. It starts when Jews in a minority situation, whether through numerical or political and economic weakness, come to adopt the majority and alien language, the co-territorial vernacular, not just as a language for communication with outsiders, but as the language for internal community functions. It is this last step that threatens the identity of the community. The universal adoption and internalization of another people's language brings with it the clear danger of assimilation of, and submersion in, its culture and life.[59]

Jewish education in America received a new lease on life with the appointment of Dr. Samson Benderly to the Bureau of Jewish Education in New York in 1910. Dr. Benderly and his disciples endeavored to modernize Jewish education, to organize it on a firm community basis, and to encourage emphasis on conversational Hebrew in the Jewish schools. A need was felt to organize a nationwide federation to coordinate and to stimulate the Hebrew activities in the United States.[60] The *Histadrut Ivrit* of America (National Organization for Hebrew Culture), united the scattered and isolated Hebraists

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[58] Ibid., 178.

[59] Bernard Spolsky and Robert Cooper, *The Languages of Jerusalem* (Oxford: Claredon Press, 1991), 31.

[60] William Chomsky, *Hebrew: The Eternal Language*, 266.

into an organization whose concerted power would speak in a voice that would be heard throughout the community. This institution led the way to a more public advocacy of Hebrew: in short, it became a lobby for Hebrew. The *Histadrut Ivrit* of America had two aims: to make the case for the necessary connection between Hebrew and the nationalist cause, and to take a stand on all Jewish issues of the moment from a Hebraist perspective. This stance was to be the outward face of the Hebrew movement. The Hebraist teachers argued that the *Histadrut Ivrit's* most urgent task should be to set up and support a Hebrew nationalist structure of Jewish schools that will foster strong, positive Jewish identity.[61]

Hebrew must be taught as a powerful means of engaging Jewish culture and the study of Hebrew is probably the most powerful means of enhancing and expressing a personal sense of Jewish identity. Identity is a function of what one does, not of what one knows. As such, language is a mode of personal and cultural action. Given the high degree or Jewish integration into American society, the process of forming a Jewish identity in this society must involve a modification of the side of belonging to the general American culture in a manner that allows for the formation of an authentic sense of belonging to a second, culturally distinct group within this society. It is important to recognize the crucial role that learning Hebrew can play in this process. Acquiring Hebrew can enhance the student's internal affinity with Jewish culture at every stage of the learning process.[62]

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[61] Alan Mintz, *Hebrew in America*, 61-64.

[62] Ibid., 194-195, 202.

I am in favor of a program whose aim is for all of the schoolchildren to become bilingual and bicultural. In a maintenance program, the child's proficiency in another language is seen as a positive characteristic, worth maintaining and developing. Also, the history and culture of each group is presented as an integrated part of the content and methodology of the curriculum. The children are not only learning a second language, but are also learning about the legitimacy, status, and beauty of both cultures and both languages. The remainder of this thesis is an examination of how this is or is not being accomplished with recommendations toward this goal.

# CHAPTER TWO

# REVIEW OF LITERATURE

## Bilingual Education

In order to address the implications of bilingual education it is first necessary to define it. In this section I will review the relevant literature in the areas of modern approaches to second language instruction, and present a selection of the major bilingual program models. Let us then begin with the most basic of questions: what is bilingual about bilingual education?

According to the research done by Hakuta (1990), students of bilingual education are typically enrolled because they are in the beginning stages of bilingual development. If the students were proficient in English as well as in their native language, they would probably be placed in English-medium classes. The primary justifications that some give for native language instruction are that the "development of a full rage of proficiency skills in English takes time; that literacy is best developed in the native language when integrated with activities in which the parents can participate; and, that knowledge acquired during this period of instruction in the native language will transfer to English."[1] Societally, however, continued maintenance of the first language as an

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[1] Kenji Hakuta, "Bilingualism and Bilingual Education: A Research Perspective," *FOCUS: Occasional Papers in Bilingual Education* (Spring, 1990: No. 1), 2-3.

explicit goal is only found in a small proportion of bilingual programs in the United States. The first language is generally seen as instrumental insofar as it is helpful in the acquisition of English proficiency and helps students keep pace with the learning of academic content matter while they acquire sufficient skills in English. This is discouraging to advocates who would like to American students graduating from school with competence in two or more languages.[2]

Bilingual education is one of the fastest growing instructional innovations. There are presently tens of models and a dozen different languages being used in them. It is no mystery then that there is a lack of agreement on bilingual education's definition, methodology, and goals. All those involved in the field bring to it their own history, perceptions and ideas about what is involved in good bilingual education. Interestingly, a common complaint voiced particularly from the generation of older immigrants who themselves had gone through the old "sink-or-swim" method of learning English was, "I did it, why can't they?"[3]

At the risk of being repetitive, I will emphasize that, often, it is not educators who control what kinds of programs schools will offer to children with limited English skills but the politicians. Fundamental to the debate over which programs will receive funds is whether a program encourages a plural "salad" society or an assimilated, "melting-pot society." The official goal of bilingual education in the US for the last several years has been to teach English to non-English-speaking students and to propel them into

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[2] Ibid.

[3] Kenji Hakuta, *Mirror of Language: The Debate on Bilingualism* (New York: Basic Books, Inc., 1986) 8.

classrooms conducted solely in English; that is, to "mainstream" them.[4] But one questions the notion that this is the best and only goal a bilingual program can hope to achieve. Shouldn't programs encourage true bilingualism? As we have seen in the first chapter, the politicians have clearly opted for the "melting pot" vision of society, and the educators are compelled to adapt their curricula accordingly.

Before it is possible to delve into the different programs and program models, there are a number of terms and concepts which must be defined. These terms include: language-minority students; limited English proficiency or LEP students; context-related proficiency; academic language; communicative language; and balanced bilinguals. They will be addressed and briefly defined in the next few paragraphs.

Language-minority students, simply, have a language other than English in their home backgrounds. The limited-English- proficiency student (LEP) does not have a sufficient mastery of English to succeed in the English-only classroom. There is much debate on how one measures and assesses the student's English language proficiency level.[5]

Language proficiency theory declares that there are a number of separate abilities related to reading, writing, and fluency. One of these is context-related proficiency, which finds its expression in the use of one language in one domain and the second language in the others. In contrast, balanced bilinguals command a full repertoire of

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[4] Judith Harlan, *Bilingualism in the United States: Conflict and Controversy* (Franklin Watts, NY: An Impact Book, 1991), 75-79.

[5] Judith Lessow-Hurley, *A Commonsense Guide to Bilingual Education* (Alexandria, Virginia: Association for Supervision and Curriculum Development, 1991), 13-14.

communicative skills in both languages.[6] A broad definition of bilingualism is satisfied if the speaker of one language can produce complete meaningful utterances in the other language. Native-like control, which is hard to define, is not a requirement.[7]

Bilingual programs vary from situation to situation, however, the goals of these programs are essentially the same. The students, "(a) acquire proficiency in English, (b) achieve academic success, and (c) develop positive attitudes towards self and school. The achievement of these goals requires that bilingual teachers charged with the responsibility of providing this direct instruction receive the training and support necessary to be able to deliver appropriate instruction.[8]

Judith Lessow-Hurley,[9] endorses the notion put forth by Cummins that school related tasks require school-related proficiency, a form of context-related proficiency which is known as Cognitive Academic Language Proficiency (CALP). Educators today are re-examining this "empowering language." In short, tasks in school are often context-reduced. They lack the clues that facilitate understanding in day-to-day situations, such as tone of voice, gesture, facial expression, concrete objects, and shared assumptions. Thus school-related tasks present difficulties to students whose CALP has not yet had a

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[6] Ibid., 15.

[7] Kenji Hakuta, *Mirror of Language*, 4.

[8] Paul D. Leedy, *Practical Research: Planning and Design* (New York: Macmillan Publishing Company, 1993), 11.

[9] Judith Lessow-Hurley (1991) in her chapter on the limited-English proficient student, discusses a significant section of J. Cummins' book *Schooling and Language Minority Students: A Theoretical Framework* (Los Angeles: EDAC, California State University. Los Angeles, 1981).

chance to fully develop. Academic language is distinguished from communicative language, which is known in Cummins' terminology as "basic interpersonal communicative skills" or BICS.[10] Conversational proficiency is often sufficient for social integration. A great and very commonly made mistake is to withdraw English as a Second Language (ESL) instructional services prior to the student's achievement of academic proficiency.[11] Hence, the distinction between these two types of proficiency is crucial in assessing student needs.

There are benefits to be gained from bilingual education at the individual level as well. Research indicates that instruction in the child's dominant language actually helps students learn English better and facilitates academic success. Judith Lessow-Hurley synthesizes the findings:

"*Concepts and skills that students learn in one language transfer to another.*"[12] Time spent learning in a language other than English is not time wasted. It gives the student a chance to learn appropriate skills and concepts without falling behind their English-speaking peers

"*Strong primary-language development helps students learn English.*"[13] The students who understand how their native language works can transfer their understanding to their study of English as a second language.

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[10] Kenji Hakuta, "Bilingualism and Bilingual Education", 5.

[11] Donovan R. Walling, "English as a Second Language: 25 Questions and Answers. Fastback 347" (Bloomington, IN: Phi Delta Kappa ), 18, ERIC, ED 356653

[12] Judith Lessow-Hurley, *A Commonsense Guide*, 21.

[13] Ibid.

*Students need five to seven years to develop cognitive academic language proficiency (CALP).* Primary-language instruction then allows for this critical period needed to develop CALP without losing important academic ground.

"*Students who are highly proficient in two languages do better academically than monolingual students.*"[14] Bilingual students who have access to more than one language code appear to have the academic advantage of highly developed metalinguistic and problem solving skills.

"*Supporting the primary language bolsters self-esteem.*"[15] Language is an inseparable part of an individual's personal and cultural identity. To the extent that the school validates a child's language (and by extension, culture), that child will feel valued in the classroom. In addition, support for community language transmits a welcoming and empowering message to parents and encourages them to become involved in their children's education.

One of the most salient features of a bilingual education program is the use of the first language as the medium of instruction. The first language (1) supplies the background knowledge, which can make English input more comprehensible; (2) it enhances the development of basic literacy, (once you can read you can read!); and (3) it helps "advanced literacy" - the ability to use language, oral and written, to solve problems. Research evidence suggests that advanced first language development has

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[14] Ibid., 22.

[15] Ibid.

cognitive advantages, practical advantages, and promotes a healthy sense of biculturalism.[16]

Primary language instruction may use any number of formats, depending on the theory in use. For example, when creating language education curricula, one must decide whether language usage is to be determined by the person spoken with, the time and place in which the speech occurs, or the subject spoken about, or any combination thereof. Concurrent translation, a common language instruction method, involves the use of two languages interchangeably during instruction. Critics claim that the student learns to tune out the language they do not understand, that this method is too strenuous for the teacher, and that teachers divide the class time between languages disproportionately. In response, The New Concurrent Approach (NCA), developed by Rodolfo Jacobson, suggests a structured form of switching languages for delivery of instruction. Other practices born out of theory include the preview-review technique (content areas are presented in one language, presented in the other, and reviewed in the first) and cooperative learning strategies (the class is divided into teams, whose members work together and rely on one another to learn concepts, solve problems, and complete projects).[17]

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[16] Stephen D. Krashen, "Bilingual Education: A Focus on Current Research," *Occasional Papers in Bilingual Education:* (Spring, 1991) 2.

[17] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction* (New York and London: Longman, 1990), 66-68.

Theory is ultimately translated into practice in the form of the program model. The model comes alive in the classroom. This research will now focus on models and then on the teacher training programs meant to produce the teachers that will ultimately implement the programs.

## Modern Approaches To Second Language Instruction

Another major question to arise in the study of second language acquisition was to what extent second languages are acquired by transfer of the first language knowledge through a developmental process that parallels first language acquisition. Some theorists, such as believed that you could just learn grammar and vocabulary, and some believed in language immersion without further instruction. The issues surrounding language acquisition will be discussed in the body of this section.

Until World War II, languages were usually taught as they had been taught for centuries. The grammar-translation approach, with an emphasis on grammatical analysis and pencil-and-paper exercises, was the accepted model of language teaching. With the advent of the behaviorist model of learning, the military developed what has come to be known as the audio-lingual approach to second-language instruction which assumes that we learn language by making it a habit. Thus the oral drill was born and many teachers

continue to rely on such drills. However, opportunities for natural conversation was likely a key factor in the success of the original approach and is absent today.[18]

According to Judith Lessow-Hurley (1991), in the 1950's, the famous linguist Noam Chomsky suggested that children learn their first language not by imitation and repetition, as was previously assumed, but rather by sorting out the underlying rules and patterns in the language they hear.[19] Chomsky modified the agenda for mainstream linguistics. He revolutionized thinking about language development by theorizing that we can explain original utterances only by assuming that children have an innate language learning device that enables them to deduce the rules of syntax.[20] This "Language Acquisition Device" metaphor of learning holds that the child takes imperfect and incomplete linguistic data as input and produces highly detailed and abstract knowledge of linguistic rules as output. This formal cognitivism is a move away from the earlier empiricist view of second language learning which dictated a transfer of habits from the native language to the second language (contrastive analysis). Language is seen as an innate endowment that unfolds rather than something constructed through experience as is reflected in the increasing contextualization.[21]

James Asher's Total Physical Response (TPR) is based on the assumption that a second language is internalized through a process of code-breaking similar to first

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[18] Judith Lessow-Hurley, *A Commonsense Guide*, 35.

[19] Ibid.

[20] Kenji Hakuta, *Mirror of Language*, 72.

[21] Kenji Hakuta, "Bilingualism and Bilingual Education", 3-4.

language development. The process allows for a long period of listening and developing comprehension prior to production.[22] Hence, this technique belongs to the general approach to foreign language instruction known as the "comprehension approach". The idea of focusing on listening comprehension comes from observing how children acquire their mother tongue. Students listen and respond to the spoken target language comments of their teachers with physical movement only.[23]

Stephen Krashen's (1981) theory of second-language acquisition is perhaps the best known among educators today. One of his most important contributions to the field was his distinction between language learning and language acquisition. One must explore the possibility that we have at least two independent means for gaining ability in second languages. Acquisition refers to the subconscious process that is identical to the process used in first language acquisition in all important ways, which might be called "picking up" a language. Learning, however, is the conscious accumulation of knowledge, the grammar, and the rules. Acquisition now appears to play a far more central role than learning in second language performance. Our ability to use second languages comes less from what is taught about the language, and more from the internalization of its structures. Our conscious rules perform only one function: they act as an editor.[24] Acquisition is more important for real communication. Students acquire

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[22] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction*, 74.

[23] Diane Larsen-Freeman, *Techniques and Principals in Language Teaching* (New York: Oxford University Press, 1986), 109-110.

[24] Stephen D. Krashen, *Inquiries and Insights: Second Language Teaching, Immersion and Bilingual Education, Literacy* (California: Alemony Press, 1985), 8.

a second language when they are presented with comprehensible sounds or symbols - or language they can understand- in a non threatening environment.[25]

The application of Krashen's theory has produced the Natural Approach (1983) by Krashen and Terrell. Students listen to the teacher using the target language communicatively from the beginning of instruction, and communicative activities prevail throughout the course. The teacher uses pictures and occasional words in the student's native language and tries to be as expressive as possible.[26] Four stages of language acquisition are assumed. In the first stage, preproduction, students communicate primarily with gestures and actions. The early production phase is distinguished by one- or two-word utterances and short phrase. In the next step, speech emergence, students use longer phrases and complete sentences. The goal is to develop intermediate level speakers who emerge during the final stage, intermediate production, able to engage in conversation and produce connected narratives. This approach is an excellent method for developing young students' oral proficiency.[27] Methods and teacher behaviors appropriate to each stage are attendant to the elaboration of The Natural Approach.[28]

The Natural Method posits an answer to the question at the core of this discussion: "How is it that language is acquired?" According to Krashen and Terrell, we

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[25] Judith Lessow-Hurley, *A Commonsense Guide*, 36.

[26] Diane Larsen-Freeman, *Techniques and Principals*, 109-110

[27] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction*, 76.

[28] Judith Lessow-Hurley, *A Commonsense Guide*, 37.

acquire language by obtaining comprehensible input. Simply stated, one acquires a new rule by understanding messages that contain this new rule. This is essentially the "input hypothesis". This hypothesis helps us to understand that silent period noted before one actually starts speaking a language. Think of a baby that takes about a year before speaking. According to the hypotheses, speech is a result, not a cause of, language acquisition. Low motivation, high student anxiety, and low student self-esteem can interfere with language acquisition. These factors prevent comprehension of input.[29] Taken one step further, this hypothesis implies that if the input is in a language the student cannot understand, language acquisition will be severely hampered.

Krashen's Input Hypothesis allows us to provide principled reasons for recommending certain techniques and procedures. Furthermore, it allows for needed flexibility in application. Theory provides teachers with the underlying rationale for methodology in general. This in turn informs adaptations to specific situations, sanctions the evaluation of new techniques, and recognizes the necessity in the evaluation of materials. Theory becomes the yardstick by which it is possible to judge effective teaching procedures. With theory, it is possible to begin to measure which aspects of a method are and are not helpful.[30]

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[29] Stephen D. Krashen, *Inquiries and Insights*, 10, 51.

[30] Ibid., 50, 52.

## Bilingual Program Models

As defined above, dual language instruction is an educational program offered in two languages. A rainbow of bilingual program models take shape depending on the goals of a particular program and the population it serves. A simple typology, based on philosophical rather than linguistic factors, ties the labeling of models to the previous discussion. It is possible to make an initial distinction between assimilationist and pluralistic program models. As the name would imply, the assimilationist programs aim at moving ethnic minority children into the mainstream or dominant culture. In contrast, pluralistic programs models are those that support minority languages and cultures.[31]

The world of bilingual education has a language all its own. This section will clarify the jargon necessary for the understanding of the present discussion. Authorial selection of terms and concepts unabashedly reflects the author's personal bias and vision for the future. The bias of this author, or, her approach to dual language instruction, is in favor of the pluralistic programs which would allow room for both Hebrew and English, and an identification with both the American and Jewish heritage. The models I will review include immersion and submersion, maintenance, enrichment and transitional.

With respect to Hebrew/English bilingualism, I do not feel entirely comfortable calling Hebrew a second language. Fishman poses the question, "Must one language always be "another" tongue? I offer the typically Jewish response, "Yes and no." There are societies engaged in bilingual education whose members consider both the languages

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[31] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction*, 14-15.

used to be their own. Such societies are called diglossic. Yiddish and Hebrew are the media for much of Orthodox Jewish education. The two languages may be used differently, but pupils, teachers, administrators, and parents definitely consider both languages their own. Nevertheless, even when the later-acquired ("other") tongue is no longer considered societally foreign, the speaker's relationship to it is still not the same as to the mother tongue . This is necessarily so, for no society needs or has two languages for the same functions. Divesting the later-acquired language of "otherness" is bilingual education at its best.[32]

Fishman further points out that the promotion of minority mother tongues in education is motivated by the intricate ties between language and the culture with which it is associated. Every language indexes, symbolizes, and enacts its affiliate culture better than any other language does. Minority populations depend on schools to enable their children to retain as much of their culture as possible. Of course, the school alone cannot guarantee the continuity of culture. This requires community support.[33] Although the school cannot do this alone, its role is crucial in the confirmation of the value of student culture through affirmation of the legitimacy of students' mother tongues.

The terms "immersion" and "submersion" readily come to mind when speaking of bilingual education program models. Submersion programs are appropriately called

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[32] Joshua A. Fishman, *Bilingual Education: An International Sociological Perspective* (Rowley, Massachusetts: Newbury House Publishers, 1977), 110-111.

[33] Bernard Spolsky, ed., *Language and Education in Multilingual Settings* (San Diego, California: College-Hill Press, 1986), 18.

"sink-or-swim" models. The limited-English-proficiency student is placed in a classroom where the language of instruction is incomprehensible, where they cannot be understood, and where there is no support for their primary language.[34] There is no support among language education professional for submersion for LEP children today.[35]

Immersion programs provide special language help. This may take the form of instruction that is carefully modified to improve student understanding and daily language arts instruction in their primary language. These programs are considered truly bilingual because the teachers are supposed to be bilingual (in practice, this is not always the case) and their goal is to make students bilingual and biliterate.[36] Krashen presents four different definitions of the term "immersion": submersion, Canadian-style immersion (CSI), sheltered subject matter teaching, and structured immersion. Submersion was described in the paragraph above. Canadian-style immersion (CSI) he defines as that in which middle-class children receive much of their subject-matter instruction through a second language. Efforts are made to make sure the language they hear is comprehensible. Children in these programs learn subject matter successfully, and acquire a great deal of the second language. Most important, the goal of CSI is bilingualism, not the replacement of one language with another. Sheltered subject matter teaching is subject matter teaching done in a second language but made comprehensible. With the sheltered class as a transition, the child will acquire a substantial amount of the

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[34] Judith Lessow-Hurley, *A Commonsense Guide*, 24.

[35] Stephen D. Krashen, "Bilingual Education," 6.

[36] Judith Lessow-Hurley, *A Commonsense Guide*, 24-25.

English academic language needed.[37] Finally, there is Structured Immersion (SI) which has four characteristics:

"1. Comprehensible subject matter instruction to second language acquirers.
2. Use of the first language when necessary for explanation, but this is kept to a minimum.
3. Direct instruction in grammar.
4. Pre-teaching of vocabulary."[38]

Krashen believes that much of the evidence in support of immersion methods in based on faulty research studies. He further states that an important key to the future success of bilingual programs will be the strengthening of reading in the primary language by providing a print-rich environment. Reading is a major source of language and literacy development, as well as knowledge. Krashen holds that although bilingual education can be improved, is most certainly works.[39]

An important consideration in evaluation of a certain program is whether the goal is to produce subtractive or additive bilingualism. The subtractive bilingual is a person who has replaced a first language with a new one. The first language is underdeveloped and at worst, totally lost. Research would indicate that this person is at an academic disadvantage. An additive bilingual is a person who has learned a second language in addition to his native language. This is clearly the preferred situation. Research shows

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[37] Stephen D. Krashen, "Bilingual Education," 6-7.

[38] Ibid., 8.

[39] Ibid., 11-12.

that the additive bilingual has an academic advantage over subtractive bilingual and monolingual.[40]

There is some confusion among practitioners about English-as-a-Second Language, better known as ESL. This is a structured language acquisition program designed to teach English to students whose native language is not English. ESL is a required component of all bilingual programs in English speaking countries. The details of the specific methodology will not be covered here. In a few words, it includes an emphasis on oral language development, pattern and substitution drills, and a synthesis of approaches used in both foreign language teaching and English teaching.[41] The primary goal of ESL instruction is to teach students English. A number of secondary goals of an effective program include:

> "...maintains and produces academic progress, provides for the student's integration into the mainstream of school and society, validates and preserves the student's native language and culture."[42]

In general, bilingual education is distinguished from ESL in that students are taught initially in both English and in their native language. By using the native language for academic instruction, teachers help students maintain the momentum of content learning while simultaneously learning to understand and use English. ESL, on the other hand, focuses on teaching students English using a variety of instructional strategies, such as

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[40] Judith Lessow-Hurley, *A Commonsense Guide*, 22.

[41] H. Prentice Baptiste, Jr., *Multicultural Education: A Synopsis* (Washington, DC: University Press of America, 1979), 46.

[42] Donovan R. Walling, "English as a Second Language," 10.

simplifications of "sheltered" English, and use of gestures and pictures to convey academic content in the absence of native-language teaching.[43]

Some research suggests that bilingual education is more effective than ESL in helping students continue to make academic progress while learning English. However, the option to implement a bilingual program may not be viable if the school has only a small number of second-language learners, if it must serve students from several language backgrounds, or it cannot secure the services of native language teachers. In these circumstances, an ESL program may be more feasible.[44]

There is some encouraging research on innovative educational approaches which have the explicit aim of altering the social context of schooling for language minority students. Cooperative learning is an instructional strategy which employs small groups, common goals/positive interdependence, and individual accountability. There are a number of curricular and programmatic methods, and two-way bilingual education (this researcher's choice) is only one of them.[45]

The following typology of program models, presented by a number of sources, appears to be the most widely accepted. The guiding principle of this framework is that the model can be readily described in terms of the population it serves and its

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[43] Ibid., 11.

[44] Ibid., 11-12.

[45] Alba M. Ambert, ed., *Bilingual Education and English as a Second Language: A Research Handbook 1988-1990* (New York & London: Garland Publishing Inc., 1991), 28.

accompanying educational goals.[46] The transitional model, the maintenance model, the enrichment model and finally, the integrated two-way model are described in the ensuing segment.

The goal of the transitional model is to make students monolingual and monoliterate in English. When students have gained proficiency in English, they are placed in an English-only classroom. Critics point out that this is not additive and therefore does not have all the benefits of the programs that develop a child's first language as well.[47] US government policy tends to favor transitional programs.[48] There are a number of additional problems with transitional bilingual education programs. One of these is that they are compensatory and do not involve the monolingual English-speaking community. Another problem is that exit assessments may fail to consider the specialized language skills needed for academic success; it is unrealistic to expect all children to master a second language in a three year period.[49] Because of funding decisions, most programs in the US are transitional.[50]

Maintenance programs provide English-language and primary-language development for LEP students. The goal is to make these students bilingual and

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[46] Judith Lessow-Hurley, *A Commonsense Guide*, 23.

[47] Ibid.

[48] See Chapter I, "Government Regulations" (p. 18) for a fuller discussion of government policy decisions on bilingual education.

[49] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction*, 15.

[50] H. Prentice Baptiste, Jr., *Multicultural Education*, 46.

biliterate, and is subsequently considered additive.[51] Some believe this is the most realistic means of promoting English proficiency for LEP students because many of the benefits noted are attainable: transfer of concepts and skills to the second language, the strong base in the first language that would facilitate second language acquisition, and the support for home language and culture which builds self-esteem and enhances achievement[52] Most European bilingual programs are maintenance programs.[53]

Enrichment programs provide dual-language instruction for monolingual English-speaking students. These programs differ from maintenance programs only in the population that they serve.[54]

The two-way bilingual education program is an integrated model. It is known by many names such as developmental, dual-language, interlocking or two-way immersion. By whatever name, this program is in essence a combination of the maintenance and enrichment programs. The difference between this model and the previous ones is that the student group includes native speakers of the target language as well as native speakers of English.. Thus, all students learn subject matter though their native language as well as through the second language, and both language groups have the benefit of interaction with peers who are native speakers of the language they are learning. the ideal goals of two-way immersion, in addition to subject content mastery, are that the

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[51] Judith Lessow-Hurley, *A Commonsense Guide*, 24.

[52] Judith Lessow-Hurley, *The Foundations of Dual Language Instruction*, 16.

[53] H. Prentice Baptiste, Jr., *Multicultural Education*, 47.

[54] Judith Lessow-Hurley, *A Commonsense Guide*, 24.

English-speaking students become functionally proficient in the second language and that the second language speakers become functionally proficient in their native language. these programs have been successfully implemented at both elementary and secondary school levels. Two-way language development programs promote:

> "1.) Bilingual education as an enrichment program for all students rather than as a compensatory education mode fro limited English proficient (LEP) student, 2.) Better understanding between two linguistic communities in a given district as they work toward a common goal, 3.) Access to equal education by all students, and 4.) Educational excellence."[55]

Recently, there has been a renewed interest in the "bilingual" immersion program. In the beginning of a two-way bilingual education program, all instruction is delivered in a non-English language. Classes are mixed and include monolingual English speakers and speakers of the language of instruction. Each group receives instruction in English separately. As students advance through the grades, the amount of English language arts and ESL instruction increases. At about the third grade, two things occur (1) ESL and English approximate each other; and (2) the program is expanded to include the delivery of some subjects in English. The instructional goal is to create a classroom where half the instruction is delivered in English and half in another language by the fourth or fifth grade.[56]

Except for the content of their early English language development courses, all students in the two-way bilingual model receive the same instructional program. LEP

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[55] Helena Curtain and Carol Ann Bjornstad Pesola, *Languages and Children Making the Match: Foreign Language Instruction for an Early Start Grades K-8* (White Plains, NY: Longman Publishing Group, 1994), 33.

[56] Judith Lessow-Hurley, *A Commonsense Guide*, 26.

students experience a maintenance program while the monolingual English-speaking students experience an enrichment program. Otherwise all students stand to gain from the additional benefits of integrated classrooms, cross-cultural sharing, language development models geared for all participants, bilingualism and biliteracy for all students. The esteem building for minority students who perceive their language and culture as valued by the majority culture is invaluable.[57] At the same time, the majority culture learns to value and respect other peoples, their cultures and their languages.

The bilingual/bicultural program is one which utilizes the student's native language and cultural factors. The primary emphasis rests within the cognitive and affective, rather than the linguistic domains. In other words, the main purpose of bilingual education is not to teach language, but rather to enable the students to learn content and skills in the language that they understand, while at the same time learning English.[58]

Multicultural/Multilingual programs operate under the same principles as a bilingual/bicultural program. The main difference is that, as the name suggests, more than one language and culture, in addition to English language and culture, is treated. In the end, a student taught under this model can function in more than two languages and cultures.[59]

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[57] Ibid.

[58] H. Prentice Baptiste, Jr., *Multicultural Education*, 48.

[59] Ibid., 47.

The two concepts which remain to be clarified are language spread and language shift. Language spread occurs when, over a period of time, the proportion of a communication network that adopts a given language increases. But there are cases where language spreads not as an additional language but as a new mother tongue. This latter case is known as language shift. The mechanism of language shift is bilingualism, often but not necessarily with exogamy, when parent(s) speak(s) the original language with the grandparents and the new language with the children. Maintained group bilingualism is unusual. The norm is for the subordinate group to shift to the language of the dominant group. This shift takes place if there are opportunities and incentives for the group to learn, such as economic advantage and social prestige. It is important to note that this shift does not equal cultural assimilation and the giving up of values and beliefs.[60]

Language shift does not take place in some cases for three major reasons: (a) "Self-imposed boundary maintenance" - frequently for reasons of religion, e.g. the orthodox Jewish Chasidim; (b) "Externally imposed boundaries, usually in the form of denied access to goods and services, especially jobs."; (c) "a diglossic-like situation where the two languages exist in a situation of functional distribution where each language has its specified purpose and domain and the one language is inappropriate in the other situation..."[61]

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[60] Ibid., 121-124.

[61] Ibid., 123-124.

Now that a common language has been established, it is possible to explore the particulars of bilingual education.

## Distinguishing Criteria

This section of the literature review will now focus on criteria set forth that distinguish bilingual education from other educational practices. I have reviewed these criteria with an eye for what research has reported to work with some measure of success. This task is complicated by the fact that there is still much research to be done and many of the reported results are conflicting. In the following, I will first detail the findings, and in subsequent sections I will highlight the most relevant criteria for developing effective bilingual and Hebrew teaching programs.

Recent research shows that when bilingual programs are set up correctly, they work very well. Krashen and Biber in a 1988 survey of successful programs in California defined the "well-designed" program as one that had the following characteristics:

> "(1) Comprehensible input in English, in the form of high quality ESL classes, and sheltered subject matter teaching (comprehensible subject matter teaching in the second language;...)
> (2) Subject matter teaching in the first language, without translation. This provides background knowledge that will make English input more comprehensible.
> (3) Literacy development in the first language, which will transfer to the second language."[62]

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[62] Stephen D. Krashen, "Bilingual Education," 5.

The California State Department of Education (1990) has summarized the research on effective bilingual programs and lists the following as essential program characteristics:

> "- Content-based instruction, comparable to material covered in English-only classrooms
> - Primary-language instruction for subject matter
> - Multicultural instruction that recognizes and incorporates students' home cultures
> - Clear goals
> - Dedicated administrative and teaching staff with a commitment to bilingual education
> - High expectations for all students
> - Frequent monitoring of students' performance
> - Flexibility in instructional approach, which provides students with alternative routes to learning
> - Parent and community involvement
> - Open communication among all sectors of the school community."[63]

A similar list was generated in 1974 by a conference of experts convened by the Center for Applied Linguistics (CAL) concerning the qualifications for bilingual teachers. Many people operate under the faulty assumption that a teacher that speaks two languages is a bilingual teacher. This faulty assumption is like suggesting that all English speakers or even all English teachers have the ability to teach English.[64] The criteria they listed include:

> "1. A thorough knowledge of the philosophy and theory concerning bilingual bicultural education and its application.
> 2. A genuine and sincere interest in the education of children regardless of their linguistic and cultural background, and personal qualities which contribute to success as a classroom teacher.
> 3. A thorough knowledge of and proficiency in the child's home language and the ability to teach content through it, an understanding of the nature of the language the child brings.. and the ability to utilize it as a positive tool...in teaching
> 4. Cultural awareness and sensitivity and a through knowledge of the cultures reflected in the two languages involved.

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[63] Judith Lessow-Hurley, *A Commonsense Guide*, 27-28.

[64] Ibid., 42.

> 5. The proper professional and academic preparation obtained from a well designed teacher preparation program in bilingual-bicultural education (CAL 1974 p.2). Teacher competencies that support these qualities must include awareness, skills, and knowledge related to language, culture, pedagogy, and community relations."[65]

The common denominator in successful bilingual programs is "active teaching", a term coined by William Tikunoff.[66] Effective, active teaching behaviors are the key to the process through which a student becomes functionally proficient. The effective bilingual teacher: 1) communicates clearly when giving directions, accurately describes tasks and specifies how students will know when the tasks are completed correctly, presents new information correctly by using appropriate strategies like explaining, outlining, and demonstrating; 2) obtains and maintains students' engagement in instructional tasks by maintaining task focus, by pacing instruction appropriately, by promoting student involvement, and by communicating their expectations for the student's success in completing instructional tasks; 3) monitors student's progress and provides immediate feedback whenever required with respect to whether students are achieving success in tasks or, if not, how they can achieve success; 4) uses the native language and English for instruction, alternating between the two languages whenever necessary to ensure comprehension and thus lead to student learning; 5) integrates English language acquisition with academic skills development, thus enabling limited-English-proficient students to acquire English terms for concepts and lesson content even

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[65] Ibid., 43.

[66] John C. Board, Ed., "What Connecticut Teachers Need for Effective Schooling: Professional Issues in Public Education." (Hartford, CT: Connecticut Education Association), 11, ERIC, ED 352349.

when the native language is used for a portion of the instruction; 6) responds and uses information from the students' home cultures, uses cultural referents during instruction; organizes instruction to build upon participant structures from the students' home cultures; and observes the values and norms of the home cultures even as the norms of the "new" culture are being taught, and; 7) organizes and delivers instruction that is congruent with instructional intent with the resultant consequences for students, and communicates high expectations for limited-English-proficient students in terms of learning, as well as a sense of efficacy in terms of their own ability to teach all students.[67] All of these components should be included in a good teacher training program.

Clearly without effective teachers the goal of creating an effective school will not be reached. Murray (1993) writes a reflective analysis of those qualities which makes some teachers outstanding. Firstly, the effective teacher possesses vision. These individuals are looking toward the future, are aware of the challenges that lie ahead, and already have created solutions. The work force, for example, will demand the ability to work in cooperative groups, to take risks, to deal comfortably with advanced technology. This vision is constantly growing and being revised. Secondly, effective teachers *are* a professionals. They are knowledgeable both about content and how children learn, and they keep current and adapt new strategies to the classroom. Learning is involving, active and based in real life. Another hallmark of effective teachers is creativity. They are never satisfied to remain static in their teaching and are always trying new methods.

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[67] Ibid., 11-12.

Fourthly, effective teachers are enchanted by their students. They delight in unlocking the many mysterious, wondrous, and unexpected thoughts and ideas that lurk in the recesses of their students' minds. Lastly, effective teachers are independent thinkers who must concomitantly possess great courage. They must have the courage to hold on to their philosophy and beliefs in the face of adversity. Content knowledge and caring about children, though important, will not be enough to foster great teachers.[68]

It is difficult to determine which of all these characteristics of an effective teacher are most important. Perhaps what needs to be present first is a desire, a passion, a thirst to learn and grow, for the whole teaching process. So motivated, this teacher quite naturally expresses and develops the characteristics described above. To move forward with purpose, one needs vision. To teach in the best way one possibly can, the effective teacher is attracted to information about possible approaches to material and classroom methodologies. Never satisfied, the effective teacher is always evaluating and improving, creating and recreating. And if one has an enthusiasm for teaching, it is very likely that excitement about and interest in students accompanies it. Of course, this places a heavy responsibility on the mentors, educators, supervisors towards these devoted and assiduous teachers to satisfy their ravenous appetites for knowledge.

Given the demands of the work force of the twenty-first century, it is crucial that bilingual teachers be properly trained in order to implement programs that will contribute to the evolution of the Jewish people as a truly acculturated and integrated nation in which bilingualism, as a component of Jewish literacy, is valued as part of our heritage.

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[68] Ibid., 33-34.

## Teacher Training

Before delving into the current research on teacher education, it is important to keep in mind that the classroom does not exist in a vacuum. Many factors involved in language development fall under the realm of the home. This is not to say that the school should not try to reach out to these families. The reality of the situation is that the teacher receives a student with a history that is outside the direct control of the school. Some relevant factors include: the nature of the child's preschool linguistic environment, personality traits of parents and their attitudes; the attitude of parents toward their own speech community and toward the second language group.[69] The importance of home and family to growth in language fluency is readily recognized by educators.

Teachers new to bilingual programs often feel unsure of how to conduct a bilingual classroom even when they have had many years of successful teaching experience. Confidence must be re-established. Some procedures are based on traditional axioms in education and have merely been adapted to bilingual education, and others are innovations. The following points should be considered fundamental to any bilingual program:

[1] "accept a child where he is and build upon his previously acquired capabilities....
[2] while there will still aspects of the child's native language that he needs to learn, you are not just teaching him more about his language. You are using his dominant language to teach him other things.

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[69] Muriel Saville and Rudolph Troike, *A Handbook of Bilingual Education* (Washington, DC: Teachers of English to Speakers of Other Languages, 1971), 18.

[3] a second language is not 'caught' by mere exposure. Effective and efficient second-language teaching requires a sequential and systematic presentation of structural elements with students of all ages.

[4] direct instruction in two languages should be at different periods of the day to discourage translation-type learning.

[5] provision should always be made for different rates of learning and different levels of experience, interest, and attention span.

[6] children need many chances to practice understanding and speaking in different types of meaningful situations. Even language drills should have meaning.

[7] learning a new language involves learning a new skill, acquiring a new set of habits. Incorrect responses should be minimized and corrected by having the student repeat after the teacher-model. Children enjoy the disciplined kind of activity involved in language drills, which are essential for the reinforcement of new linguistic habits [and]

[8] a child's success in learning a new language will be largely dependent on his need to know it. His motivation is a crucial component and should not be neglected."[70]

The above guidelines are often used to help teachers adjust to the bilingual classroom.

Various methods of teaching language have been suggested and tried at all levels of instruction and with various degrees of success. The teacher training program will need to not only expose the teacher to the theory behind these methods but also provide opportunities to observe and practice the various models. Saville and Troike (1971) suggest methods in a guide to try to establish a pattern of success for the children in language learning. One major guiding principle is that children should be asked to produce only what they first understand, and opportunities for mistakes should be minimized. They believe that the elements of language are best taught in the following

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[70] Ibid., 49-50.

produce only what they first understand, and opportunities for mistakes should be minimized. They believe that the elements of language are best taught in the following order: listening, speaking, reading, and finally, writing. In a fully bilingual program, all children will be taught in two languages.[71]

Methods of instruction will vary according to population and needs. A good program will delineate general guidelines as well as provide the teachers with the tools necessary to determine what will work in their specific situations. Saville and Troike do make some general suggestions. For example, at the very outset of any bilingual program, in fact from the very first day, children should be taught certain basic classroom instructions in the second language.[72] These can be used by the teacher thereafter for effective classroom control. In addition, children can be taught certain fixed phrases, such as greeting forms, appropriate question forms for asking permission to do certain things, etc. These functional elements can and should be taught independently from the regular sequence of language structures, since they will be largely fixed and invariable.[73] Additional practical teaching suggestions include:

> "1. The optimum group size for direct language instruction is 8-10; probably no more than 12 students should ever be placed in a single group for most language activities. Above this point the teacher cannot maintain close enough contact with students, and most important, there will not be sufficient time for individual practice....
> 2. If possible, students should be arranged in a semicircle for language instruction, so that their attention will be focused on the teacher, and so the

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[71] Ibid., 52-53.

[72] For example, *sfat kitah* includes: Please close the door, please sit down, Who is in the class today?, May I go to the bathroom?, How are you?.

[73] Muriel Saville and Rudolph Troike, *A Handbook of Bilingual Education*, 53.

> teacher will be able to maintain better contact and class control. In addition, this arrangement facilitates student interaction in communicative activities....
> 3. Students should not be called on in a particular order, but the teacher should skip around the group to hold their attention. For the same reason, a child should not be called on until after the directions are given or the question asked....
> 4. The pace of language drills is important. It should be brisk to keep students' interest and attention, otherwise, boredom quickly sets in if the pace is too slow.
> 5. Real objects should be used whenever possible to illustrate meaning. Pictures are also helpful, but use a variety to help define the range of experience covered by the work....Pictures or objects should be large enough for all the children to see easily.
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> .....
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> 7. Language teaching is not something which goes on just during the scheduled language period. A wide variety of activities during the day should be used to reinforce patterns which have been introduced in the language period.
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> .....
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> 10. Much of the motivation for learning language comes when that language is needed to communicate. The teacher can foster this need by heterogeneous assignments of students to classes, and by seating arrangements and grouping within the classroom which create the opportunity and need for students of varied language backgrounds to talk to one another...."[74]

All of these guidelines should be taken into consideration when planning for the effective bilingual classroom.

Language Teacher Education

Today, language teacher education often focuses on ancillary areas such as applied linguistics, methodology, or language acquisition while overlooking the core-teaching itself. It should link what is known in the field with what is done in the classroom, and do so through the individuals whom we educate as teachers. An

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[74] Ibid., 53-55.

articulated theoretical basis for language teaching and for how individuals learn to teach language remains lacking, since there is no common terminology to describe language teaching itself and no model of how language teaching is taught and learned.[75] As such, the education of our language teachers is hampered by a lack of theoretical clarity and guidance, which is needed in order shape teacher training courses and actual classroom practice.

Donald Freeman made three observations about the current state of language teacher education that pose a challenge to teachers of other languages. Firstly, an understanding of how language is learned remains elusive and hypothetical at best. Secondly, there is only a hazy grasp of the actual language-teaching performance that results in successful language learning. And thirdly, it is difficult to define criteria for the language-teaching competence on which actual teaching performance should be based.[76]

Thus Freeman (1989) presents a view of what language teaching is and a view of how to educate individuals in such teaching. He perceives language teaching as a decision-making process based on four constituents: knowledge, skills, attitude, and awareness. Knowledge includes what is being taught, to whom it is being taught, and when it is being taught. Skills define what the teacher must be able to do such as present

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[75] Donald Freeman, "Teacher Training Development and Decision Making: A Model of Teaching and Related Strategies for Language Teacher Education," *TESOL Quarterly* (March, 1989: Vol. 23, No. 1) 27-30.

[76] Ibid., 28.

material and give clear instructions. Together these are often referred to as the knowledge base of teaching. Attitude is defined as the stance one adopts toward oneself, the activity of teaching, and the learners one engages in the learning/teaching process. Awareness functions as the underlying crucial factor within the model. It is the capacity to recognize and monitor the attention one is giving or has given to something. One acts on or responds to the aspects of a situation of which one is aware. The final element in this model must be one that captures the dynamism of the process, and that element is decision making. The goal of language teacher education, then, is to augment the teacher's decision-making capability through the constituents of knowledge, skills, attitude, and awareness.[77]

The methods by which language teachers are educated and the strategies used to train them are called "educational training and development." Language teacher education, according to Freeman, is an interactive process involving two individuals: the teacher and another person, the collaborator - the teacher educator trainer, supervisor, mentor, or peer. The purpose of language teacher education is to generate some change in the teacher by collaboration. This might manifest itself as a change in awareness. Training is a strategy for direct intervention by the collaborator, to work on specific aspects of the teacher's teaching. The intervention is focused on specific outcomes that can be achieved through a clear sequence of steps, commonly within a specified period of time. Development is a strategy of influence and indirect intervention that works on complex, integrated aspects of teaching. The purpose of development is for the teacher

[77] Ibid., 31-37.

to generate change through increasing or shifting of awareness. Learning to recognize one's own impatience, for example, depends on developing an internal monitoring system. The role of the collaborator is to trigger the teacher's awareness. By asking questions, by making observations, and by sharing personal experiences, the collaborator endeavors to launch the teacher on a process of reflection, critique, and refinement of the teacher's classroom practice.[78] The need to understand the relationship between what we define as language teaching and how it is taught and learned is pressing on both the theoretical and practical levels. The link between theory and practice is crucial to the success of language teaching, whether as ESL or as a component of the bilingual education framework. Language teacher education is a significant part of the effort to forge this link.

Universities have a role to play in the preparation of personnel who, in some capacity, will be or are meeting the educational and linguistic needs of limited English proficient students. Partnerships may be developed between school districts and universities through action research. Action research is a cooperative and concurrent process which facilitates reflection and action in schooling, and which is conducted by researchers (university professors, specialists, experts) and practitioners ( teachers, principals, staff developers). Practitioners become co-researchers, to conduct research,

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[78] For a fuller discussion of the education of language teachers, see: Donald Freeman, "Teacher Training Development and Decision Making," 31-40.

and to implement research results in their district, school or classroom.[79] Among the institutions of the Reform movement involved in teacher education are Hebrew Union College-Jewish Institute of Religion in New York and Los Angeles, the Department of Education of the Union of American Hebrew Congregations, the Boards of Education across the country, and various teacher training task forces. The establishment of these programs and bodies is a crucial step towards the professionalization and institutionalization of high standard teacher training education.

Institutionalization is defined as a social, educational, political, and economic process of legitimacy that systematically integrates the program of bilingual education teacher training with the academic system of a university. The end result is that the program becomes a regular part of the university's academic offerings.[80] Indicators of institutionalization include :

> "Active support of administrators, positive attitudes of non-bilingual education faculty, faculty support through institutional funds, faculty tenure status, program continuation without federal Title VII funds, involvement of several professionals in program operations, compatibility with institutional priorities, sufficient high enrollment levels to sustain the program."[81]

Clearly there is much work to be done to improve the institutionalization of teacher education across the board. It is not unusual a department of education to be belittled by the rest of the college staff and student body, and to be receiving very little funding. Often there are not enough professors in the education department and it is necessary to

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[79] Alba M. Ambert, ed., *Bilingual Education and English as a Second Language,* 260.

[80] Ibid.

[81] Ibid., 262-263.

bring in outsiders while the department's own faculty struggles to receive tenure status. The school of education sometimes is an island unto itself with standards and goals at odds with the wider goals of the school. The student in such a program is certainly at a disadvantage and not receiving the best training possible. Reform Judaism in America is making progress in the area of teacher education programs. Hopefully these efforts will continue and teacher education programs will achieve a level of excellence. Teacher education is a keystone to the future of Judaism.

## Applications To Teacher Training In Jewish Education

We have much to learn from a rich and growing body of research in secular education. Yet our particular Jewish circumstances are even more challenging. Many of our teachers are only a day ahead of their students; they are not licensed, and neither have they been trained academically.[82] There are many myths about what makes a good teacher. For instance, it is often said that "good teachers are born, not made," or, "if you know your subject will, you will be able to teach it. " Some other popular assumptions are that "anybody who is warm and caring can teach," and "most of what you need to know about teaching can be learned on the job"[83] The validity of these assumptions is

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[82] Sharon Feiman-Nemser, "What We Know About...Learning to Teach," In *What We Know About Jewish Education: A Handbook of Today's Research for Tomorrow's Jewish Education* (Los Angeles, California: Torah Aura Production, 1992), 57.

[83] Ibid., 51.

debatable, and as such is it is abundantly clear that research has much to contribute the field of Jewish education.

Sharon Feiman-Nemser spells out some of the implications for Jewish education that seem to flow from the body of current research of the secular field.

> "1. *Jewish teachers need opportunities to examine critically their taken-for-granted beliefs about teaching.*"[84]

These opportunities are necessary to challenge teachers not to blindly teach the way they were taught. In order for change to occur in the character of Jewish teaching and learning in schools, we have to uncover the images of teaching and learning that Jewish teachers hold.

> "2. *Jewish teachers need opportunities to develop conceptual understanding of Judaica content while experiencing exemplary teaching.*"[85]

Opportunities must be created in which teachers encounter serious Judaic content in authentic ways, analyze the experience of being a learner in that context, and then consider the problems of connecting that content to student of different ages in meaningful ways.

> "3. *Jewish teachers need regular opportunities to study teaching, their own and others.*"[86]

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[84] Ibid., 55.

[85] Ibid.

[86] Ibid.

Good teachers need models, be they live or on videotape, and they need feedback on their own teaching. Possibilities include the effective use of technology, on-site mentoring, and teacher study groups.

> "4. *Research on Jewish teacher' knowledge, skills and beliefs should inform the practice of Jewish teacher education.*"[87]

To find out where we are and plan programs to supports and extend teacher's' learning and improve their teaching

There is a plethora of books and articles on the subject of classroom management, climate, and teaching techniques. The Jewish supplementary teacher, however, is in a unique situation. The afternoon/Sunday school is often seen as a baby-sitting service, a path toward "getting" a bar/bat Mitzvah, a way to please the grandparents, a substitute for the poor Jewish education students have received, peer-pressure necessity, or an insurance policy against gentile grandchildren, among other non-academic perceptions. What is usually clear to the child, by way of the parents' attitude, is that Hebrew school is secondary. Secular school homework, hockey lessons, and activities such as sleeping over at a friend's house all take priority![88]

Silverman has compiled eighteen (*chai)* techniques for the Jewish supplementary school teacher. The purpose of the above is to ensure efficient use of time, as well as to evoke maximum interest on the part of the child. The eighteen (*chai*) techniques follow: 1) Circulate among students creating a no-nonsense atmosphere and a feeling of warmth,

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[87] Ibid., 55-56.

[88] Jerry S. Silverman, "Methodology in 'Chai' for Better Teachers," (*CAJE Jewish Education News* 10:2), 16.

2) Arrive early, stay late and take advantage of every community- building moment; 3) Use interesting, appropriate material; 4) Be prepared; 5) Know the students; 6) Give clear goals and instruction; 7) Allow time to absorb the material; 8) Avoid arguments; 9)Do not hesitate to apologize; 10) Administer justice, and when possible, try to involve the students in the rule-making; 11) Be organized; 12) Use the community as your classroom to show that the Jewish community extends beyond the walls of the synagogue or Hebrew school; 13) Use appropriate, timely, and genuine praise; 14) Use proper questioning techniques and once the question is out, wait; 15) Be a professional; 16) Know the material; 17) Use the blackboard effectively; 18) Be Jewish, do not deny our identity. Interestingly, the use of the child's Hebrew name is pointed out as most necessary for the Jewish school teacher to foster Jewish identity.[89] Clearly, this is not a comprehensive list, though it is important to notice which techniques made the top eighteen.

As the above research indicates, teacher training is crucial to the successful implementation and maintenance of a top quality language program.

## The Marketplace Of Jewish Education

When we talk about Jewish education, we are discussing a proliferation of settings. The usual configuration of Jewish education includes schools of all levels, such

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[89] Ibid., 16-19.

as Talmudic academies, institutions for training rabbis and other religious and communal functionaries, Jewish studies programs in universities, centers for continuing education, summer camps, youth groups, sojourns in Israel and other frameworks.

All Jewish settings share an intention to inculcate in their students the desire and ability to conduct their lives in keeping with the teachings of the Jewish tradition. The tradition is differently understood and interpreted by the various players. The varieties of Jewish educational settings place different demands on children and their parents and function as important indices of acculturation and assimilation. The school is still regarded as the quintessential agency of Jewish education.[90] We will now turn to the UAHC summer camps, the day school and the afternoon school.

## Union of American Hebrew Congregations Summer Camps

Many believe that Hebrew language and culture are imparted most effectively when they form a total environment, and that this is best accomplished during the summer months away from school and family. In Hebrew summer camps (the Massad camps of the 1940s and 1950s were paragons of this movement), Hebrew was presented not as an academic task but, in imitation of the society being built in Israel, as a living medium in all aspects of life, from the baseball diamond to the waterfront to the dramatic stage. Indeed, the summer camps gave pride of place to the connection between Hebrew

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[90] Walter I. Ackerman, "What We Know About Schools," In Stuart Kelman, ed., *What We Know About Jewish Education*, 21-22.

and the arts (music, dance, and drama) which could not be easily nurtured over the year.[91]

For Jewish young people, Jewish summer camps mean experiencing the Jewish culture and tradition, exploring the context and content of the Jewish religion, and, most significantly, living in a wholly Jewish environment, at least while they are there. Jewish summer camps take the Jewish way of life and make it both accessible and enjoyable, providing participants with Jewishness feeling which they are then able to bring home with them. Jewish camps clearly have an impact on the lives of former participants - on their personal and career choices, on their attitudes and opinions about society and their role within it, and on who they are and how they choose to live their lives. And, there is the added dimension of the extent to which Judaism and "Jewish living" play a role in their daily lives. The influence of the Jewish camps on the lives of all those who have participated is great, and all of our youth need to be given the opportunity to share in these experiences.[92]

There are nine Union of American Hebrew Congregations (UAHC) Camps for Living Judaism located throughout the United Sates. The UAHC is a religious and cultural organization dedicated to furthering the principles of Reform Judaism. The overall goal of the UAHC camping system is the development of a knowledgeable and

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[91] Alan Mintz, *Hebrew in America* (Detroit, Michigan: Wayne State University Press, 1993), 18.

[92] *The Greene Family Camp Staff Manual.* (Bruceville, Texas: UAHC Greene Family Camp, 1994), 2.

Jewishly literate community for the future. Each year, thousands of Reform Jewish youngsters experience Jewish living in summer and winter camp programs. All of the UAHC Camps are engaged in creative education - striving to incorporate learning, recreation, and fun in a balanced program of total Jewish living. Through the years, the Camps have proven themselves to be effective complements to congregational life, the religious school, youth activities, and teacher education.[93]

The UAHC looks on its camps as extensions, in a unique setting, of the Jewish home and the synagogue. In essence, the Camps serve as model Jewish communities, with a set of values determined by the UAHC and implemented by the Camp personnel engaged to administer the program. Interestingly, Hebrew is not specifically mentioned in the aims and objectives of UAHC camps.[94] My telephone survey of the directors and/or Hebrew staff of UAHC camps revealed the following information:

- The UAHC Coleman Camp Institute in Cleveland, Georgia serves the Southeast Council. Hebrew usage is confined to the singing of blessings at meal time and Friday night services. There is a Rabbi on staff to help with Bar/Bat Mitzvah preparation should a family request such training during the summer months.[95]
- The UAHC Joseph Eisner Camp Institute in Great Barrington, Massachusetts, serves the New York Federation and the North East Council. Hebrew is taught "behind the scenes". This means that certain activities and buildings are simply referred to by

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[93] Ibid., 3.

[94] Ibid., 4.

[95] Conversation with Bobby Harris 1.23.95.

their Hebrew terms without much fanfare. Hebrew electives are offered, however, and, according to the director, very few children participate.[96]

- The UAHC Harlam Camp Institute in Kunkletown, Pennsylvania serves the Pennsylvania Council. They seem to operate under a similar "behind the scenes" philosophy. There is no formal Hebrew program. Buildings do have their Hebrew names on them and Hebrew is interjected throughout the day.[97]
- The UAHC Greene Family Camp of Bruceville, Texas serves the western half of the Southwest Council. Theirs is a more comprehensive approach to their Hebrew program. The layout of the Greene Family Camp Staff Manual clearly illustrates the importance of the Hebrew program. Firstly, a map of the camp on the back corner shows the Hebrew Center situated at the center of the camp. On the inside cover is a Glossary of Hebrew Words, that appears in transliteration and English, of 66 words including: *aruchat boker*, *beit Ivrit*, *bracha*, *chanich*, *gemilut chasidim*, *Havdallah*. Time is set aside on a regular basis for the study of Hebrew. The Hebrew program aims to help *chanichim* develop an active Hebrew vocabulary. The program is under the direction of the Hebrew specialist and the Education Director, with qualified staff serving as the teachers. The use of Hebrew throughout the camp day helps to reinforce what is taught. *Teffilah* is held two evenings a week, as well as Friday night, Saturday morning, and *Havdallah*.[98]

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[96] Conversation with David Friedman 2.3.95.

[97] Conversation with Ron Nosanchuk 2.3.95.

[98] Conversation with Jonathan Cohen 1.23.95 and brochure.

- The UAHC Myron S. Goldman Camp of Zionsville, Indiana serves the Midwest Council. A telephone conversation with Rabbi Ronald Klotz, the Director, revealed the following: The camp serves approximately 250 campers, in the fourth through tenth grades. Hebrew is used normally and naturally in the language of the camp. There are services every night including time to teach the prayers. Hebrew songs are sung at every meal, and buildings and programs are called by their Hebrew names. Hebrew was stopped in the upper units, post Bar/Bat Mitzvah basically because motivation was low and it was determined that the time would be better used to create a totally different program. Philosophically, the camp wanted to continue with Hebrew but for the total success of the program it was not a practical choice. The younger children are simply more excited, more open, and more willing to make the language come alive. The Hebrew program has stayed alive mainly at the insistence of the Director. The three basic principles of the camp's underlying philosophy are: (1) Regardless of how much we teach, Hebrew learning must be a positive experience, fun, and useful. It must tie into other things at camp and touch their lives. This puts demands on the staff to be creative, lively, involving, interactive, and experiential. The curriculum must be challenging and the staff must be very motivated. (2) The curriculum is a combination of both spoken, modern Hebrew and liturgical Hebrew. Campers are to come away understanding the service and knowing what the words mean. Camp is in the business of helping people feel connected to their Jewish roots. The liturgical component is the bridge to the campers' home Jewish experience where synagogal Hebrew is usually the norm. In

this way, camp is relevant to the other ten months of the children's year. (3) Everyone will know how to read Hebrew. This is the first goal and the part of the overall Hebrew program emphasized most. The camp staff have met with great success with the younger divisions. Interestingly, the brochure refers to Hebrew the program as "Hebrew-culture instruction". The director explained that this is simply a marketing strategy. Otherwise, parents might call it Religious School and wonder why they would send their child to Religious School in the summer, too. Considering the above information, it is clear that Jewish education is a top priority at this UAHC camp.[99]

- The UAHC Kutz Camp-Institute in Warwick, New York, is a national camp which serves high school students exclusively. Hebrew is offered as an elective and woven naturally into daily activities such as music and *Tefillah*. Usually a Rabbinical student from Hebrew Union College-Jewish Institute of Religion of New York oversees the programming. There is an ongoing struggle to find ways to motivate the campers to learn the language. According to the director, these young adults just do not think Hebrew is important. Fortunately, the staff at the camp does not agree and is continually experimenting with new ideas on how to overcome this barrier. One avenue is to bring in American Zionist Youth Federation (AZYF) as consultants.[100]
- The UAHC Olin-Sang-Ruby Camp Institute in Oconomowoc, Wisconsin serves the Great Lakes Council and the Chicago Federation. The camp offers a six to eight

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[99] Conversation with Rabbi Ron Klotz 2.1.95.

[100] Conversation with Glynis Conyor 2.3.95.

week Hebrew program. Training for the staff begins before camp actually opens and is ongoing. The camp functions under the assumption that the staff knows and will be teaching Hebrew. Hebrew specialists are paid an additional stipend and have required weekly staff meetings. The *halutzim* section is a seven week, high school age, *Ulpan*-style program that meets two and a half hours per day. Their *madrichim* (counselors) speak Hebrew the rest of the day as well. Enrollment is usually between forty to fifty campers. The camper's prestige is intimately tied to accomplishments, both of the group and of the individual. In addition, there are camp wide services twice a day where prayer book Hebrew is read and spoken. The Hebrew curriculum favors aural/oral and conversational methodologies, although they will teach a camper how to decode if necessary. A feature of the Hebrew program is the Learning Center where one can find approximately four hundred games, each keyed to proficiency levels and specific lessons. A sense of a total Jewish community is created. The campers that come to Olin-Sang-Ruby come voluntarily and willingly accept the value system. Judaism permeates everything, including arts such as painting, drawing, sculpture, and media such as video. The camp offers a full athletic program as well, including sports, horseback riding, and a fully equipped waterfront. The camp puts forward a clear sense of Jewish identity, and makes it comfortable and inviting because everyone is doing it. The rationale of the camp rests on the notion that Jewish learning and identity are not separate from life, or vice versa. Of utmost importance is that the campers experience with Hebrew be fun.[101]

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[101] Conversation with Jerry Kay 1.23.95.

- The UAHC Swig Camp Institute of Saratoga, California serves most of the Western United States. Swig Camp did not provide information for this survey possibly due to a recent change in the directorship. Hebrew is an important part of the program in a way similar to Eisner.[102]
- The Henry S. Jacobs Camp Institute in Utica, Mississippi serves the eastern half of the Southwest Council. This camp facilitates a four week program of which Hebrew is not a formal part. The staff has a working knowledge of Hebrew, and places and camp activities are referred to by there Hebrew names. There are Hebrew song sessions and the programmers plan to designate a Hebrew speaking table in the dining room. They hope to expand the program but believe it will very difficult, considering that the children come with such varied Hebrew skills.[103]

## The Day School

The flourishing of this institution during the mid 1900's and thereafter is nothing less than remarkable. The initial growth spurt of the 1940's and early 1950's was due essentially to three factors: "1) the zealous activity of a small selfless group of Orthodox Day School advocates; 2) the effect of the Holocaust and the establishment of the State of Israel on the Jewish consciousness of American Jews; and 3) the influx of Eastern

[102] Conversation with Dr. S. Blumberg 3.20.95.

[103] Conversation with David Danziger 1.27.95.

European Jews after World War II, especially between 1956 and 1958." In 1990 the Jewish day school population comprised about 40 percent of the total Jewish school enrollment in the United States and Canada, compared to eleven percent in 1962. Ninety-five percent of the New York day school enrollment is in Orthodox schools.[104]

Another important factor in the development of Jewish education was influx of German Jews after the revolution of 1848. Their arrival provided impetus for the still struggling attempts of American Jews to establish a firm basis for Jewish education. Their concentration in the new cities of the midwest stimulated a spurt of interest in the day schools. This interest was sometimes more of a response to the absence or poor quality of public schools than as an expression of the Jewishness of their children. In some of the schools established by German Jews, the German language received as much attention as English or Hebrew. Their attachment to the culture brought with them from Europe led on occasion to cooperatiion with liberal Germans in opening "German-English Academies."[105] Regardless of their motivation, the efforts of the German Jews might, perhaps, be seen as the beginning of bilingual Jewish education in America.

Rev. Isaac Leeser of Congregation Mikveh Israel in Philadelphia waged a determined and unrelenting struggle for the day schools and the promise of a more intensive form of education than that provided in part-time schools. All other settings, he argued, were simply inadequate to the task of transmitting any sort of meaningful understanding of Judaism. In addition, beyond teaching the information and skills

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[104] Alvin I. Schiff, "What We Know About...The Jewish Day School," In Stuart Kelman, ed., *What We Know About Jewish Education*, 149-51.

[105] Ibid., 22-23.

necessary for life as an observant Jew, the Jewish day school was to shape the character of the child so as to place him beyond the demeaning influence of overzealous Christian teachers. Rev. Leeser believed that as result of such schooling, the children would be instilled with pride in being a Jew.[106]

The day schools established during Leeser's lifetime had a brief, precarious existence. All these schools had to contend, on the one hand, with the indifference of Jewish parents, who refused to make any sacrifices for the Jewish education of their children, and, on the other hand, with the super-sensitivity of those who feared that the Jews would be accused of clannishness. To those active in Jewish education in modern times the situation has a familiar ring.[107]

The time available for schooling is one of the more powerful determinants of curriculum. The argument for Day Schools rests on the assumption, among several, that only in this setting are the hours of instruction adequate to developing the beginnings of cultural literacy, the ability to decode the sign and symbols of Judaism. Many of those involved in the Day School system believe that fluency in Hebrew, the key classical texts, is beyond the reach of the time allotted to the subject in part-time schools. As language competence and religious and ethnic traditions become less and less important in the lives of children and their parents, as is the case with each remove from the immigrant generation, greater emphasis is placed on discussing values rather than studying text.

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[106] Ibid., 24-25.

[107] William Chomsky, *Hebrew: The Eternal Language* ( Philadelphia: The Jewish Publication Society, 1957), 256.

Partially because of time constraints, schools teach about what the Bible says rather than the Bible itself.[108]

Two problems have consistently concerned the leadership of Jewish day schools - a lack of qualified Hebrew teachers entering the Hebrew teaching profession and the high rate of turnover of Hebrew teachers. Both problems are rooted in the matter of job satisfaction, largely derived from the level of remuneration and fringe benefits. Teachers are salaried at significantly less than those paid in the public school. One researcher found that more than half of the teachers in his study sample planned to leave within five years.[109] Such problems as these present an ongoing challenge to the system.

The role of the family in day schools is particularly notable in its impact on the formation and strengthening of Jewish identity. One study shows that the most important predictors of total Jewish identification are parents' ritual observance, parents' resident-friendship patterns, the children's group activities and parents' parenting behaviors. The synergism between home and school is the key to the successful performance of the children.[110]

It is clear from the above discussion that the Day School has a number of advantages over the afternoon school. However, at this time is not feasible for many Reform Jews to send their children to these institutions whether it be for financial or

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[108] Walter I. Ackerman, "What We Know About Schools," In Stuart Kelman, ed., *What We Know About Jewish Education*, 30-31.

[109] Alvin I. Schiff, "What We Know About...The Jewish Day School," In Stuart Kelman, ed., *What We Know About Jewish Education*, 153.

[110] Ibid., 155.

ideological reasons. Additionally, although the Day School may take steps to continue contact with the wider community, one must explore the implications of segregating ourselves from the rest of society.

## The Talmud Torah and the Afternoon School

The Talmud Torah was the forerunner of the part-time afternoon school, today called the congregational school. The Talmud Torah of Eastern Europe was a school conducted by the community and for the children of families to poor to pay tuition for a private *heder*. This term was adopted by the Bureau of Education of New York, established in 1910, in its effort to establish the principle of communal responsibility for Jewish education. The commitment to part-time schooling was born of the conviction that children should not be denied the opportunity of shared experience with children of different beliefs and backgrounds. To separate children from those of differing backgrounds would deny them opportunities critical to the development of that sense of interdependence and cooperative effort without which a democracy cannot function.[111] The origins of the American Talmud Torah, then, is firmly rooted in American concepts of democracy.

The Talmud Torahs of New York were heavily influenced by the ideas of Ahad Ha-Am, the mentor of spiritual Zionism. The emphasis on Hebrew, both as a subject of

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[111] Walter I. Ackerman, "What We Know About Schools," In Stuart Kelman, ed., *What We Know About Jewish Education*, 29.

study and as the language of instruction, proclaimed the school's Zionist orientation. In that view, language was the instrument which forged the connection between the individual and his people.

The Talmud Torah did not survive the transition from first to second generation American-born Jews and the accompanying move from poor urban, ethnic neighborhoods to middle class suburbs. The Talmud Torah was the endeavor of an intellectual elite dedicated to the creation of a mode of Jewish life in America, inspired by the sources of Hebraism which spurred the national renaissance in Palestine. Its failure is testimony to the difficulty of maintaining distinctive group behavior in the face of the envelopment by American culture.

Today, the great majority of American Jews receive their Jewish education in the Jewish afternoon school. Yet, thirty years of research have demonstrated that these schools seem to be failing because they produce Jewishly illiterate, highly assimilated, and potentially unidentified Jewish adults. David Schoem calls for dramatic changes are clearly needed. On the other hand, Heilman, in his 1983 study, suggests that in terms of the highly assimilated condition of the majority of American Jews, these schools were the exact opposite of unsuccessful - they were providing precisely what these Jews wanted from being Jewish. Supplementary schools reflected very closely the successes and failures of modern American life, i.e., pride in identification as Jews but no knowledge about being Jewish or substance of Jewish identity.[112] I believe the expectations and demands of the Reform Jewish population these schools are meant to

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[112] David Schoem, "What We Know About...the Jewish Supplementary School," In Stuart Kelman, ed., *What We Know About Jewish Education*, 163-164.

serve have changed. Many of the schools are not in tune with the developing needs of the community and need to update their offerings. There seems to be a culture lag between the educational institution and the populace.

The dominance of the part-time school, almost always favored by the vast majority of American Jews, was assured once the public school won its place in American life. Jews only nominally interested in traditional Jewish learning or in maintaining more than a minimal pattern of personal observance enthusiastically embraced the opportunities and promise provided by a free, tax-supported school system open to all children.[113] Many of us have conflicted opinions about the public school system v. the private Jewish education. It is important to recognize this and deal with it head on. The afternoon school is giving the parents the opportunity on one level to have both. Educators, parents, and children in the afternoon schools must be realistic about what may be achieved while maintaining the vision that much may be accomplished. It is the responsibility of those working in the field of Jewish education to figure out the best way to utilize this chance afforded to educate the next generation.

The proponents of a combination of public school and supplementary Jewish religious school are identified with Rabbi Isaac Mayer Wise, the "father of Reform Judaism" in America. The time and place of the school setting of the congregational Sabbath School is clearly borrowed from the model of the Protestant Sunday School. This prevented accusations of Jewish separatism and insured the Jewish involvement in

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[113] Walter I. Ackerman, "What We Know About Schools," In Stuart Kelman, ed., *What We Know About Jewish Education*, 24.

the life of the larger community.[114] The Jewish supplementary school was introduced in the 1920's in the spirit of cultural pluralism, with the intention of providing a balance of Jewish education and culture equal to the dominant American values and culture taught in the public school.[115] It is crucial to continuously double check the congruency between what is happening in the Jewish community and what kind of education is being provided for in our schools.

The only Jewish educational institution that took root and survived was the Sunday School, founded by Leeser with the cooperation and sponsorship of Rebecca Gratz. This system gradually evolved into a system of Jewish education which spread all over the country and attracted large numbers of pupils. The limitations of this type of Jewish education were recognized by Leeser himself who regarded it merely as an necessary evil. He deplored the fact that the school could give no attention to the study of Hebrew, essential to studying the Bible.[116] It is clear from the above that Leeser managed to make the match between the Jewish community's needs and expectations and the functions the schools proposed to fulfill. Such a match needs to be made today in order to restore Hebrew to its' rightful place in Jewish life.

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[114] Ibid., 25-26.

[115] David Schoem, "What We Know About...the Jewish Supplementary School," In Stuart Kelman, ed., *What We Know About Jewish Education*, 163.

[116] William Chomsky, *Hebrew: The Eternal Language*, 257.

## Hebrew Language Education

Hebrew language education is a thorny subject in Jewish education in the United States today. There are several reasons for the avoidance of discussion, including such real frustrations as the lack of resources, personnel, and motivation. But the main reason seems to be the sense of incongruence between the expectations of the various partners in the education process, compounded by the fear that these incongruencies will surface if explored. There are conflicts in goals (teaching Hebrew as a communicative language and teaching Hebrew as a ritual instrument), approaches (language-centered approaches and learner-centered approaches) and curricula (within one educational setting let alone a unified curricula for all schools which teach Hebrew).[117] Hence, the subject of Hebrew education remains sadly understudied.

Prior to the eighteenth century there was no conflict regarding Hebrew language education. Hebrew was the *"Lashon Hakodesh"* - the holy tongue - not to be used for secular purposes. However, in the middle of the nineteenth century, Hebrew language also became an academic/scientific subject for Jewish scholars, and later when ideas about Jewish nationalism started to develop, a conflict emerged. The pattern which emerged is that community agreement on goals and linguistic approach and methodology to Hebrew teaching led to a period of perceived successful Hebrew education. When the linguistic approach was no longer viable or when the Jewish communal needs changed as a result of historical circumstances and/or ideological changes, there were perceived

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[117] Rivka Dori, "What We Know About...Hebrew Language Education," In Stuart Kelman, ed., *What We Know About Jewish Education*, 261.

failures and disappointments. For example, Zionists at the beginning of the twentieth century believed that Hebrew should be the communicative language of the Jews in their own land, Israel. Linguistic theorists of that time claimed that languages are learned by actually using them. As a result, many Jewish schools with Zionist orientations were successful in producing Hebrew speaking individuals. Another case of a good methodological match occurred after the Six Day War in 1967. Many Jews who lived outside of Israel were proud of her victory and wanted to identify with her people. One way to do so was to emulate Hebrew speech. The linguistic theory of the time was that languages are sets of habits to be mastered. Aural-oral and audio-visual methods were used to help master such "habits". Many Hebrew students were able to go to Israel to and "perform" their "habits" in learned situations and to connect on a certain level with Israelis in stores, bus stops, in the banks or post offices, for example.[118] However, it is often difficult to realize a match between an acceptable linguistic theory and a Jewish communal need.

William Chomsky asks the question in 1957, "What does this [being Jewish] mean to American Jews? What should be their attitude toward the study of Hebrew and toward the promotion of Hebrew culture in America?" Firstly, he writes, Hebrew is the language of our past and grants access to the "bedrock of the Jewish soul", the writings of the Bible, Talmud, medieval and modern philosophers and poets. Secondly, Hebrew is the nerve center which unites and integrates the Jewish people in time and in space

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[118] Ibid., 262-263.

Hebrew is the intellectual and emotional bond between all Jews throughout all generations and throughout all the lands of dispersion. As the universal language of study and prayer, Hebrew binds us together. Moreover, Hebrew is the major unifying force of the people of Israel. Thirdly, Hebrew is the symbol of regeneration and self-assertion in Jewish life. The Jewish will to live, and the undying faith in the creative destiny of Judaism in the face of all difficulties, are symbolized by the revival of Hebrew as a spoken language. Lastly, Hebrew is a potent medium for revitalizing the Jewish community of America, for rendering it systematic and creative, and it is a source of spiritual satisfaction and security for the individual American Jew.[119]

In 1989, all the students in the modern Hebrew program at the University of Wisconsin were asked to respond to a survey concerning their motivation and expectations in studying Hebrew. The survey proves a number of common assumptions false such as that many Jewish students take Hebrew in college because they believe it is an easy way to an "A", and that Jewish students enroll in Hebrew courses primarily in order to fulfill their foreign language requirement and terminate their studies once the requirement is fulfilled. The Wisconsin survey confirms the perception that affinity with Israel constitutes the most powerful factor in generating the desire to study Hebrew. The reasons that received the highest ranking were:

"1. I plan to travel to Israel (88%)
2. I am interested in Israel (85%)
3. I want to be able to talk to Israelis (82%)
4. I am interested in Jewish culture (77%)
5. I am interested in Israeli culture (76%)"[120]

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[119] William Chomsky, *Hebrew: The Eternal Language*, 271-272.

[120] Alan Mintz, *Hebrew in America*, 198-99.

Furthermore, according to this survey, interest in studying Jewish culture is another important motivating factor. Students reflected this in marking statements such as I am interested in Judaism, I am interested in the Jewish religion, I enjoy the atmosphere in the Hebrew classes, and I am interested in Jewish American life. clearly there is more to learning Hebrew than knowing, for example, how to ask someone their name.[121] Knowing the learner's motivations and expectation of the Hebrew language program gives the teacher the opportunity to factor in the student's drive and hopes in the planning process.

Rivka Dori presents a whole new conceptual framework regarding Hebrew education (regardless of ideology) which draws heavily on Krashen's "comprehensible input" principle of the 1980's. The three main aspects of Dori's approach to Hebrew education are as follows:

1. Teaching Hebrew for rituals. Active participation in services and life cycle events, and celebrating Jewish holidays are very important Jewish activities. The Hebrew required consists of formula utterances of several levels of participation: "a. uttering the Hebrew without comprehension; b. uttering the Hebrew and comprehending through the mediation of English (or any other comprehensible language); and c. uttering the Hebrew and comprehending it simultaneously." One concern is the when, what, how and background knowledge. Knowledge of Hebrew is a statement of belonging as well,

[121] Ibid., 200-201.

and a chance for spiritual experience. The teaching of Hebrew for rituals requires mainly the promotion of identification with certain religious ideologies and traditions.[122]

2. Developing Hebrew Literacy. A barrier to entering into the process of developing Hebrew literacy is the general consensus is that only high-level texts are worth the effort. Schiff suggests that we should consider and text written Hebrew which is comprehensible to its readers to be an appropriate Hebrew text. The teaching for Hebrew literacy requires mainly the promotion of Jewish concepts and history.[123]

3. Experiencing Communicative Hebrew. Programs which allow sufficient time to process a substantial amount of "comprehensible input" can help to start the process of Hebrew acquisition. This poses a great challenge for instructors. Schiff recommends immersion and sheltered content courses. In addition to content, one must provide an opportunity for interpersonal communication as well as for intrapersonal reflection. Students are concerned about their own identity and ethnic culture and the interplay between these and the larger world in which they live. The hope is that formal Hebrew classes will encourage students to continue to use Hebrew. Skills can continue to develop in camps, visits to Israel, and through the reading of newspapers, magazines, and literature written in Hebrew. The teaching of Hebrew as a communicative language requires mainly the promotion of Israeli/Jewish American culture and its people, self-awareness, and interpersonal communication.[124]

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[122] Rivka Dori, "What We Know About...Hebrew Language Education," In Stuart Kelman, ed., *What We Know About Jewish Education, 265-267.*

[123] Ibid., 266-67.

[124] Ibid., 267.

As Alan Mintz wrote in *Hebrew in America*, any consideration of the present and future role of Hebrew in the American Jewish community must take into account the manner in which the Jews of America have been groping toward a new sense of communal identity that is as authentically American as it is authentically Jewish.[125] The idea of the renaissance of the Jewish people through their renewed language provides Jewish Americans with this unique communal identity by furnishing a shared history, language, culture, and destiny. Hebrew is the original tongue of the Torah, Jewish Bible, and other sources. The genius of the Jewish people and an untranslatable ethos are embodied in the Hebrew language.

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[125] Alan Mintz, *Hebrew in America*, 190.

# CHAPTER THREE:

# THE RESEARCH

In this chapter I will describe the research I have done and support my findings with specific references to the literature. Since the research is descriptive , I am not drawing causal conclusions unlike many users of statistical methods who often do.[1]

## Research Design

The major reasons for conducting for educational research are: "1. to provide answers to operational questions; 2. to assess educational programs, practices, and materials; 3. to build up a body of information abut educational enterprises; 4. to provide the outlook, stimulation, and guidance for educational innovation; 5. to develop more adequate theory about educational processes."[2]

In *Assessing Evaluation Studies: The Case of Bilingual Education Strategies,* the authors clearly state that there are no general sufficient conditions that can be used to declare and defend a claim that X "causes" Y. The evidence used to support such claims

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[1] This is especially true in policy setting. If one concludes that when a school follows approach x to bilingual education, the performance and achievements of the students will be Y, one is claiming, at least in a loose sense, that X "causes" Y. In Michael Meyer and Stephen Feinberg, eds., *Assessing Evaluation Studies: The Case of Bilingual Education Strategies* (Washington, DC: National Academy Press, 1992), 12.

[2] Carter V. Good, *Essentials of Educational Research: Methodology and Design,* 2nd ed. (New York, NY: Appleton-Century-Crofts, 1972), 4.

varies substantially with the subject matter under investigation and the technology available for measurement. In this research project, no such claims have been made.[3] Due to the nature of this study the type of research is descriptive. I acknowledge that there are numerous methods for gathering data, including case studies, anecdotes, sample surveys, observational studies, experiments or field trials, and expert opinion studies.[4] I chose to conduct a sample survey.[5]

## Sample Surveys

Sample surveys are a way to gather information systematically in a manner that allows for generalization. Through surveys, investigators are able to ask questions about what currently exists in the area studied and to compile recollections and records about past circumstances, and the relationships among them.[6] To generalize about the state of

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[3] Michael Meyer and Stephen Feinberg, eds., *Assessing Evaluation Studies*, 12.

[4] Ibid., 13.

[5] I hope that my research will be followed by confirmation studies to support the hypothesis I explored. These studies are necessary in the context of Hebrew education to further the understanding of the data. In a typical discovery study, like my own, an analysis of the situation is necessary to determine what is a successful intervention. By asking "What are the underlying mechanisms that created successful programs?" we can discover the common features that precipitate effectiveness in a variety of settings.

[6] Michael Meyer and Stephen Feinberg, eds., *Assessing Evaluation Studies*, 15.

Hebrew language education in a particular area, I conducted a sample survey of schools asking principals questions that would negate or substantiate my prior assumptions.

The sampling aspect of a survey provides the mechanism for generalizing from the units at hand to some larger population of interest. The latter is usually referred to as a target population. Several issues affect the ability to make inferences from a sample to a population of interest: the non-response rate (what proportion of the originally designated sample units actually participated in the survey), the extent of missing data, and the factual accuracy of the responses. A major difficulty arises when the target population is chosen for the administration of the survey in the first place.[7] My difficulty in deciding the target population arose in selecting the schools that would insure a valid sample. After concentrated deliberation, I determined the pool must be narrowed from all Jewish schools in the area, to only Reform institutions, then finally to include only Reform Jewish afternoon schools in a limited area of New York.

## Methodology Of My Descriptive Study

The intention of a descriptive study is to characterize the population and its subgroups. My study is an attempt to characterize the types of language education programs available and the students and teachers who participate in them, and then

[7] Ibid., 15-16

examine the academic literature which theorizes about this area. The end of the process sought to compare the actual and the ideal and make suggestions for narrowing the gap.

The use of descriptive-survey research is particularly suitable for this study. In his definition of this type of research, Carter V. Good asserts:

> "1. To secure evidence concerning an existing situation or current condition.
> 2. To identify standards or norms with which to compare present conditions, in order to plan the next step.
> 3. To determine how to make the next step (having determined where we are and where we wish to go."[8]

The most effective tool for achieving the results listed above is the questionnaire.[9]

Examining the schools for the survey is not restricted to perception through vision. In a broader sense, observation is almost synonymous with perception - namely being aware of data through some means of detecting it. Thus, the survey questionnaire is a commonplace instrument for observing data beyond the physical reach of the observer. In employing this method, researchers do two things: first, they observe with close scrutiny the population bound by the research parameters; second, they make a careful record of what they observe.[10] Thus, the questionnaire is most suitable.

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[8] Carter V. Good, *Essentials of Educational Research*, 208.

[9] "The questionnaire is generally regarded as a form distributed though the mail or filled out by the respondent under the supervision of the investigator or interviewer." In Ibid., 226.

[10] Paul D. Leedy, *Practical Research: Planning and Design* (New York: Macmillan Publishing Company, 1993), 185-87.

## Constructing The Questionnaire

During questionnaire construction, important issues arise. The most important relate to: motivation of the respondent, significance of questions, simplicity of responses, avoidance of unnecessary specification or details, pertinence to the situation of the respondent, clarity of purpose and questions, phrasing of items to facilitate summarization of responses, and possible pre-coding of the questionnaire for tabulation and summarization.[11] By considering these issues at the outset, the survey questions were shaped into a systematic plan.

The form of questions can be closed (categorical) or open-ended (inviting free response). Since both types of questions have limitations, I have solicited the input of practiced professionals in the field to polish, focus, and form my questionnaire to produce the most genuine and pertinent results. Great care and thought went into the avoidance of certain errors in the construction of the questionnaire. There are many studies that delineate criteria for questionnaires that were followed.[12] During preparation, careful thought was given to a multitude of issues regarding content, wording, and possible form of response. These considerations are raised by Claire Selltiz

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[11] Carter V. Good, *Essentials of Educational Research*, 230.

[12] Ibid., 231-233, citing Douglas E. Scates and Alice V. Yoemans, *The Effect of Questionnaire Form on Course Requests of Employed Adults* (Washington: American Council on Education, 1950), 2-4; John T. Doby, Editor, *An Introduction to Social Research*. Second Edition (New York: Appleton-Century-Crofts, 1967), 253-56.

and Others.[13] They include: Is this question necessary? Just how will it be useful?; Can the question be misunderstood? Does it contain difficult or unclear phraseology?; If a check list is used, does it cover adequately all the significant alternatives without overlapping and in a defensible order? Is it of reasonable length? Is the wording of items impartial and balanced? Consideration to the issues raised by Claire Sellitz and Others, not only shaped my questionnaire, it also allowed me a deeper understanding of the impact my survey would have on the respondents. Furthermore, the questions posed stimulated the development of alternative ways to approach the same information. Brainstorming sessions with my colleagues fueled by the above criteria enabled us to achieve a higher level of thoroughness and clarification thus enriching our discussions and benefiting the survey.

## Pre-testing

The literature recommends that a survey be tested prior to official dissemination. The pre-test usually leads to the revision, the deletion, and/or addition of questionnaire items. These preliminary responses should be tabulated and formatted in rough tables. This exercise allows the researcher to determine which answers can be charted satisfactorily and whether the answers to the major questions are forthcoming at all. Pre-

[13] Ibid., 233-34, citing Claire Selltiz and Others, *Research Methods in Social Relations*, Revised One-Volume Edition (New York: Holt, Rinehart & Winston, Inc., 1959) 552-73.

testing also measures the feasibility of the questionnaire in regards to the following areas 1) the relative effectiveness and costs of alternative questionnaires, instructions, and operation procedures. 2) the completeness of questions for correct coding and interpretation, 3) defects in the forms, maps, lists, instructions, etc., and 4) response rates.[14] One pitfall of pre-testing is that the selected test audience does not necessarily represent the target pool thus producing results that hinder progress by incorrectly steering the questions. Though pre-testing requires a lot of effort and patience, I firmly believe it should not be forsaken.

With all the foresight and energy invested in the creation of the questionnaire, one should be aware that the response rate for questionnaires is notoriously low, 5-10%. In order to insure the best possible return to my survey I engaged in follow-up, making phone calls, sending out second copies, traveling to the Westchester Association of Temple Educators regional meeting of educators, and even asking Rabbi Manuel Gold of the Board of Education of New York to plug my survey repeatedly reminding people to complete and return it. With all these efforts expended, of the ninety surveys mailed, I received thirty-two responses.[15] This is an excellent return of 36%.

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[14] Ibid., 234-55.

[15] Of these thirty-two responses, twenty-nine are utilized in the analysis of the results. Three respondents returned the questionnaire with a note explaining they could not participate in the survey and a number of other questionnaires arrived (and continue to arrive) but are not included as they were received after the deadline for inclusion in this study.

## The Questionnaire

I designed my questionnaire[16] to illuminate the current state of Hebrew language education in the New York area and in order to understand if Hebrew/English bilingualism is in any way on the agenda. The results will be presented and discussed for the majority of questions in chapters three and four.

The New York Federation of Reform Synagogues and the Board of Jewish Education of New York jointly publish a list of principals for all the congregations in New York State. From this list, I selected for study Reform Jewish afternoon schools from the following geographical zones: Manhattan, the Bronx, Staten Island, Brooklyn, Queens, Nassau, Suffolk, Westchester, and Putnam County. By keeping the parameters of my selection in specific demographic communities, I feel I have created a representative sampling of Reform Jewish afternoon schools.

## Analysis Of Results

In this section, I will present a discussion of the questionnaire items in the order in which they appear on the survey. Where applicable, I will present the relevant literature in conjunction with descriptions of what is actually being accomplished as reflected in the results of my survey. Lastly, I will comment on my

[16] See appendix one.

findings.

## Contact Information

In mailing out a questionnaire I realize I asked the addressees for a gift of time, effort and hopefully a favor of a reply. As the researcher, I found it worthy to be courteous and simplify the process by including the return postage and self-addressed envelope. The questionnaire was reaching extremely busy people who receive a number of surveys each year. Three questionnaires were returned with a note of apology that stated it was simply impossible to find the time to fill out the form, therefore, I made a concerted effort to communicate to the respondents that they would benefit from participating in the survey. My cover letter[17] offered respondents the opportunity to gain insight from the compilation of my data in addition to interfacing with schools enjoying successful Hebrew language education programs. Combined, the efforts were successful in yielding a high rate of return compared to the norm.

Respondents were first asked informational questions that served to illicit contact information and census data. The data collected immediately drew attention to such issues as: the use of people's titles and confidentiality regarding privacy of responses. The contact information data, although seemingly rudimentary, establishes a direct line of communication with the respondents thus enabling the surveyor to interact beyond the

[17] See appendix two.

reception of the survey. Furthermore, the results of the survey can be mailed directly to the respondent and any additional questions can be discussed efficiently.

Name of Person Answering Questionnaire

This item asks the position of the person answering the questionnaire. The following responses were received: Principal/Co-Principal (n=11 ), Director of Education (n=7), Rabbi (n=2), Teacher n=1), Secretary (n=1), Cantor/Educator (n=1), Administrator (n=1), President (n=1), Administrative Assistant (n=1).

As the data was examined, a number of subsequent questions arose: "What is the significance of the titles chosen? What is the difference between educator, principal and director of education? Was the survey filled out differently when a teacher versus a Rabbi responded? What is the language we use telling us?" Although the questions may be compelling, due to the additional research needed, they fall outside the bounds of this project.

Would you like to receive a summary of the results?

All twenty-nine of the respondents requested a copy of the results. The anticipation of receiving a synopsis of the data collected attracted the respondents to

reply. This marked interest in the results reflects the desire of the respondent's to glean ideas on how to move forward with their own Hebrew programs and to gain an understanding of where they stand in relation to their colleagues.

Do you want your response to be kept confidential?

Twenty-three respondents replied yes while six replied that confidentiality was not necessary.

Placing the question regarding the issue of confidentiality at the beginning of the questionnaire was problematic. In essence, I asked respondents to make a decision about privacy before they knew what they were going to reveal. Positive responses were often made out of fear of the unknown. The issue of confidentiality should be raised at the onset of the survey to allow for a forum to exist in which the respondent will feel comfortable to be honest. At the end of the survey, the respondent should be given the option of confidentiality.

Census Data

Approximate number of students by grade? [18]

This item obtained data concerning the approximate number of students by grade. The numbers were used in statistical computations to locate the mode, median, and average among those surveyed. The chart reflects a bell curve peaking with the Bar/ Bat Mitzvah years.

Total number of teachers[19]

Please note, the information gathered in this item was used to make statistical computations in future related questionnaire items.

Our Hebrew program ends with grade

Twenty-two out of twenty-nine respondents report that their Hebrew program ends with the seventh grade. The majority of seventh graders reach the age of thirteen

[18] See appendix three.

[19] See appendix four.

during this academic year at which time the Bar/Bat Mitzvah is celebrated. There is a dramatic drop-off in enrollment at this time as the Bar mitzvah is often perceived as the end goal of religious school education.

## Teachers

These questions were structured to explore the background and credentials of the Hebrew language teachers. One section of the query focused on the academic background of the Hebrew teachers, on who creates the materials used in the Hebrew language lessons, and to what extent these materials are utilized. The responses concerning textbooks were originally charted by publisher and later charted by grade as the latter proved to be a more informative breakdown. Of great interest, was the data collected regarding the training of the Hebrew teachers which supports my prior assumption and fear that many teachers are simply Israelis speaking their mother tongue and not necessarily formally trained pedagogues. Furthermore, the results revealed that the American core of teachers is equally untrained. The need to push toward professionalism requires the insistence by educators to implement a program of ongoing education for themselves and staff alike. This must become a burning issue in light of my belief that we need to push towards more professional approach to teaching in the afternoon religious school.

Do the Hebrew teachers create their own materials?

The responses ranged from yes (n=14), sometimes (n=11), rarely (n=1), and no (n=2). This particular question created a scope of response beyond a simple yes or no answer. Therefore, the resulting data is somewhat arbitrary in that respondents did not discern in a uniform matter what constituted the positive responses. Due to the nature of the diverse interpretation created by the ambiguity of the question the data is unreliable.

What percentage of the Hebrew materials are their own?

Similar to the problems addressed above, the ambiguity of the question rendered this data unreliable. Respondents had different perceptions concerning the judgment of percentages. This question should be addressed directly to the teachers themselves who could more accurately answer this question.

Which Hebrew texts do you use in which grades? [20]

[20] See appendix five.

A brief analysis of this particular data reveals that there is no uniform policy regarding book selection for specific grades in the schools surveyed. More often than not it is seen that the same book is used in several grades with no particular series maintaining a consistent level of usage. This reflects a general absence of structure regarding book selection on behalf of the educators and is an area needing much attention. Almost all of the schools rely on at least one book from Behrman House which is clearly a major supplier of textbooks for the afternoon religious schools. Part of the problem is fueled by the aggressive sales pitch publishers launch in efforts to make a profitable return. Yet, even more dangerous is the attractive package of materials that include for example, the textbook, a teacher's guide, exams, flashcards, and charts thus creating a false sense of security for those who purchase and use them. The resulting belief is that by purchasing these materials the success of the Hebrew language program is guaranteed. There must be a shift from a focus on packaging to content in order to remedy this situation. (A synopsis of the different texts currently in use can be found in the catalogs of the various publishing houses listed in the above appendix.)

It is the responsibility of the school (principal, Hebrew coordinator, school committee) to choose the best textbook according to its appropriateness to the goals of the program and the make-up of the student body. Alternately, if nothing suitable is available, the curriculum director may need to develop his or her own materials. The present research points to the need for a text that teaches children Hebrew in a way parallel to the natural progression of language acquisition from listening, to speaking and finally, reading. I concede that we are not going to achieve Hebrew fluency in most cases

within the current structure of the afternoon school. Future models that will answer the need for more time to study, practice, and interact in Hebrew will overcome this limitation. A realistic goal is to create the foundation for future Hebrew language study of which a positive attitude towards Hebrew is integral. The *Al-Peh Program Hebrew Curriculum* is such a series. The program is totally oral there is no need for reading or writing activities and as such there are no workbooks. The aims of the program include the fostering of positive attitudes in the students towards the Hebrew language and to allow the students to experience the Hebrew language and use it in natural situation. The series provides a solid basis from which to continue the study of the Hebrew language in the future. The creators clearly make the point that it is important to encourage the students to use the language to communicate with each other. Furthermore, demonstration of the tasks by the teacher is a key element so that the students understand what is required of them. Assessment takes place on a continual basis. At the end of this series, the students progress to the book, *Ha Sefer Sheli Hebrew Curriculum* which is built upon the same principles of language instruction. I have found no need to reinvent the wheel so to speak. Everything we need to improve the way we teach Hebrew is available if only one seeks it out and is willing to be creative enough to adapt the material to their particular circumstances. The materials published for children of new immigrants in Israel is another valuable resource. *HaKol Hadash*, produced by the Center for Educational Technology, likewise follows the natural progression of language acquisition while incorporating varying approaches to Hebrew language reading including whole language, analytic and synthetic. The emphasis is on bolstering the

motivation of the student, success and enjoyment. It is counterproductive to blame the textbook for poor Hebrew proficiency.

Educational Background[21]

The school faculties are comprised of individuals from varied backgrounds ranging from public school teachers to business professionals, Israeli immigrants, and graduate students. Many teachers have had relatively little Jewish education and do not hold a degree in Jewish education. Nessa Rapoport, in the article, "The Jewish Teacher Demystified" recently reported the results of a survey conducted by the Council for Initiatives in Jewish Education (CIJE) whose main objective is the creation of models to stimulate change in Jewish education. She reported that:

> "Over 80% of the teachers surveyed lacked professional training either in education or in Judaica - or in both....In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators."

Also noted was the infrequency of in-service training which, even when provided, clearly cannot compensate for the background deficiencies found amongst the teachers. Although a very gloomy picture has been presented in respect to the low level of professional preparation for the teachers and educator, there is a possibility for improvement in the future. Both Rapoport and I have received feedback regarding the

[21] See appendix four.

high level of commitment and motivation amongst most religious school staffs which leads one to believe that the implementation of clear, pertinent and timely education programs will be greatly received thus originating sweeping change.[22] Such teacher training programs could bridge the gap produced by poor teacher education and create truly professional communities of pedagogues.

In Isa Aron's 1990 report, titled "Commission for Jewish Education in North America"[23] implications are made regarding the professionalization of teachers' training. She puts forward the assumption that should the teaching profession be grounded in a precise body of specialized knowledge, certain changes in the present system would have to take place. At the onset, teachers would need to undergo specialized and standardized training. Moreover, evaluations must be instituted on a regular basis in some systematic method. Reflection and improvement should be part of the ongoing learning process. Furthermore, Aron endorsed the profiling of different levels of expertise and linking of these categories to the status and remuneration of the teachers. Lastly, Aron places the responsibility to stay abreast of education related innovations and advancements in the hands of the teachers and educators. Five years later, my research study reveals the same crisis exists now as did at the time of Aaron's study making an urgent argument for immediate action.

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[22] Nessa Rapoport, "The Jewish Teacher Demystified," *Reform Judaism*, Spring 1995, 52.

[23] Isa Aron, "*Toward the Professionalization of Jewish Education,*" (Commission for the Jewish Education in North America), February, 1990.

As if speaking the language automatically translates into the ability to teach it, many educators incorrectly assume that Israelis make appropriate Hebrew language teachers. Prospective teachers should be judged on their teaching ability and solely on whether or not they can speak Hebrew fluently. Whether or not that teacher was a good teacher in Israel is a better indicator of ability and future teaching success. Another frequent assumption make by educators (and that was noted in respondents comments) is that Israelis experience Reform Judaism in the same manner as Americans. Many Israelis find American's expression of Reform Judaism foreign and new. Taking time to introduce of Reform Judaism to these Israelis is often overlooked. One cannot assume that Israelis will immediately assimilate into the educational pool by nature of their birthplace and native tongue. A philosophically unified staff strengthens the school's Reform Jewish mission. On a more patriotic note, Alan Mintz wrote that it is of utmost importance to develop a "cadre of American -born teachers who understand the needs of their own Jewish schools and colleges, who will build a curriculum of Diaspora Hebrew studies, and who will derive pride from transmitting the heritage of the *Golah*."[24] The combination of both Israeli and American-born professionals will ultimately make the fullest contribution to the evolving Hebrew curriculum by bringing forth strengths from both fronts.

The theory and techniques born out of English-as-a-Second-Language (ESL) can provide an excellent model for teachers of other languages. Only twelve teachers in the

[24] Alan Mintz, *Hebrew in America* (Detroit, Michigan: Wayne State University Press, 1993), 243-244.

entire survey were found to have training in ESL of which six were at the same school. This finding raises several questions: Who makes the decisions regarding the best approach to teaching Hebrew at a particular site? Why are so few teachers and educators attracted to ESL? What criteria do educators consider in choosing Hebrew programs? Clearly, this crucial decision should be based upon knowledge and experience.

I am somewhat disturbed by the finding that there are teachers teaching Hebrew who are not themselves fluent. Every school surveyed had at least one person on staff who is a fluent Hebrew speaker. Where does that leave all of the students sitting in classrooms with the non-fluent Hebrew teacher? What message does this send to those students? Why aren't these teachers continuing their Hebrew language education? Granted, spoken fluency is not a measure of a teacher's ability to teach, yet students lose out by sitting in classrooms with teachers who are not entirely comfortable with the language. Although the decoding of prayerbook Hebrew and not acquisition of modern Hebrew is often the goal of the curriculum, classrooms infused with the hum of Hebrew conversation leave an unmistakable impression on the students (and parents) and grants legitimacy to genuine Hebrew learning.

Ongoing Teacher Education

An important aspect for healthy teacher development is the interaction with various professional organizations to nourish growth in related academic fields and

personal Jewish identity issues.[25] Previous discussions have highlighted the importance of continued education of the teachers themselves. These various organizations and their publications provide a direct line to what is innovative, current and important in the ever-changing Jewish environment. Once again, there is a wealth of information and resource available to educators and teachers which is being left sadly untapped.

Unquestionably, teachers should be provided with opportunities to improve their teaching. When regional workshops are offered by the Union of American Hebrew Congregations (UAHC), the Boards of Jewish Education (BJE's), or comparable organizations, for example, teachers should be encouraged to attend and should be offered financial incentive to do so. Any instruction should compensate for variable teacher skill levels and make allowances for a variety of student developmental levels. In addition, schools should be supported in their efforts to bring in outside specialists and trainers to give seminars.[26] The means by which to stay informed are numerous, however time, money constraints, and ignorance about these offerings prevent such involvement.

To heighten the involvement with the above organizations schools can start simply by encouraging one teacher to join an organization and share the information with co-workers. Hopefully, this new infusion of information related on an intimate level will excite and motivate staff members to do the same in other organizations. Presently,

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[25] See appendix six.

[26] Burton I. Cohen, *Case Studies in Jewish School Management: Applying Educational Theory To School Practice* (West Orange, New Jersey: Behrman House, Inc., 1992), 57.

the survey revealed that of the twenty-nine schools, five offer additional payment above the salary for attendance at conferences, while two include the payment within the terms of the contract. Other than monetary incentives, institutions may offer memberships as bonuses for excellent work or as a straight donation. Furthermore, teachers could receive free subscriptions to professional magazines and journals. Teachers should leap at the opportunity to broaden their educational base but the research shows they are not.

The reality for many teachers in the afternoon school system is that their time spent at marginal compared to time spent at other jobs and/or with family responsibilities. Consequently, there is insufficient time to prepare lessons and keep abreast of relevant developments in Jewish education. Insofar as teachers continually need to refresh and upgrade their skills, all Jewish schools should furnish in-service training as a priority and not a choice.[27]

## The Curriculum

The Curriculum section is designed to elicit information most directly concerned with the goals, development, evaluation, and methodologies guiding each Hebrew program. These areas are crucial to the establishment of an effective Hebrew program. Clearly stated in the accounts from *Case Studies in Jewish School Management* is the idea that the curriculum must ultimately create an environment in which students can

[27] Ibid., 169.

discover and enrich a deep personal connection to their Jewish souls through study and activity. The teacher's role to this end is crucial in that they must be integrated into the deliberation process of curriculum development. Teacher input should be sought in deciding what to teach, how to adapt material to various age groups, and how to transmit the school's mission. Teachers should be informed, committed, and supportive partners in moving the curriculum towards the school's most lofty goals. There is much to be considered in addition to the honing of technique and skill.[28]

What are the goals of your Hebrew Program?[29]

"More effective Hebrew language programs promise to raise the level of motivation, gratification, and achievement for both student and teacher."[30] Ruth Raphaeli sees the thrust of the problem at the curricular level as a lack of recognition of the differing goals of Hebrew education, the different approaches to these goals, and the different methods needed to achieve each particular goal. The consideration of the following questions is crucial to the design of any sound Hebrew language program:

> "What kind of Hebrew must students learn and what language skills do they need to develop at each age and at each stage? How much material may be acquired

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[28] Ibid., 93. For a detailed discussion of practical principles for Jewish education see pages 162-69.

[29] See appendix seven.

[30] Ruth Raphaeli, "Toward Hebrew Literacy: From School to college," In Alan Mintz, ed., *Hebrew in America*, 251.

> at a given time? When and how can students use their Hebrew as a tool to give them access and meaningful content? How can the entire curriculum be designed so that at each stage students utilize their knowledge of Hebrew to further understand texts or subjects with which they deal in class? How can students enhance conversation skills in modern Hebrew and apply them in a real-life setting?"[31]

The broad goal of the Hebrew curriculum is overwhelmingly the mastery of prayer book Hebrew. This comes as no surprise in that the thrust of the Hebrew programs is preparation for Bar/Bat Mitzvah which incorporates liturgical Hebrew and not modern spoken Hebrew. The common practice has been to prepare Bar/Bat Mitzvah students to perform mechanically as opposed to meaningfully lead the Hebrew part of the service. One post-Bar Mitzvah graduate clearly recalls holding the silver pointer, hand shaking, as he pretended to read his Torah portion directly from the scroll when in fact he was relying solely on memory. Interestingly enough, two of the twenty-nine schools did not cite Bar/Bat Mitzvah preparation as the goal of the Hebrew program. Philosophically these educators refuse to bend to the pressure to accept Bar/Bat Mitzvah as the end goal of religious school instruction, a radical departure from the norm. If more 'rebel' voices were sounded the Hebrew curriculum would go beyond the Bar/Bat Mitzvah preparation and the silver pointer would move down the scroll with comprehension not pretension.

Also of importance to note, is Hebrew as a living language with connections to Israel and the Jewish people. Untranslatable Hebrew concepts and words are filled with deep meaning. The emotional impact of using the Hebrew language can provide students

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[31] Ibid., 252.

with a richer learning experience. A more complete and enriched Hebrew comprehension opens wide a door to Judaism that is often left closed.

How do you develop curriculum?[32]

After reviewing the research material regarding curriculum development, I found the healthiest, most effective and diverse curriculum was developed and supported by the entire school community - parents, support staff, teachers, administrators, central and district office representative, and community members.[33] One school illustrates this concept and writes that "change is driven by the principal and Hebrew coordinator, in consonance with the Rabbi, teachers, parents, students. Goals are formulated and evolve over time as we try new things." The following data shows that a concerted effort is being made to insure that curriculum development is a cooperative effort.

An impressive twenty out of twenty-nine schools reported that their teachers are sharing in the development of the Hebrew curriculum. One would think that the curriculum is handed to teachers for execution without much of their input. Yet, my findings proved otherwise; teachers are involved in curriculum development. This, however, does not necessarily mean teachers are involved in the choice of goals of that

[32] See appendix eight.

[33] For further discussion see Beth M. Keller, "Accelerated Schools: Hands-On Learning in a Unified Community," *Educational Leadership*, February 1995, 10-13.

same curriculum. In fact, the research shows that teacher's role has yet to fully encompass the development of all aspects of the curriculum. The adverse effect of this pattern is that teachers' ownership and involvement is undermined as their investment in the curriculum is limited. Ideally, there should be a match between the goals of the program and teachers personal philosophies for optimal curricula execution. Often this is not the case and schools suffer from teachers ambivalence.

In reviewing the responses listed in the "OTHER' category, I noticed that no one mentioned utilizing an expert in the field of Hebrew language education or ESL for curriculum development. Additionally, only two respondents replied that the Cantor was involved in the development of Hebrew curriculum goals, a surprising finding considering that most of the schools report Bar/Bat Mitzvah preparation as a priority in the goals of the curriculum, a program which is usually directed by the Cantor. Startling to find was one school where the principal had no say in the development of the goals for the Hebrew program.

Rabbis proved to be the most influential in Hebrew curriculum decisions after principals, followed by teachers and finally, the school committee. If the teachers are implementing the curriculum, it seems incongruous that they are not full partners in all decision-making regarding said curriculum as they are in a unique position to assess what is actually happening in the classroom and offer feedback and advice on how to move forward.

The school committee is the least involved in curriculum development. Unfortunately, many mistakenly assume committee members are unqualified to offer

valuable input. Yet, the committee usually wields a lot of influence and most certainly should be brought into the process and 'sold' on the curriculum. These members are a very valuable source of support for the school. Committee members often have one or more children in the school and are informed 'consumers' giving balance to the decision-making group who are mainly providing or 'selling' the package. The achievement of balance at the onset of curriculum development will create an educational program that resonates with the thoughts, intellect and needs of all parties invested in the 'product'.

Hebrew Curriculum Objectives[34]

Burton has found that there is a fundamental difference in the curriculum that has its genesis in the question, "What material has the greatest potential for students' future growth?" rather than "What am I going to teach?" Accordingly, the focus of the schooling must switch to inspiring students to continue studies and Jewish practices beyond the Bar/Bat Mitzvah age. Jewish education should be viewed as an ongoing enterprise. The task of the Hebrew school is to enroll the students as active participants in the Jewish community, thus replacing the self-defeating view that afternoon school is the last chance for Jewish education. This subtle change in philosophy can enable afternoon schools to become viable and important resources for Jewish education.[35]

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[34] See appendix nine.

[35] Burton I. Cohen, *Case Studies in Jewish School Management*, 37.

The present study reveals that our Hebrew programs are focused on reading skills. Expected competency in both the areas of reading of prayers and simple sentences is 97% . This is one explanation for the heavy reliance on published materials created to teach Hebrew through phonetics. The students may not understand what they are reading, but they are able to follow a service and 'perform' their Bar/Bat Mitzvah.

Second to chanting, the ability to converse in Hebrew using simple sentences seems to have been perceived by the curriculum decision makers as unachievable and/or unimportant. As a result, skills related to modern spoken Hebrew fall to the low end of the Hebrew program "priority scale". The mastery of conversational skills is crucial to the acquisition of Hebrew as a language. By teaching Hebrew as a living language with practical applications outside of the synagogue, teachers can capture and sustain an interest in continued learning of Hebrew. Once students can hold a conversation in Hebrew and translate simple sentences the possibilities are limitless: write a letter to a pen pal, maneuver oneself around Israel, understand Israeli news broadcasts. These experiences will propel students to continue their studies with self-interest as opposed to squelching their desires by the limited relevance of their studies.

Only three respondents (of the twenty-nine) noted that their students are expected to explain the meanings of the prayers in addition to reading them and two schools cited that the ability to write in Hebrew is important. It is unacceptable to find such low expectations for Hebrew language proficiency while students are spending so many years being educated in afternoon religious school settings.

How is Hebrew proficiency evaluated?

This question yielded a wide range of responses, including: in-class written and verbal tests, informal oral tests, written finals, individualized testing, teacher-created tests, teacher conferences, Bar/Bat Mitzvah completion, principal evaluations, quizzes, class participation, projects, and student oral presentations. Based on the degree of varied responses, clearly educators are experimenting to find the best method of evaluation to fit their specific settings and needs. Book publishers are even going as far as providing tests corresponding to their textbooks which I feel is inadequate for genuine evaluation. I prefer one-on-one contact to responsibly evaluate a student's emotional interest level, scholastic progress and maturation. There is no replacement for human contact in and outside of the classroom environment. Painfully absent are those questions that go beyond the proficiency level. How do the students feel about learning Hebrew? Are they comfortable enough to speak out loud? Do they have a desire to continue learning? What is the student's source of motivation?– are just a few questions which should be included in the evaluation process to paint a fuller picture of the emerging educational process.

One respondent utilizes prayer reading charts in the classroom as an evaluation tool (whereby each star signifies a student's successful reading of a prayer). Traditionally, such charts are used to elicit behavior modification with uncooperative students. This particular educator is on the right track in blending evaluation with incentive in that teacher and student become partners not adversaries (as in the old test

pass/fail theory of education). The chart can be used to stimulate discussion and reflection upon the student's progress and can provide the classroom with a shared visual to motivate not shame.

If you could, which of the following classroom methodologies would you prefer for your Hebrew program?

Teachers cannot walk into classrooms empty-handed, unprepared to deal with the responsibilities of teaching. Research shows that the reflection demanded by working within a defined methodology impacts positively on classroom management[36] which is often a major source of distress. Hebrew language teachers could benefit from training in one or more of these methodologies. Following is a brief explanation of a sampling of teaching methods as they are applied to the teaching of Hebrew:

Cooperative learning (n=13) Cooperative learning in the form of partner activities and small-group work holds much promise for the language classroom. Opportunities for language use are multiplied as compared to the traditional large, group, teacher-led structure of the classroom where communication flows primarily in one direction, from

[36] Classroom management is defined as "a complex set of behaviors the teacher uses to establish and maintain classroom conditions that will enable students to achieve their instructional objectives efficiently-that will enable them to learn." In James M. Cooper, General Editor, *Classroom Teaching Skills* 4th ed. (Lexington, Massachusetts: D.C. Heath and Company, 1990), 230.

teacher to students. Students are involved in authentic communication as they engage in meaningful and purposeful tasks.[37]

Whole word approach (n=8) Dina Maiben[38] distinguishes between whole word method and whole language method. The former reading approach is built on the observation that fluent readers tend to process whole words at a single glance. Comprehension plays a significant role (as opposed to the phonetic approach where the reader sounds our each and every letter but does not necessarily comprehend the word). Whole language is captured not so much as a reading method but as a philosophical approach with emphasis on "...learning to recognize the meanings of printed words as they operate within larger sentence and story structures."[39] The motivation for learning the language is its use for genuine communicative purposes.

Hebrew-in-Hebrew/*Ivrit b'Ivrit* (n=5) Hebrew is employed as the medium of instruction and as the language of the classroom and school. This method of teaching Hebrew was originally introduced to Jewish schools of America about the same time that Hebrew became a vernacular in Eretz Yisrael. Dr. Samson Benderly of Board of Jewish

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[37] Helena Curtain and Carol Ann Bjornstad Pesola, *Languages and Children Making the Match: Foreign Language Instruction for an Early Start Grades K-8* (White Plains, NY: Longman Publishing Group, 1994), 317-318.

[38] Audrey Friedman Marcus and Raymond A. Zwerin, eds., *The Jewish Principals Handbook* (Denver, Colorado: Alternatives in Religious Education Publishing, Inc., 1983), 231.

[39] Ibid.

Education of New York in 1910 endeavored to modernize Jewish education, to organize it on a firm community basis, and to encourage emphasis on conversational Hebrew [40]

Phonetic Approach (n=2) There are two basic methods for teaching reading, the whole-word method and the phonic method. Advocates of the phonic method argue that reading can be the smoothest when students are able to sound out any words by following the syllables. Advocates of the whole-word method argue that if the student is able to recognize words as the basic unit of the language, reading will be smoother and more meaningful than if the focus is on isolated letters and syllables. The KTAV curriculum developers further state that most students in Hebrew schools require strong phonic skills to get through words which are mostly alien. Furthermore, they write that one should not abandon working toward the recognition of a large vocabulary of familiar words which must be part of the curriculum of a Hebrew school. "This training, however, must begin in the primary grades of religious schools, and by the time that Hebrew training begins it is necessary to concentrate heavily on phonics." [41]

Many of the respondents were unfamiliar with the methods listed. It is significant that many of the leaders of Jewish education surveyed were not cognizant of the terminology listed. This highlights the fact that educators need to sharpen their awareness of that which is available for application to Hebrew language instruction.

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[40] William Chomsky, *Hebrew: The Eternal Language* ( Philadelphia: The Jewish Publication Society, 1957), 266.

[41] Sol Scharfstein, *KTAV 1994-1995 Textbook Catalogue with Religious School and Day School curriculums by Dr. Howard Adelman* (Hoboken, New Jersey: KTAV Publishing House, Inc., 1994), 12.

Educators are far too dependent on the publishing houses to determine how Hebrew will be taught. Educators should be dictating their needs more systematically to the publishers regarding texts for their students.

Given the opportunity, many educators would incorporate one or more of these innovative techniques if information and training were more accessible. Two respondents mentioned the phonetic approach, one respondent mentioned syllable-by-syllable (probably referring to the phonetic approach), and one respondent pointed out that these various methods are not mutually exclusive. One respondent wrote, "I would try whatever is deemed to be successful." In any case, the willingness to experiment reflected in this last answer resonates a good attitude which allows for progress to be made with new and perhaps untried approaches.

Student Grouping[42]

There is much debate surrounding the issue of grouping. Ideally, as reported in chapter two, the optimal number of students per language class size is eight to ten with the upper limit being twelve.

Twenty-three out of twenty-nine schools responded that they group students by age alone. Seven of these twenty-three schools also group by age thus taking both factors into consideration in Hebrew language class placement. An additional four of these

[42] See appendix ten.

twenty-three schools group within the class, according to ability, when it is possible. Five other schools report that they group according to age only. Lastly, one school determines placement in the Hebrew language classroom according to the date the child entered Hebrew school. This last piece of information, based on this research project, is not a sound practice as there are many emotional dimensions and age-appropriate issues in operation when learning a second language. Although both the older and younger student may be functioning at the same proficiency level, placing them together in the same classroom will probably be counterproductive for establishing the best learning environment.

Assuming that all respondents reported data regarding their Hebrew class size exclusively, only six schools fell within the eight to ten student optimal number of students for language learning. Three schools reached the top range of twelve students, eleven schools have fourteen to sixteen students per class, five schools have fifteen to nineteen, and three schools did not respond to the question. This data illuminates a distressing problem. Even in the most ideal school setting, many educators run the risk of sabotaging efforts to teach Hebrew successfully by maintaining inappropriate classroom sizes.

The negative effects of having too many students in the Hebrew class can be alleviated to some extent by proper utilization of teachers' aides and volunteers. The additional support impacts positively on student learning and teaching quality. In deed, many schools with the larger classes do incorporate teachers aides and volunteers into the language classroom. Eleven schools reported the use of teacher aides in the classroom

while four others mentioned receiving additional help on occasion, such as tutors. Much can be gained by implementing an organized system of teacher aides, who ideally know Hebrew themselves, thus decreasing the student/teacher ratio (and thwarting potential disciplinary problems).

Number of hours of Hebrew instruction per week?[43]

Burton I. Cohen poses the question, "The Afternoon Hebrew School: End or Beginning?" an issue that numerous people ponder and debate. I believe that the afternoon Hebrew school will respond to changing needs and possibly evolve into something else but it will not disappear altogether. For now, however, underlying most approaches to afternoon schools is the assumption that students, after their Bar or Bat Mitzvah, never again continue their Jewish education. The idea that the time in Hebrew school will be the child's last experience with Jewish learning greatly shapes how educators determine what is taught during these precious hours.[44]

The schools have generally responded in two ways to this anxiety. First, some schools may decide that the students must be taught everything they need to know about Judaism by the age of thirteen. This is clearly absurd and often results in attempts to do

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[43] See appendix eleven.

[44] Burton I. Cohen, *Case Studies in Jewish School Management: Applying Educational Theory to School Practice* (West Orange, New Jersey: Behrman House, Inc., 1992), 36.

much more than is realistically feasible in the available time. One school honestly reports that because they moved so quickly and pushed the students so hard to acquire Hebrew, today not only do the students not know Hebrew, they are also bitter about the experience. Second, some schools choose to concentrate upon one aspect of Jewish education, believing that this is all that time allows. A school may choose to center the curriculum on learning Hebrew to the exclusion of all the other subject areas. The educator may decide that learning Hebrew is the number one priority and somehow justify not teaching the students much else. Plainly both approaches have great faults and the challenge is to find the middle road whereby realistic goals are set for the Hebrew curriculum with room and respect for a balanced Jewish education.

Number of days of Hebrew instruction per week?[45]

It is common for Hebrew studies to start off slowly (grades K-2), increase somewhat for third grade, peak during the Bar/Bat Mitzvah preparation years (grades 4-7), decrease somewhat in eighth grade, and finally to cease by twelfth grade. This trajectory towards inevitable termination works against our hope that students will retain and perhaps even desire to further their Hebrew language studies. The data of the survey that points to a renewed interest to introduce Hebrew in the lower grades is encouraging. It is a grave error in judgment to wait to commence Hebrew language instruction until

[45] See appendix twelve.

the third, and more often, the fourth grade – there is no advantage to waiting and every advantage to starting early. The earlier years are ideal for students to gain a familiarity, comfort and strong base in the target language. There are many positive benefits which were discussed in chapter two in relation to learning a second language.

The amount of hours of instruction the students are receiving increases proportionately to the number of days students attend religious school. The prospect of increasing hours meets with great resistance from parents and students alike. Many students do not want to attend more school and many parents do not want the additional cost. Most of the schools surveyed meet once or twice a week. One school meets three times a week for the sixth and seventh graders. Instead of arguing about what curricular choices to make for the one or two hours of schooling more emphasis should be placed on what precisely should be done with the time to create the most productive and efficient educational experience. There are also the parents to consider who may elect not to send their children to religious school at all if the once per week program is increased. Quality of education is another crucial element to consider. However one should not assume that more time will precipitate better quality. There are several parents who chose to enroll their children at a twice a week school instead of at a neighboring school that meets three times a week because the parents believe the former school has a superior program even though they meet for less time.

Family Involvement

Parents must to be invited to become more involved in the educational process. Parental involvement reinforces the realization of the student's potential to become informed and committed Jews. The parents can set an example for their children by living their lives in such a manner that clearly exudes the centrality of Judaism. Such modeling will hopefully shape a positive attitude toward Jewish education for their children. According to Burton, schools can develop a supportive partnership with parents by: 1) communicating with parents on a regular basis about the school's goals, and about their child's progress; 2) encouraging parents to observe classes and/or to be involved in activities; 3) sensitizing teachers to the home situations of individual students, such as divorce or a non-Jewish parent; 4) establishing a strong parent-teacher organization; 5) bridging the transition from nursery school to religious school; and, 6) helping parents to become informed partners.[46]

Have the parents expressed their goals for the Hebrew program?[47]

It is important note the perspective reflected in the survey answers regarding family involvement. It is the educators and respondents, not the actual parents, who

[46] Burton I. Cohen, *Case Studies in Jewish School Management*, 91-92.

[47] See appendix thirteen.

made assumptions about the parents' goals for the Hebrew program. The families were not directly sampled, however, the results of one such survey that does question the parents will be discussed below.

The Forest Grove Jewish Center surveyed their population to ascertain the parents' convictions about their religious school programs. This survey found that parents consider Hebrew instruction the best aspect of the educational program. Furthermore, parents did not consider Bar /Bat Mitzvah preparation to be the number one motivation for attendance in religious school although many educators believe otherwise. The results also show that parents believe synagogue attendance is a crucial component of a good Jewish education. Burton chooses to correlate this datum with parental desire to implement a school policy to require synagogue attendance. The respondents of the current survey noted that parents and children alike are resistant to attending services and probably would not respond positively to being told they must. However, this does not imply there are no positive attributes to setting such requirements. In the closing comments of the Forest Grove survey, parents' reflections illustrated how sensitive they are to the problems plaguing Jewish education, the need for: more class time, higher standards of achievement, more homogenous groupings, better teacher preparation, and the recruitment and retainment of high quality teachers.[48] Educators should not underestimate parents understanding and need for their direct involvement in their children's Hebrew language education. Educators should keep in mind that providing a

[48] Burton I. Cohen, *Case Studies in Jewish School Management*, 181-88.

learning opportunity for everyone and creating a spirit of unity should be among the goals of family involvement.

Recall that the responses of the current project reflect the school's understanding of what the parents want and that none of the respondents noted that they systematically surveyed the parents. 55% of the total schools surveyed responded that the parents had informally expressed their goals for the Hebrew program. Interesting to note, none of the surveys indicated spoken Hebrew alone as a goal of their schools. Nine schools cited prayer book Hebrew alone as a goal. Seven schools reported a combination of spoken Hebrew and prayer book Hebrew to be the desired goal although in differing proportions (30%-70%, 5%-95%, 50%-50%). Perhaps the placement of this question at the end of the survey has influenced the respondent's answers due to their newly stimulated introspection on the subject of their Hebrew curriculum. The resulting responses reflect a new vantage point from where respondents answered, no longer feeling comfortable claiming that Bar/Bat Mitzvah is the central goal of the Hebrew program. This is one possible explanation why the remaining nine schools did not mark Bar/Bat Mitzvah preparation as a goal of the Hebrew program.

"Interest and love of Hebrew" was noted in the "other" section of this question in the case of one particular school's idea of what parents want for the Hebrew education program. This concept should be incorporated into the formation of the overall goals for any Hebrew program, including our afternoon religious schools. Bravo to the educators who come to realize that the basis for any healthy, nurturing and successful curriculum must begin at this level.

How many adults are currently enrolled in congregational Hebrew programs?[49]

Twenty-four schools reported that adults are enrolled in Hebrew language classes. There is evidence of both a dwindling interest for some schools (N=1 "no one signed up this year") and a growing interest for others(n=2 "10 just began a class", "40 - estimated enrollment in March 95"). The data reveals that many adults in congregations read Hebrew, although these very adults may not be parents of children enrolled in the religious school. Even though there are a high number of adults studying Hebrew, they do not necessarily come from households with children learning Hebrew concurrently. The survey shows that very few adults are fluent in Hebrew though it is important to note that respondents did not have the information available to accurately answer this question. Ultimately, a goal of the curriculum should be to encourage parents to study Hebrew for their own benefit and that of their children.

In conclusion, the responses to the final question of my survey will constitute the next chapter. "Questions and Comments" provided the most telling and provocative data of this survey. Given the freedom, respondents shared their frustrations, disappointments, hopes and dreams in a powerfully descriptive manner. Future recommendations and directions will be set forth in the final chapters. Thus a clearer picture of the current state of affairs can be drawn and realistic recommendations be made to breathe life into Hebrew language education in the America.

[49] See appendix fourteen.

# CHAPTER FOUR

## SURVEY QUESTION NUMBER SEVEN

## REMARKS AND SUGGESTIONS

This is a summary of information found in the last section of the survey. The intention of the first open question was to illicit respondents to describe the most significant barriers to teaching Hebrew in the American afternoon school education system. In closing the survey, I queried "If you could be granted any three wishes for your Hebrew program, what would they be?" The point of asking these two questions was to receive comments that would more honestly detail what the impediments are and provide this researcher with insight into what educators in the front lines of Jewish education believe could improve their Hebrew language education programs. By allowing the respondents to answer openly, beyond the confines of structured questions, the answers were brutally honest and lacked any reference to a hope for Hebrew fluency or Hebrew/English bilingualism. This finding was unfortunate yet not surprising in that educators have been repeatedly advised not to place Hebrew fluency as a goal of the afternoon school Hebrew curriculum. The answers given are intelligent, insightful and illustrative in describing a great vision and hope for the future application of Hebrew in the life of the modern American Reform Jew.

## Impediments To Hebrew Language Learning

This section focuses on what respondents perceive to be the obstacles to learning and teaching Hebrew language education today. The final chapter revisits the research related to this survey and offers suggestions on how to make practical shifts in practice and formulate new directions. Hopefully, qualified movement towards better practice in Hebrew language education will breed credibility as real and measurable progress is made. With this new found legitimacy, educators and teachers can enlist others to try innovative approaches to Hebrew language teaching as observable positive results multiply. The reality that there are schools achieving a desirable and noteworthy degree of success is reason enough to continue the search for a workable model for Hebrew language education in America, there is hope.

### Time

Lack of sufficient time is the most frequently reported obstacle to both learning and teaching Hebrew. In order for Hebrew to be taught properly respondents claim the students need to come more often and for longer stretches of time. Another related difficulty is the time of day (late afternoon) during which classes are conducted. After a full day of public school, students are often not receptive to learning Hebrew supporting the general consensus in the field that most students learn better in the morning. An

additional problem relates to the number of days that pass between one Hebrew language class and the next in that students have a difficult time retaining knowledge from one lesson to the next. The whole idea of time supports the notion that Hebrew education in afternoon religious schools is secondary to secular education, whereby students are exhausted before they even enter religious school classrooms thus consistently creating non-receptive audiences.

## Commitment and Support

Respondents reinforced the belief that Hebrew school is at the bottom of students' and parents' list of priorities, citing that obligations to regular schools and even sport's teams take precedence to Hebrew school. Parents often remember their own negative experiences in Hebrew school and bring them to the current situation, feeding into their children's negative attitudes towards religious school. Therefore, the schools must create positive experiences for the students hopefully nurturing positive memories of their own Hebrew school experience. The reservoir of good feelings towards Jewish education will serve to combat pessimistic outlooks and break the chain of negativity clearing a path to a vibrant Jewish identity.

Basically, many parents resist more than superficial involvement in religious school. Parents do not take the same interest in religious school as they do in their child's secular studies. Though often apt and capable to help their children with their

secular studies, parents rarely get involved with religious school projects. Further lack of support manifests itself in an absence of home observance, low synagogue attendance, and no spoken Hebrew in the home. An additional complication of ongoing Hebrew education reported by the respondents is financial. Numerous parents are burdened by the high dues, (or simply do not want to pay at all!) and want Bar/Bat Mitzvah to be the end goal of their child's Jewish education.

There must be an enticing reason to continue religious school after the 'big event', the Bar/Bat Mitzvah. The survey shows that Hebrew language education stops at this juncture for the most part. If educators hope to promote real language proficiency, to stimulate and encourage further study, clearly a more positive experience with the language before this climax must be established. Perhaps to instill a love of Hebrew and a greater sense of accomplishment would keep students' interest in learning Hebrew.

## Homework

Homework is a major stumbling block to acquiring Hebrew. There is shared consent that practice and reinforcement is critical to the acquisition of language. A number of educators in the afternoon schools do not believe in assigning homework at all. Some accept the reality that when assigned very few students will actually do it. Parents contribute to the cooperation problem where Hebrew school homework is concerned. I have received written notes from parents excusing their children from

assignments because of vacation, regular school homework, team practice and more. Teachers should not refrain from giving homework but give realistic assignments that can be completed within the framework of their homes and incorporated within the network of secular schooling thus producing realistic avenues for achieving the goal of practice and reinforcement of the language lessons.

Truthfully, Hebrew homework can be tedious and one dimensional. Many teachers who are highly creative and imaginative do not apply these same talents to generating more tasteful homework assignments. With the onset of computer literacy, students could be encouraged to interact with Hebrew language software much the same way they would with any popular program. In addition, students can arrange a meeting on the Internet for to "converse" in Hebrew with an electronic pen pal. Perhaps collaborative assignments would be better suited for some students. Teachers could instruct a group to create a script for a play utilizing new vocabulary, for example, to be later presented to the class. The options regarding Hebrew homework are restricted only by the teachers' efforts or lack thereof to create.

## High Quality Hebrew Teachers

Many respondents echo the sentiment that well-trained teachers are needed to breath life into teaching Hebrew. New funding on the salary level could help attract, re-train and retain exceptional Hebrew teachers. Both the literature and the survey are

unwavering in stating that proper compensation is necessary for the development of a professional cadre of teachers.

Teaching Hebrew

Responses related to this topic were voluminous. Many comments related specifically to the idea that in America, Hebrew is not a living language yet. People assume that Hebrew is only for the synagogue thus obliterating an entire country of people who walk, talk, eat and breathe modern spoken Hebrew, Israel. Granted, there is a lack of opportunity to use Hebrew supported by the attitude the attitude of parents and students (and some teachers) that we live in America and there is no use for Hebrew, so why bother. Reinforcing both these beliefs is the fact that Hebrew is not heard, does not fill the halls of the same schools where it is taught rendering Hebrew dead in the minds of the students.

Respondents feel the absence of teaching trope impedes the learning process. Music assists the memory and enhances feeling therefore chanting is an avenue that might help students learn and feel comfortable with Hebrew. Trope should not be abandoned. Additional comments regarding impediments to the Hebrew language program included: large classes, confusion between Hebrew and *Teffilah* program goals, and the educator's and their staff's lack of proficiency in Hebrew. Proposed solutions

will be offered in the final chapter to suggest that many of these impediments have solutions within our reach.

In all fairness to students, one must acknowledge that learning a language without comprehension is antithetical and paradoxical. It is no surprise that the Hebrew languages programs suffer greatly from consistently teaching system how to read Hebrew without comprehension. My research clearly states that language is best acquired when meaningful and purposeful. It is misguided to function on the premise that the mechanical reading, which is commonly upheld as a minimum requirement for Bar/Bat Mitzvah will motivate students to learn Hebrew throughout their Hebrew school education.

Within this sea of negativity, one respondent offered a glimmer of hope when she replied that, "some students attend Hebrew class regularly and master some vocabulary and structure of the language". Often, these same students go on to confirmation and youth group where they enjoy further exposure to Hebrew. Once again, an example illustrates that when the Hebrew language is presented as a modern, living, exciting and integrated language there is the possibility of extending studies of Hebrew.

## Three Wishes For Your Hebrew Program

The goals on the wish list of the educators should guide the readers thinking about the findings of the present research study. The ideal purposes of the Hebrew language program included: student achievement of a satisfactory level of Hebrew comprehension and speaking ability, student enjoyment of learning Hebrew, student facility in deciphering classical Hebrew (as found in the Bible and Mishnah, for example), and student ability to read modern Hebrew literature with understanding. One respondent suggested the orientation of the Hebrew curriculum should be focused on speaking ability. This conception which is consistent with current thinking[1] in language research. In the realm of technique, respondents wished for a jump-start Hebrew program that would captivate the learners and sustain students through the difficult beginning stages of acquiring Hebrew language proficiency. These are all noble and worthy goals to strive for in the afternoon school Hebrew language program.

### Time

The desire to have more time for teaching Hebrew is the most frequently (n=19) mentioned factor on the respondent's wish list. Do not interpret this to mean that the

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[1] See Helena Curtain and Carol Ann Bjornstad Pesola, *Languages and Children Making the Match: Foreign Language Instruction for an Early Start Grades K-8* (White Plains, NY: Longman Publishing Group, 1994).

respondents believe that if they had more time their problems would be solved. More time for study of the Hebrew language would more opportunity to engage students in learning Hebrew.

Not only is the time available for teaching Hebrew limited, but also the attendance of the students in these lessons. Irregular attendance is an enormous impediment to teaching Hebrew. There are many sources to explain absenteeism not least of which stems from the mixed messages students receive from their home and society regarding the importance of learning a second language. Many respondents feel that more time would provide them with a fighting chance to teach Hebrew in a world of competing demands.

## The Teaching Staff

The sheer volume of feedback in this category, illustrates just how perceptive the administrators are in diagnosing an area of potential growth and change that could result in better Hebrew education, the teaching staff. This is where a large bulk of the investment of money, energy, thought and support need to be channeled. This is the front line in the struggle to teach Hebrew which must be supported and strengthened to survive such adverse conditions. The whole picture is actually a mosaic of many interrelated factors and details therefore fixing one faction will not necessarily fix the whole. The

proper staff, the appropriate textbook, the right class size – all contribute to the framework that will support a successful Hebrew language program.

Educators dream of teachers who have a passion for teaching Hebrew, teachers who deeply care about making Hebrew a living, vibrant language for their students. This aspiration like many recorded in this response fall into the affective domain. Ideally teachers should have a creative wellspring inside that they draw upon to transform students feelings about Hebrew in a positive way. In reality, this is not always the case, much work needs to be done in the realm of inspiration and creativity. It is these two forces combined that feed the emotions of students who begin to explore their passion for Hebrew.

Perhaps teachers lack passion because they are not considered professionals and are often overworked, underpaid, and definitely under appreciated. Respondents supported this theory in their reported desire to develop teachers' professionalism. Several wishes put forth toward the pursuit of professionalism were: Hebrew teaching workshops designed specifically for supplemental school Hebrew teachers (to take place at a convenient time and location); more funds for the staff; more teacher benefits to attract and retain a highly qualified faculty in Jewish education and; resources to adequately train Hebrew teachers in ESL techniques and cooperative learning. Once again, it is crystal-clear that the decisions makers know what must be fixed yet are still searching for the means to do so.

A shared wish amongst the respondents was expressed as a yearning for a reserve of informed Reform Jews with adequate knowledge to teach Hebrew language and

*Teffilah*. More competent teachers with appropriate Hebrew levels, including Hebrew literacy it was felt were greatly needed. One school dreamed of hiring a remedial teacher to help in the lower grades and provide support services for learning disabled students thus requesting a specialist. Bringing in a 'specialist' to teach Hebrew in place of the regular teacher has drawbacks. The regular teacher not only steps aside relinquishing any responsibility for the class but also loses respect in the eyes of the students who then believe their teacher does not know Hebrew. How can teachers expect their students to learn Hebrew when the students think the teacher does not know Hebrew and is not trying to learn it either. The goal is to treat the teachers as professionals, therefore it is not good practice to undercut their efforts by using specialists in the aforementioned fashion. I submit that the regular teacher should be trained in Hebrew and considered as full partners in the endeavor to provide the best Hebrew program possible.

Respondents felt that more research should be done in the area of Hebrew language curriculum and the resulting data should play a role in the choices made for the Hebrew language curriculum. One respondent proposed an in-depth study of available research followed by a serious undertaking by the Jewish educational world to do further research. Respondents suggested that more suitable curricular materials as well as superior teacher training should be developed as per this research. Feedback from exemplary teacher evaluations focused on teacher growth and improvement to provide much promise for the future

## Governance

One respondent wrote that they wish for regular consultative meetings to include the principal, teachers, the Rabbi and key members of the school committee to oversee the Hebrew language program. This regular meeting will hopefully create governance, whereby people know who is in charge and where to receive direction from. Support, feedback and teamwork, three much needed elements for a healthy workplace could be provided by the installation of sound governance. The question, "Who is in charge?" raised issues of power, accountability, responsibility and organization. My own experience has taught me that the answer is crucial in deciphering who does what for the smooth functioning of the Hebrew staff and the program because I work in one where there is poor governance. One supervisor says the students are reading Hebrew while the other says they are not, one supervisor feels the students can not miss homework another feels they can and so on leaving the teacher lost, confused, and ultimately despondent. When there are so many people working together to achieve a common goal governance must be implemented and made clear to all parties concerned.

## Commitment and Support

Imagine if you will, parents willing and able to learn Hebrew. In this case the educator would be extremely fortunate whereby the parents are willing to learn at the

same time as their children. This presents a new dilemma, how to teach the parents? Suppose there was a system in which students and parents learned together, or a parallel curriculum, or parent support materials (books, tapes, computer software) disseminated for every classroom objective, or parents forming *hevrutot* (communal study groups) to study what their children are learning and go further to enrich themselves and bring the material to an adult level. Granted this is not all possible tomorrow, however, it is possible to pick one strategy and begin to implement parent Hebrew education.

A hope of one educator was to instill in the minds of students and parents alike a strong internal desire to be part of the community in worship thus willingly attending services on a regular basis. Maybe if this were answered students, teachers, committee members would not think of Hebrew as the sole goal for Bar/Bat mitzvah and attendance at religious school but as a lifelong endeavor. Commitment must have no upper limit giving the responsibility to instill in people the conviction that Jewish learning will continue throughout all of our lives to the Jewish people themselves.

## The Classroom

Fully compatible with present research in the field as far as educationally sound practice is considered, educators yearned for instruction in smaller groups. Such instruction would require more money in the budget and greater availability of skilled teachers. Moreover, realistically, many teachers manage in makeshift classrooms, a big

problem in Hebrew education programs. Therefore, it was not unreasonable to receive educators passionate pleas for decent classrooms, bulletin boards and adequate storage space. Although these are mundane needs, they are still an integral part of running a school. Although the question provided the respondent with the opportunity to dream few people could get beyond the desperate state of their classrooms to express dreams that extended beyond the real needs for the present.

Those in the field of Jewish education know there is no one easy solution to the ailments of Hebrew language teaching. Success depends on improvement in a multitude of areas. There are enormous challenges facing the Hebrew language curriculum. Respondents ask for homogenous grouping to help planning for Hebrew classes and for an unlimited budget to acquire appropriate materials. It is equally false to function under the assumption that it is possible to purchase the magic book, game, audio visual aids, Velcro large prayer boards, or prop that will make it all work smoothly.

The educator is on a never-ending mission for the perfect Hebrew language materials. In many respects, the quest if necessary because new and better educational materials are constantly being created, developed and marketed. Fresh information and insights from research and practice utilized in the creation of these new materials enhances educational practice. More exciting educational materials geared to the goals of the Hebrew curriculum in the afternoon religious school need to be constructed. Some of the best materials in Hebrew education, however, are given life precisely when these searchers are unsuccessful and the resourceful practitioner must fulfill the immediate need independent of the big publishing houses. More sharing among educators and

teachers, more brainstorming together, and more pooling of resources (books, games, teachers already in existence) will generate a plethora of valuable and usable teaching materials. Joining forces will greatly facilitate progress in the arena of materials for the classroom.

Surprisingly, only one questionnaire respondent broached the subject of taking Hebrew language teaching beyond the classroom and into the summer months. In conversations with educators in the Manhattan area, the temptation to utilize the summertime has been brought up several times. The vision was of a two or three week summer program in Hebrew for which attendance would be mandatory. Perhaps a number of schools could merge together and pool resources (space, money, talent) in order to offer such a program to the community. Maybe the curriculum could be structured in such a way as to allow families to learn Hebrew together. The agenda for the summer program could include a trip to Israel and/or a walking tour of Hebrew speaking neighborhoods and establishments in the vicinity of the school. The summer Hebrew class could put on a play for the rest of the community in Hebrew and/or see a Hebrew production together. The limitations arise from an inability to dream, a reluctance to experiment, and the fear of embarking on an unknown venture into the world of Hebrew.

Israel

Hebrew is the living language of the State of Israel and a binding, unifying factor strengthening the Jewish people. Hebrew links the Jewish people to each other and Jewish history. One response jumped off the page of the questionnaire: "Send all to Israel!" Another respondent wished people longed to visit the holy sites and schools could offer a high school trip to Israel (as an incentive for students to continue their studies beyond their Bar/Bat Mitzvah). One keen educator envisioned a subsidized trip to Israel for the entire staff which would serve to stimulate and inspire the faculty to care more deeply about the future of Hebrew. Furthermore, this same respondent proposed that every student should have the opportunity to visit Israel with their families. Negatively, one future educator relates that Israel has no place and no meaning in her life. I concur with the more seasoned professionals and Burton I Cohen[2] who voiced the following sentiments:

> "Unquestionably the most powerful Jewish educational experience available is an educational or work-study program in Israel. Teenagers should have the opportunity to see and take pride in e achievement of the Jewish people in building the state of Israel. The should have the opportunity to stand at the Western Wall, Masada, and the other historical and contemporary sites about which they have heard. They should have the opportunity to gain an understanding of the varied ethnographic makeup of the Jewish people by rubbing shoulders with Jews from Russia, Ethiopia, and Morocco, as well as the Sabras, on the streets of Jerusalem and Tel Aviv."

[2] Burton I. Cohen, *Case Studies in Jewish School Management: Applying Educational Theory to School Practice* (West Orange, New Jersey: Behrman House, Inc., 1992), 64.

I strongly give credence to the position that an Israel experience is an invaluable component of a powerful and well-rounded Jewish education. Israel offers a ripe opportunity to experience first hand the thrill of actually living with the language, using the language to communicate and explore all this majestic country has to offer.

In summation, Hebrew is uniquely a part of the Jewish social, religious and cultural milieu. The joy that comes with mastering Hebrew is unforgettable and reinforces everything else being taught in the afternoon religious school. Hebrew is the gateway to what is great in the Jewish people's ethical and moral literature. It is the universal and historical language of the Jewish persons prayer to God. The respondents hopes and dreams for the future of Hebrew language education in America reflect great passion and desire to revitalize Hebrew in America.

> Judaism without Hebrew is a disembodied soul. Hebrew without Judaism, without an interest in the study of Torah in its broader implication, especially in the Diaspora, is an empty shell, a devitalized corpse.
>
> William Chomsky
>
> *Hebrew: The Eternal Language*

# CHAPTER FIVE:

# CONCLUSIONS AND FUTURE RECOMMENDATIONS

In the same way that David Schoem articulated his vision,[1] I believe the goal of Jewish education is to nurture a vibrant, personal, and meaningful Jewish community. Jewish educators are charged with schooling not only the young children, but teenagers, adults and families. Positive enculturating experiences must be created that will lead modern American Jews to see themselves as a living part of the Jewish people, both now and in the future. There are a myriad of compelling philosophical reasons to make the teaching of Hebrew language a means to this end. No one should embark on total

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[1] David Schoem, "What We Know About...The Supplementary School," in Stuart Kelman, ed., *What We Know About Jewish Education: A Handbook of Today's Research for Tomorrow's Jewish Education* (Los Angeles, California: Torah Aura Production, 1992), 163-168.

sweeping reform but should pick one area, such as connection to the home or teacher training, and start out on the road to renewal.

Hebrew is the universal and historical language of the Jewish people turning to God in prayer and the only classic language resurrected as a living modern spoken language which thrives in the Jewish homeland, Israel. Hebrew competence is the key that opens doors to Jewish prayer, scholarship, culture and peoplehood hitherto closed. In this concluding chapter, I apply the knowledge and insight gained from this literature review and research project on Hebrew language education to utilize for the possibility of restructuring Hebrew education in Reform Jewish education in America. Strategies and thinking that will help bridge the gap between what exists today and what could be a more successful approach to the rejuvenation and maintenance of Hebrew in America are developed.

I will endeavor to translate theory into practice in the field of Hebrew language education while revisiting the four original hypotheses: language acquisition is a natural, pleasurable by-product of daily activity; the development of language and culture is an integral part of the ongoing relationships in a child's life; teacher training is key to the entire endeavor; and for educational programs to succeed, everybody will have to be involved.

## Goals Of Hebrew Language Instruction

As the discussion proceeds, it is important to maintain focus on what is being sought after, what is being reached for in Hebrew language education. The better Hebrew language education programs are driven by a clear vision of the desired goals. Jewish leaders must first decide from among a number of different Hebrew learning goals for the curriculum. As Deborah E. Lipstadt delineated,[2] the possibilities include the ability to read the Jewish classical texts; to converse in Hebrew, which is particularly important for interaction with Israelis; to read phonetically, which is important for use in synagogue and Jewish religious celebration; and to know, even in transliteration, certain terms and phrases that are closely linked to Jewish ritual and the life-cycle calendar and are an expression of certain Jewish values. Each goal dictates the creation of a very different type of Hebrew language program which is why it is so important to make an educated choice and an explicit statement concerning the expectations of the learning outcome.

This essential first step, as Joel Gordon emphatically states,[3] of clearly defining the goals of the Hebrew language program has another equally important component which is to secure the understanding, the moral support and financial backing of the

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[2] Deborah E. Lipstadt, "Hebrew among Jewish Communal Leaders: Requirement, Elective, or Extra-Curricular activity?" in Alan Mintz, ed., *Hebrew in America* (Detroit, Michigan: Wayne State University Press, 1993), 310-311.

[3] Joel Gordon, "The Hebrew Program," in Audrey Friedman Marcus and Raymond A. Zwerin, eds., *The Jewish Principals Handbook* (Denver, Colorado: Alternatives in Religious Education Publishing, Inc., 1983), 301-310.

administration, parents, faculty, and congregational leaders. One must be prepared to field the many questions that will undoubtedly arise including, "Why teach Hebrew at all?" This writer has pointed to a number of possible responses, including: Hebrew is the language of communication with Israeli and world Jewry, the avenue to modern Hebrew literature, and the key to belonging to the past and present communities, and the culture of our people. Each school will need to formulate the goals and rationale for their particular circumstances and vision of Hebrew education. Among the schools surveyed, one school has invested heavily in terms of planning, public awareness, resources, time, research, and manpower to develop a Hebrew language education program. The curriculum is formulated to impart the necessary Hebrew skills to function at a high level in the synagogue and home rituals, to instill in the students a foundation in modern Hebrew, and to love of the Hebrew language that will hopefully lead to future Hebrew study and competence. Logically, these two distinct domains (liturgical Hebrew and modern Hebrew) of the Hebrew language give rise to different demands on curriculum development, the teachers, and the learners.

## Dual Goals

One innovative approach to Hebrew language education incorporates two distinguishable programs or tracks in the curriculum instead of one program that may focus on one goal, phonetic reading competency for example. The dual-track program

may embody one curriculum for prayer book Hebrew and another for modern Hebrew. The publishing houses of materials for Hebrew curricula explicitly communicate that it is not feasible to teach Hebrew competence beyond prayer book reading. If the school does choose to delve into conversational Hebrew, as Ruth Raphaeli[4] points out then perhaps a viable option is to offer a program for conversational Hebrew in the high school years as preparation for a trip to Israel or other programs available in Israel for college age youth. Another way to create incentive for the high school student is to arrange for college credit for the Hebrew class. The belief is that a curriculum in conversational Hebrew will be more effective in the later years of Hebrew school as the students approach graduation and entry into college. However, the research does not indicate advantages to waiting to expose students to conversational Hebrew and does indicate benefits to starting early on the road to modern Hebrew competency.

The journey traveled during the research for this project leads the writer to support the dual-pronged approach to Hebrew language education. In fact, I have been witness and partner to its unfurling at Temple Shaaray Tefila of Manhattan. Critical to the success of the program is the team responsible for developing and implementing the curriculum. Sara Rosen, the Hebrew Coordinator, firmly believes that a sound Hebrew language curriculum must be developed in conjunction with other masters in the field and implemented by a team of teachers who continually adapt to the reality of a particular classroom, evaluate, think deeply about the whole process of teaching Hebrew,

[4] Ruth Raphaeli, "Toward Hebrew Literacy: From School to College," in Alan Mintz, ed., *Hebrew in America*, 257

create educationally sound and exciting activities, and experiment with new ideas. An idea about teaching Hebrew will always need someone to make the dream happen.

Another advantage to the twofold curriculum approach is that each prong supports and reinforces the other, to the benefit of the students. In reality, the two Hebrew programs are interrelated in many ways. For example, the phonetic reading or decoding segment of the curriculum benefits visual learners while the modern spoken section benefits auditory learners. Furthermore, the comprehension gained in the spoken Hebrew component facilitates and bolsters the decoding process. The student is able to verify that the verbalization is in fact correct as the word will sound familiar. This parallels the natural language (and reading) acquisition process whereby the child learns to read words that are already well-known and renders reading self-reinforcing. Students feel a great sense of reinforcement and security when working on decoding when they actually recognize a few words. The Hebrew specialist creates games based on Hebrew-English cognates (such as telephone, popcorn, hamburger, radio, lemon, guitar, toaster) wherein the word is the same or similar in both languages. Overall, the total Hebrew curriculum incorporates as much instruction in meaningful Hebrew language as possible.

Implementation of the dual Hebrew curriculum approach, the Hebrew language curriculum developer must find a workable balance in planning for the overall Hebrew language education program. Innovation has merit, however, one must be aware of those methods that have fallen out of favor, such as repetition and rote memorization. These strategies have their time and place in the language learning process, too. Having successfully memorized a prayer, for example, a student feels an immediate sense of

accomplishment and mastery. This victory is reinforced repeatedly as the student chants the prayer during services and reads that prayer and recognizes it during tefila class. Repetition breeds a regular, comfortable and secure environment which many children thrive. Such an atmosphere manifests itself harmlessly and painlessly, for example, in singing of the same songs or playing the same games each week. The key is not to overburden the student and kill the desire to continue Hebrew language studies

## Meaningful Language

As research has shown,[5] the focus today is on what the learner can do with the language and no longer on what the learner knows about the language. The accompanying goals of language education as communication are for the students to be able to express themselves in meaningful situations, to listen with understanding, to read with comprehension, and to write with purpose. Proponents of language as communication are opposed to phonetics as they perceive it, as the unintelligible sounding out of symbols. The hoped for goal is for learners to function in Hebrew even if the bounds of the conversation are artificially constructed, such as scripted conversations for managing in the classroom. The overarching goal is to make learning

[5] John C. Board, Ed., "What Connecticut Teachers Need for Effective Schooling: Professional Issues in Public Education," (Hartford, CT: Connecticut Education Association), 11, ERIC, ED 352349; Helena Curtain and Carol Ann Bjornstad Pesola, *Languages and Children Making the Match: Foreign Language Instruction for an Early Start Grades K-8* (White Plains, NY: Longman Publishing Group, 1994).

integrative, meaningful, and personally relevant to the students as a natural by-product of daily activity.

A Hebrew language curriculum that is communication and meaning centered would present the material in controlled, real-life situations where the language usage is related to the life of the particular learner. Corine Carruthers in *Open the Lights: Language Experienced for Young Children*[6] sets forth a curriculum for a language program whereby linguistic skills are acquired by actively engaging the young learner in experiences that are inherently interesting. The goal of the language experience is exposure and mastery. Age-appropriate research applied to teaching language at this developmental stage, the primary years, through exploration of the self and the immediate environment. Moreover, the content is organized according to themes, such as family or sport, in order to promote recall. Language lessons are formulated in thematic units, such as body parts, clothing, and food. A different theme may be adopted by a class, a grade or a whole school each semester and related projects executed, for example, an Israeli pot luck dinner to conclude the unit on food theme. Themes would give the Hebrew curriculum structure and potentially carry Hebrew into the hallways and lives of the students. If one of the goals is to instill a love of Hebrew and to promote future learning, Hebrew should not remain confined within the four walls of the classroom.

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[6] Corine Carruthers, *Open the Lights: Language Experienced for Young Children* (Reading, Massachusetts: Addison-Wesley Publishing Company, Inc., 1982).

## Creating a Hebrew Ambiance

The educator must be concerned with the total ambiance of learning. It is crucial to perceive Hebrew as one of the most notable and valuable subjects in the school for students to be genuinely committed and willing to invest in their Hebrew language education. Children are sensitive to the total school environment and respond to the atmosphere in which they function. There are numerous opportunities to see, hear, and speak Hebrew in addition to the classroom lessons. The outside community plays a large role in shaping attitudes towards language acquisition, whether for better or for worse. Americans are notorious for being monolinguistic and there is no compelling need to know Hebrew to function in the United States. Therefore, it is up to Jewish leaders to create that need. The educational philosophy that supports Hebrew as a living language must envelop every aspect of the student's world.

Hebrew should be an integral part of the day-to-day functioning of the school and ideally of the family as well. Hebrew as a living language behooves the creation of an environment in which Hebrew thrives as a modern means of communication. The ramifications for a generation raised in a Hebrew milieu who are conversant in Hebrew are far-reaching. The school could thus be transformed into a place where Hebrew is spoken, seen and heard. A Hebrew-only day for the staff members that know Hebrew well enough to participate could be inaugurated. Students (and parents and other people at the school) would see teachers and administrators naturally conversing in Hebrew hence establishing in their minds that Hebrew is a real and useful language. Many

classrooms are adorned with Hebrew signs (door, chair, window) but why not take this practice out of the classroom and into the corridors. Bulletin boards, bathroom signs, exit signs, and names of the classes could should be visible in Hebrew all around the school. Handouts and all communication from the office should have some Hebrew, for example, the letterhead in Hebrew or teacher signatures appendage by '*ha-morah*'. A much larger undertaking, a Hebrew tutorial program could be established and run by the older students affording them honor, privileges, authority, and ongoing Hebrew education possibly for college credit. It is a question of presence of mind, of taking the first step and of building on each victory as the community is pulled in and captivated by the success of the Hebrew program and ultimately join in the evolution of a Hebrew culture in the school.

It is possible to create an *Toda-a Ivrit*[7], a Hebrew Consciousness that will enrich the students Hebrew competence, strengthen Jewish identity and open the gateway to what is renowned in the Jewish ethical and moral literature. The Jewish leader must spearhead this metamorphosis and implement a multitude of ways to use Hebrew and celebrate its beauty.

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[7] Joel Gordon, "The Hebrew Program," 302.

## Jewish Leaders' Hebrew Language Education

Jewish leaders must be directly involved in the renewal of Hebrew language and as such need to make Hebrew a part of their own lives, and not only speak about the importance of learning Hebrew. One's behavior sets an example for those around them. The Israeli commander does not direct his troops from behind but leads the way. This is the way it should be with leaders of Jewish education and more particularly, Hebrew language education as well. During the construction of the survey, the question concerning the educator's knowledge of Hebrew was omitted because it was deemed to be such a sensitive issue. The failure is in not knowing Hebrew, but one can begin to learn some Hebrew today. I quote from Deborah E. Lipstadt's[8] provocative piece on the subject of Hebrew among Jewish communal leaders in America who wrote how disturbing it is "that most Jewish leaders not only do not know Hebrew but do not see a lack of knowledge of Hebrew as a serious shortcoming."[9]

There are a number forces working against the study of Hebrew by Jewish leaders. Because the level of Hebrew competency of the group is low, there is minimal peer pressure to learn Hebrew. If everybody is guilty of poor Hebrew ability, then there is no internal system of checks and sanctions to push leaders to learn Hebrew. Since the Jewish community does not seek people to fill these leadership positions who know Hebrew, this results in no demand whatsoever that leaders acquire Hebrew proficiency.

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[8] Deborah E. Lipstadt, "Hebrew among Jewish Communal Leaders," 309-321.

[9] Ibid., 311.

While it is true that studying Hebrew is time-consuming and time is a rare commodity in the lives of most Jewish leaders. It is possible, even under the worst time constraints, to learn the limited number of words posted around the school, 'scripts' of conversations that are repeated regularly (such as greetings, asking for help with a specific task, telling children to return to the classroom), or perhaps the words to a prayer. As long as the educator and/or teacher is not proficient in Hebrew and is not striving to improve, it is an educationally unsound practice to ask others to learn Hebrew.

## Teacher Training

In the final analysis, the teacher is pivotal to the success or failure of the school at teaching Hebrew. Clearly the concern expressed repeatedly in the literature and by the survey respondents regarding the dire need to improve the cadre of teachers in Jewish education is well founded and must be addressed. Ideally, each school or group of schools would have the resources to send the teachers to teacher education programs, to pay specialists who would conduct useful on-site Hebrew workshops, and perhaps to send the teachers to experience learning Hebrew in a variety of methodologies from the best Hebrew teachers in Israel. Although the reality dictates that this type of investment in teacher education is generally unlikely, the solution is certainly not to abandon ongoing Hebrew education for the faculty altogether.

There is no rule that states that the specialists or trainers must come from outside of the school personnel. Perhaps the educator could find one person on the faculty willing to learn about and present something pertinent regarding Hebrew teaching to the rest of the staff. Each month, for example, a teacher or team of teachers could choose an area of interest to present to their colleagues at a staff meeting thus becoming the 'experts' on a given topic. In-house, ongoing education may alternatively take shape as one teacher who attends a conference and acts as liaison for the rest of the faculty or one Hebrew teacher is sent to Israel to study and returns to train and inspire others. An Israel trip is a powerful incentive for a teacher and could be presented as an award for the most improved and/dedicated teacher. If the funds to provide resource books for each teacher are lacking, a teacher library can be established and/or a single teacher could be given a book to report on to the rest of the group. There are many creative solutions, the challenge is in determining what will work in a particular situation and for a specific teacher.

Ideally each teacher should bring a natural Hebrew speaking ability and their own positive Jewish identity to the classroom in addition to full support for the school's vision of Hebrew education. In order to do so, the teachers must be genuinely secure and comfortable with Hebrew, and knowledgeable, supportive and committed to the Hebrew curriculum. Devotion to the endeavor should be expressed in the teacher's determination and personal investment in fashioning interesting Hebrew learning experiences that are challenging and can provide each student with the opportunity to experience success. The role of the teacher should be to inspire and involve students in learning Hebrew.

Hebrew teachers need to continually monitor the progress and atmosphere of the class as well as their own place and impact on the learning process.

Reflection upon one's teaching is key to betterment. So much transpires and lends itself to contemplation in the span of a Hebrew lesson (whether twenty minutes or an hour). Training through observation, of other teachers or of oneself via video or by a supervisor, provides crucial information and opens the door to discussion regarding improvement of teaching skills. Areas of teaching practice to be refined include both external manifestations (such as strategies, wait time, and transitions) and internal manifestations (such as personal expectations, bias, intrinsic motivation, and confidence issues). There are many ways to begin to transform the way teachers think about teaching. For instance, filling out a reflective teaching plan after each lesson guides and trains the teacher to think about what transpired during the lesson and why. The educator could institute a system whereby a teacher receives a half-hour of release time (perhaps when the teachers own class is with a specialist thereby preventing the need to pay for a substitute teacher) to observe and experience how someone else handles a particular topic, the same students, or a curriculum area under consideration for the future. An additional advantage is the exposure to different teaching styles as it is natural to practice patterns that are familiar and comfortable. Each person has a different style and different needs and it is of utmost importance when implementing a training plan to offer teachers a choice about how to implement their personal plan for growth. As long as the best interests of the teacher are foremost and the agenda is educationally and morally sound, no doors to improvement should be left unopened. The goal is for the teacher to walk

away from the school year feeling confident, productive, and reassured that they derived a positive experience for themselves.

Jewish education is about bringing people into the community and Hebrew can facilitate the creation of a special, warm and welcoming environment. Teachers should be made aware of the power of language. Teachers can personalize their relationships with the students utilizing their interests and hobbies to make Hebrew classes more relevant and interesting. The teacher can incorporate students' unique talents and help the student to feel more confident and accepted in their peer group. Creating a sense of community is part of what could be part of a teachers training beyond methodology or classroom management.

Teachers should be trained to execute a Hebrew curriculum designed specifically around the organizing principle of communication. As opposed to the teacher trained in teaching decoding, the new Hebrew teacher must be educated to regularly use contextual clues such as gestures, facial expression, body language, and concrete references utilizing props, realia, manipulatives and visuals. The teacher could spark students' interest by modifying the tone of voice, by sounding excited. The teacher must also be capable of creating and providing a host of hands-on experiences for students throughout the day that provide opportunities for oral and written language practice. A strategy of teaching "passwords"[10] (functional chunks of language) is easily adopted in the afternoon

[10] Helena Curtain and Carol Ann Bjornstad Pesola, *Languages and Children*, 118-19. Examples of sample passwords are: May I go to the bathroom?, How do you say that? Can you help me? Hello. How are you? May I borrow that? I don't know how to say that?

religious schools and is a good jumping off point for the beginning stages of the transition to a Hebrew communication-based curriculum. Thus, the teaching of Hebrew is being rethought and formulated anew.

Clearly the role of the teacher must evolve on many levels. The new Hebrew teacher is a master of group dynamics, psychology and social psychology, Hebrew, modern technology, information retrieval, and creative programming for multi-age and multi-level populations. Foremost, the Hebrew teacher is an inventor of engaging experiences with the language. The work of the Hebrew teacher is demanding and a good educator rewards the teachers individually and as a group, both monetarily and non-monetarily trough prestige of responsibility as a mentor or curriculum developer, notes of appreciation, recognition dinners, plaques, and differentiated staffing to recognize expertise. Teachers need to be able to take the school out of schooling and make learning Hebrew a natural and integral part of the wider community and people's lives.

## Family Involvement In Hebrew Language Acquisition

The positive support of the family and home environment in the endeavor to learn Hebrew contributes greatly to the process of acquiring language. The research indicates a number of significant demographic influences that impact in direct proportion to the student's learning such as the amount of support students reserve for their studies at home, the ability of parents to provide instructional assistance. The school should

engage in consciousness-raising regarding the importance of Hebrew schooling in the life of their child and the crucial role they play in their child's Jewish education. A partnership with the parents in teaching Hebrew can greatly enhance the success of acquisition. The newsletter is a fabulous vehicle for transmitting to the parents what is being studied and could include, for example, the week's vocabulary words (with transliteration ) and reinforcement games and reading for parents and children to do together. Many parents are unable to help their children with Hebrew homework, however, the teacher and school can begin to tackle this problem.

The key to effective parent-involvement activities is to provide opportunities for mutual learning. Temple Shaaray Tefila, for example, has devoted significant parts of the family programming to a Hebrew curriculum information campaign combined with teaching the parents a little Hebrew as well (the alphabet, a song). Family programming, as Dina Malben[11] wrote, is also a crucial first step in internal development of group identity. Hebrew is a natural vehicle to promote group identity as language serves to bind the Jewish people together.

There are a number of worthwhile benefits to be gained by investing in a public relations campaign aimed at raising support and involvement in the Hebrew studies program. Parental involvement should be based on more meaningful interactions than guests at special events or field trip chaperones. Family education and adult education can play a key part in fostering the sense of mutual commitment to Judaism and the

[11] Dina Malben, "Teaching Hebrew School in the Brave New World," *Jewish Education News*, Winter 1994, 27-29.

Hebrew language. The school should invite parents' involvement, keep them informed, and solicit their views when changes are under consideration. An involved parent feels invested in the school's success with the Hebrew program, is a partner (and thus more patient) in seeking solutions to problems, and will generally be more supportive. Moreover, parents may bring their expertise, skills, and talents to the task of Hebrew education. It is the job of the school to see to it that parents are partners in the Jewish upbringing of their child, and that Hebrew school is not just seen as another after school activity.

As Martha Aft wrote, a first step towards positive change in the school is for the administrator (principal, home-school coordinator, family education director) to examine what other school's are doing and what has been published on the topic of home-school connection [12] The process of bringing parents into the Hebrew education program may even begin with the registration/re-enrollment form which affords a perfect opportunity to ask parents if they know Hebrew and are willing to volunteer in a Hebrew language class, or if they are interested in enrolling in an adult Hebrew program. This sends the message that parents are welcome in the school, that Hebrew is of prime importance, and that parents are valued members of the school.

A first step in parent involvement is to bridge the gap between the parents' expectations and the schools' expectations regarding the learning outcome of the Hebrew curriculum. If the parents believe their child will be fluent in Hebrew by graduation and

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[12] Martha Aft, "Parent Involvement," in Audrey Friedman Marcus and Raymond A. Zwerin, eds., *The Jewish Principals Handbook*, 79-85.

the school never intended to produce such results, disappointment and negative feelings will ensue. The Parent Handbook should include a clear statement of the school's mission and goals, the Hebrew curriculum description and objectives. Many parents want to help and simply do not know how. Therefore, it is recommended that the educator and Hebrew staff generate a list of ways parents can provide assistance. As mentioned above, teachers should communicate throughout the year with parents in order to provide important information about the curriculum, projects and new vocabulary words. The newsletter, for example, can be a vehicle of parental Hebrew education by listing the words of the month with game suggestions that provide practice and facilitate recall for both children and their parents. In the following manner the school can connect with the parents and provide Hebrew education as well: home Hebrew learning kits, posters (reflecting what the Hebrew class is studying displayed where parents will see them), Hebrew room parents, weekly Torah portion family study guide, and open school night hosted by the children in Hebrew.

Parents and the school can help each other in many ways. Parents can support school goals, can reinforce what the child learns in school in the home, and can expand Jewish life beyond the school walls. The responsible educator can empower the parents by providing information and resources to teach Hebrew beyond the classroom (Reform camping options, for example) , adult learning classes, concurrent learning, home packets, Israel trips, and family retreats. Technology, discussed below, offers a multitude of exciting possibilities for Hebrew education to augment classroom studies. With the

staunch support of the school and family. Hebrew studied and genuinely appreciated can be the key to the Jewish people's reawakening.

## Instructional Technology

As the year 2000 approaches, it seems irresponsible to leave the subject of teaching Hebrew without investigating what technology can contribute to the effort to improve Hebrew language education. Television, video, and computers are second nature to the students many of whom are computer literate and have experienced lessons incorporating such technology in their day schools. These resources must be used wisely and cautiously to avoid the pitfalls of technology. The concern raised by the use of computers in Jewish education is that given the goal of forming a community, the computer frustrates this effort. The computer is not at fault in this case, but the person who structured the activity or software program in such a manner as to exclude collaboration and interaction with other people. Computer and other audio-visual resources can not replace the Hebrew teacher but can complement the curriculum. Such technological resources should not be abandoned although they must be used with thought and care.

Audio-visual media can focus instruction, animate learning materials and stimulate students to become more involved in the lesson, as shown by Burton I. Cohen

and Leonard A. Matanky [13] Documentaries depicting real-life historical recreations of the rebirth of modern Hebrew, the lives of great Hebrew poets and writers can enrich the students understanding of the significance of modern Hebrew as a living language in our time. The explicit goal of educational television is to teach specific topic or skill, however, the implicit messages are numerous. To illustrate, *Shalom Sesame* (a spin-off of *Sesame Street*) introduces North American audiences to the land, people, culture and language of Israel. Children learn by seeing and the television screen provides a wide range of observational (and auditory) learning experiences in a setting familiar to the students. Crucial to the success of introducing technology into the language classroom is the teacher's comfort and facility with the technological advancements in the field of Hebrew language education.

As Matanky[14] propounded, the success of the introduction of computers in the classroom depends on three key factors: teacher training, availability of equipment, and software development. Teacher training in the practical application of technology in the classroom is crucial, especially in light of the overwhelming lack of computer sophistication and hesitancy to learn on the part of many of the afternoon school faculty. The teachers that are interested in training should be sought out and shaped into an in-house team of Hebrew educational software and computer consultants. A successful

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[13] See Burton I. Cohen, *Case Studies in Jewish School Management*, 131; Leonard A. Matanky, "What We Know About...Computers in Jewish Education," in Stuart Kelman, ed., *What We Know About Jewish Education*, 279-290.

[14] Leonard A. Matanky, "What We Know About...Computers in Jewish Education," 285-286.

campaign for the use of computer technology would include 'selling' its benefits to the teachers which include: Hebrew word processing, telecommunication, electronic mail, computer conferencing, and video editing. Computers can also improve individual instruction. for example, with software designed to improving Hebrew reading which the students pursue on their own. Hebrew language education software development is in its infancy.

Teachers should be galvanized to explore the possibilities opened up by technological progress. Teacher access to a computer is necessary and as such teachers should be encouraged to purchase their own computers. The school could offer credit towards the purchase of a personal computer for each computer course attended by the teacher or for each computer training session the teacher is able to present to the faculty. Lastly, Matansky's third factor, software development, is sorely inadequate in Hebrew language education. An informal survey by this researcher of current offerings in the field shows that quality of Hebrew language educational software is far behind the quality of software available for general education. New products are constantly streaming into the market and the gap eventually will be bridged.

## Jewish Identity and Hebrew

Hebrew binds one generation to another and is an important aspect of Jewish culture and tradition. Knowledge of Hebrew allows one to participate more fully in Jewish life at home, within the community, and in any synagogue in the world. The first responsibility of the Hebrew school is to nurture a positive Jewish identity and an understanding of and commitment to Judaism. Hebrew is the only language that all Jews have in common and is the link to Klal Yisrael and the Jew's duty to and responsibility for all Jewish people. Language and culture are intimately related and can play an integral and beautiful role in the student's grasp of their own Jewishness.

Alan Mintz wrote, "...the revival of Hebrew as a spoken language is one of the great contemporary creative achievements of the Jewish people - an achievement which American Jews have witnessed but in which they have not participated."[15] In the past, Hebrew has permitted the Jews to maintain their community identity. Now the time is ripe for American Jews searching to belong to a group to explore their Jewish roots and begin again to use the Hebrew language as a vehicle for community identity. Genuine understanding of the Jewish tradition requires knowledge of Hebrew which allows one to gain access to the sources of Jewish culture. Numerous respondents in the survey wrote that they wish their students could study the classical Jewish sources in the original Hebrew. Lipstadt declares that the problem is rife among students as well as Jewish leaders,

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[15] Deborah E. Lipstadt, "Hebrew among Jewish Communal Leaders," 310

> "....the number of Jewish communal leaders of national stature who could conduct a fluent conversation in Hebrew or read a Hebrew text and be able to glean the meaning could probably be counted on the fingers of the hand."[16]

Furthermore, as Lipstadt writes,[17] communal support for Hebrew education depends upon the widespread recognition and acceptance of the centrality of Hebrew in Judaic tradition, history, and culture, which in turn should foster a feeling that Hebrew, together with a broad range of practices and beliefs, is something that helps define who and what we are as a people and a community. Hebrew as a symbol of commitment to both modernity and Jewishness in the Diaspora and to Israel.

Language and culture are intimately bound and many of the suggestions on how to breathe life into teaching Hebrew easily serve the dual purpose of integrating Hebrew language and Jewish culture into the classroom.[18] Consider as an illustration the celebration of *Yom ha-Azma'ut*, Israel Independence Day. Many schools use an imaginary plane ride and/or bus trip to Israel potentially (to the extent that Hebrew is consciously integrated into the activity) expose the children to Hebrew, cultural symbols (flags, national monuments, heroes), cultural products (songs, stories, foods, currency, stamps) and cultural practices (greetings, celebration of holidays, games). Strategies to enrich the cultural component of the Hebrew curriculum include inviting Israeli visitors, teaching folk dancing, subscribing to Hebrew newspapers, introducing Israeli games, and

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[16] Ibid., 309.

[17] Ibid., 316.

[18] For more extensive discussion, see Helena Curtain and Carol Ann Bjornstad Pesola, *Languages and Children*, 175-196.

arranging for Israeli pen pals. Hebrew is the key to a comprehensive Jewish education, to understanding the rich Jewish cultural heritage, and to fostering a positive Jewish identity.

Jewish education undergoes continual reflection, growth and change. Reform Jewish leadership must place Hebrew education on top of the agenda for lifelong Jewish learning for all. The underlying promise is that the Hebrew school experience enriches Jewish lives, creates and sustains a sense of community and links our community to the Jewish people as a whole. People are generally against poor education in the religious schools, and rightfully so, but not against the whole system. Leadership must find the way to provide quality Jewish education including Hebrew language education. Educators must study Hebrew, read extensively about teaching Hebrew, and visit each other to learn about Hebrew education programs that are successful. Knowledge, expertise and resources should be shared generously. There is no one correct way to teach Hebrew and therefore a number of options to learn Hebrew should be available and creative models explored. The afternoon school may not graduate students who are bilingual in English and Hebrew, however, the schools can adopt much of the applicable knowledge to Hebrew language teaching and improve upon the Hebrew teaching currently being practiced. Hebrew education must be vision-driven and nurture Jewish lives and souls.

APPENDIX ONE:
THE QUESTIONNAIRE

Date:_____

**Questionnaire on Role of Hebrew in Reform Afternoon Schools**

1. **Contact Information**
   - A. **Name of School:**_____
     (* The name of a particular institution will not be divulged. A letter code will be assigned.)
   - B. **Address:** _____
     _____
   - C. **Phone number:**_____
   - D. **Fax number:** _____
   - E. **E-mail address:**_____
   - F. **Name of Person Answering Questionnaire:** _____
     1. **Position:** _____
   - G. **Name of Principal:**_____
   - H. **Would you like to receive a summary of the results?** _____
   - I. **Do you want your response to be kept confidential?(Y/N)**_____

2. **Census Data**
   - A. **Approximate number of students by grade:**

| | |
|---|---|
| K_____ | 7 _____ |
| 1_____ | 8 _____ |
| 2_____ | 9 _____ |
| 3_____ | 10_____ |
| 4_____ | 11 _____ |
| 5_____ | 12 _____ |
| 6_____ | |

   - B. **Total Number of Teachers:** _____
     1. **Of these, how many are Hebrew teachers?** _____
   - C. **Our Hebrew program ends with grade** _____

3. **Teachers:**
   - A. **Do the Hebrew teachers create their own materials?**_____
     1. **What percentage of the Hebrew materials utilized are their own?**_____
     2. **Which Hebrew texts do you use in which grades?**
        **[ ] UAHC (which?)** _____
        **[ ] Behrman House(which?)**_____
        **[ ] Ktav (which?)**_____

[ ] A.R.E. (which?) _____
[ ] Torah Aura (which?)_____
[ ] OTHER (which?) _____

B. Educational Background
1. The number of Hebrew teachers trained in Israel? _____
2. The number of Hebrew teachers trained in ESL? _____
3. The number of Hebrew teachers trained in the Ulpan method?____
4. The number of Hebrew teachers who speak fluent Hebrew?___
5. The number of Hebrew teachers who work in teams? _____

C. Ongoing education
1. Number of Hebrew teachers affiliated to professional organizations?_____
   a. Which ones?_____
2. Number of Hebrew teachers pursuing ongoing course work?_____
3. Number of Hebrew related in-house professional presentations and training sessions?_____
   a. Is attendance mandatory?_____
   b. Are teachers paid extra?_____

4. The Curriculum

A. What are the goals of your Hebrew program? Check all that apply:
[ ] Spoken Hebrew
[ ] Prayer book Hebrew
[ ] Prayer book and spoken Hebrew: % of spoken Hebrew is _____
% of prayer book Hebrew is ___
[ ] Bar/Bat Mitzvah preparation
[ ] OTHER (please specify) _____

B. How do you develop curriculum?
1. Do Hebrew teachers share in Hebrew curriculum development? _____
2. Who develops the goals of the Hebrew program? Check all that apply:
[ ] Rabbi
[ ] Principal
[ ] School committee
[ ] Hebrew teachers
[ ] OTHER (please specify) _____

C. A student who completes the entire Hebrew program should be able to: (check one or more)
[ ] Converse using simple sentences
[ ] Read from the Torah (other than Bar/Bat Mitzvah)
[ ] Chant from the Torah (other than bar/Bat Mitzvah)
[ ] Read prayers (other than the *Shema)*

[ ] Read simple Hebrew sentences
[ ] Translate simple Hebrew sentences
[ ] OTHER If your expectations go beyond the above, please indicate:_

_____

1. How is Hebrew proficiency evaluated? _____

_____

_____

D. If you could, which of the following classroom methodologies would you prefer for your Hebrew program?
[ ] cooperative learning
[ ] Bank Street design
[ ] Whole word approach
[ ] Hebrew-in-Hebrew
[ ] OTHER (please specify) _____

E. How are the students grouped?
1. Are the students in the Hebrew program grouped by age? _____
2. Are the students in the Hebrew program grouped by proficiency?_
3. What is the average number of students per class? _____
4. Do you have teacher aides working in the Hebrew program?_____
5. Number of hours of Hebrew instruction per week?

| | | | |
|---|---|---|---|
| K | _____ | 7 | _____ |
| 1 | _____ | 8 | _____ |
| 2 | _____ | 9 | _____ |
| 3 | _____ | 10 | _____ |
| 4 | _____ | 11 | _____ |
| 5 | _____ | 12 | _____ |
| 6 | _____ | | |

6. Number of days of Hebrew instruction per week?

| | | | |
|---|---|---|---|
| K | _____ | 7 | _____ |
| 1 | _____ | 8 | _____ |
| 2 | _____ | 9 | _____ |
| 3 | _____ | 10 | _____ |
| 4 | _____ | 11 | _____ |
| 5 | _____ | 12 | _____ |
| 6 | _____ | | |

5. Family involvement

A. Have the parents expressed their goals for the Hebrew program?____

1. If yes, what are they?
[ ] Spoken Hebrew
[ ] Prayer book Hebrew
[ ] Prayer book and spoken Hebrew: % of spoken Hebrew _
% of prayer book Hebrew ___
[ ] Bar/Bat Mitzvah preparation
[ ] OTHER (please explain) _____

**B. How many adults are currently enrolled in congregational Hebrew programs?**_____

**1. In your best estimation, what is the number of Hebrew speaking adults in your congregation?**_____

**6. Additional Information:**

In order to better understand your school, please send whatever of the following is available:

school by-laws
teacher handbook
parent/student handbook
curriculum guides
school's mission statement
statement of school goals
brief statement of school's philosophy.
catalogue

**7. Questions and Comments:** I am truly interested in any of your remarks and suggestions. I greatly appreciate your time and effort. Just a few more minutes of your time:

**A.** In so far as American Hebrew supplemental education is concerned, the following are generally considered the most significant impediments to the student's learning Hebrew: (DOES NOT NECESSARILY APPLY TO MY OWN SCHOOL!!)_____

_____
_____
_____
_____
_____

**B.** One last question, if you could be granted any three wishes for your Hebrew program, what would they be?_____

_____
_____
_____
_____
_____
_____
_____
_____

# APPENDIX TWO:
# QUESTIONNAIRE COVER LETTER

Beatrice Feder Niv
915 President Street
Brooklyn, N.Y. 11215
(718) 398-6710

January 6, 1995

Dear Colleague,

Shalom!! I am a Master's candidate at Hebrew Union College - Jewish Institute of Religion in New York City, specializing in religious education. I need your help. It will only take a few minutes of your time and you will be adding to our knowledge about the current state of Hebrew language teaching and the specific training provided.

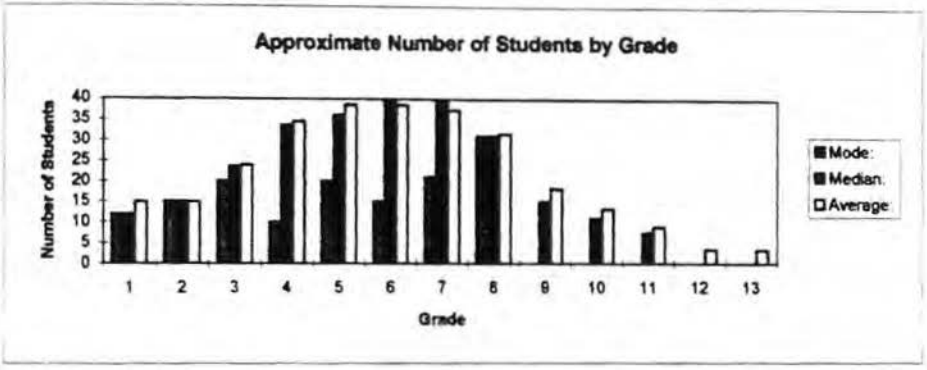
Jewish education is constantly evolving and needs to grow in professional stature and educational excellence. Thus, the purpose of my research project is to report on the state of Hebrew/English bilingualism/biculturalism in our present day system. I am particularly interested in the theories and models adapted. I will also be looking at training, both of the administration educator and classroom teachers. I expect responses to my survey will be focused on Hebrew language teaching.

I would appreciate a reply as soon as possible. To be included in my current research project, please return the enclosed questionnaire by February 1, 1995. What I would like to ask you is to give your candid, honest assessment of your program at this time. Enclosed with this letter, you will find a questionnaire which will take no more than fifteen minutes to answer. As a courtesy for your assistance, I will be more than happy to connect you with other educators in the area who are doing exciting things with their Hebrew curriculum.

Thank you,

Beatrice Feder Niv

# APPENDIX THREE:
# APPROXIMATE NUMBER OF STUDENTS BY GRADE



# APPENDIX FOUR
# THE TEACHERS

| CODE | Total Number of Students | Total Number of Teachers | Ratio of Students to Teachers | Number of Hebrew Teachers | Hebrew teachers trained in Israel | Hebrew teachers trained in ESL | Hebrew teachers trained in Ulpan method | Hebrew teachers who speak fluent Hebrew |
|---|---|---|---|---|---|---|---|---|
| A | 188 | 15 | 12.5 | 4 | 1 | 0 | 0 | 1 |
| B | 339 | 20 | 16.9 | 5 | 1 | 1 | 0 | 3 |
| C | 158 | 10 | 15.8 | 6 | 4 | 2 | 3 | 4 |
| D | 103 | 8 | 12.9 | 2 | 1 | 0 | 0 | 1 |
| E | 46 | 7 | 6.6 | 3 | 2 | 0 | 0 | 2 |
| F | | 4 | | 3 | 1 | 0 | 0 | 2.5 |
| G | 483 | 34 | 14.2 | 15 | 0 | 0 | 2 | 2 |
| H | 268 | 20 | 13.4 | 9 | 3.5 | 0 | 0 | 4.5 |
| I | 339 | 16 | 21.2 | 5 | 0 | 0 | 0 | 3 |
| J | 146 | 16 | 9.1 | 4 | 0 | 0 | 0 | 4 |
| K | 100 | 8 | 12.5 | 2 | 1 | 0 | 1 | 1 |
| L | 420 | 37 | 11.3 | 9 | 1 | 0 | 0 | 3 |
| M | 424 | 25 | 16.9 | 12 | 0 | 0 | 0 | 2 |
| N | 634 | 40 | 15.9 | 7 | 7 | 0 | 4 | 7 |
| O | 247 | 16 | 15.4 | 9 | 2 | 0 | 0 | 7 |
| P | 275 | 15 | 18.3 | 15 | 0 | 1 | 0 | 6 |
| Q | 114 | 10 | 11.4 | 1 | 0 | 0 | 0 | 2 |
| R | 66 | 7 | 9.4 | 4 | 3 | 0 | 0 | 3 |
| S | 453 | 16 | 28.3 | 7 | 1 | 0 | 1 | 1 |
| T | 546 | 20 | 27.3 | 8 | 1 | 1 | 0 | 4 |
| U | 421 | 20 | 21.1 | 7 | 0 | 0 | 1 | 2 |
| V | 212 | 25 | 8.5 | 15 | 10 | 1 | 8 | 9 |
| W | 366 | 32 | 11.4 | 20 | 12 | 6 | 4 | 20 |
| X | 74 | 7 | 10.6 | 4 | 1 | 0 | 0 | 4 |
| Y | 12 | 1 | 12 | 1 | 1 | 0 | 1 | 1 |
| Z | 385 | | | integrated curriculum | 5 | 0 | 0 | 7 |
| AA | 328 | 10 | 32.8 | 4 | 3 | 0 | 0 | 4 |
| AB | 408 | | | 0 | 2 | 0 | 2 | 5 |
| AC | 249 | 20 | 12.5 | 8 | 0 | 0 | 0 | 1 |

APPENDIX FIVE:
TEXTBOOKS

| Publisher | | Number of Users |
|---|---|---|
| | **KINDERGARTEN** | |
| KTAV | Alef Bet Coloring Book | 1 |
| BEHRMAN HOUSE | Sam the Detective's reading readiness Book | 1 |
| | | |
| | **FIRST GRADE** | |
| TORAH AURA | Betman's Book of Hebrew Letters | 1 |
| UAHC | Alef Bet of Blessing | 1 |
| UAHC | ALEF-BET A Hebrew Primer | 1 |
| | | |
| UAHC | Olam Gadol Bet - Reader | 1 |
| UAHC | Olam Gadol Bet - workbook | 1 |
| BEHRMAN HOUSE | Sam the Detective's reading readiness Book | 1 |
| BEHRMAN HOUSE | Sam the Detective and the Alef Bet Mystery | 1 |
| | Vocabulary List | 1 |
| | Prayer List | 1 |
| | | |
| | **SECOND GRADE** | |
| BEHRMAN HOUSE | BEHRMAN HOUSE:The New Siddur Program for Hebrew and Heritage: Reading Readiness Book | 2 |
| | | |
| BEHRMAN HOUSE | Let's Learn the Alef Bet | 1 |
| BEHRMAN HOUSE | Let's Learn the Alef Bet Teacher's Guide | 1 |
| BEHRMAN HOUSE | Sam the Detective's reading readiness Book | 2 |
| BEHRMAN HOUSE | Sam the Detective and the Alef Bet Mystery | 3 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 1 | 1 |
| TORAH AURA | Betman's Book of Hebrew Letters | 1 |

| | | |
|---|---|---|
| UAHC | Alef Bet of Blessing | 1 |
| | Vocabulary List | 1 |
| | Prayer List | 1 |
| | | |
| | **THIRD GRADE** | |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Primer | 3 |
| BEHRMAN HOUSE | Reading Readiness Book For the New Hebrew and Heritage Siddur Program | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 2 | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Practice and Review Primer, Script Writing Edition | 1 |
| BEHRMAN HOUSE | Derech Binah: the Hebrew Primer | 4 |
| BEHRMAN HOUSE | Sam the Detective's Reading readiness Primer | 3 |
| BEHRMAN HOUSE | Sam the Detective and the Alef Bet Mystery | 1 |
| KTAV | Alefbet For Beginners | 1 |
| UAHC | ALEF-BET A Hebrew Primer | 1 |
| ARE | Z'man Likro: Time To read Hebrew Vol. I | 4 |
| ARE | Z'man Likro Activity Book for Vol. I | 1 |
| BLOCH | Let's Read Hebrew | 1 |
| KAR-BEN | My Very Own Hagaddah | 1 |
| | | |
| | | |
| | **FOURTH GRADE** | |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 1 | 2 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 3 | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 3 - Torah skills Workbook | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage:Practice and Review Primer, Script Writing Edition | 2 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Word Flash Cards, Vol. 1 | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Teacher's Edition, Vol. 1 | 1 |

| | | |
|---|---|---|
| BEHRMAN HOUSE | Derech Chochmah: Prayer Reading Skills | 1 |
| BEHRMAN HOUSE | Derech Binah: the Hebrew Primer | 5 |
| BEHRMAN HOUSE | Hebrew Through Prayer - Book I | 2 |
| BEHRMAN HOUSE | Reading Hebrew: A Programmed Instruction Book | 1 |
| BEHRMAN HOUSE | Reading Hebrew: Practice Drill and Review for reading Hebrew | 1 |
| UAHC | Alef Bet of Blessing | 1 |
| UAHC | ALEF-BET A Hebrew Primer | 1 |
| UAHC | The ALEF-BET Primer Reading Practice Book | 1 |
| UAHC | A Bridge to Prayer The Jewish worship workbook Vol. One: God, Prayer, and the Shema | 1 |
| KTAV | Let's :Learn Prayer | 1 |
| KTAV | Shaar Hakriah I | 1 |
| TORAH AURA | Introduction to the Siddur, Vol. 1: The Brakhah System | 1 |
| TORAH AURA | Torah Toons dalet | 1 |
| ARE | Z'man Likro: Time To read Hebrew Vol. I | 3 |
| ARE | Z'man Likro: Time To read Hebrew Vol. II | 3 |
| | Z'man Likro Activity Book for Vol. II | 1 |
| | Send home Tefila tapes for homework | 1 |
| | | |
| | | |
| | **FIFTH GRADE** | |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 1 - Comprehension | 4 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 2 - Grammar and Concepts | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage:Practice and Review Primer, Script Writing Edition | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Prayer Reading Skills I | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Script writing and vocabulary | 1 |
| BEHRMAN HOUSE | A Gateway to Prayer: Book I - The Shema and the Amidah | 5 |
| BEHRMAN HOUSE | Derech Chochmah: Prayer Reading Skills | 1 |

| | | |
|---|---|---|
| BEHRMAN HOUSE | Companion Siddur | 1 |
| BEHRMAN HOUSE | The Shabbat Morning Service: Book I - The Shema and Its Blessings | 1 |
| BEHRMAN HOUSE | Hebrew Through Prayer - Book I | 1 |
| BEHRMAN HOUSE | Hebrew Through Prayer - Book I Workbook | 1 |
| BEHRMAN HOUSE | Hebrew Through Prayer - Book II | 1 |
| UAHC | Olam Gadol series | 1 |
| UAHC | Olam Gadol Bet - Reader | 1 |
| UAHC | Olam Gadol Bet - workbook | 1 |
| UAHC | A Bridge to Prayer The Jewish worship workbook Vol. One: God, Prayer, and the Shema | 1 |
| KTAV | Exploring the Prayerbook I | 2 |
| KTAV | Let's :Learn Prayer | 1 |
| TORAH AURA | Introduction to the Siddur, Vol. 2: The Shema and Its Blessings | 1 |
| TORAH AURA | Introduction to the Siddur, Vol. 2: The Shema and Its Blessings Lesson Plans | 1 |
| TORAH AURA | Torah Toons hey | 1 |
| ARE | Z'man Likro: Time To read Hebrew Vol. II | 1 |
| JPS | Tanakh | 1 |
| | Oral Word List | 1 |
| | Required Prayer List | 1 |
| | Send home Tefila tapes for homework | 1 |
| | | |
| | **SIXTH GRADE** | |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 2 - Grammar and Concepts | 3 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Power Reading Practice and Reinforcement Primer | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Prayer Reading Skills II | 1 |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 2 - Word Flash Cards | 1 |
| BEHRMAN HOUSE | A Gateway to Prayer: Book II - The Torah Service and Concludin | 6 |
| BEHRMAN HOUSE | Companion Siddur - Reform | 2 |

| | | |
|---|---|---|
| BEHRMAN HOUSE | The Shabbat Morning Service: Book II - The Shabbat Amidah | 1 |
| UAHC | A Bridge to Prayer The Jewish worship workbook Vol. One: God, Prayer, and the Shema | 1 |
| UAHC | A Bridge to Prayer The Jewish worship workbook Vol. Two: The Amidah, Torah Service, and the concluding Prayers | 1 |
| KTAV | Exploring the Prayerbook I | 1 |
| KTAV | Exploring the Prayerbook II | 1 |
| KTAV | Understanding the Siddur I | 1 |
| | | |
| TORAH AURA | Introduction to the Siddur, Vol. 3: The Amidah, The Torah Service & The Concluding Prayers | 1 |
| TORAH AURA | Introduction to the Siddur, Vol. 3: Lesson Plans | 1 |
| | Siddur | 1 |
| | | |
| | Required Prayer List | 1 |
| | Send home Tefila tapes for homework | 1 |
| | | |
| | **SEVENTH GRADE** | |
| BEHRMAN HOUSE | The New Siddur Program for Hebrew and Heritage: Book 3 - Prayer Literacy | 2 |
| BEHRMAN HOUSE | Derech Chochmah: Prayer Reading Skills | 1 |
| BEHRMAN HOUSE | The Shabbat Morning Service: Book III - The Torah Service and Selected Concluding Prayers | 2 |
| BEHRMAN HOUSE | Companion Siddur - Reform Edition | 2 |
| BEHRMAN HOUSE | A Gateway To Prayer - The Shabbat Morning Service | 1 |
| BEHRMAN HOUSE | | |
| UAHC | The New Union Prayerbook | 1 |
| UAHC | A Bridge to Prayer, Vol. 1 | 2 |
| UAHC | A Bridge to Prayer, Vol. 2 | 3 |
| UAHC | Mah Tov book I: Asot Mishpat (Do Justice) | 1 |
| UAHC | Mah Tov Book II: Ahavat Hesed (Love Mercy) | 1 |
| UAHC | Bechol Levavcha: With All Your Heart | 1 |
| KTAV | Exploring the Prayerbook II | 1 |
| KTAV | Understanding the Siddur II | 1 |

| | | |
|---|---|---|
| TORAH AURA | Introduction to the Siddur, Vol. 3: The Amidah, The Torah Service & The Concluding Prayers | 1 |
| TORAH AURA | Introduction to the Siddur, Vol. 3: Lesson Plans | 1 |
| TORAH AURA | Shema & Company; The All New Shema Is For Real Curriculum | 1 |
| | Required Prayer List | 1 |
| | Send home Tefila tapes for homework | 1 |
| | School created materials | |
| | Bar/Bat Mitzvah Prep | |
| | Bar/Bat Mitzvah Tape | |
| | | |
| | **EIGHT GRADE** | |
| TORAH AURA | Zot ha-Torah: A Guided Exploration of the Mitzvot Found in the Weekly Torah Portion | 1 |
| | | |
| | | |
| **OTHER** | National Jewish Outreach Materials, BJE Hebrew Video & Hebrew publications | |
| | Own curriculum | |
| | Prayerbook | |
| | Conversational Hebrew | |
| | Sfat Yisrael Alef by Hebrew Books Judaica NY NY | |
| | Get ready for Hebrew, Grade 2, (K) | |
| | Behrman - Hebrew and Heritage - Modern Language (F) | |
| | Torah Umesorah - Rashit Hochma (F) | |
| | Siddur Sim Shalom | |
| | Gates of Prayer | |
| | Al-Peh Program Hebrew Curriculum | |
| | Ha-Sefer Sheli Hebrew Curriculum | |
| | HaKol Hadash (Center for Educational Technology) | |

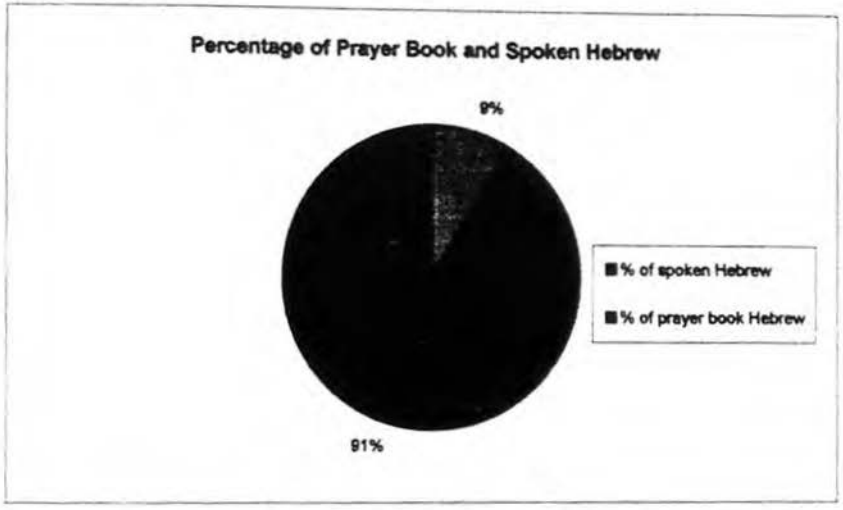
# APPENDIX SIX:
# ONGOING TEACHER EDUCATION

| | Hebrew teachers affiliated to professional organizations | Which ones? | Number of Hebrew teachers pursuing ongoing study? | Number of Hebrew related in house programs | Is attendance mandatory? | Are teachers paid extra? |
|---|---|---|---|---|---|---|
| CODE | | | | | | |
| A | 0 | | 0 | 0 | | |
| B | 0 | | not in Hebrew | 1 meeting in Fall | 1 | 0 |
| C | 4 | CAJE, JEA , NATE | 3 | 3 per year | 1 | no, comp day |
| D | 0 | | 0 | 1 | 1 | 0 |
| E | 2 | | 2 | - | - | 0 |
| F | ?? | | None that I know of | 0 | 0 | 0 |
| G | | | | None - any suggestions? | | |
| H | | | 2 | 1-2 a year | yes | contractual |
| I | all | LITE | 0 | 1 day workshop at LITE conference | 1 | no (1 days pay) |
| J | | | 0 | LITE + one in-house meeting | 1 | 0 |
| K | 0 | | 0 | 0 | | |
| L | | | | 2 | no | |
| M | 10 | CAJE | 2 | 0 | | |
| N | not sure | | | regular sessions | 1 | 1 (most) |
| O | | | | 2 per semester | 1 | 1 |
| P | | | 0 | 1 per year | 1 | 1 |
| Q | 1 | Jewish Early childhood | | | | |
| R | | | | | | |
| S | 0 | | 1 | 1 | 1 | if beyond regular teaching hours |
| T | 0 | | 1 | 0 | | |
| U | 1 | CAJE | 0 | 0 | | |
| V | | | | about 4 in Hebrew | 1 | 1 |

| | Hebrew teachers affiliated to professional organizations | Which ones? | Number of Hebrew teachers pursuing ongoing study? | Number of Hebrew related in house programs | Is attendance mandatory? | Are teachers paid extra? |
|---|---|---|---|---|---|---|
| W | all | CAJE, Hebrew Teachers Association | 14 | 2 | 1 | no - this is part of their yearly contract reflecting the time spent as learning session |
| X | 2 | NATE, ACC | | | | |
| Y | | | | | | |
| Z | | | 12 | 2 | 1 | 0 |
| AA | don't know | | 4 | 3 | 1 | for out of school sessions |
| AB | 5 | CAJE, NATE | | | | |
| AC | | CAJE | | 1 | 1 | 1 |

# APPENDIX SEVEN:
# GOALS OF THE HEBREW PROGRAM

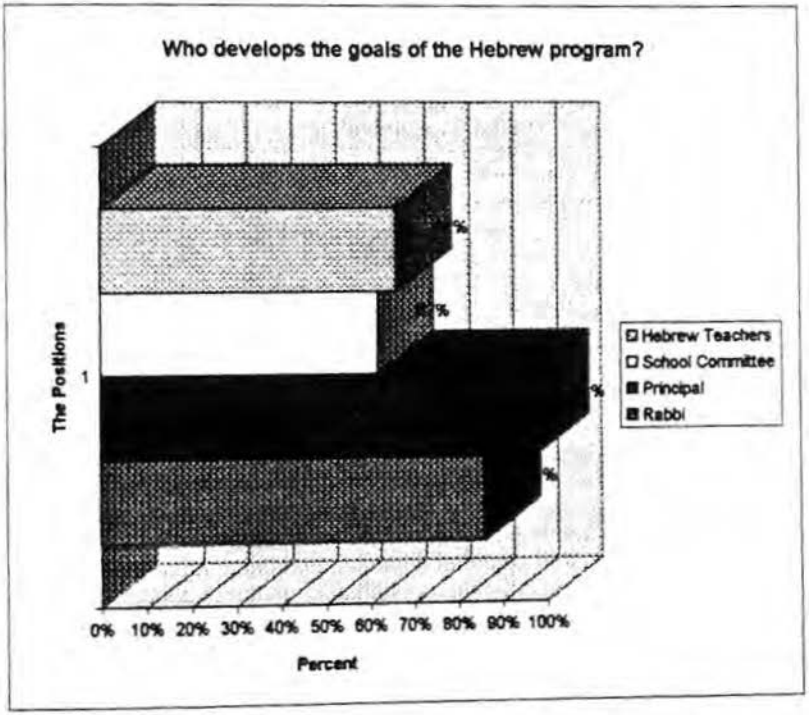
| CODE | % of spoken Hebrew | % of prayer book Hebrew | Bar/Bat Mitzvah Preparation | Other |
|---|---|---|---|---|
| | | | | |
| A | 0% | 100% | 1 | 0 |
| B | 0% | 100% | 1 | small introduction to modern Hebrew vocabualry as enrichment |
| C | 0% | 100% | 1 | Life cycle, Holiday & symbol related words |
| D | 5% | 95% | 1 | |
| E | 0% | 100% | 1 | key recognition - theme |
| F | 10% | 90% | 1 | |
| G | 10% | 90% | 1 | |
| H | 0% | 100% | 1 | |
| I | 5% | 95% | 1 | |
| J | 0% | 100% | 1 | |
| K | 0% | 100% | 1 | |
| L | 10% | 90% | 1 | |
| M | 10% | 90% | 1 | |
| N | 50% | 50% | | |
| O | 10% | 90% | 1 | |
| P | 0% | 100% | 1 | |
| Q | 10% | 90% | 1 | |
| R | 0% | 100% | 1 | |
| S | 0% | 100% | 1 | |
| T | 0% | 100% | 1 | |
| U | 0% | 100% | 1 | |
| V | 15% | 85% | 1 | reading |
| W | 50% | 50% | 1 | |
| X | 0% | 100% | 1 | |
| Y | 50% | 50% | 1 | |
| Z | 0% | 50% | | reading - 50% |
| AA | 0% | 100% | 1 | |
| AB | 10% | 90% | 1 | values vocabulary |
| AC | 0% | 100% | 1 | |


Percentage of Prayer Book and Spoken Hebrew
9%
91%
% of spoken Hebrew
% of prayer book Hebrew

# APPENDIX EIGHT:
# HEBREW CURRICULUM DEVELOPMENT

| CODE | Do Hebrew teachers share in development? | Rabbi | Principal | School Committee | Hebrew Teachers | Others |
|---|---|---|---|---|---|---|
| A | 1 | 1 | 1 | 1 | 1 | |
| B | not yet | | 1 | | | Cantor - provides list of required prayers |
| C | 1 | 1 | 1 | | 1 | |
| D | 1 | 1 | 1 | | 1 | |
| E | | 1 | 1 | 1 | | one person fills Rabbi and Principal position |
| F | somewhat | 1 | | 1 | 1 | |
| G | 1 | 1 | 1 | 1 | 1 | |
| H | 1 | 1 | 1 | 1 | 1 | |
| I | 1 | | 1 | 1 | 1 | |
| J | 1 | 1 | 1 | 1 | 1 | |
| K | no | 1 | 1 | | | Cantor |
| L | no | 1 | 1 | | | |
| M | 1 | 1 | 1 | 1 | 1 | |
| N | 1 | 1 | 1 | 1 | 1 | Hebrew coordinator; Change is driven by principal and Hebrew coordinator, in consonance with Rabbi, teachers, parents, students. Goals formulated & evolving over time as we try new things |
| O | 1 | 1 | 1 | 1 | 1 | parents are surveyed |
| P | 1 | 1 | 1 | 1 | 1 | |
| Q | | 1 | 1 | | | |
| R | no | 1 | 1 | | | |
| S | minimally | 1 | 1 | 1 | 1 | |
| T | 1 | | 1 | 1 | 1 | |
| U | no | 1 | 1 | | | |
| V | 1 | 1 | 1 | | 1 | Hebrew & Judaica are integrated |
| W | 1 | 1 | 1 | 1 | 1 | |
| X | 1 | 1 | 1 | | | |
| Y | 1 | 1 | 1 | 1 | 1 | |
| Z | 1 | | 1 | | | |

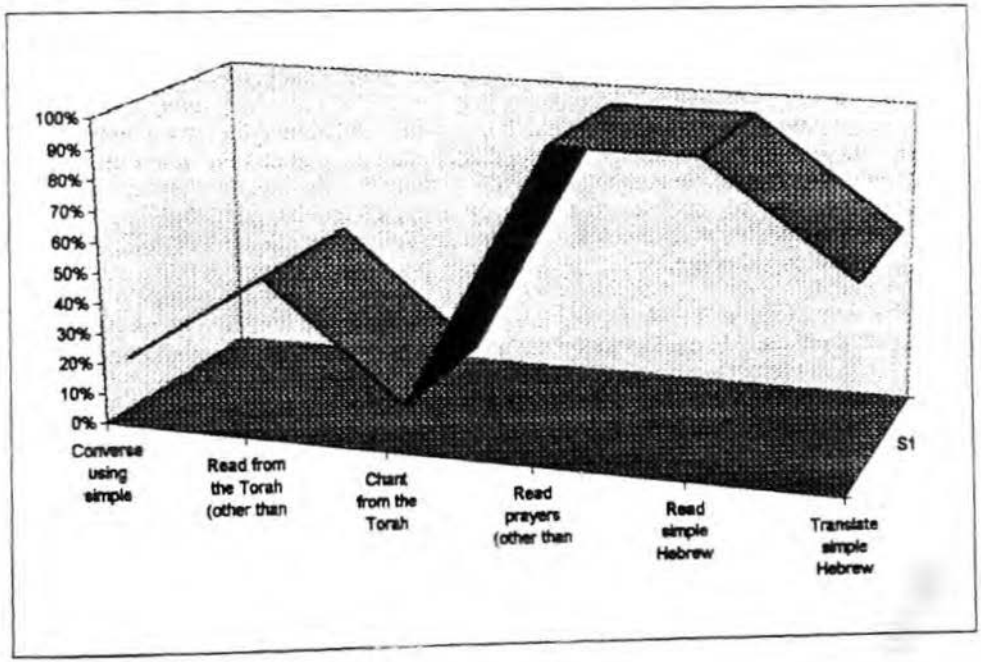
| | | | | | | |
|---|---|---|---|---|---|---|
| AA | 1 | | 1 | 1 | 1 | |
| AB | 1 | 1 | 1 | 1 | | Director of Education |
| AC | 1 | 1 | 1 | 1 | 1 | |
| SUM | 20 | 24 | 28 | 18 | 19 | |
| | | Rabbi | Principal | School Committee | Hebrew Teachers | |
| PERCENT | 69% | 86% | 97% | 62% | 66% | |


Who develops the goals of the Hebrew program?
The Positions
1
Hebrew Teachers
School Committee
Principal
Rabbi
0% 10% 20% 30% 40% 50% 60% 70% 80% 90% 100%
Percent

# APPENDIX NINE:
# HEBREW CURRICULUM OBJECTIVES

| | Converse using simple sentences | Read from the Torah (other than Bar/Bat Mitzvah | Chant from the Torah (other than Bar/Bat Mitzvah) | Read prayers (other than the Shema) | Read simple Hebrew sentences | Translate simple Hebrew sentences |
|---|---|---|---|---|---|---|
| A | | 1 | | 1 | | |
| B | | 1 | | 1 | 1 | |
| C | 1 | | | 1 | 1 | 1 |
| D | | | | 1 | 1 | |
| E | | | | 1 | 1 | 1 |
| F | 1 | | | 1 | 1 | 1 |
| G | | | | 1 | 1 | 1 |
| H | | 1 | | 1 | 1 | 1 |
| I | | 1 | | 1 | 1 | 1 |
| J | | 1 | | 1 | 1 | 1 |
| K | | 1 | 1 | 1 | 1 | 1 |
| L | 1 | | | 1 | 1 | |
| M | | | | 1 | 1 | 1 |
| N | 1 | | | 1 | 1 | 1 |
| O | | 1 | | 1 | 1 | |
| P | | | | 1 | 1 | |
| Q | | 1 | 1 | 1 | 1 | 1 |
| R | | | | 1 | 1 | |
| S | | 1 | | 1 | 1 | |
| T | | | | 1 | 1 | |
| U | | | | 1 | 1 | 1 |
| V | 1 | 1 | | 1 | 1 | 1 |
| W | | 1 | | 1 | 1 | 1 |
| X | | | | 1 | 1 | 1 |
| Y | | 1 | | | 1 | 1 |
| Z | | 1 | | 1 | 1 | |
| AA | | | | 1 | 1 | |
| AB | | | | 1 | 1 | 1 |
| AC | | 1 | 1 | 1 | 1 | 1 |

# HEBREW CURRICULUM OBJECTIVES



# APPENDIX TEN:
# HOW ARE STUDENTS GROUPED?

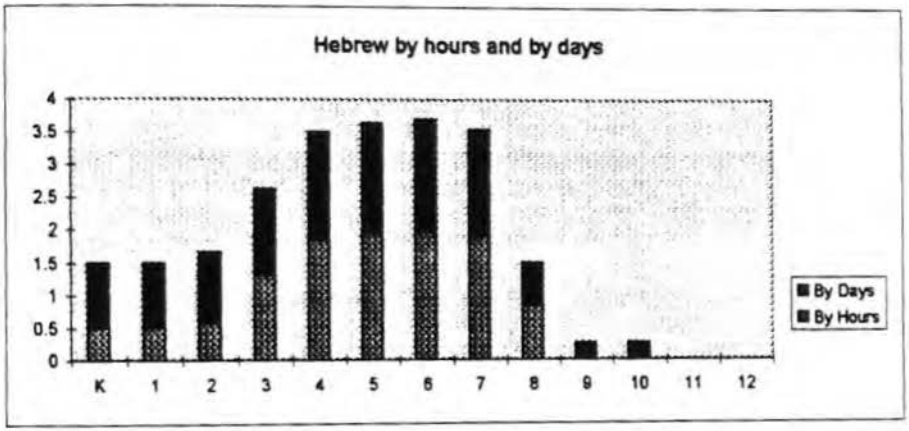
| CODE | By age? | By proficiency? | Average number of students per class? | Do you have teacher aides in the Hebrew program? |
|---|---|---|---|---|
| A | 1 | 0 | 10 | 1 |
| B | 1 | 0 | 16 | rarely |
| C | 1 | 0 | 15 | 1 |
| D | 1 | o | 15 | 0 |
| E | When they start Hebrew school | | | |
| F | | 1 | 6 | 0 |
| G | 1 | 0 | 15 | 1 |
| H | 1 | partly | 12 | 1 |
| I | 1 | 0 | 18 | 0 |
| J | 1 | sometimes | 10 | 0 |
| K | | 1 | | 1 |
| L | | 1 | 10 | 0 |
| M | 1 | 1 | 15 | 0 |
| N | 1 | when possible | 18.5 | 1 - HS students |
| O | 1 | 0 | 15 | 0 |
| P | 1 | within a class | 14 | student teachers tutor |
| Q | 1 | 1 | 10 | 1 |
| R | 1 | | | |
| S | 1 | 0 | 18 | 0 |
| T | 1 | 1 | 19 | 1 |
| U | 4 | no | 14 | no |
| V | 1 | 1 | in older kids, probably 4-8 | no |
| W | | 1 | 12 | 1 |
| X | 1 | 1 | 10 | no |
| Y | 1 | 1 | 12 | |
| Z | 1 | 1 | 15.50 | 1 |
| AA | | 1 | 18 | yes, older students |
| AB | 1 | 0 | 15 | 0 |
| AC | 1 | 0 | 15 | 1 |

# APPENDIX ELEVEN:
# NUMBER OF HOURS OF HEBREW INSTRUCTION PER WEEK

| CODE | K | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A | 0.5 | 0.5 | 0.5 | 1 | 1.5 | 1.5 | 1.5 | 1.5 | 0 | 0 | 0 | 0 | 0 |
| B | | | | | 2 | 2 | 2 | 2 | | | | | |
| C | | | | 3.5 | 3.5 | 3.5 | 3.5 | 3.5 | | | | | |
| D | | | | | 2 | 2 | 2 | 2 | | | | | |
| E | | | | 2 | 2 | 2 | 2 | 2 | | | | | |
| F | | | | | | | | | | | | | |
| G | | | | 0.5 | 1.5 | 1.5 | 1.5 | 2 | | | | | |
| H | | | 0.75 | 0.75 | 1.5 | 1.5 | 1.5 | 1.5 | plus individual B'nai Mitzvah training | | | | |
| I | (16 children in K) | | | 1 | 2 | 2? | | ? | | | | | |
| J | 0 | 0 | 0 | 2 | 2 | 2 | 2 | 2 | 0 | 0 | 0 | | |
| K | | | 0.5 | 1 | 1 | 1 | 1 | 1 | | | | | |
| L | | | | | 2 | 2 | 3 | 3 | 3 | | | | |
| M | | | | 0.5 | 2 | 2 | 2 | 2 | | | | | |
| N | | 0.3 | 0.5 | 1 | 1.5 | 1.5 | 1.5 | Bar/Bat Mitzvah class does tefilot, chanting, etc. | | | | | |
| O | 1 | 1 | 1 | 2 | 2 | 2 | 2 | 2 | | | | | |
| P | | | | 1.5 | 1.5 | 1 | 1 | 1 | | | | | |
| Q | | | | | 2 | 2 | 2 | 2 | | | | | |
| R | | | 1 | 2 | 2 | 2 | 2 | 2 | | | | | |
| S | | | | 1 | 2 | 2 | 2 | 1 + Bar/Bat Mitzvah tutoring | | | | | |
| T | | | 0.5 | 2 | 2 | 2 | 2 | 2 | | | | | |
| U | | | | | 4 | 4 | 4 | 2 | | | | | |
| V | | 0.625 | 0.625 | 0.625 | 0.625 | 1.5 | 1.5 | 1.5 | | | | | |
| W | | integrated | 1-2 hours integrated | 1 | 1 | 1 | 1 | 1 | 1 | | | | |
| X | | | | | 2 | 2 | 2 | 2 | 1 | | | | |
| Y | | | | | 1.5 | 1.5 | 1.5 | | | | | | |
| Z | | | | | | | | | | | | | |
| AA | | | | 2 | 2 | 2 | 2 | 1 | | | | | |
| AB | 0.5 | 0.5 | 0.5 | 0.5 | 1 | 2.5 | 2.5 | 2.5 | 0 | 0 | 0 | 0 | 0 |
| AC | | | 0.5 | 0.5 | 2 | 2 | 2 | 2 | | | | | |

## APPENDIX TWELVE:
## NUMBER OF DAYS OF HEBREW INSTRUCTION PER WEEK

| CODE | K | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 |
| B | | | | | 2 | 2 | 2 | 2 | | | | | |
| C | | | | 2 | 2 | 2 | 3 | 3 | | | | | |
| D | | | | | 2 | 2 | 2 | 2 | | | | | |
| E | | | | 2 | 2 | 2 | 2 | 2 | | | | | |
| F | | | | | | | | | | | | | |
| G | | | | 1 | 2 | 2 | 2 | 2 | | | | | |
| H | | | 1 | 1 | 2 | 2 | 2 | 2 | elective for rest of schooling | | | | |
| I | | | | 1 | 2 | 2 | 2 | 2 | | | | | |
| J | | | | 1 | 1 | 1 | 1 | 1 | | | | | |
| K | | | 1 | 1 | 1 | 1 | 1 | 1 | | | | | |
| L | | | | | 2 | 2 | 2 | 2 | 2 | | | | |
| M | | | | 1 | 2 | 2 | 2 | 2 | | | | | |
| N | | 1 | 1 | 1 | 2 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 0 |
| O | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | | | |
| P | | | | 2 | 2 | 2 | 2 | 2 | | | | | |
| Q | | | | | 1 | 1 | 1 | 1 | | | | | |
| R | | | 2 | 2 | 2 | 2 | 2 | 2 | | | | | |
| S | | | | 1 | 2 | 2 | 2 | 1 + Bar/Bat Mitzvah tutoring | | | | | |
| T | | | 1 | 2 | 2 | 2 | 2 | 2 | | | | | |
| U | | | | | 2 | 2 | 2 | 2 | | | | | |
| V | integrated curriculum | 1 | 1 | 1 | 1 | 2 | 2 | 2 | | | | | |
| W | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | once every other week | once every other week |
| X | | | | | 1 | 1 | 1 | 1 | 1 | | | | |
| Y | | | | | 1 | 1 | 1 | | | | | | |
| Z | integrated curriculum | | | | | | | | | | | | |
| AA | | | | 2 | 2 | 2 | 2 | 1 | | | | | |
| AB | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 0 | 0 | 0 | 0 | 0 |
| AC | | | 1 | 1 | 2 | 2 | 2 | 2 | | | | | |



# APPENDIX THIRTEEN:
# HAVE THE PARENTS EXPRESSED THEIR GOALS FOR THE HEBREW PROGRAM?

| CODE | Have the parents expressed their goals for the Hebrew program? | Spoken Hebrew | Prayer book Hebrew | Prayer book Hebrew and spoken Hebrew | % of spoken Hebrew | % of prayer book Hebrew | Bar/Bat Mitzvah preparation | Other |
|---|---|---|---|---|---|---|---|---|
| A | 1 | | 1 | | | | 1 | |
| B | some | | | 1 | | | 1 | they want it all - some of them |
| C | | 1 | 1 | | | | 1 | |
| D | | 0 | | | | | | |
| E | The parents want culture because they are confused about Hebrew - "If you can't converse what good is it?" | | | | | | 1 | |
| F | | | 1 | | | | 1 | |
| G | | 1 | 1 | 1 | | | 1 | depends on individual parents |
| H | | 1 | 1 | | | | 1 | |
| I | | 0 | | | | | | |
| J | | 1 | 1 | | | | 1 | |
| K | | 0 | | | | | | |
| L | | 0 | | | | | | |
| M | | 1 | | 1 | | | 1 | |
| N | some | | | | | | | |
| O | | 1 | | 1 | 30% | 70% | 1 | |
| P | | 0 | | | | | | |
| Q | | 0 | | | | | 1 | |
| R | | 0 | | | | | | 1 - assumed |
| S | | 1 | | | | | 1 | |
| T | some | | | 1 | 5% | 95% | 1 | |
| U | | 0 | | | | | | |
| V | | 1 | 1 | | | | 1 | interest and love of Hebrew |
| W | | 1 | 1 | | | | 1 | |
| X | | 1 | 1 | | | | 1 | |
| Y | | | | 1 | 50% | 50% | 1 | |
| Z | | 1 | 50% | | | | | 50% reading |
| AA | | 1 | 100% | | | | 1 | |
| AB | | 0 | | | | | | |
| AC | | | 100% | | | | 1 | |

# APPENDIX FOURTEEN:
# ADULT HEBREW STUDY AND COMPETENCE

| CODE | Number of adults currently enrolled in congregational Hebrew programs | Number of Hebrew speaking adults in Your congregation |
|---|---|---|
| | | |
| A | 12 | 10 |
| B | 10 | half can read/chant the prayers - older members not necessarily the parents |
| C | none | 25 |
| D | 10 | ? |
| E | 1 -outside congregation | 3 |
| F | 10 just began a class | I do not know of any |
| G | approx. 10 | 10 (?fluent?) |
| H | 6 | few who speak fluently, many read |
| I | 15 | 5% |
| J | 3 | fluent speakers - 5; fluent reading knowledge - 70 |
| K | 40 - estimated enrollment in March 95' | b/w 50-100 |
| L | 10 | NA |
| M | 25 | less than 5% |
| N | approx. 20 | less than 100 (no idea) |
| O | 10 | N/A complete stab in the dark |
| P | 0 | very few |
| Q | 12 | 10% |
| R | no one signed up this year | 5/6. guess about 50% can read Hebrew |
| S | 30 | 20 |
| T | 10 | 2-3%, prayer fluent 70% |
| U | 40 | 20 |
| V | approx. 20 | maybe 30 |
| W | 54 | 50 out of 3,000 members, many reading |
| X | 14 | 2 |
| Y | | |
| Z | | |
| AA | 5 | no idea |
| AB | 30 | unknown |
| AC | 11 | ? |

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