

THE UNIVERSITY OF MANITOBA

THE ISRAELI TEACHER "SHALIACH:"

A REGIONAL COMPARISON OF PERSONAL AND COMMUNITY  
BOARD EXPECTATIONS IN THE JEWISH PAROCHIAL SCHOOL  
SYSTEMS OF WINNIPEG AND WESTERN CANADA

by

GAD FRIMAN

A Thesis

Submitted to the Faculty of Graduate Studies  
In Partial Fulfillment of the Requirements for the Degree  
of Master of Education

DEPARTMENT OF EDUCATIONAL ADMINISTRATION

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The environmental changes encountered by imported Israeli teachers upon moving to Winnipeg often raise serious problems of a cultural, pedagogical, and emotional nature. Due to feelings of uncertainty and a general lack of preparedness, the Winnipeg community, as in many others, has often failed to utilize this new and important resource to the fullest of its potential. Frequently the results are contrary to what had been hoped for, thus putting into question the need and desirability of hiring an Israeli SHALIACH teacher and hopefully lead to some positive alternatives and proposals for improving Jewish education in Winnipeg.

## ABSTRACT

The Major purpose of this study was to closely examine and compare those factors that are related to the Israeli shalich's teaching effectiveness, based on the expectations imposed upon him by the community he teaches in, and the goals he has set for himself.

A questionnaire was compiled and mailed to three groups; 145 Board of Education members, twelve principals and their assistants, and thirty-nine Israeli teachers in Jewish schools in Manitoba, Saskatchewan and Alberta.

The data received were subjected to statistical analysis. The responses of these three distinct groups within the Jewish population were studied by descriptive statistics as suggested by statisticians, as the whole population of the three groups were used in this study.

An item analysis of the responses by the three groups provided descriptive information on the groups within the sample, which enabled the writer to determine if there exists important differences of opinion among the three groups.

It was found that the primary reasons for bringing Israeli teachers here are:

- A) To teach Hebrew as a modern living language.
- b) That there is not a sufficient supply of local teachers with a command of the language.
- C) To teach the subject of Israel in the school curriculum.

Related to the expectations and goals that are part of the Judaic subjects, there were major differences of opinion found among the educational authorities on the one hand and the Israeli teachers on the other. Differences of opinion were also noted between the administration and school board members. Board members and the administration do not see eye to eye on the subject of the Israeli teachers participation in local cultural activities as well as the establishment of relations between the teaching staff and the parent body.

The teachers have shown a strong willingness to involve themselves in extra-curricular and communal enterprises.

There is no doubt that many of the imported staff have personal agendas related to travel, financial and materialistic acquisition. However, it is important to note as well that the data also points out the fact that transcending the desire for acquisitions and monetary gain, the shaliach strongly wishes to fulfill his duty as a teacher, educator and to be an emulative example of positive Jewish values. Reality that meets the teacher upon arrival points out the near total absence of direction and unanimity among his employers.

It was found that his personal behavior and attitude towards his work and the authorities are strong influences on the establishment of his status, both positive and negative.

In analyzing the data of this study, it was shown that the differences that exist do not generally pertain to educational principles as much as to approach and direction that Jewish education should take.

Thus it would appear that an important soul searching should

take place within the Jewish communities in order to assess, evaluate and establish priorities and goals. This self study should include those that have most at stake in Jewish education, namely the parents, graduate students and the established Jewish communal leaders. This process could act as a catharsis rejuvenating Jewish education in particular, and the Jewish community in general.

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## CHAPTER I

### THE PROBLEM, SIGNIFICANCE OF STUDY, AND DEFINITIONS OF TERMS USED

#### I. INTRODUCTION

Jewish education is composed of many interconnecting elements culminating in a singular cultural unit. These elements are: learning two languages, namely, Hebrew and Yiddish; knowledge of the Hebrew Bible; the Oral law; experiential and historical Judaism from its earliest inception until modern times.

In addition, the foundations of Zionism, the establishment of the Yishuv, the European holocaust, dispersion of modern Jewry, the State of Israel's struggle for survival, the struggle of Russian Jewry for free immigration to Israel, the persecution of Jews living under Arab rule, undercovering anti-semitism in the world, are sub-units to those mentioned above. All of these elements enumerated here constitute a virtually complete program of Jewish studies with all its many facets encompassing both the religious and secular approaches.<sup>1</sup>

Commencing with the aftermath of the holocaust (1945) and the rise of the Jewish state, a metamorphosis took place with respect to the educational values of Jews in the Diaspora. They began to see Hebrew as a living language, with Zionism and the newly established State of Israel as a functional part of their Judaism. Similarly, Jews everywhere took on a renewed interest in Jewish academic studies, adding new vitality to the corpus of Jewish knowledge.<sup>2</sup>

As Schiff put it, the tragic years of World War II and the

establishment of the State of Israel, soon thereafter, brought in their wake a traumatic and dramatic transformation of Jewish life. Israel, especially since the Six Day War, became focal and centripetal in Jewish thought and action in the most unanticipated and unprecedented fashion. The course of events was so rapid, the needs so great, and the danger to Israel's existence so often imminent, that world Jewry's major resources had to be harnessed to give Israel status, stability, and security.<sup>3</sup>

In many schools, Jewish subjects have been taught in Hebrew based on the premise that the revival of the Hebrew language as a spoken language of the Jewish people is the beginning of national awareness. This new situation created a need for hiring teachers possessing a command of modern Hebrew, and who in addition, demonstrated expertise in Jewish sources.

In order to acquire these teachers, Jewish communal leaders had to face (and continue to face) the following choices:<sup>4</sup>

(a) Hiring European teachers who have received their credentials from Zionist educational institutions that existed prior to World War II. However, since many of this generation have reached their retirement years or have taken on positions of higher esteem, they do not fulfill the teaching needs of Jewish communities.

(b) Hiring Yordim. Yordim are native Israelis or naturalized citizens who resided in Israel for a long period of time, fluent in Hebrew, and who emigrated from the country for various reasons. Yet since many of them have lacked pedagogical credentials and few have possessed any higher education, they were found unsuitable to fulfill

community needs. In addition, by virtue of their self imposed alienation from Israel they have not been looked upon sympathetically by the Jewish community and their influence upon nationalistic-Zionistic philosophy was seen to be detrimental.

(c) Hiring of certified teachers from Jewish institutes of higher learning which are scattered throughout the North American continent. These competent educators are mostly absorbed by the large city centers where there are greater opportunities for professional advancement and the completion of advanced academic degrees. Consequently, there is almost no chance of attracting them to work in small communities, especially since salaries cannot compete with those of the larger and more affluent communities. Furthermore, many of these graduates from Jewish institutes of higher education seek Rabbinic positions which enable them to achieve a higher more respected social status with a superior salary than that of a teacher.

(d) Encouraging graduates from local community day schools with promises of large bursaries. These graduates are usually expected to spend a year or two in an Israeli institute specializing in training students of the Diaspora in modern Hebrew and Judaism on condition that they return to the community and teach for a specific period of time. But, most young people are not interested in this arrangement and among those few who have participated in this program, return to their communities and soon become disenchanted with the local situation. As a result, they seek another profession or they give instruction in a public school instead.

(e) Seeking out educational institutes from the State of Israel

and requesting their assistance. Since schools in the Diaspora want to develop pride in the Hebrew language and in Judaism, and pride in the State of Israel from a Zionist perspective, the government of Israel sees herself as the vehicle.<sup>5,6</sup>

In the year 1950 the state created two departments to deal with this problem, under the auspices of the Jewish Agency.

The first department which sends religious Shlichim -- those who adhere strictly to the tenets of religious law -- is sought out by schools whose curricula are inclined toward religious Zionism.

The second department which sends out secular teachers that do not adhere to the strict interpretation of religious law, is sought out by schools whose curricula are inclined toward secular Zionism.<sup>7</sup>

These two departments send the Diaspora educators and functionaries from every level. They include: Rabbis, Deans of Yeshivot, supervisors, principals, teachers, university lecturers, ritual slaughterers, cantors and youth advisors. In essence, the Jewish Agency attempts to implement the ancient Biblical prophecy calling for sending forth the Law from Zion\*, as it is written, "From Zion shall the Law come forth, and the word of God from Jerusalem."<sup>8</sup> From this, one recalls an ancient founding principle of Judaism, "All of Israel is responsible one for the other." (Talmud, Shavuot, p. 39)

As Jewish education progressed and broadened, the need for Israeli teachers became more evident. In a discussion among several important Israeli educators the following comments support the notion that Israeli teachers are needed in the Diaspora:

The lack of Hebrew teachers is becoming more serious every year and the instruction and education of the Jews in the Diaspora is more and more dependent upon the labour of the Hebrew teacher that comes from Isreal. Regardless of the great lack of teachers -- even in Israel -- the Department of Education and Culture of the Jewish Agency and the Ministry of Education of the State of Isreal see it as incumbent upon themselves to set aside a number of teachers for the instructional and educational needs in the Diaspora.

...the education of world Jewry is a common and urgent matter for both the State, in particular, and for Judaism, in general.<sup>9</sup>

Many come to serve in the role of a Shaliach -- to teach Hebrew, to instill a love for Israel and a sense of national pride. On occasion the following questions have been raised: Does the Diaspora need Israeli teachers? Are they truly desired and accepted? Opposing the Shaliach are local educators who express doubt to the degree in which Israeli teachers succeed in their objectives. The Shaliach is generally weak in spoken English, so that it is difficult for him to adjust to his new surroundings, and by the time he adjusts, his tour of duty is expired.<sup>10</sup> He does not differentiate between the mentality of the indigenous youth to that of Israeli youth.<sup>11</sup> Others who speak more candidly say, "The Israelis attempt to instill so much of the 'love of Israel', that there is a danger that the children will want to immigrate to Israel."<sup>12</sup>

There are others who claim that the Israelis spend so much time stressing Israel and the Hebrew language and so little time teaching Judaism, "...that the youngsters speak Hebrew but do not continue along the path of the tradition."<sup>13, 14, 15</sup>

With the emergence of the State of Israel, the educational goals of the Winnipeg Jewish community achieved assemblance of unity. Each

religious school -- whether it be day or afternoon -- began to stress modern Hebrew, Bible, tradition, and Israel as the core of their programs. The only significant difference among the various schools was the approach to the subject matter. Some tended to be more Orthodox than others. In addition, Winnipeg, like other Jewish communities who emphasize this curriculum, now obtain fifty percent of its faculty under the auspices of the Jewish Agency in Israel. Being that such a significant percentage of the teaching staff consists of Israeli Shalichim, it is our intention to investigate what problems result from hiring these teachers and what can be done to solve them.

## II. THE PROBLEM AND SIGNIFICANCE OF THE STUDY

### Statement of the Problem

The purpose of this study was to investigate the role of the Israeli teacher Shalich in the Jewish parochial schools in Manitoba, Alberta and Saskatchewan to determine:

- 1) The reasons for importing and hiring Israeli teachers.
- 2) The educational expectations of the Israeli teacher.
- 3) Community's expectation of the Israeli teacher.
- 4) What are the Israeli's expecting to accomplish by coming to the Diaspora.
- 5) What would aid the Israeli in his role as a teacher.
- 6) What would aid the Israeli teacher in creating a more positive attitude and status from the community.

The specific null hypothesis tested was that there were no signi-

ficant differences in expectations of Israeli teachers among groups of respondents. The respondent groups were:

- 1) Entire Board of Education of Jewish Parochial Schools in Winnipeg and Western Canada.
- 2) Principals and their assistants in these schools.
- 3) The Israeli teachers in these schools - those who were shalichim and those who were non shalichim.

### Significance of the Study

Commencing with the declaration of the State of Israel, Israeli educators and their Jewish colleagues abroad have realized the importance of strengthening and expanding Jewish education in order to ensure the continuity of the people and their culture.

The fundamental problem facing these educators is how to encourage Jewish youth to actively participate in the tradition and culture of Israel -- how to instill upon these youth a sense of ethnic pride, and how to prevent assimilation. From an educational standpoint there are differences of opinion as to the means of instruction. Some argue that the study of the Hebrew language is of primary importance and furthermore, all Judaic subjects must be instructed in Hebrew. Others contend that Judaic subjects ought to be taught in English so that the material can be understood more easily by the students. In a similar vein, there is an ongoing debate as to how the topic of Israel is to be handled. Some want to teach Zionism according to its strict interpretation -- others emphasize Zionism from a more passive perspective.



Along with the problem of strengthening and expanding Jewish education, there is an additional problem. In recent years communities have had to deal with a new breed of teacher, namely the Israeli Shaliach. Many have begun to ask if the Israeli teacher is suitable for this task. Some feel that the teacher who comes from Israel is not able to adapt to local conditions and is too extreme in his feelings for the Hebrew language and the State of Israel. A segment of the communities sees the Israeli as an incapable and unprofessional individual in dealing with the North American pupil. Similarly, they look upon this as a failure in terms of passing on Jewish values and traditions to his students. Even in those instances where some people will concede that the Israeli has partially succeeded in his job, they are quick to point out that the lasting results upon the youth are minimal because of the Israeli's brief tenure in the community.

While the communities are quick to point out the failings of the Israeli teacher, they tend to miss a crucial point. The Israeli teacher is generally unsure of what he is expected to accomplish. Upon his arrival to North America, the Israeli teacher is enthusiastic about the challenge that faces him. Yet, since he is not a product of North American society, it is extremely difficult for him to ascertain the degree in which Hebrew language, Zionism and religious values are to be stressed in the classroom. Since there is often the language barrier between Israeli teachers and the principal, there arise misunderstandings and conflicts of unfulfilled expectations.

### The Importance of Studying This Topic

Jewish education demands teachers who are idealistic and who see a purpose in their job, to which they are willing to devote both their time and their energy.

The emissary-teacher from Israel, for whatever reasons he is being sent, knows and recognizes his national responsibility; he feels a responsibility to educate Jews in the Diaspora (outside of Israel), and he is ready to encounter difficulties. Therefore, why the doubts in his usefulness? If there is some professional gap, this can be filled. If his stay in the country to which he comes is too short, this period could be lengthened.

There is much talk about the youth in the Diaspora being different to the youth in Israel. There is much talk about the difficulties of adaptation which the emissary-teachers may encounter.

If Jewish education truly demands good educators that will ensure the continuity of the Jewish people, and strengthen the State of Israel, then it is necessary to listen to the emissary-teacher, to define what is wanted of him, and how he can fulfill that which is needed. Educational goals must be clarified. He must also receive the respect that is due him, and students will, as a matter of course, offer him the same.

If there is a fear of his Zionist influence, both in Hebrew and of Israel, then no teacher can replace him successfully, for without any clear goals, no one will know what the expectations are.

If after all this, the emissary-teacher is still not successful, then it is necessary to train others immediately to replace him.

Otherwise, Jewish education will not succeed in achieving its goals, and Jewish youth will stray further and further from the source.

### III. DEFINITION OF TERMS

Afternoon School - Schools that meet three or more times a week after the regular five hours of public school classes for Jewish instruction.

Arameaic - A language closely related to Hebrew, used in Babylon, the languo-Franco used in Palestine just propr to the second excile.

Ctav Rashi - Alphabet used in the Middle Ages in the oriental Jewish communities. Still used in scripture commentaries, particularly those written by Rabbi Salomo Ytzhaky.

Day School - Schools that provide both the required Department of Education curriculum half a day, as well as a half day of Jewish oriented subjects.

Diaspora - The places where the Jews settled after the Babylonian exile.

Israeli Teacher - For the purpose of this study, an Israeli teacher is an Israeli who considers himself an Israeli and meets one or more of the following criteria:

- a) Has been in Israel for more than five years.
- b) Served in the Israeli Armed Forces.
- c) Has received post-elementary education in Israel.

Ivrit - The Hebrew language had been used only in prayer and religious literature since the destruction of the second temple in 71

B.C.E. With the advent of Jewish nationalism at the turn of the nineteenth century, Hebrew -- Ivrit was revitalized and has become the lingua franca of the Jews returning to Israel from the many lands of dispersal.

Jewish Agency - A quasi-governmental agency that acts as a conduit for information, cultural exchanges, educational assistance and religious consultations between Israel and Jewish communities around the world.

Mekorot - (Sources) A term used in referring to the original religious text as differentiated from commentaries.

Melamed - A figurative term used to designate a teacher in the Eastern European countries.

Mitzvot - Commandments, or precepts, as in the Bible or from the Rabbis.

Religious Zionist - A person whose connection to Israel is based on his belief and commitment to the Hebrew Bible and its precepts. He promotes a Jewish state based on the principles of the Jewish religion, its traditions and laws.

Secular Zionist - One that is committed to a Jewish state in Israel based solely on national, ethnic and historic affiliations. He espouses a social-democratic country based on Jewish moral concepts with religious freedom.

Shaliach - A teacher that is sent by the Jewish Agency to communities throughout the Diaspora on a short-term basis.

Shtetel - A small village in Eastern Europe where the system of life is administered by Rabbis and wealthy merchants.

Talmud - The collection of writings constituting the Jewish civil and religious law.

Torah Sh'bal'peh- (oral law) - A body of law, customs and traditions that rests on the written law (Torah), and was accumulated by Rabbis and scholars over several centuries, and combined into the series called the Talmud and Mishnah, some two thousand years ago. These books were basic texts, taught over many hundreds of years. They were looked upon as the secret of the continued existence of the Jewish people.

Torah V'Avoda - Slogan (study and work) used by Hapoel-Hamizrachi religious political party in Israel.

Yishuv - A term applied to the different settlements in Israel as a whole.

Yored - A pejorative term for an Israeli that emigrates from Israel to seek out an easier life style. Literally, it means "one who goes down", and conversely, oleh, an immigrant, means "one who goes up."

#### IV. ASSUMPTIONS

1. We assume that it is possible to obtain sufficient information from teachers, principals and board members for the purpose of ascertaining whether or not there are different viewpoints as to what is the role of the Israeli teacher.
2. We assume that presenting the questionnaire to the Israeli in Hebrew and to the board members and administrators in English will not effect

the validity or alter the results.

## V. LIMITATIONS AND DELIMITATIONS

### Limitations

Those factors that generally limit a study whose primary source of information is based upon a questionnaire apply to this study as well. Since it is impossible to determine with absolute precision the degree of an individual or a group's expectations, our final results will ultimately reflect somewhat, these limitations.

This study is also limited by time and finances. Ideally speaking, the survey will include all Israeli teachers who have served in all countries outside of Israel from the inception of the Shalichut program by the Jewish Agency and all of the board members who have served on boards that were responsible for hiring these teachers.

Finally, expectations tend to change from year to year. A longitudinal study might offer a better reflection of expectations. However, our study permits us to choose only one time period.

### Delimitations

This study was confined to an examination of the attitudes of Israeli teachers and board members in the Jewish educational systems of Winnipeg and Western Canada, during the present time. It was decided to exclude parents, students and Israelis who have already returned to Israel.

## VI. SUMMARY OF ORGANIZATION OF THESIS

The problem, its significance and definition of terms have been presented in this chapter. Chapter II contains a review of the literature, with emphasis on the six selected factors in the study. Chapter III describes the research procedures used, and Chapter IV presents a description of response patterns to the questionnaire and the statistical treatment of the data. Finally, Chapter V summarizes the findings, conclusions, recommendations, and suggestions for further study are made on matters related to Israeli teachers in Jewish Parochial schools in the Canadian midwest.

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## CHAPTER II

### A SUMMARY OF LITERATURE RELATED TO THE TOPIC

#### I. INTRODUCTION

The teaching of the Hebrew language and the importance of the land of Israel have always been the central focus of Jewish education. Although Hebrew was not always spoken fluently, it was always regarded as a Holy language. Bible, both written and oral, was taught in Hebrew. Hebrew was the language of prayer. The land of Israel, its national importance, its redemption and its rebuilding, have always been foremost in the mind of every Jew. "Israel is of religious, national value, one of the spiritual foundations of Judaism."<sup>1</sup>

Since the Holocaust in Europe (1945), and the subsequent rise of the State of Israel (1948), there has been a reawakening on the part of Jews in the rest of the world -- something akin to a Jewish renaissance.<sup>2,3</sup> The Hebrew language and the State of Israel have become a symbol of a national and cultural rebirth. These have also become a symbol of the freedom of the persecuted Jew. Many groups, who for a variety of ideological reasons, were not interested in reviving the Hebrew language or the land of Israel as a homeland, or those who did not hold the land of Israel "dear to their hearts", or those who considered the land as having only a religious value, changed their approach and their relationship after the above events.<sup>4,5</sup>

As Jews throughout the world began to feel the need for

Jewish identity, Jewish education grew and expanded. In all parts of America, private Jewish schools of many varieties began to emerge, including day schools, night and Sunday schools. Many of these schools maintained the Hebrew language and the land of Israel as the central theme of the new curriculum.<sup>6,7</sup>

These changes in the area of Jewish education and the Jewish community presented an immediate demand upon the Jewish Agency. Two special departments were established to deal with matters of education and culture in the Diaspora.

This need became especially clear since the Holocaust in Europe had destroyed the main source of Jewish educators, teachers and Rabbis. Israel now became the centre of Jewish teaching institutions. Leaders of education in the Diaspora turned to Israel to fill the educational void.<sup>8,9</sup> Shnider felt that:

"The reality of Jewish education demands and will continue to demand a source of Hebrew teachers and the only source capable of filling this demand is in Israel. The need for Israeli teachers will remain as long as there is a spiritual, social, national or religious need in Hebrew education."<sup>10</sup>

The State of Israel sees itself as obligated to fulfill this demand, as Mrs. Golda Meir said in 1967:

"Israel has no meaning without a people that is bound to the land of Israel. Our concern with Jewish education is to prevent a loosening of these bonds, and is one of the first concerns of Israel."<sup>11</sup>

Despite a lack of teachers in Israel itself, educators there recognize the necessity to send a number of teachers out to meet the demand of education in the Diaspora. This is done on the basis that

Jewish education is an obligation and a partnership of Jews and the country of Israel together.<sup>12</sup> As Braverman and Elyashiv put it, "If we do not meaningfully provide for Jewish education in the Diaspora today, there will be no Jew in the Diaspora to care about Israel tomorrow."<sup>13</sup>

The purpose of this chapter is to examine literature on the Israeli teacher in general, and mainly the emissary sent by the state in the field of Hebrew education in America, according to the points listed below:

(a) The historical background of the status of the Israeli emissary-teacher in the field of Hebrew education and details about the Jewish Agency that prepares and sends out these emissaries;

(b) Who are the Israelis involved in Hebrew education, what is special about the emissary, and who is interested in them;

(c) What are the causes of dependence on the Israeli teacher in general and the emissary teacher in particular;

(d) Questions and answers regarding the Israeli teacher in the field of Hebrew education in America;

(e) General comments from related literature concerning basic problems in Jewish education related in any way to the problem of the Israeli teacher;

(f) Summary.

## II. HISTORICAL BACKGROUND

Dependence on the Israeli teacher was caused by three major factors:

a) The disappearance of the Jewish centres of learning and culture in Europe, upon which American Jewry could depend for teachers, educators and Rabbis;<sup>14, 14a</sup>

b) A lack of young, native-born people, devoted to a lifetime of teaching; and even among those who do enter the profession, a lack of Hebrew and Jewish background.<sup>15</sup>

c) The rise of the State of Israel and the strong bonds created between the Jews throughout the world and Jews of Israel which brought Hebrew as a living language and Israel into the curriculum as inseparable parts of any course of studies. Schiff stated that, "Israel is an inseparable part of the wide spectrum of Jewish life. It represents, in its spiritual and physical foundations, a vital and essential part of Judaism and the Jewish people."<sup>16</sup>

In most Jewish institutions of learning throughout the world and especially in America, there is a lack felt in education of professional staff. This lack is felt where there is a desire to expand Jewish and Zionist education. Because of this educators have turned to institutions of learning and culture in Israel. Israel has placed this responsibility on the Jewish Agency which had a great deal of experience in dealing with Jews of the diaspora even before Israel achieved its independence. Accordingly, the Zionist movement decided that Jewish, Hebrew, and Zion-oriented education is one of its greatest challenges.<sup>17</sup> In order to meet the challenge, two departments were established -- one religious,

and the other secular. (The differences between these were explained in the introduction to Chapter I)

#### Duties of the Departments

In the beginning, the departments of education and culture in the diaspora along with the Jewish Agency established short seminars in Israel for teachers from the diaspora who wanted to complete or expand their knowledge. Similar seminars were established in the diaspora, led by Israeli educators. In addition to these seminars, teachers were sent from Israel to teach in schools.

In order to strengthen the support of Zionist education in the diaspora, two permanent centres were established in Jerusalem to train teachers from the diaspora. In 1955 a teachers' college was established for teachers of the diaspora. It was named after Chayim Greenberg, whose ambition was to train teachers for the diaspora, in a secular, Zionist atmosphere. In 1957 another such college was established. It was named after Rabbi Zev Gold, and prepared its students in a religious, Zionist atmosphere.<sup>18</sup>

The students in both institutions live in an orderly fashion within a sociable atmosphere that allows much freedom and diversity in learning, providing the students with a variety of foundations in many areas -- in both Judaism and Zionism. When these students return to their homes, they will be able to contribute their share as teachers.

In the Greenberg Institution there is an emphasis on group projects -- visits to the theatre, concerts, etc. During the final period, students go out for a month to one of the kibbutzim and work in a variety of jobs. The experience of the kibbutz gives a lot to the students,

building their character and developing their social awareness and discipline. In these ways they come familiar with both the city and kibbutz life of Israel. Within the institution, tradition is strictly observed and almost every week there is a ceremony of "bringing in the Sabbath", that concludes in song and dance.<sup>19</sup>

In the Rabbi Zev Gold Institute there is a greater emphasis on Jewish studies, with in-depth study of Jewish philosophy and questions of religion and nationality, under the guidance of the educators. The students of the institute take part in every aspect of the holidays. In the month of Tishrei (the first month of the Hebrew calendar) they go out to one of the religious kibbutzim, and after work they continue to learn and study the actual matters pertinent to this season. Being on a kibbutz the students actually see the religious, pioneer foundations and the way of life of men of the "Torah V'Avodan" movement<sup>20</sup> which stresses living by the precedents of Judaism with a socialistic agricultural life.

Since the establishment of the above institutions, approximately two thousand students from thirty different countries had graduated from them by 1970.

The two departments of the Jewish Agency provided various educational projects that encompassed thirteen thousand people. Between 1950 to 1970, approximately three thousand teachers and principals were sent out by the Agency as emissaries. These emissaries expanded the teaching of the Hebrew language, deepened Jewish knowledge and strengthened the spiritual bonds of the children with Israel.

Apart from a lack in the number of teachers, there is also a lack of books and audio-visual aids. The two departments initiated projects to rectify these problems. In order to help the emissary teachers in their job, lesson plans were prepared in subjects such as the teaching of the Hebrew language, Bible, Talmud, Israel and others. In order to raise the professional status of the teachers, there were seminars dealing with specific problems of teaching peculiar to the diaspora.<sup>21</sup>

In the Jewish Agency there is a department named, The Division For Educational Institution in the Diaspora, which deals with the following:

1. Development of material for Jewish education specifically suited to institutions to which the Agency sends teachers.
2. Distribution of educational material from Israel and from outside of Israel, various textbooks, audio-visual material, etc., that are made available to the emissary teachers before they leave.<sup>22</sup>
3. Sending of new educational material and teaching aids to the various offices throughout the world.
4. Personal contact with principals in the diaspora with advice on educational development and information on the progress of the emissaries.
5. Publishing of textbooks and audio-visual aids for the student and the teacher.
6. Selling books, especially holy books, to the institutions and the educators.
7. Provision to the emissary-teacher of a whole series of educational material during his stay outside of Israel.<sup>23</sup>

### Preparation and Qualification of the Emissaries

Through the efforts of the Department of Education and Culture, seminar papers and intensive class notes were published in 1973. Most of the teachers preparing to leave the country participated over a period of three holidays during which they heard one hundred and thirty lectures.

During the holiday season of Chanuka, the program was devoted to methods of Jewish education and the use of educational aids. During the Pesach holidays, the emphasis of the lectures was on the use of audio-visual material in teaching Jewish and Hebrew subjects. During the summer, there was a final seminar that was mainly devoted to familiarization with Jews of the diaspora, make-up of their communities, their institutions and kinds of curriculum to be expected. Approximately one hundred and twenty teachers were involved in these sessions.

At the Bar-Ilan University there is a yearly course to prepare emissary-teachers, which has been running for seven years. Students who study there have a special closeness to the question of teaching in the diaspora.

The main features of the course are:

- Jewish centres in the diaspora in the Twentieth century,
- goals and values in Jewish education in the diaspora,
- description of various institutions and curricula,
- the place of Jewish tradition and Israel in education in the diaspora,
- specific problems related to the teaching of tradition,
- the Jewish school in comparison to the public school, and
- problems of Israeli teachers in the diaspora.<sup>24</sup>



### Number of Emissaries and Israelis

At the present time there are fifty-three emissary-teachers in Canada sent by the religious department.<sup>25</sup> Of these, there are nine emissaries in Winnipeg and eighteen other Israelis not sent by the Jewish Agency.<sup>26</sup> In Toronto there are twenty-three emissaries and eighty-eight other Israelis.<sup>27</sup> In Montreal there are sixteen emissaries and an unknown number of other Israelis.<sup>28</sup>

At the beginning of 1974 the religious department sent out a professional consultant as a Shalich to help and advise all Israeli Shlichim in Canada, his main office is in Montreal.

From the secular department there are not too many emissaries in America. This is due to the fact that most schools choose to invite religious teachers or at least teachers who have some traditional background.<sup>29,30</sup> The other reason for not employing emissaries is that schools tend to employ Israeli students in temporary positions, or they employ teachers who do not come with the Agency, but rather for their own purposes.<sup>31</sup>

### III. WHO ARE THE ISRAELIS?

When one speaks of the Israeli teacher in the field of Jewish education, one unwittingly includes a whole variety of Israeli teachers of varying degrees of capability and qualification. It is therefore necessary to differentiate among all these.<sup>32</sup>

Those who have criticized the studies on shlichim or related problems, did not differentiate between emissary-teachers from Israelis and those who had once settled in Israel and who were now teaching

incidentally, or for a lack of anything else to do.<sup>33</sup> Therefore in this study they are divided into these categories:

a) Israeli teachers who come to America for two or three years, in an exchange of teachers through the Jewish Agency in cooperation with the American Department of Jewish Education and the Department of Education of Israel. These are divided into two categories:

1. Religious emissary-teachers sent by the religious branch who teach Hebrew, Israel, Bible, Oral law, laws and other Jewish subjects.<sup>34</sup>
2. Emissary-teachers sent by the secular branch, who are not required to be observant and who teach Hebrew and subjects related to Israel. Often this branch also sends religious teachers in accordance with the wishes of the school that extends the invitation.

b) Israeli students who come to learn at the local universities in non-educational faculties, who are teaching in order to help their financial circumstances.<sup>35</sup>

c) Israelis who have not come into contact with the Agency, but who have, through their own initiative or through the initiative of a particular school, come for a certain period of time, at the discretion of the teacher himself or at the discretion of the school.<sup>36</sup>

d) Emigrants (from Israel) who have left Israel for any number of reasons, and who have a knowledge only of the Hebrew language. Many principals employ these people to teach Hebrew and other Jewish subjects. Often their employment is a direct result of a lack of local teachers who are skilled in the use and teaching of the Hebrew language. These

Hebrew teachers are the largest in number, and the people are necessary; without them, Jewish education would not be able to survive.<sup>37</sup>

#### The Main Differences Between the Above Four Categories

a) Emissary-teachers come by way of the Jewish Agency which helps negotiate the contract between the teacher and the school. One of the two departments chooses people for the job according to the specifications of the school. It looks at the teacher's credentials, his/her experience, supervisor's and principal's references and opinions, where he/she worked in the past and where he/she works at present. After this, the applicant goes through a period of preparation before leaving. During the last few years, the preparation for these applicants has become more intensive.<sup>38</sup> The teachers who come by way of the Jewish Agency have a respectable position since they are representatives of Israel, their stay is limited, and at the end of their stay, they return to Israel.<sup>39</sup> As Agtan put it, "Although they are not the best teachers in Israel, they are the best of those who agreed to go out as emissaries."<sup>40</sup>

b) Students who are acting as teachers, as a rule, lack skills in teaching in general and in the diaspora, specifically. Their stay is dependent on their studies and thus, unreliable. Asgrad put it, "He has all the deficiencies of the emissary but none of the virtues." Their employment is a result of their skill in the Hebrew language as well as a lack of other more qualified Hebrew teachers. These students are looking for a salary rather than satisfaction in their work.<sup>41</sup>

c) Israelis who have come without the Agency come by agreement between themselves and representatives of a particular school, either through a direct visit by one of the school members in Israel, (as is

done in Montreal)<sup>42</sup> or through correspondence between the applicant and the school. In the latter case, the school must rely on references sent by the teacher or the school may ask the Jewish Agency to check on the applicant. These teachers are not dependent on the Agency, and are able to lengthen their stay according to their wishes or the wishes of the school. This in itself opposes the idea of the Agency which says that returning is also part of the duty. The teacher who returns to Israel proves that he is not overwhelmed with the comforts and pleasures of the place to which he was sent.<sup>43</sup> Teachers who go by themselves miss the full meaning of the duty as understood and felt by the shaliach. Many of them do not have a clear line to follow and are thus capable of developing in others a negative relationship with Israel.<sup>44</sup>

d) Emigrants from Israel constitute a major part of the work force defined as "Israeli" in the Hebrew schools. The dominant groups are:

- emigrants who began their work without any professional training and completed, on their own, local courses and necessary certification,
- those who have a good knowledge of the Hebrew language, who lack any professional educational approach, but who are nevertheless accepted for employment because of their low salary demands, and finally,
- teachers who came either as emissaries or on their own initiative, and who became, for whatever reason, emigrants.

The number of the last category is small.

Many of the emigrants make an important contribution in the field

of education; however, many leaders in Jewish education feel that their contribution is offset by the contradiction between their work to promote Zionism and the reality of their having left Israel.<sup>45</sup> Amit stated that, "The emigrants are like the spies who found the land of Israel bad, and this, despite all the good that the country had done for them."<sup>46</sup>

#### IV. SUMMARY

The lack of manpower does not allow the schools greater choice and discretion.

a) Israel itself lacks skilled, professional teachers, and is very limited in sending out teachers. The few that are sent out demand a sacrifice by the country itself. It is doubtful whether this is understood by those outside of Israel.

b) A lack of audio-visual aids<sup>47</sup> and material in local educational facilities in Hebrew and Jewish subjects is noted by Harchavi:

"Jewish education in America has turned into a disappearing profession. How can there be educational work, when the profession is disappearing? There are principals, top educators and professors available, there are also large numbers of students; there is only one particular thing missing -- teachers."<sup>48</sup>

#### Ten Years Ago

In 1964, approximately seventy-five shlichim came through the Jewish Agency to the United States. At this time, there were also two hundred others who came of their own initiative without any preparation as provided by the Agency, or who came as students. All together, there were six hundred and fifty new teachers from Israel and from other places. The need was for approximately twelve hundred teachers. In Canada, this

problem is not as great, because the need for teachers is relatively smaller compared to that of the United States.<sup>49</sup>

Jewish schools that are interested in the Hebrew language and in Israel as an inseparable part of their curriculum, should maintain and strengthen their ties with the Agency that sends out its emissaries for short and limited periods. An Israeli teacher who remains outside of Israel for a long period of time may learn to know the community in which he teaches, getting closer to it and to his students. However, he cannot convey the same feelings and impressions as the shaliach. His influence in the area of the love for Israel as a country and a homeland, hinders rather than helps his students.<sup>51,52</sup>

#### V. CAUSES OF DEPENDENCY UPON THE ISRAELI TEACHER IN GENERAL AND THE SHALIACH IN PARTICULAR

There are many reasons for the dependency of Hebrew education upon the Israeli teacher, and these reasons may differ from school to school. There is no single, clear policy put forth by all the schools together on employing and seeking out the Israeli.

It is clear, however, that if a school wants a true Zionist education, an education which is full of love for Israel on a nationalistic level, a working knowledge of a living, spoken Hebrew language, where the parents of the school, the administration and the boards all support these ideas, all efforts should be made to obtain Shlichim. These teachers serve as models in the school of those ideas which the

school wants to teach the students, thus allowing no contradictions.

Those schools that are interested in teaching Israel and Hebrew as a living subject will not be influenced by the complaints and critics heard in this continent against the capabilities, qualifications and the dedication of the Israeli Shalich, but rather these schools would concentrate on solving the problem which shlichim first encounter upon their arrival. They will make every effort to help the shlichim both professionally and socially. Until they become integrated into their work and into the staff efficiently. It is clear that without shlichim it would be impossible for education in the United States to continue.<sup>54</sup>

As Isicman wrote to the author in September, 1974 that according to national statistics you may have forty percent of Israeli teachers standing before classroom in Jewish schools throughout the United States and Canada.<sup>55</sup>

a) Israel as a Factor

Two years after the Six Day War, a committee was formed consisting of people interested in Hebrew education in America, in order to investigate the place of Israel in the curriculum of the Jewish school. In the third part of the document the committee lists five objectives of Jewish education:

1. To teach students the similarities between democratic ideals of the United States and Israel.

2. To make the students closer in every way to Jews in Israel.
3. To make the students closer to Jews all over the world.
4. To convince the students to go on Aliyah (moving to Israel).
5. To teach modern Hebrew, which is the living language of millions of Jews.<sup>56</sup>

In a survey done by Dr. Alvin I. Schiff in 1968, he presented the following question to a group of seven hundred and ten educators: What do you consider the purpose of teaching Israel in the American Jewish Schools? The responses are shown in Table 1.

For the most part, respondents agree about the importance of five major aims of Israel instruction. Approximately ninety percent of the schools consider attitude formation, gaining knowledge, understanding current events and motivating aid to Israel absolutely essential, very important or important purposes of teaching Israel.

Creating a positive attitude towards Israel ranks first as an absolutely essential goal.

About two-thirds of the respondents opine that providing indirect influence on parents is an absolutely essential, very important or important purpose of teaching Israel.



TABLE 1  
PURPOSES OF TEACHING ISRAEL

	Absolutely Essential		Very Important		Important		Not Important		No Response	
	#	%	#	%	#	%	#	%	#	%
Create positive attitude towards Israel	465	66	154	22	38	5	6	1	37	6
Learn about Israel	358	51	228	33	61	9	1	-	52	7
Help pupils understand current Jewish events	347	50	234	33	58	8	4	1	57	8
Stimulate pupils to help Israel	332	47	194	28	97	14	12	2	65	9
Prepare pupils to help Israel when they become adults	314	45	190	27	108	15	17	2	71	10
Provide indirect influence on parents	108	15	139	20	210	30	129	18	114	16
Motivate pupils to emigrate to Israel (aliyah)	71	10	67	10	194	28	260	37	108	15

\*57

N = 710

Encouraging aliyah is not considered a vital aim. However, ten percent of the respondents feel that motivating pupils to emigrate to Israel is absolutely essential. Another ten percent indicate that it is very important and twenty-seven percent note that aliyah is an important purpose of Israel instruction. The response of the day schools was particularly positive in regard to aliyah. Almost all of the day schools suggested that aliyah is either an absolutely essential or very important instructional objective.

Aaron Tabarski,<sup>58</sup> quoting Dr. Velman, notes some additional goals in teaching Israel as a subject:

- a) geographical familiarity with the country;
- b) teaching of the history of Zionism and settlement of the country;
- c) teaching about the country and its society today;
- d) teaching of economical problems of Israel;
- e) teaching about the holidays and culture of Israel.

Tabarski adds that teaching Israel should include songs and dances, and projects and hobbies which involve the students in holidays and events of the country.<sup>59</sup>

From the goals listed by the American committee, and from the answers received by Dr. Alvin Schiff and the goals noted by Tabarski, quoting Dr. Velman, one can learn that the subject -- Israel, is one of the reasons why Israeli teachers, and especially shlichim are brought over from Israel.

### Integration of Israel into the Curriculum

Israel is integrated into the curriculum in a variety of ways, and every school has its own approach and its own set of books. There are some schools in which Israel is taught as a separate subject, and in others it is taught in all the classes or only in one class. Those schools which do not teach Israel as a separate subject usually have one of two approaches, by either teaching the subject through other subjects or by not teaching it at all, claiming that there is no time in the curriculum to include Israel.<sup>61</sup>

In a questionnaire put out by Dr. Alvin Schiff, those surveyed were asked in what way Israel was integrated into other subjects. Table II summarizes the results which Dr. Schiff found.

According to Table II, Israel is integrated into most subjects, especially in; current events, Jewish history, holidays, tradition and music.<sup>63</sup> In these subjects there is no one who can take the place of the shaliach for he is intimately involved in all of these. He was in Israel, grew up there, fought there and he will return to Israel. "In order to teach love of Israel, it is necessary to know the country, its geography, its agriculture and its economy, its problems and solutions of these."<sup>64</sup>

The local teacher, no matter how good he/she may be, even though he/she has been to Israel for a year or more, will not be able to teach the subject like the shaliach can, by virtue of his being a shaliach. His employment "is a logical conclusion of putting Israel and the Hebrew language into the curriculum of Jewish schools in America."<sup>65</sup> Even the people that are interested in the shaliach, who recognize his special

TABLE 2

## ATTENTION GIVEN TO ISRAEL DURING CLASS TIME

	Very Often		Frequently		Sometimes	
	# <sup>a</sup>	% <sup>b</sup>	# <sup>a</sup>	% <sup>b</sup>	# <sup>a</sup>	% <sup>b</sup>
During Study Of:						
Current Events	428	61	151	22	35	5
Jewish History	299	43	243	35	78	11
Holidays and Customs	280	40	231	33	102	15
Hebrew Language	227	32	212	30	102	15
Pentateuch	153	22	197	28	143	20
Prophets	110	16	176	25	124	18
Liturgy and Worship	99	14	129	18	156	22
Hebrew Literature	91	13	99	14	84	12
Talmud	22	3	42	6	64	9
During These Activities:						
Music	266	38	195	28	74	11
Arts and Crafts	126	18	109	16	118	17
Dramatics	116	17	106	15	120	17

a - number of respondents

b - percent of total number of responding schools

abilities in teaching these subjects (Israel and Hebrew), are not enthusiastic about hiring Israeli teachers. They recognize the problems when Israelis meet local people. However, these deficiencies do not undermine the need for the shaliach. The benefits of the shaliach outweigh the faults.<sup>66</sup>

#### Different Views on Teaching Israel

The attitudes to the instruction of Israel as a subject in Jewish Hebrew schools vary. There are disagreements between the different schools, the different streams of Jewish education. Some disagreements are from a religious point of view and some are from a nationalistic point of view. It is important to study the different attitudes, with emphasis upon clarifying this problem in which the Israeli teacher is involved in his role as a teacher.

#### Positive Views

Without Israel as a focal point for the unity of Judaism, all hopes for a living, Jewish culture are in jeopardy. There is no need to place Judaism and Torah at the centre of studies in the school, however, there is a need to make Israel an inseparable part of these in the curriculum. Since the birth of the State of Israel, the subject -- Israel is a problem in the curriculum.<sup>67,68</sup> One can no longer relate to Israel as a messianic dream, but as a living reality...Therefore one must turn the interest and curiosity of students towards Israel's problems, its events and its achievements...There is no doubt that the existence of the State of Israel represents a strong influence upon Jews throughout the whole world.<sup>69</sup>

-The Jew is more sure of himself than in the past, "he is normal",

and understood by his neighbours. The image of the wandering Jew has disappeared.<sup>70</sup>

-Today the Jew is considered a member of the family of Nations.

-The Hebrew language has been revived and it has status as a language of a modern, democratic state.

-Israel is a cultural, educational, and scientific centre in the world.

-Israel is a source of hope for Jews in America against assimilation and intermarriage.

-Israel is a spiritual home for the Jews of America.<sup>71</sup>

-Israel unites the Jews of America and everyone finds in it whatsoever he desires.<sup>72</sup>

-Israel has and always will be a centre for the Jews, and the Jews will continue to be a people of the world.<sup>73</sup>

Those who have done research on the American Jewish community agree that Israel has become a unifying force upon the community, in all its variations. Israel is a magnetic force upon American Jewry and influences many aspects of Jewish life.<sup>74</sup>

-Israel and its relationship with its neighbours and the rest of the world, is growing and becoming strengthened.

-It is a factor in determining the status and position of Jewish communities in various parts of the world.<sup>75</sup>

-A Jew can never be objective in his perspective when speaking about Israel.<sup>76</sup>

-The people of Israel are no longer a political tool used in a game where the goodness of others means the difference between existence

or death. Israel is historically the land of the people of Israel. (Thus it solved the problem of the Jew).<sup>77</sup> In light of all the (collapse) of the position of Jews in the diaspora, the realization of Zion is renewed from year to year.<sup>78</sup> As a spiritual and cultural centre Israel is obligated to help the Jews of the world in the field of education, teachers, books, etc. and the Jews of the world have to share in maintaining the existence of Israel for without a country there is no centre, and without a centre there is no people<sup>79</sup> ...Jews of the world must become a partner in the development and security of Israel.<sup>80</sup>

Jews are Jews mainly out of a relationship with Israel. Religion, tradition, history, literature, holidays and customs are all focused on a return to the land of Israel and the realization of the state of Israel in our days. If one removes Israel from Jewish education, its very soul will wither...Israel is the first foundation of Jewish education.<sup>81</sup>

#### Negative Views

Among those who oppose the subject -- Israel and the Hebrew language as the centre of the curriculum in Jewish schools, there are a variety of opinions. There are those who view Israel as a secular place, whose existence harms religion and tradition as redemption has not yet begun. This problem is very involved; the extremists argue that the existence of Israel creates a national expression which is not spiritually desirable. According to them, the existence of Israel falsifies the essence and spiritual truth of the Jewish people.<sup>82</sup>

There are others who argue that Israel did not solve the problems of the Jewish people but rather, magnified and enlarged these problems. They see two and a half million Jews under the terrible destructive hands

of the Arab nations.<sup>83</sup> According to them, and others, whether from the religious or secular extreme, the shaliach is unnecessary in Jewish schools in the diaspora because Israel and the Hebrew language are not relevant.

The secular scoffers feel that Israel and its language belong to the nostalgia of literature, or history, as they have, so it would seem to them, managed to rid themselves of these bonds in a modern, democratic society. The religious opposition still considers Israel and the Hebrew language as part of a dream rather than a reality. This is not the country to which they pray, and this is not the language that they call holy.<sup>84</sup>

Nevertheless, the present and the changing political conditions do affect these groups. Even in Germany before World War II, there were groups who wanted to disassociate themselves from the past, and their declaration was: "We are not more related to the Jews of other countries than the Catholics and Protestants of Germany are related to the Catholics and Protestants of other countries."<sup>85</sup>

b) Teaching of Hebrew as a Factor

Hebrew as a language, has never ceased to be. Since its origin it is an inseparable part of the Jewish people. However, from the time of the destruction of the Temple, when the people were dispersed, the language was not spoken as a daily, national language. Instead, it became a holy language, used to write holy books, books of prayer, and used by people involved in holy matters.<sup>86</sup>

Dr. Zev Chomski brings proof that the Hebrew language was a living, spoken language, by many, until the Fifteenth Century in Israel,



and in some lands until the Seventeenth Century.

Hebrew is the language of Judaism and without it Judaism is like a body without a soul. History has proven that every community that has tried to separate itself from the Hebrew language has not survived.<sup>87</sup>

According to Mr. Isaac Y. Cohen, it would seem that Hebrew was not used as a living language, not only in the diaspora of Europe, but also throughout the early diasporas, even back to the days of the first Temple. When the people who lived in Israel were dispersed from there, they unanimously abandoned the Hebrew language and quickly began to use the language of the country to which they had come.<sup>88</sup>

With the beginning of the first Zionist movement, Hebrew had a new meaning. Members of the movement saw the language as a sign of national rebirth, and this even before the declaration of the State. The first settlers in the country from the pioneer movements sowed the first seeds for the emergence of Hebrew as the language of the future state. Among the Zionists, there were many that praised the Yiddish language but the strength of national rebirth was powerful, and their children spoke only Hebrew. There were and still are many who praise Yiddish as Hebrew. Speakers praise Hebrew, and they did not, and do not agree with the rebirth of Hebrew at the cost of Yiddish and its classical literature, both original and translated, its drama and its fiction, its history and its holy books and others. Until just before the holocaust, Europe was a centre for Yiddish-speaking people and it was said that, "Yiddish was the cement that united all the Jews in the world."<sup>89</sup> Since the destruction of this centre, there are those who fear that Yiddish and all its literary treasures will be doomed. These people

have schools where Yiddish is the language of instruction. Among those that are Israel oriented, Hebrew and Yiddish together make up the curriculum, so that a child in such a school learns Yiddish, Hebrew and English. There are other schools where Hebrew is still considered a holy language, and these prefer to teach Jewish subjects in English.

The different groups and their varying perspectives are so great that one cannot cover them all here. However, in the coming lines the writer will summarize the relevant literature on the positive-negative aspects of teaching Hebrew in the curriculum of the Jewish schools.

#### The Goals of Teaching Hebrew

-To familiarize children with Judaism at its source, and to use the language in speaking, reading and writing. Accordingly, ways must be found to ensure that the language is not strange to the Jewish child through various helpful, educational methods.<sup>90</sup>

-It is necessary to secure a large number of Jews who are able to read the Bible and the Prayer Book (Siddur) in the original Hebrew; who can understand and be familiar with these books -- otherwise, there is no hope of guarding the existence of the people as a separate community.<sup>91</sup>

-It is necessary to increase and strengthen the use of the Hebrew language in the diaspora in order to ensure that its use will not be limited to the small State of Israel itself.<sup>92</sup>

-Daily, intensive Jewish education is a necessity in maintaining religious and cultural bonds of the Jews of the world. The Hebrew language is the key to the knowledge of the original source and present-day Israel. The teaching of Hebrew is a shared responsibility of Israel and the Jewish communities of the world.<sup>93</sup>

### Positive Views

Zionist leaders of education see the teaching of Hebrew as a condition for the survival and social, national development of the Jewish people. Hebrew they feel, was the binding force which protected the unity of the people in the past. As proof, they offer the Jews of Germany. Despite their mastering the Yiddish language, they still wrote in Hebrew. The same is true of the wise men of Spain. Despite their mastering the Arabic language, they also maintained their knowledge of Hebrew. All these were people who identified with a proud Judaism. The enlightened scholars, on the other hand, who were not concerned about Hebrew whatsoever, lost all feeling of any identification with Judaism.<sup>94</sup>

Jewish enlightenment which has no use for the Hebrew language and culture, has no permanence. There is no point to Jewish content without a Hebrew foundation. A strong presence of the knowledge of the Hebrew language as a spoken language will bring with it Aliyah. Therefore, this knowledge is a basic necessity of our national and religious survival.

Whosoever has contempt for the teaching of Hebrew is destroying the roots without allowing for a future. Those who believe that it is possible to have Jewish education without Hebrew, are making a great error. Belittling Hebrew will bring a crisis; on the contrary, more hours should be spent in the study of Hebrew.<sup>95,96</sup>

As for those religious groups who say that Hebrew has no importance without its relation to religion, the fact is that Hebrew has actually helped religion. Those extremists who prevent their sons and daughters from receiving any basic education of the Hebrew language are

cutting off the branch upon which the fruit of religion has grown. The Jewish religion and the Hebrew language are two values which serve each other rather than compete with each other. Those people who want their sons and daughters to continue on the traditional path, as a source of life which will continue to future generations, must also go to learn Hebrew.<sup>97</sup>

### Negative Views

There is no opposition to the Hebrew language as a language, but there are those who are wary because of the pressure of other things, and the exaggeration of including Hebrew in the curriculum. The reasons behind this are:

1. The exaggeration of the importance of teaching Hebrew is almost as damaging to Jewish education as the exclusion of the language.<sup>98</sup>
2. Children do not understand the language well enough to have questions answered in Hebrew.<sup>99</sup>
3. The survival of the people is not dependent upon speaking Hebrew.<sup>100</sup>
4. History proves that our survival is not dependent upon the Hebrew language. The people have kept the language.<sup>101</sup>
5. The success of Jewish education through the teaching of Hebrew in Hebrew is doubtful. There is a difference between learning the language and learning Jewish subjects in English.<sup>102</sup>
6. Hebrew affects the survival of Yiddish and its foundations, and in the end children are growing up knowing neither Yiddish nor Hebrew.<sup>103</sup>
7. High school students in America look upon Hebrew as an extra

burden which has no value, since it is not their spoken language.<sup>104</sup>

C. Lack of Teachers as a Factor

The lack of Jewish teachers to teach Hebrew and Jewish subjects is very great. Young people do not go into education<sup>105</sup> and those who do, prefer to go into public schools. Among these, there are some who have a command of the Hebrew language. This lack brings about a dependency upon the shaliach and many schools, which have no alternative, find a need for any Israeli.

Dr. Alvin I. Schiff did a survey of 373 schools and found that the reasons given by respondents for desiring Israeli teachers are varied. "Hebrew conversational Skill", "Inability to obtain American teachers", and the "introduction of Israel spirit", rank high among the reasons for wanting to hire Israelis.

TABLE 3  
REASONS FOR RECRUITING ISRAEL TEACHERS

	Crucial Factor		Important Factor		Contributing Factor	
	#	% <sup>a</sup>	#	% <sup>a</sup>	#	% <sup>a</sup>
Speak Hebrew Well	98	26	98	26	45	12
Cannot Get American Teachers	94	25	56	15	54	15
Introduce Israeli Spirit	57	15	89	24	63	17
Are Good Teachers	52	14	34	9	60	16
Have Good Educational Background	45	12	50	13	53	14

<sup>a</sup> This percentage is based on the 373 schools which indicated that they try to recruit Israeli teachers always or almost always, frequently, or sometimes. <sup>106</sup>

America has always been dependent upon teaching forces from outside but today, with the expansion of the curriculum to include Israel and Hebrew, the problem has grown. Bringing teachers from Israel does not solve the problem since teachers' colleges provide 150-200 teachers every year for all Jewish schools in the United States, and the need is close to 2,000 teachers.

The situation is so bad that every year many schools far from large centres are left without teachers and without principals. This leads to the hiring of teachers who lack any kind of teacher training.<sup>107,108</sup>

The institutions that train Hebrew teachers have always been neglected by the American Jewry. As Alvin put it: Hebrew teacher training has been the step-child of Jewish education -- which itself is the Cinderella of communal Jewish philanthropy. With the exception of the Igud Batei Midrash L'morim, (the Association of Hebrew Teachers Colleges) there is not one lay group or professional agency whose major interest is the preparation of Hebrew teachers. Only a handful of Hebrew teacher institutes have been established since the founding of the first Hebrew teacher training school sixty years ago in Philadelphia. Today there are eleven accredited Hebrew teachers colleges and six non-accredited teacher preparation programs serving the entire American Jewish community. While the total student enrollment in these schools numbers about two thousand, many of the students are part-time and the overwhelming majority of them are not considering careers in Jewish education. There is no organized group of professional teacher training educationalists. In fact, there is not even a minyan of full-time professors and instructors of education in all the Hebrew teacher colleges."<sup>109</sup>

Dushkin, supported and expanded the problem discussed by Alvin.<sup>110</sup>

#### Qualification in Canada

In Montreal there is a teachers' college, however, it does not succeed in preparing teachers to fill its own need. One of the people in education in Winnipeg, questions the right of the college in Montreal to exist. Winnipeg Jewry supports the college even though there is no service by that college for the community.<sup>111</sup>

In Toronto there are presently five possibilities where a teacher may improve himself professionally.

1. Regular courses at the University level that are available at various learning institutions.
2. In the medrasha institution.
3. Inservice days given by the general education committees.
4. Seminars, small courses, lectures initiated by the board of Jewish education in Toronto.
5. Summer courses in Israel, United States and Canada.<sup>112</sup>

#### The Problem

The problem of preparing teachers to teach Hebrew is one that faces the Jewish people. This subject is now being discussed and researched at the Hebrew University in Jerusalem under the auspices of the faculty involved with the problem of Jews of today.<sup>113</sup>

In the face of reality, it would seem that educators in the diaspora agree unanimously that great efforts must be made to expand the present institutions, to build new ones and to assure graduates that they can complete their qualification in Israel.

The reasons for training local teachers are;

1. Local people are more capable than those brought in from elsewhere since they are closer and more understanding of the children and their parents.

2. Establishing teachers' colleges in the community will encourage students to continue with higher Jewish education beyond grades seven or eight. It will also have a positive effect on the community.

3. Israel cannot be expected to supply all the teachers that are needed.<sup>114</sup> Educators believe that this problem is a serious one and must be dealt with immediately, also, emphasis must be placed on the level of the content. Professional capable people must be chosen to organize and establish the means of qualification. At the moment, such a body does not exist.<sup>115</sup>

#### Why Local Youth Are Not Interested in the Profession of Hebrew Teaching

##### A. Occupational Competition

In every place of work -- government, factory, academic and others, young capable people are enticed with prizes, bursaries and opportunities designed to attract the student. In addition, many of the professions open to young people have the attraction of social and economic status. Respect is given to science, technology, economics, politics and other fields. The teaching profession, in general, has lost its glamour. This is proven by the Jewish youth, who, wanting to serve their community, turn to the rabbinate or social work, since these professions promise a greater status, or higher positions in the field of education -- superintendents or principals of a large school. The reason is that the social



and economic position of teaching is last in the community.<sup>116, 117</sup>

#### Lack of Professional Satisfaction

The Jewish teacher does his job with material and ideals that generally do not have any relevance to the career development of the student. The teacher is generally disappointed in his inability to achieve success. This is especially true of a night and Sunday school situation where the teacher instructs students who have a short span of attention and are generally very tired. He must teach religious matters which they do not identify.

Since Jewish schools are generally small, the teacher is forced to work in isolation; his audio-visual equipment and material is either non-existent or very poor, and he has little if any professional help. In very few communities there may be a code of practice which ensures the social rights and working conditions of the Jewish teacher. Many in the community still look upon him as the traditional melamed. Satisfaction and enthusiasm in pioneering Jewish education has long since passed, and no new frontier has come to take its place.<sup>118</sup>

#### Low Salaries

In very few communities is the salary of the Jewish teacher equal to the salary of the public school teacher. Most teachers do not achieve this. Not only is the matter of salary important here, but also, social benefits and pension must be considered. In most Jewish schools, there isn't a pay scale, something that indicates the relationship to the profession of many people involved in education.<sup>119</sup>

In Winnipeg, a teacher with seventeen years experience, receives the same salary as a teacher in his second year of teaching, if the latter

is a shaliach. This same shaliach may not be in the profession but has come as a son or daughter of a couple who are shlichim. There is no relationship between the salary of a Hebrew teacher and the workload which he may have to carry.<sup>120</sup> In fact, he is asked to turn material which is uninteresting and irrelevant into exciting, interesting material both for students and for parents. Thus, he is required to be an orator, an actor and an exciting innovator.<sup>121</sup>

The problem of encouraging local people to choose teaching as a profession is not new. In 1947 a study was completed on the above subject in Baltimore, and the following results were found:

- a) Young capable people must be drawn to the teaching profession,
- b) Hebrew education must be recognized as a respected and important profession, and,
- c) Teachers must be ensured better salaries.<sup>122</sup>

In 1953, Dr. Adelstein emphasised three conclusions reached by him six years after the results in Baltimore, and these are:

- a) Development and growth of the status of the professional teacher is not possible without the support of the community,
- b) All the committees and meetings that try to improve the conditions of the Hebrew teacher are worthless as long as the committee is not a responsible part of the community, made up of influential people in charge of financial disbursements.

Many decisions were made in favour of the teacher, but there is no one who can implement them.<sup>123</sup>

In the same year, Mr. Isaac Levitatz wrote the following:

"Great changes have taken place in the last generation in relation to the Hebrew teacher. He is in the hands of professional people, rabbis and educators. Conditions of his work have also changed, but his salary is still lower than the salary of the public school teacher.

And if there is a fear about Hebrew education, there are provisions to be made:

- a) Supervision by experts, and these must protect the teacher and create good relations between him and the board of the school.
- b) Teachers must be able to participate in the life of the community.
- c) Comfortable working conditions must be ensured.
- d) Constant supervision must be given in understanding the present-day Jew.
- e) Salaries must be raised so that teachers can bring up their families honourably." 124

And, in 1969, Dr. Chomski wrote:

"There are not enough factors that would encourage young, local people to choose teaching Hebrew as their life's profession. Hebrew teaching cannot even ensure a respectable livelihood. Under these conditions, talk of raising the status of Hebrew education, or even its protection, is deceiving himself.

The best programs, and the best administration with the most advanced audio-visual material cannot be useful as long as there are not qualified, suitable teachers available." 125

According to what we have seen, the cause for the lack of teachers will remain as one of many factors of bringing Israeli teachers. Improving conditions has been dragged on for over thirty years, and conditions are still the same. The same points are raised and repeated, only proving that there is much talk and little action. Who knows, it is possible that

there is much talk and little action. Who knows, it is possible that nothing can be done and the best must be sought from the existing situation and conditions.

VI. QUESTIONS AND ANSWERS REGARDING THE ISRAELI TEACHER  
IN THE HEBREW EDUCATIONS SYSTEM IN AMERICA

After research was completed on the types of Israeli teachers and the reason for their employment, the literature related to the following was researched:

- a) The problems identified by educators.
- b) The ideas and solutions to the problems.
- c) Comments of shlichim on their work and other matters.
- d) A summary of literature; characteristics of measuring the success of the shaliach.

A. In the last few years, with the growth of Jewish schools and the increase in the number of students, the dependency upon the Israeli teacher has become greater.<sup>126,127</sup> At the same time, criticism of him is becoming stronger, and more and more time is spent on this by local educators who see Jewish education as being valuable.

The critics are no longer afraid of criticising the Israeli teacher lest they may damage the permanence of Israel. It is possible that the decision of the board of Jewish education of the Union of Synagogues -- to begin teaching Jewish subjects in English, is a response of the Jewish community to the overall problem of Jewish education and the specific problem of the shaliach.<sup>128</sup>

In the Beginning

Since schools rely on him and see him as the main representative of Israel, and since the shaliach sees himself as a pioneer in his national-

cultural work of being sent to children of the Golah<sup>129</sup> there are mutual expectations which, when lacking, lead to the disappointment of both sides. As a rule, the shaliach arrives very close to the beginning of the school year, often a day or two before the commencement of classes. There are cases where a shaliach has come even later, and this after a course of months' duration, before he leaves the country to arrange travel, immigration, transportation, contractual and social insurance, etc.<sup>130</sup> The expectations of the place to which he is going helps him to overcome his difficulties. These expectations may be: the entrance to the local university for completion or enhancement, improvement of his economic situation, to see the world and travel, to learn a new language and other things.<sup>131</sup><sup>132</sup>

When the shaliach arrives, his dreams are shattered. In his new place he must organize his life anew. This is difficult, full of immediate expenditures in a place to which he is not yet accustomed, with a scarcity of ready cash. Worst of all, he is faced with a new administration, one who places messages on paper rather than speaking personally to the teacher as he was accustomed to in Israel, and he is faced with students who are spoiled and would rather play than learn.<sup>133</sup>

These teachers are like the blind, groping in the darkness, ignorant of others' expectations and of their own expectations. At the very beginning the shaliach has complaints about his contract; he wasn't told that it would be like this; he didn't know of these conditions; no one spoke to him and it isn't written in the contract, etc.<sup>134</sup> The atmosphere becomes charged, and the shaliach and the members of his family begin to regret ever having come.<sup>135</sup> "There is a real grudge

against being a shaliach and against those on the sending side and the receiving side."

#### Familiarization With the Place

Familiarization with the place is done under the pressure of classes of a new school year, while finding out what is involved in the job, defining all aspects of salary, paying travel expenses, etc. -- all these things cause discussions which begin in the very first days. While the shaliach and the principal are involved in understanding the contract, the work of the shaliach in the classroom cannot be left undisturbed.<sup>136,137</sup>

After this, when the shaliach has had a chance to relax, is settled into his new dwelling, is fitting into his job at the school, he begins to become familiar with the community in which he (lives) works, its social, religious and cultural conditions. Generally, these are unfamiliar to him and sometimes shlichim look upon the community as a perfect example of the diaspora, a kind of shtet'l of eastern Europe. Here the rabbi and the treasurers and the wealthy people set the style of Jewish life. The shaliach sees himself as one who has come from a society which has thrown off these bonds and which has established a national life style.<sup>138</sup> The shaliach isolates himself from the community while waiting for them to take the initiative. Thus, the shaliach never comes to understand and seems to scorn it, and the community, in turn, ignores the shaliach. He then turns to fellow Israelis and is never integrated into the life of the community.<sup>139</sup> The seclusion of the shaliach within the Israeli group, his scorn and criticism of the social and religious foundation of the community, may be expressed in the school when he .

teaches and has discussions with his students in the classroom. Parents may then demand that Israelis should no longer be brought and calculations are made as to how much money is spent by the school to bringing them.<sup>140</sup>

### The New Reality

The lack of preparation of the religious shaliach for the religious reality in America, which is so different from the religious situation in Israel, in which the teacher worked, places the shaliach at a disadvantage. He doesn't know whether to laugh and declare the hypocrisy which he sees or to preach and criticize that Judaism is not being practised at all.<sup>141, 142</sup> Both of these paths are worthless, and very few teachers find the right way.<sup>143</sup>

The secular shaliach finds the opposite true. In Israel he is used as a religious man in a different sense. Here he finds that actually, religion is the central issue of all kinds of Jews, "Conservative-Reform-Orthodox". The Israeli can't understand how religion and tradition is found in the curriculum when parents and students drive on the Sabbath, eat non-kosher foods, while demanding that he, the teacher, be observant, and always wear a kipah.<sup>144</sup> This is a discovery that the secular and the religious teacher are not able to understand and often, unwilling to make the effort.<sup>145,146</sup> The secular teacher is a problem when he is invited to teach in a Reform or Conservative school, where the teacher is required to be knowledgeable of religion and tradition, and to be involved in holidays and some prayer. Often they reveal large pit holes in everything that involves religion and tradition.<sup>147,148</sup>

Upon his arrival, the Israeli teacher is met with a world that is completely different from the one he knew in Israel. The difference

is so great that there is a growing doubt that the preparation he receives is enough to overcome the difficulties and to understand the reality which he finds upon his arrival.<sup>149</sup> This problem is much greater for the Israeli teacher who is not a shaliach, who is missing even the minimal preparation which the Agency -- both branches -- religious and secular, gives shlichim before they leave Israel.

In a letter sent by the United Talmud Torahs of Montreal to the Jewish Agency in New York on the 31st of October, 1974, it stated, "We noted that the degree of success of the transplanted teacher was neither the function of their formal education nor their teaching experience in Israel. Success depended upon a certain 'adaptation ability' which some teachers had and others didn't. Most did not."<sup>150,151</sup>

The Israeli teacher who comes here tries to teach according to the methods he knows, without realizing or acknowledging that conditions here are different and that students must be taught with patience.<sup>152</sup> This lack of flexibility raises such problems that no amount of preparation can properly prepare these teachers...the reality of the school itself will determine whether he will succeed or fail.<sup>153</sup>

The subjects which the teacher must teach place him in a classroom of students who do not appreciate the value of the subject matter. These students are, generally, at the school because of pressure from parents who want to ensure that their children know something about Jewish life. The parents themselves are not observant. There are those who keep kosher at home but eat non-kosher food away from home. These parents go to the synagogue on the Sabbath but their business or store stays open.



In every Hebrew school it is clear that secular studies are most important. These are the subjects which the student will need for his intellectual advancement. The students, with the influence of the parents, consider Hebrew subjects as of secondary importance;<sup>154</sup> this leads to the feeling that these are only burdens to be carried up to Bar-Mitzvah. Only those who have a clear perception of the Hebrew school continue on to higher grades.

The shaliach considers Hebrew subjects of major importance, 'otherwise why was he brought'? It is difficult for him to understand how secular studies rather than Jewish studies can prepare the child for his future. What the teacher sees as holy and everlasting, the students see as a burden to bear until a certain age.

#### Reactions (of the shaliach)

This revelation is so overwhelming to most shlichim that they become too critical against the students, the parents and the whole community. While the teacher is upset about this, he will not hesitate to accuse the board of education of assimilation through a lack of Zionism and a lack of devotion to the Hebrew language.<sup>155</sup>

When the teacher shows this lack of understanding for the community which 'respects' him, questioning his devotion to the country in which he lives, he creates an atmosphere in which anything he wants to teach is immediately rejected. He is held in contempt -- as a teacher and as a human being, by his students, the parents and the people of the community.<sup>156</sup> This chauvinism and fanaticism stand in the way of many good shlichim who, despite their achievements in Israel, are considered failures.

During his first year the shaliach sees a lack of interest for

the subjects which he teaches, on the part of both the students and the parents. Swimming lessons, television programs and games are more important than classes.<sup>157</sup> It is difficult for the teacher to understand that he must consider the heavy load that the students of a Hebrew school (taking a double curriculum) do have to carry. This lack of flexibility on his part, together with a lack of patience and unwillingness to understand his students, constitute one of the greatest downfalls of his job.<sup>158</sup> The shaliach doesn't know what is expected of him. In many schools he is asked to teach the curriculum used in Israel and to order textbooks that are used there,<sup>159</sup> without taking into account what the teacher in Israel has to consider.

Many subjects such as divorce according to the Jewish law, the Holocaust, the status of Conservative and Reform rabbis, and other questions of religion and national identity, are taken from the perspective of the Israeli and not geared to the children of the diaspora. When the teacher takes part in a discussion with the students on any one of these topics, he must be careful and expert in not offending anyone's point of view.<sup>160,161</sup>

#### The Shaliach From a Professional Perspective

There are cases in which the professional teacher finds himself teaching a lower grade and a subject which isn't in his field; or he must assume duties which insult his professional status.<sup>163</sup> A professional teacher of Bible who comes from Israel is used to asking his students to look at commentaries or to go out on a nature trail looking for plants mentioned in the Bible, or animals, or birds. From time to time, he may take them to archaeological sights, etc. The subject was

alive and real. Here, the teacher finds it difficult to accept the fact that students find this subject irrelevant and often boring.<sup>164</sup>

The Israeli teacher in Israel was his own master, and parents and/or leaders of the community could not interfere in his work. He was a member of a strong, respected, professional union, where his rights were protected and possibilities for advancement in his education were open and varied. Here, he finds everything is turned against him.<sup>165</sup>

In Israel, he worked with other teachers who had a common perspective, similar qualification and preparation, one curriculum -- whereas here, outside of Israel, none of these conditions are present. Methods of teaching differ, teachers hold a variety of philosophies, and the teacher's private life does not follow the official direction of the school.<sup>166</sup> There is a lack of value placed upon the work of the shaliach. He has no opportunity for professional expression. His professional position hurts him, it is difficult to accept. The teacher comes to the school with good intentions and a desire to work, but sometimes his intentions and his deeds are not acceptable to American educators and leaders of the community.<sup>167</sup> He is not included in the decision-making process of the school and thus he is prevented from having a relevant relationship with the school. He is seen as a temporary worker. All these factors undermine his confidence as a successful teacher.<sup>168</sup>

#### The Shaliach and the Administration

As was mentioned earlier, the teacher arrives very close to the opening of the school year. He must overcome personal problems in settling his various affairs and he is unfamiliar with the patterns of administration accepted here in contrast to Israel; all these contribute

to a lack of understanding and a creation of tension between the shaliach and the administration. In the literature, there are additional causes that influence the relationship of the teacher and the administration. These come as a result of the different mentalities, i.e., that of the Israeli teacher and that of the Jewish American society. Only the personal ability of the teacher to adapt himself can allow him to overcome these problems.

#### The Causes

When the Israeli encounters a problem, he tries to solve it. He does so spontaneously, without overlooking or neglecting the difficulties involved. He considers the roundabout way -- "saying one thing, but thinking another," an inferior behaviour. He does not have the manner acceptable here. He speaks and criticizes openly when he finds a need to do so, without fearing what others may say or think.<sup>169</sup> It is difficult for him to accept comments by a commanding principal. The shaliach is ready to honour his contract, however, he is not prepared to accept duties which are outside of the curriculum. His argument is that he was not told that these were expected of him, before he signed the contract.<sup>170</sup>

In many cases the shaliach does not know before he leaves Israel, what he is to teach; during which hours; which classes, etc. When he comes to the school, he learns what is facing him. It is only then that he encounters many things which he did not find to be true in Israel.<sup>171</sup> Many administrators argue that local schools have teachers devoting fifteen to twenty minutes before the first class to receiving students. The Israeli argues that in Israel this is not the custom. Thus, many

shlichim demand extra pay for the extra time.<sup>172</sup>

The Israeli teacher does not rush to fill out the lesson plans asked for by the administration until the last minute, thus the idea is established that the Israeli does not follow the demands of the administration of the school.<sup>173</sup> This idea is strengthened as the teacher does not attend regularly at the teachers' meetings. He is used to a professional administration whose methods of operation are 'vertical' while here in Canada, the administration pattern is horizontal. Therefore the teacher assumes or visualizes his principal as somewhat lacking, deficient as an educator or as a counsellor and more -- as a man who has many duties other than education.<sup>174,175</sup>

In many schools, there is no permanent administration. Principals come and principals go and there is not even any professional supervision to guide the teachers.<sup>176</sup> The Israeli teacher has no clear idea of what is expected of him as an Israeli teacher. The curriculum in the conservative school is built around the prayer book, Bible and the Hebrew language. Here, the teacher is expected to know the material which he is teaching so that he can impart to his students Jewish values and tradition.<sup>177</sup> In the orthodox school, the teacher is expected to have a wide and deep understanding of the Bible and oral law, of Jewish philosophy, and especially to be completely identified with religion and its laws. In almost all schools the Israeli teacher is expected to be knowledgeable in all Hebrew subjects as well as in tradition, even if he does not fulfill all the commandments.<sup>178,179</sup> Despite all this, there are not many schools which have a clear set of goals to place as expectations for the Israeli teacher.

### The Teacher and the Curriculum

In Israel the teacher has a national curriculum encompassing all subjects -- Hebrew and secular. He has for his own use, educational aids of the newest kind, constant supervision for every subject taught and much encouragement for initiative and innovative ideas.

When this teacher comes here he finds that there is not one curriculum for all Hebrew subjects taught, neither in evening and Sunday schools nor in day schools. His initiative as well as he himself are not encouraged even for the sake of educational advancement.<sup>180</sup>

In the English department of the Jewish school, the teachers have advanced and new educational aids and books that are interesting and appealing.<sup>181</sup> On the other hand, the Hebrew department of the same school finds itself impoverished, with old teaching methods, old books that lack form and interest. The children thus live in two worlds that are completely different from each other in their approach to content and language.<sup>182</sup> The books that are brought from Israel are not suitable in their content or their language.<sup>183</sup> In many schools the curriculum is built around books that are available in the school.<sup>184</sup> Generally, the curriculum is built around religion and tradition that both the students and also some of the teachers may be lacking in their daily lives. Thus, there is a conflict created between that which is learned in the school and that which is done at home.<sup>185,186</sup>

In the existing curriculums there are too many subjects in too many areas, making it difficult to accomplish much in the existing situation. An additional deficiency is that there is no clarification of achievements desired in the time spent on a particular subject. There is

no clear policy on what a graduate of the school must cover.<sup>187,188,189,190</sup>

"A lack of definition of goals brings no clarification in finding the means of reaching that goal."<sup>191</sup>

As a result of the above, there is no opportunity to build a framework of repetition in various levels. Thus, students learn throughout the years, many facts that are not connected with each other. Studies therefore have much repetition and little depth, for example, the study of holidays and various subjects from the Bible. This is the source of complaint of many graduates who feel that Hebrew is repetitious and irrelevant.<sup>192,193,194</sup>

The Hebrew program does not challenge students as much as the English program. Hebrew subjects are considered burdensome<sup>195</sup> while English subjects are seen as deserving success to ensure the future. There is no equal distribution between the two departments. Even within the Hebrew department there is a lack of equal distribution of hours. Too much time may be spent on subjects concerned with religion, rather than on Hebrew, Israel and Jewish history,<sup>196,197</sup> or there may be an exaggeration by imposing a curriculum from Israel.<sup>198</sup>

Many students who do not continue in the Hebrew day school blame their departure upon their lack of satisfaction with the curriculum.<sup>199</sup> There is a lot of bitterness among parents, students, rabbis and educators about curriculum. There is hardly any cooperation between that which is planned by the school and the home. There is no effort made to take the home life of the student into that which is taught.<sup>200</sup>

The shaliach must excel in use of existing material, curriculum and books.<sup>201</sup> In addition, he must be a good actor in order to make the

material interesting to his students, who, for the greater part are less than enthusiastic about the material being taught.

His being ignorant of the reality of the Jewish American culture does not make it easier for him to overcome and survive it.<sup>202</sup>

#### The Israeli Teacher and His Students

The shaliach was used to teaching students whose parents identify with that which is being taught in the school. When he arrives here, he reveals quite quickly that there is direct opposition between that which he is asked to teach and that which is the reality in the home.

According to the teacher, Israel is the most important subject he is teaching. The parents on the other hand, wants their child to know about Israel without having the desire to go there.<sup>203</sup> Therefore, the teaching of this subject constitutes one of the greatest difficulties for the Israeli teacher in understanding local mentality.<sup>204</sup>

In a discussion of the Board of Education of the high school in Winnipeg in September, 1974 it was stated:

"Religious teachers are limited to teaching students who come from religious homes and it would seem that this makes the relationship between them and their Canadian students difficult. Thus they are lacking in ability to answer questions of religion that may arise between them."

In teaching religion and tradition, the teacher has a religious or secular approach, while in the class, there are students from homes which have a whole variety of perspectives -- some observe certain commandments, others observe different commandments, and still a third group who are totally against any observance and are only interested in Hebrew.<sup>205,206</sup>



The students draw a clear line between their English curriculum and their Hebrew curriculum. While concentrating on their secular studies, they do not have the least concern for skipping a Hebrew class. Swimming lessons, sport activities, a television program and/or a music lesson are more important in many cases than Hebrew homework.<sup>207</sup>

The teacher who is confronted with this new reality tries to change the relationship. He asks the students to prefer their Hebrew over their English studies out of national responsibility. The religious teacher, in addition asks for more observance of the commandments, and, as previously mentioned, this is where the teacher fails. If he would adapt himself to the existing situation and respect it, he would succeed; but if he seeks to influence and change it by preaching and lecturing, he will add to and deepen the estrangement between himself and his students -- without leaving any bridges.<sup>208</sup> The student expects the Israeli teacher to guide him in the given Jewish American situation.<sup>209</sup>

#### Does the Age of the Student Make the Difference?

It is difficult to establish an age group with whom the Israeli teacher is more or less successful; this is dependent upon the teacher himself and the school. However, on a questionnaire of Jewish day the schools in the United States, it was noted by principals and others in field of education that their greatest success was in the elementary school with children eight to ten years old, and their greatest weakness was in the middle grades with thirteen and fourteen year olds.<sup>210</sup>

(See Table 4)

Others see a number of limitations that stand in the way of the teacher that have nothing to do with the ages of the students. (Table 5)

TABLE 4  
CLASSROOM PERFORMANCE OF THE ISRAELIS  
BY PUPIL AGE-LEVEL

	Number of Teachers
1) No opinion given	28
2) Best with ages 6-7	3
3) Best with ages 8-10	107
4) Best with ages 11-12	20
5) Best with ages 13-14	9
6) Weakest with ages 6-7	4
7) Weakest with ages 8-10	9
8) Weakest with ages 11-12	3
9) Weakest with ages 13-14	56

\*  
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In a study done by Hyman Chanover, principals and educators were asked to grade shlichim in which areas they excel -- in teaching, in class and in the relationship between them and their students. His results can be seen in Tables 6 and 7.

#### Israelis Who Are Not Shlichim

Students who leave Israel to learn and teach in order to make a living, yordim who turn to teaching as a last resort, and those who come of their own initiative, make up another set of problems and conditions to be solved. Those who are not shlichim are submissive without any of the pride of the shaliach, "since their job is dependent upon the administration."<sup>215</sup> These yordim present a special problem to the schools that are interested in a clear, Zionist, national education.

TABLE 5

MAJOR TEACHING LIMITATIONS OF THE ISRAELIS  
 REPORTED BY PRINCIPALS AND CENTRAL EDUCATIONAL  
 AGENCY STAFFS

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	Number Reporting
1) Inability to adjust to socio-cultural conditions in the United States	3
2) Inability to develop rapport with American Jewish child	18
3) Lack of familiarity with American Jewish life, institutions, and values	13
4) Inadequate knowledge of Jewish observances, prayers, and religious skills	13
5) Lack of religious commitment	5
6) Personality traits	4
7) Unsatisfactory teaching skills	12
8) Insufficient knowledge of English	12
9) Lack of enthusiasm for and dedication to teaching	1
10) Preoccupation with other interests	3
11) Poor communication with parents	1
12) Inadequate knowledge of Hebrew	1
13) Overemphasis on pupil fluency in Hebrew	1
14) Insufficient knowledge of Jewish history	1

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TABLE 6

MAJOR TEACHING STRENGTHS OF THE ISRAELIS  
REPORTED BY PRINCIPALS AND CENTRAL  
EDUCATIONAL AGENCY STAFFS

	Number Reporting
1) No major strength	1
2) Hebrew language proficiency	31
3) Enthusiasm for and devotion to Hebrew language study	11
4) Familiarity with the land, history, and folklore of Israel or with the Bible	14
5) Previous teaching experience	6
6) Formal training for teaching	4
7) Personality of the teacher	6
8) Creativity in teaching	2

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TABLE 7

RATING OF EXCHANGE PERSONNEL BY TEACHING SKILL

Teaching Skill	Total No. Teachers In Sample	Rating		
		Excellent	Satisfactory	Poor
Professional demeanor and attitude	111	56	40	15
Control of class	105	54	33	18
Maintenance of wholesome classroom atmosphere	107	46	42	19
Sympathetic understanding of children	109	54	41	14
Skill in making the classroom program challenging and interesting to pupils	105	47	36	22
Maintenance of good relations with principal	110	79	23	8
Effort to establish and maintain good relationship with parents	108	51	44	13

\*214

"The purpose is not to allow Israeli yordim to teach since the fact that they have left Israel does not fit the Zionist perspective. They are not suited to educate the Jewish youth of America."<sup>216</sup>

In Zionist schools, a teacher who is not a shaliach negates the idea of Zionist education -- he spends time teaching about Aliyah and loyalty to Israel, while he himself represents a negative example. It is impossible however, not to employ them, for without them it is difficult to achieve the maintenance of Hebrew education.

There are those who estimate the number of Israelis as twenty-five percent of Hebrew teachers in the Diaspora.<sup>217</sup>

#### In Conclusion

Despite the difficulties standing in the way of the Israeli teacher in adapting to the new place, and despite the other difficulties which the school may encounter as result of hiring the Israeli, he brings a blessing upon the institutions in which he serves. There are schools in which fifty percent of the Hebrew staff is made up of Israelis.

The need and dependence upon the Israeli teacher is felt especially in the day schools and in the higher classes. Where his ability and talents are better used.<sup>218</sup>

Even if local people are qualified to teach Hebrew, there is no way in which they will be able to take the place of the Israeli in teaching the subject -- Israel, and the language -- Hebrew. No local teacher will be able to teach with the same enthusiasm which the Israeli who lives in Israel and will be returning to Israel, can teach.<sup>219</sup>

Dependence upon the Israeli teacher will grow and become greater. Since it cannot be expected that the shlichim will fill the need for

teachers of Hebrew schools in America, it is therefore necessary for the Jewish community itself to find ways of filling this need.<sup>220</sup>

Many educators argue that the short stay of the shaliach prevents him from contributing greatly to Hebrew education. In the first year, he generally is learning, and in the last year, he is preparing to return. They feel that his stay must be lengthened without the fear that he may be influenced to stay forever.<sup>221,222,223,224,225</sup>

"His short stay creates a situation where our children are constantly meeting teachers who do not understand them."<sup>226</sup> On the other hand, Hyman writes:

"On the positive side, the good ones, and especially those trained as teachers in Israel, tend to have very warm personalities, work hard, are creative, and make the children love them. I am thinking of several of the Israeli teachers of whom I am very fond and who feel a deep obligation to the profession and to the children. My impression is that with these teachers, it is more than just the qualities which make any teacher a good teacher, and that the key to what they are and do lies in an exceptional sense of Kelal Israel."<sup>227</sup>

#### Comments on the Research

Not all the arguments against the Israelis are based on fact. Some are without any foundation and others are made by leaders in the field of education who are disappointed in themselves. The Israeli then becomes the scapegoat.<sup>228</sup> "The criticism is sometimes exaggerated, at times even unkind and malignant."<sup>229</sup>

There are schools that employ "cheap" Israelis. These people have a good knowledge of Hebrew, are then wrapped, as it were, in the cloak of a teacher, and then, their failures are included together with

those of the shaliach.<sup>230</sup> Those who do the research do not put forth any effort to distinguish between those who used to live in Israel and now find themselves teaching, and those who are shlichim.<sup>231</sup>

At the same time, there are also legitimate complaints against teachers from Israel who fail and whose discipline within the class is inferior. Among these, there are sometimes found teachers who have an excellent record of teaching in Israel, thus having been chosen as shlichim, but who, for one reason or another, do not succeed.<sup>232</sup>

There is no discounting the efforts being made to improve Jewish education. However, educators sometimes find it advisable to speak to students and parents to investigate curriculum and budgets, etc., while neglecting to speak to the teachers themselves, (the shlichim) to find out from them what they would advise to improve Jewish education. This is disrespectful behaviour on the part of the educators.<sup>233</sup>

The Jewish community has certain feelings toward the Israelis that come from a feeling of inferiority and from a fear that Israelis will dominate their institutions. In many, especially amongst Zionist groups, this is the complex fruit of no aliyah.<sup>234</sup> Others are afraid of the Israelis' influence, in case they may pull the youth of the community away from their families and their background. It is hard not to feel that much of the criticism directed at the Israeli by "devoted" educators among us, comes from a fear of his possible success.<sup>235</sup>

By disregarding the available resources for improvement and using instead, criticism that lacks foundation -- damage is done to the basic value of the expensive creation from Israel to the diaspora -- the shaliach from Israel.<sup>236</sup>

As Deshe put it:

"The personal relationship of the Jewish community in the golah to the shaliach is two-sided. On one side, Jews of the golah want him, and even know how to appreciate his advantages. At the same time, he reminds them of a national, traditional responsibility and arouses in them, feelings of blame and inferiority. It must be understood that the relationship of the community to the Israeli teacher does not stem from any ill will, but rather from personal, complex feelings that the shaliach does awake in the Jewish person of the golah by his very presence and appearance.<sup>237</sup>

The American Jew does not have a monopoly on choosing the Israeli teacher as a scapegoat. Rivlin talks about South Africa, where there are problems and discussions similar to ours. In his writings he says:

"The State of Israel and the great changes in the lives of Jews in the diaspora, have opened for the Jews only one eye. They are not yet able to see, and possibly they do not want to see, the total contradiction of their lives. In their lives the emphasis is on the arts and on excelling in art, dancing and music; while Hebrew education is not considered to be very interesting. Failure is blamed upon the 'weather' or upon the poor heads of the local rabbi and the Israeli teacher."<sup>238</sup>

The researchers do not distinguish between the shaliach sent to Hebrew day schools and the work of a whole variety of Israelis who work in the evening and Sunday schools. These are two distinct areas that are mixed and mistakenly combined. The shaliach in the day school brings a blessing upon the school in which he works. The department (Jewish Agency) does everything possible to overcome the difficulties which he may encounter in his new position by preparing him a whole year before his departure from Israel, and with constant communication during his stay



outside of Israel. These shlichim are ready for difficulties and overcome many. It is necessary to distinguish between them and those that work in evening schools. The researchers are accustomed to including all types of Hebrew schools into one category. This distorts the work and the success of the shaliach who is sent by the Agency for a limited time. Thus it is necessary to look carefully at the research, and to know who and what is in the study.<sup>239</sup>

B. The Ideas and Solution to the Problems and the Questions That Arise out of Hiring the Israeli Teacher.

The dependence upon the Israeli teacher is constantly increasing. Without another solution to be found, the educators in the diaspora and in Israel are led to search for ways of strengthening the help and influence of the shlichim during their stay in the golah. At the same time, educators are aware of the necessity of finding ways of encouraging local young people to take teaching as their life's profession. This must be done by improving conditions, increasing and strengthening academics for their qualification, etc. As Dr. Kadesh says: "There is no possibility of building a nation by importing educators."<sup>240</sup>

In the following pages the writer presents a summary of the literature that was researched on the topic.

1. Qualification of Shlichim

Israelis who are ready to leave for shlichut must be knowledgeable in the psychology of the American child.<sup>241</sup> They must also know about the place to which they are going, learn about the voluntary nature of care in the American Jewish school, and become familiar with acceptable methods of teaching there. It is also advisable that the Israelis

understand the sociological framework and language of Jewish society of the United States.<sup>342,343,344</sup>

A committee should be chosen, of people who are experienced in the field of education outside of Israel, and educators who have gone to Israel to become citizens. The job of this committee would be to choose and prepare the applicants for shlichut.<sup>345</sup>

A clear criterion must be chosen, by which the Israeli applicants can be chosen. The present method is not clear. The individuality of each school must be taken into account.<sup>246</sup> The applicant must participate in a special course in Israel and the United States. This course must be a condition, without which the teacher cannot teach in a Hebrew school. It is desirable and important that communication between the applicant and the young Jewish-American generation be established prior to his arrival. This can be accomplished by way of varied educational programs organized by the Jewish Agency.<sup>247</sup>

Choosing the applicant for shlichut must be done carefully and over a period of time. During this period, he must be given material to read, chosen by experts in the field of education. It would be desirable that he be knowledgeable in the latest professional literature in Israel so that he could choose what is suitable for the place to which he is being sent. In addition to this, there should be seminars, discussions and meetings with advisors and superintendents in the field of education.. in order to talk about the perspectives of the applicant in relation to Jewish education and his understanding of shlichut. These must be compulsory.<sup>248,249,250</sup>

Two weeks before departure, there should be a concentrated,

intensive workshop; a similar course should be attended immediately upon arrival in the new place. Every teacher must receive basic material to read, and a bibliography for additional reading to enlarge upon the information which he has, about his work and his shlichut. During his shlichut, he should participate in special courses designed to strengthen the special pedagogical qualifications.<sup>251</sup> "A lack of basic preparation causes the failure, even of good teachers, in their educational work in the golah."<sup>252,253</sup>

There is another opinion which recommends the establishment of a special institution in which the shaliach can complete a whole year of courses. Within this institution the applicant can be more easily tested. Therefore, it is desirable that the applicant establish contact with the place in which he is going to work. Thus there would be an exchange about teaching subjects, methods, and a clarification of expectations of the teacher.

Since the dependence upon the Israeli teacher will grow, and it will be necessary to hire Israeli students and yordim, it is necessary to establish programs for their qualification. Thus, the damage done by these teachers in the classroom would be diminished.<sup>254,255</sup>

Communication must be improved between educators of the diaspora and educators of Israel. In this way, they will be able to plan and improve the educational aid which Israel provides to the golah.<sup>256,257</sup>

Kadesh emphasizes that it is necessary to find ways to improve communication between educators and parents of various educational institutions. It is up to them to search, together, for ways of improving and overcoming problems: "Parties should be planned in cooperation

with the various institutions, and one friend can help another."<sup>258</sup>

In addition to proper preparation, it is necessary to take into account that four to five years is the minimal period for establishing spiritual roots in a place, for overcoming the bonds of adapting, and for establishing good relationships with the children. "I am not afraid that teachers will become yordim because of a longer stay."<sup>259</sup> Dushkin is in favour of a stay of three to four years for the Israeli shlichim.<sup>260</sup>

Shneider says that an effective shlichut demands a lengthier stay. This will also create less expenditures and will stop the complaints of board members and parents that the shaliach is too expensive.<sup>261</sup>

Jewish communities in America are now dependent upon educators with academic backgrounds to teach Jewish subjects. Here the expectations are that the Universities and institutions of higher learning in Israel will prepare teachers who have a good academic background both in Jewish subjects and in other subjects. They will be able to advance Jewish education and inspire the youth.<sup>262</sup>

#### Those Who Choose and Prepare Shlichim

Those from outside, in Israel, who prepare shlichim, must go and learn personally and intensively, the conditions in the Jewish communities in the diaspora. They must visit educational institutions without warning, to see the teachers at work, to sit in on pedagogical meetings and to see the problems first hand. They should also visit local rabbis and local educators in order to bring to them a good program for all communities of Israel that identify with the State of Israel and with it center in the lives of the Jewish people.<sup>263</sup> As Kadesh put it:

"The senders must have more obligation towards shlichim. They must take more of an interest in them. They should not be satisfied with the intermediary work that they do. There are many shlichim who have completed and are completing a magnificent and spiritually uplifting shlichut. This is known to whoever wants to know the truth. It is necessary to stand beside the teacher during his periods of crisis, to improve the conditions of his work, and especially to improve his status in the community. These are things with which the Agency should concern itself and ensure."<sup>264</sup>

A shaliach must be a teacher who has succeeded in his work, with at least five years experience in the middle grades. He should have a working knowledge of English, background in religion and tradition, and a degree of respect toward both knowledge of the Bible, the Hebrew language and its literature and be enlightened in Israeli culture.<sup>265</sup>

The senders should investigate the place to which the shlichim will be sent. It is an injustice to send a shaliach to a place where there is apathy towards Hebrew education. It is not the task of the teacher to change the atmosphere. It is Israel's duty to fulfill an obligation only to those communities who are willing to consider the problems of Jewish education for their children. In these places the teacher will be respected, as he deserves to be, in all areas.<sup>266</sup>

The choice of shlichim must be very strictly supervised, and shlichut of a Zionist, educational nature must not be given to somebody who cannot identify with and relate to these ideologies.<sup>267</sup>

A shaliach who arrives, who should be religious, must know the tradition and customs of the synagogue and the homes of the students.

It is necessary to eliminate or at least reduce the confusion between the two departments who are responsible for choosing and sending

shlichim abroad. Sometimes these two departments deal with the same problem or compete with each other in the sending of teachers. The choice should be left to the communities without any limitation and without all the procedures presently existing. It is also necessary to choose people who are most suitable for sending teachers, and who are careful in the exchange of teachers at the end of their shlichut.<sup>268</sup>

#### To the Shaliach

Brandwine<sup>269</sup> points out, from his own experience as an Israeli teacher, the necessity of understanding the mentality of the parents, the teachers, and especially the treasurers and principals of the educational system of the golah.

Only after the growth of friendly relations with local people, is it possible to introduce innovations and recommend improvements through the experience that the Israeli teacher brings with him. Asher Willcher<sup>270</sup> who was the director of Keren Hatarbuth in Canada for many years notes:

"That the shaliach must know that the negative attitude toward the Israeli does not come from ill will, but rather, it is a complex, personal feeling that the shaliach, by his very presence, arouses in the heart of the diaspora Jew. It is up to the shaliach to maintain friendly relations even when he feels personally insulted. The approach of the shaliach must be positive and concrete every step of the way. His attitude should be one of modesty and concession, allowing local people to project their achievements, while staying away from any personal projection."

Hytan continued:<sup>271</sup>

"It is necessary to inform the shaliach before his arrival, of what he is facing and a similar process should be carried out with local educators. The difference between these: that the shaliach is coming and local educators are receiving. Whoever

comes should know where he is going, and the responsibility lies with him to be ready."

Abraham Elazar<sup>272</sup> presents a list of practical recommendations that were accepted by a seminar prepared with the cooperation of shlichim that arrived in Detroit schools. They are as follows: The departing teacher has to have at least five years' teaching experience; to have a good working knowledge of the English language; he must be respectful of religion, have a good knowledge of Bible and the Hebrew language and its literature. He must be enlightened in the culture of the people of Israel but, he must also know about the life and customs of the place to which he is being sent. He must know, before he leaves Israel, what the position of the school is in relation to religion and its observance. The departing teacher must be informed of his duties in the school, the classes that he will be teaching, and on which subjects he must concentrate.

Dr. Eli Grad<sup>273(A)</sup> supports most of the above. He adds that the shaliach is responsible to know that he must fit himself into the existing framework, rather than trying to create a new one.

It would be preferable to have teachers arrive before the commencement of the school year, to spend some time at a summer camp, and to become acquainted with the youth. The student will know that the teacher is close to him and can help him with his problems, and the teacher will know his students personally and will undertake the task of solving problems together with his students.<sup>273(B)</sup>

Private tutoring is something that widens the gap between the shaliach and the local teacher, and arouses an unwanted response from the community, therefore, the shaliach should be wary of giving private lessons.<sup>274</sup>

### Results of Research

The problem of the Israeli teacher in Jewish Hebrew schools, is in a continuity study by educators in Israel and in the diaspora. Researching with the intention to find helpful solutions, Dr. Hytan Israeli found in his study the following is needed to assure the success of the Israeli teacher:

"The establishment of a good relationship with the principal brought good adaptation, cooperative work in the school, and reciprocal understanding. Professional work and professional approach. Personal appearance, maintenance of a good relationship with other teachers, planning and preparation, use of the Hebrew language as the teaching language and encouraging students to participate in classes."<sup>275</sup>

Hamiel stated:<sup>276</sup> "The duties of teachers sent from Israel go beyond the area of the classroom. Teachers must talk with parents, teach parents and young people, interest them in Jewish problems -- national, social and religious." "A teacher who is used only as a teacher cannot even be a teacher."<sup>277</sup>

"There is a need for an idealistic teacher who sees the idea of maintaining and strengthening Judaism and Jews in the golah."<sup>278</sup> Students not only want to be heard but also considered. In their words, students of the golah, "want the Hebrew teacher to teach in an interesting way, which is not boring." This is a great challenge for the shaliach. The teacher must make the lessons interesting. It must be noted that most students go to Hebrew school because their parents force them to go.<sup>279</sup>

Dr. Huziel Adini<sup>280</sup> found in his study that 491 out of 878 students of high schools were thankful that their parents had forced them to go to a Jewish school.



Dr. S. Kadesh<sup>281</sup> indicates the following expectations of the shaliach who comes to the diaspora:

-to be observant and full of the stories and traditions of our fathers; proud of being Jewish and able to quote the words of the rabbis.

-not to withdraw from the community, to be a part of it and be faithful to it.

-to be rational, sociable and to know how to explain himself, and this is a condition of his adaptability to the life of the community.

-to explain life in Israel without any distortion, even if the facts may not be pleasant,

-preferably to tell students about personal experiences in the army and the kibbutz, etc., but only briefly,

-to include in his program of work participation in holidays and various events in the community,

-to teach Hebrew as the holy language and as the language of communication of the Jewish people with the State of Israel and the whole Jewish world.

M. Vistoch writes:

"The Israeli teacher must know how to relate to the community; the community is not correct in its demands but between the teacher and the community -- the community is correct. The Israeli teacher be he the most successful -- will fail if he does not succeed in relating well to the community. Parental pressure is also a forceful factor. The two above factors -- that are not shown to the Israeli teacher -- mean his success or failure in the golah of America. The shaliach must be well informed about the relationship between parents and teachers in the institution to which he is coming. For here, 'the student is always right'. He has a very strong wall of protection behind him, while the teacher stands

alone and unprotected.<sup>282</sup>

For the Success of the Shaliach

There is a great need for the preparation of textbooks, that are arranged according to particular facts that are taught in an interesting form; audio-visual aids, that are new and improved; methods of teaching that are innovative and improved. It is necessary to see that these are not inferior to those available to the secular teacher.<sup>283,284,285</sup>

As Dr. C. Chamiel asks:

"Why should the Israeli teacher be envious of the secular teacher, in that all the educational technical gates are open to him? Why should we not be able to place aids and instruments that would allow the use of a new approach in the organization of classes and learning groups, and the modern use of teaching tools."<sup>286</sup>

For this, it is necessary to work cooperatively with educators and scientists, that will complement each other, in the preparation of a meaningful curriculum, that is composed for and directed to the changing abilities of the graduating student.<sup>287</sup>

Schiff,<sup>288</sup> Kadesh,<sup>289</sup> Ackerman,<sup>290</sup> and Grad<sup>291</sup> point out that it is necessary to establish a basic curriculum with clearly defined goals and methods for their achievement. It is necessary to choose material that is suitable for the age of the students, methods of teaching that will ensure the achievement of goals that have been pre-established, that will be tested and reviewed by pre-established tests and reviews.

Grad emphasises that, "it is not enough to say to a teacher that he should teach in a high school; he must be told exactly what he is to

teach, and the more details that are given, the better his work will be."

Comments to the Administration in the Diaspora

American Jewry is obligated to search for ways of encouraging young, local people to turn to Hebrew teaching as a life's profession. This is the best potential since they are personally close to the youth of their own country and they can understand their psychology.<sup>292</sup> Therefore, high schools and teachers' colleges must be established, with the use of Universities in Israel to complete the preparation of local people both in teaching Hebrew and pedagogical preparation. They must be encouraged in various ways, in order to fill the gap in the teaching field.<sup>293,294,295</sup>

"One cannot build, based solely upon imported teachers."<sup>296</sup>

In order to encourage the best Israeli teachers to leave on shlichut, they must be ensured certain rights and equal pay to that of the secular teacher. When they arrive, they must be helped in finding living accommodations and given a loan, if this applies, in order to set up their new home. It would be preferable that the institution should establish a scholarship fund for the shaliach, so that he would not have to take on additional work to cover the expenses of his own studies.<sup>297</sup>

In a dialogue of a day high school in Winnipeg, which took place in September, 1974, it was stated by Rabbi N. Rose that teachers of North America should learn Hebrew side by side with shlichim. According to him, this would bring satisfaction on the part of both parents and students.<sup>298</sup>

M. Vistoch writes:

"It is necessary to work to bring American Jewish educators and Israeli educators closer, if only because of the different life styles of the two

and the different mentalities. They will learn from each other and will both benefit greatly.

Both should be invited, American and Israeli educators, to express their thoughts and discuss together the difficulties in their work, and to find solutions together."<sup>299</sup>

#### Comment About the Curriculum

Hebrew schools must be brought into the homes of the students, so that students will have a desire not only to learn the Hebrew subjects, but also to live some of the things they are taught, insofar as possible, by means of singing, dancing, dramatic presentations, crafts and celebrations.

The curriculum should not be set aside, but an honored place should be given to projects that grow from the experiences and lives of the students. These can be worked in a prepared, evaluated way.<sup>300,301</sup>

It is necessary to develop Jewish studies that are informal, by sending students to camp and encouraging them to participate in youth groups, etc. These projects should be seen as an integral part of the curriculum. In these areas new methods and new material can be introduced.<sup>302</sup>

#### Comments About Parents --And To Parents

Since parents are the most important factor in determining the behavior and the development of a person in his younger years, it is understood that it is the duty of the school to involve itself, insofar as possible, in the education of parents. In private meetings with the parents, or in "parent-teacher" meetings. It is the obligation of the teacher or the principal to enlighten the parents about the goals which the school intends to achieve, and how the parent may best help the school

in achieving these goals.

Adult education is a need brought on by time, and there is no school which can prevent filling this need. The time that the student spends at school is limited. Most of his time is spent outside the school -- at home and in the midst of his family.<sup>303,304</sup> Hebrew education without the help of the home is doomed to fail; its strength will not withstand the problems which will develop in the students' graduating years.<sup>305</sup>

It is important to put parents on school committees for this obligates them and puts a responsibility on them for the success of the school. Then the parents begin to learn what Jewish education really means. They become involved in its problems together with the teaching staff. Sometimes there are parents with strong powers of organization and administration that take upon themselves the task of Jewish education in their community.<sup>306</sup>

#### A Glance at Projects and Work

In 1970 the Israeli Minister of Education, Yigal Alon, said that his office would contribute to the area of preparing curricula and text books for Hebrew schools in the golah and assist in finding suitable qualified teachers for these schools.<sup>307</sup>

There would be a special seminar established for qualifying Israeli teachers who were going on shlichut in the golah, working together with the Department of Education and the Universities in Israel, whose purpose it would be to inform those who were leaving, about Jewish education in the communities and about the condition of Jewish education in the countries in which they would be working. A special shaliach would be sent whose

job it would be to maintain contact with shlichim.

The department that sends shlichim works together with the American Department of Jewish Education, and with a committee of experts that prepare curricula for teaching "Israel" as a central subject, for schools in the United States and Canada.

In 1971 the head of the State of Israel, Golda Meir, spoke about an agreement between the Department of Education and Culture and the World Jewish Congress to work together in the area of Jewish education in the golah.<sup>308</sup> The agreement includes supply of manpower for teaching and its preparation for shlichut; the establishment of a committee that would periodically investigate the manpower needed, (this office would care for ensuring the rights of shlichim); a pedagogical committee would be established by the Department of Education and Culture and by the World Jewish Congress which would guide and advise in the preparation of textbooks and educational aids in the various subjects, and would investigate the possibilities of establishing a pedagogical world center for aiding Jewish education in the golah, and whose central office would be located in Israel. This would provide teachers for Jewish education in the golah. Teachers, principals and supervisors would be accepted, and beginning in 1972, shlichim would be chosen from this group. The shlichut would last from two to three years, and in special cases this period might be lengthened.

Dr. Hayim Hamiel, speaking in a lecture to a session of the World Jewish Congress in 1972, said: "The Department puts at the disposal of Jewish education in the United States and other countries: committees, supervisors, teachers and advisors. The department initiates the estab-

lishment of educational institutions in which all organizational, administrative, financial and pedagogical problems will be dealt with by the department. The department is occupied with establishing qualification projects for teachers, and is trying to create additional opportunities for advanced education in high schools and yeshivot, in which there are hundreds of young people at present, who, upon their return, contribute honorably toward Jewish education in the golah.<sup>309</sup>

Choosing applicants for shlichut is a job that is carefully scrutinized, out of a recognition of the responsibility that lies with the department. This year, one hundred hours at least, will be spent in preparing teachers for shlichut.

The department has a regular course at the Bar-Ilan University, where one hundred and fifty students learn about education in the golah. Those who complete this course and have been sent as shlichim have proven to be excellent.

A dialogue was held between the United Hebrew Schools in Montreal and the Jewish Agency in New York, the school stated that a representative of the school looks into the work of the teacher in his classroom in Israel, and after familiarizing himself with all the details signs a contract with the teacher. When the teacher comes to Montreal two weeks before the beginning of the school year, help is given to settle him into a home. Every couple of shlichims has a family seconded to it that is ready to extend its help in solving the couple's problems.

In the two weeks before commencement of classes, the shaliach receives an explanation of his duties and rights as a visitor in Canada, and with the various institutions. There are meetings with parents,

members of the administration and graduates of the school.

After this, he spends time with the principal in learning about the curriculum, methods existing in the school and aids at his disposal.<sup>310</sup>

Those who wrote the dialogue say that since this method was initiated, the work of the shaliach has improved.

#### Material Aids and Textbooks

The agencies responsible for sending out shlichim place a great emphasis on material aids and textbooks that are suitable and will be available to Israeli teachers in schools in which they will be teaching.

The material is made up of material that will aid the teacher, textbooks that are suitable for golah schools and that are arranged in an attractive way; workbooks for individual work in the various subjects; selected lessons in Jewish philosophy; posters to go along with topics taught in the Hebrew subjects; slides with accompanying narratives; short films on a variety of topics, etc.

There is also, in the department dealing with the golah, a large pedagogical center that collects folders of informative and educational material from the educational institutions in the golah, with whom the department communicates. At the disposal of this department is a catalogue of material provided by the schools and the teacher who is interested in sharing these materials.<sup>311</sup>

#### C. Comments by Shlichim on Their Work and Matters Related

In the literature reviewed, it was learned that shlichim do not complain to a great extent, and the problems that they raise were found in the pamphlets published by the departments -- religious and secular,



of the Jewish Agency.

In the pamphlet, "Bishlichut Horaha V'hinuch" published by the Department of Education and Culture of the Jewish Agency, in New York, one found dialogues, comments and research about the work of the shaliach. Most of the teachers that are discussed in the pamphlets, are teachers of the elementary section and some of them are in the higher grades.

In the pamphlet, "Alon La'Shaliach", put out by the Department of Torah Education and Culture of the Jewish Agency in Jerusalem, one finds discussions by teachers about their work. They spoke about the challenges that they faced, how they succeeded in accomplishing religious and national projects. Here and there, there is a comment about difficulties, but never an emphasis on problems or complaints. A large number of these teachers work in high schools of day schools; among these there are teachers who live in Montreal, Toronto and Winnipeg.

In these pamphlets, there are discussions about various projects that the shlichim themselves discuss, in the school and in the community, and in general with an approach of success and overcoming difficulties. A few of the comments will be discussed below.

#### General Comments

"There is no satisfaction in the work, and it does not contribute any new pedagogical experience. The causes are inferior textbooks, old method of education, a negative attitude towards Israel."<sup>312</sup>

Much is said about the creation of a personal relationship with local students, yet how is it possible for a teacher who teaches in several classes, to create a warm relationship with over a hundred students? Many of the students, he may see only once or twice a week.<sup>313</sup>

The working habits of the American student can be compared with "the candy student." If he gets a candy, he will be happy to do something and even then, not always. And if this is said about secular studies, how much more true would it be of the Hebrew subjects. In regard to homework, consideration must be given to the student who spends the whole day, from morning to the afternoon in the school -- according to the long day of learning.<sup>314</sup>

The attitude of students to Hebrew subjects is dependent upon the attitude of the parents; most parents do not encourage nor see any need for Hebrew studies. They are more interested in Judaism and in knowledge of the language so that they will know how to pray in the prayer book. A child who comes from a home in which there is a good attitude toward tradition -- Judaism and Hebrew, will have a positive attitude towards his Hebrew subjects.<sup>315,316</sup>

#### Discipline

Teachers here are employees of the parents who pay privately, and therefore, every teacher tries to have his students report favorably. Students must be considered, receiving more rewards than punishment; and when punishments are given, consideration must be given to ensure that punishment will not interfere with the good atmosphere. The punishment must be thoroughly explained so that the student will understand why it was given.<sup>317</sup>

There is a lot of consideration given to what parents will say, as was once said by a principal: "I am worried that the parents will complain that the children of Grade One still do not know how to read three weeks after the commencement of the school year." Or, he turned

to the teacher and said: "Don't speak Hebrew with the students, parents are complaining," and then..."Don't teach them to write, it is not so important."<sup>318</sup>

### Religious education

Most students travel on the Sabbath and eat non-kosher foods; it is up to the teacher to be careful not to insult the students or to criticize in any roundabout way, but rather to teach them; this is what the Halacha says. The parents will decide for themselves.<sup>319</sup>

In the framework of Jewish education, we are swimming against a great tide of secularism and non-observance. The educational necessity which we are trying to sell is not a necessity accepted by the social, spiritual world of the child. The framework of the family and society are even an antithesis to Jewish education...In this situation it is difficult to find paths into the heart of the child.<sup>320</sup>

### Good Relationship

It is preferable to be in communication with the parents without their children, to answer invitations and to establish a good relationship with the parents and other people in the community.

It is particularly necessary to try to establish a good relationship with local Hebrew teachers, despite the differences that exist due to the different levels of knowledge of Hebrew and professional qualifications.

The shaliach must make them feel that they are worthy of him, and to seek his advice as another resident, and thus, they will turn to the shaliach in other matters.<sup>321</sup>

### The Shaliach Professionally

There are teachers that tell of the great satisfaction that they have derived from their work and the pedagogical experience which they can have here, like Yacov Gal-Er, Peretz and Tzipora Zuk<sup>322</sup> or others who feel a lack in satisfaction and an emptiness in which they have no possibility of new pedagogical experience with inferior textbooks, outdated teaching methods and a negative attitude toward Israelis.<sup>323</sup>

The possible potential of the shaliach is not used as a contribution towards Jewish education. It is sufficient that he receives a task of teaching without having any other educational responsibilities. The shaliach comes with good will and with a warm heart ready to help and work voluntarily but someone always cuts his wings short.<sup>324</sup>

In Israel, the school is considered like home and a teacher part of the family, and here? Sometimes, the teacher isn't even involved in decisions that affect him and his classes.<sup>325</sup>

The shaliach encounters many disappointments and incidents that he cannot foresee, some of which are related to the material and personal status and some of which are in the area of education. These misunderstandings appear right at the beginning of his work, and with them many objective factors that exist and cannot be changed over night. Much is dependent upon the principal of the school, in the community institutions, and in the attitude towards the teacher and his status in the community.

"Although he cannot be cleared of all blame, he is the last that is to blame."<sup>326</sup>

I was greatly disappointed when I realized the status of the teacher here, both in the eyes of the student and in the eyes of the parent.

I didn't find the same respect and honor that is given the teacher in Israel. The parents continually criticize, and not always justly, in a manner that is not courteous nor well-mannered. They lack any sense of value for the shlichut, and they think they understand everything. The Israelis, who have behind them years of experience, find it difficult to adjust to this attitude.<sup>327</sup>

The Israeli teacher works in a situation where there is no possibility for advancement, also in inferior conditions. There is no value placed upon his work, and he is not allowed to express himself professionally, in an independent way. There is a lack of reciprocal trust between the teacher and those that have hired him; and there is no one to take an interest in the teacher after he has reached his place of work. This is a situation with which the Israeli teacher finds it difficult to make the necessary adjustment.<sup>328</sup>

#### The Curriculum and the Content of Textbooks

The teaching of subjects pertaining to Israel and its history up to the present, need not be taught only by the Israeli teacher, but can also be placed in the hands of the local teachers.<sup>329</sup> "Textbooks here do not use modern Hebrew; many were written by scholars who learned their Hebrew in a 'cheder' and they have no idea about spoken Hebrew."<sup>330</sup>

The curriculum in Hebrew school is generally made up of prayer, laws, customs, Hebrew language and Jewish history.<sup>331,332</sup> This curriculum poses a problem for the teacher in general, and the Israeli in particular; how to get the students to like material that is mainly unfamiliar, both to the student and the parent, and how to relate this material to their present lives.<sup>333</sup>

An Israeli teacher who comes to his place of work is not familiar with the textbooks nor the methods of teaching and sometimes lacks the surroundings to become interested in new material. Presented with this lack of choice and opportunity, he must continue with the old ways and the old textbooks.<sup>334</sup>

The curriculum must be acceptable to most of the students; one must consider the fact that they are not coming of their own free will. Their opinion must be respected and then, they in turn, will respect the teacher and what he represents. There is no justification in placing the blame on outdated textbooks; these can be updated, and material suitable for teaching can be written. Although the work is difficult, students will be appreciative.<sup>335</sup>

There are no clear goals in Jewish education, and there is no order of preference in the existing goals, what is more important and what takes precedence. Teaching Jewish values, the Hebrew language, Israel -- is there any distinction made between these? And in teaching the Hebrew language -- what is the language norm towards which one must work? Spoken Hebrew of Israel, literary written Hebrew, or maybe customary, American Hebrew?

Should we accustom ourselves to the present situation where reading of the prayer book is all that is demanded of the child, or should we work towards a free use of the Hebrew language? Why is it necessary for the Hebrew school to suit itself to the public school in celebrating Christmas instead of Hanuka? And to what degree is the shaliach free in his work when he is presented with existent textbooks with particular methods of education, and with a lack of possibility to make positive

changes, when budgetary problems dictate the path of education?<sup>336</sup>

It is important that people in the profession of education make up the curriculum, rather than rabbis who lack an educational approach. As I was once told by a rabbi-principal: "For us the main thing is prayer, we want to have children continuing their prayers after they have left the school and therefore, devote your time to learning the Siddur."

Another rabbi once told me: "There are many methods of education, but mine is the best." It is very important that people in the field of education that are close to the problems and the reality, set the curriculum.<sup>337</sup>

Jewish education is far from being relevant for Jewish youth. These courses do not represent any condition or factor in the future of their social lives and their economic status. It is possible for them to attain any position within the community or out of it without the acquisition of any Hebrew education, and there is no turning away from the question, "Why do we need it; what is our work?"<sup>338</sup>

#### The Shaliach Should Remember

Every demand by the Israeli teacher, whether in relation to the curriculum, or salary, or conditions of work, schedules, etc., must be made with great care, and not fought with great zeal. First one must know the right people, to whom one must speak in order to give them the impression that they are helping; and thus the Israeli teacher will receive satisfaction and the support of local people. If demands are made without patience, and without speaking to the right people at the right time, the shaliach is left alone out on the battlefield, "is a

watchtower for the day of his return home"... The shaliach must always remember, "that a very thin rope is drawn between success and failure." It is necessary to remember that open independence, arrogance, sharp criticism against the existing situation, can be used as an opening towards failure.

Communication with the students is an important factor in the success of the teacher; he must know the material he is teaching and show a sense of humor. A teacher who communicated with his students in Israel will be able to communicate with his students here, despite difficulties in language.<sup>339</sup>

The Israeli teacher must overcome the desire to make comparisons, and to adjust to the new conditions which he meets in the place to which he has been sent. He must work within the meaning of shlichut to teach a language that has been revived, and the experience of a national creation.<sup>340</sup>

## VII. SUMMARY

### REVIEW OF LITERATURE

In reviewing the literature for this chapter in order to support the choice of selected questions, it was found that many educators and leaders dealing in research and instruction in Jewish education are facing the same problems and the same questions.

The author didn't find any research that included in it many problems related to hiring the Israeli teacher. Instead it was found that many articles and summarized researches dealt with one or two problems relating to the role of the Israeli teacher.



From the literature it was learned that education in America is facing the following problems in relation to the Israeli teacher: There is a shortage of locally trained teachers, and the tendency to hire Israelis is increasing. A lack of clarification of mutual expectations between teacher and community exists. The students come from homes with the whole spectrum of religious observance and tradition which puts obvious obstacles in the way of the teachers, both religious and secular. The Israeli is just not sufficiently prepared for his mission in the diaspora. He is not sufficiently informed about the community, school or curriculum he will work with.

There are various disagreements among educators as to the role of the Israeli teacher, and the subjects he should teach. Some educators only criticize without suggesting alternate plans or solutions. Others point with respect to the work of the Israeli in the community, and the service he fulfills. And, at the same time, they make powerful suggestions for better utilizing the Israeli teachers.

In the Review of Literature the comments have been summarized, statements and opinions connected directly and indirectly to the questionnaire used in this study.

See Appendix (H), so one can clearly see the significant value of the study.

Ways of Measuring the Success of the Shaliach

From: "A success, profile of a shaliach in the United States."

A study done in the months of May and June, 1970, by Dr. Eytan Israeli.

From: Bi'shlichut Hora'a U'hinuch, New York, Published by the Department of Education and Culture in the Diaspora, June, 1971, Chapter 7, pp. 21-33.

Characteristics of Success

1. The teacher is a personal example, maintaining a relationship with the parents and the members of the community, inviting them to his home.
2. He knows and is conversant with Jewish customs.
3. He shows flexibility towards the students and adjusts material to be covered by the students.

Personal Characteristics That Contributed Toward Success

1. An ability to communicate personally with students both in and out of the classroom.
2. Lengthy experience in the subjects and in various branches.
3. Patience and a good will.
4. A positive attitude towards teaching.
5. An observance and a closeness to tradition.
6. A good knowledge of English and a reciprocal learning.

In another study done by principals of schools where shlichim worked in 1972, seventeen characteristics of success were established, according to the following order, and according to which the principals rated the shaliach:<sup>341</sup>

1. A readiness to fulfill certain tasks.
2. Maintenance of a good relationship with the principal.
3. Maintenance of good relationships with other teachers.
4. Professional expression and a professional manner.
5. Use of the Hebrew language as the teaching language.
6. Personal appearance.
7. Preparation.
8. Awakening the student to participate in class.
9. Creating interest on the part of students in the content being learned.
10. Creating love for Israel.
11. Maintaining a good relationship with the Board of Education.
12. Understanding through empathy with the students.
13. Controlling the class.
14. Attention paid to lists and reports.
15. A relationship and its maintenance with the Jewish community.
16. Attention paid to the physical condition of the classroom.
17. A relationship and its maintenance with parents.

According to the results of the study, eighty-three percent of the answers stood out as appreciating the work of the shaliach as very good, and good.

In the same study it was discovered that shlichim find various ways to express their pedagogical abilities.

The widest evaluation is: The shaliach is dedicated, loyal, does his work faithfully, likes to work with children, identifies with his work.<sup>342</sup>

Ideas on the Preparation and Guidance of Shlichim<sup>343</sup>

- a) Prepare the applicant-shaliach to the local situation, facts about the community, the educational framework, the type of school, the students, the textbooks the methods of teaching, the problems of discipline and behavior, the social attitudes.
- b) It is sufficient to have local teachers and Israelis who have experience in teaching and education.
- c) Improving knowledge of English and knowledge about methods of teaching Hebrew, that are suitable to local students.
- d) There is a need for the sending of teaching material, ideas, and for the establishment of district meetings for advice and reciprocal learning.
- e) Learning of songs, dances, games and other useful ideas.
- f) Part of the preparation should be given in Israel and part in the place of shlichut.

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## CHAPTER III

### RESEARCH PROCEDURES

The main purpose of this study was to closely examine and compare those factors that are related to the Israeli shaliach's teaching effectiveness based on the expectations imposed upon him by the community he teaches in, and the goals he has set for himself. These factors, having been established by a thorough review of the literature, have been incorporated into the questionnaire (see Appendix A). Responses to the questionnaire from Israeli Teachers (I.T.), Principals and Assistants (P.A.A.), and Board of Education Members (B.O.E.) provided the data to complete this study. In this chapter, the research procedures of the study are described.

#### I. INSTRUMENTATION

The questionnaire developed and used in this study (see Appendix A), was designed to obtain information needed for the study from three groups of position; Israeli Teachers, Board of Education members and Principals and Assistants, in the Hebrew schools in Western Canada; Manitoba, Saskatchewan and Alberta. The questionnaire consisted of two parts.

Part I consisted of questions regarding the respondent's sex, age and education. In addition, each group had questions especially geared to those respondents. The board members were asked: 1) if they had children or grandchildren in the school, 2) if they were active in community

affairs such as general student youth groups and P.T.A. Principals were asked, 1) how many Hebrew teachers were employed in his school, and, 2) how many of them were Israeli. The Israeli teachers were asked, 1) how many years educational experience they had, 2) how many years they have been in the diaspora, 3) what subjects he taught in Israel, 4) and what subjects he taught here. (See Appendix B)

Part II has three sections. Section I asks what are the reasons for importing and hiring Israeli teachers, with nine statements to react to on a five point scale: "strongly agree", "agree", "neutral", "disagree", and "strongly disagree". Section II consists of three questions rated on the same scale: 1) What are the expectations of the Israeli teacher regarding the instruction of the Hebrew language, Bible and Oral Law, Tradition, Israel and community with twenty-eight statements to rate. 2) What are the community's personal expectations of the Israeli, with five statements to rate. 3) What expectations of accomplishment do the Israeli's have, with eight statements to rate. Section III consists of two questions; 1) What factors might aid the Israeli in his role as an educator, with sixteen statements to rate. 2) What factors might aid the Israeli in rising to a more positive status in the community with eight statements to rate.

## II. POPULATION STATISTICS

The respondents in the study are not samples or random members

of their respective groups. Rather, the entire group was asked to participate. The study covers the school years 1973 - 1975. Population data is shown in Table 8.

### III. DATA COLLECTION

The questionnaire was mailed to the one hundred ninety-six members of the Board of Education, Israeli teachers, principals and their assistants, with a follow-up reminder to non-respondents two weeks later, and a third reminder in another two weeks as outlined in Appendix B, C and D. The percentage of responses in each of the three mailings is shown in Figure 1. The total number of responses was one hundred fifty-one, a rate of return of seventy-seven percent. Table 9 shows the distribution of responses by the three distinct groups within the population. Of the one hundred and fifty-one replies, one hundred and eleven were from Board of Education members (B.O.E.) (76.5%), thirty-one from the Israeli teachers (I.T.) (79.4%) and nine from Principals and Assistants (P.A.A.) (75%).

Table 9 shows the distribution of respondents by position and sex. Of the forty-five female board members to whom the questionnaire was sent, forty-three replied (95.5%). From the one hundred male board members, sixty-eight replied (68%). From the twenty-four female Israeli teachers, eighteen replied (75%) and from the fifteen male Israelis, thirteen returned the questionnaire (86.6%). From the two female administrators, two replied (100%), and from the ten male administrators,

FIGURE I.

CUMULATIVE PERCENTAGE OF RESPONSES TO EACH MAILING

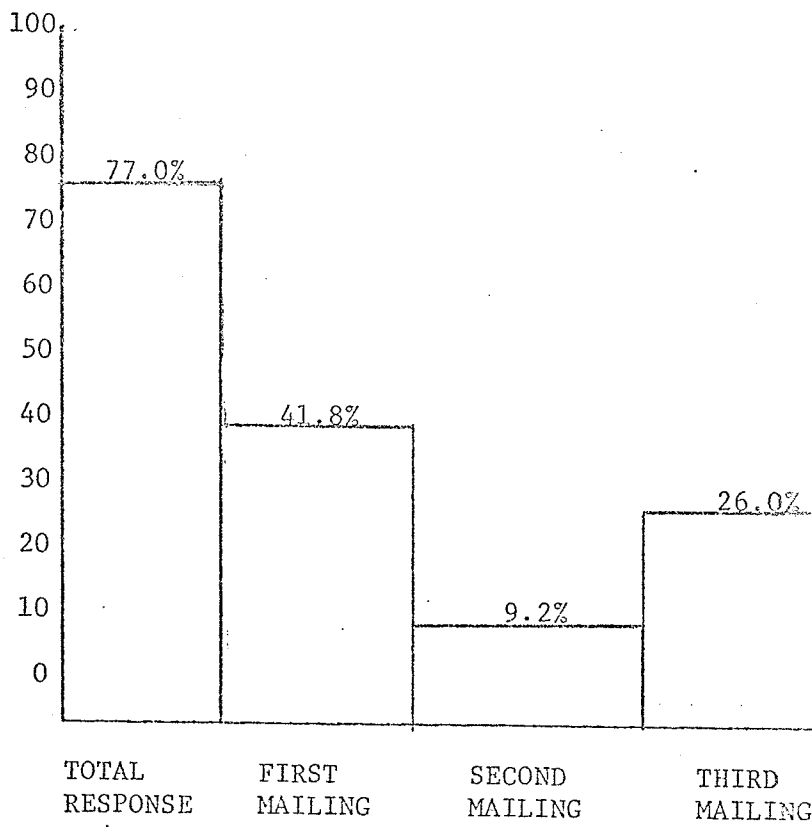


TABLE 8  
 THE POPULATION FOR THE QUESTIONNAIRE  
 IN WESTERN CANADA OF JEWISH  
 PAROCHIAL SCHOOLS

POSITION	FEMALE	MALE	TOTAL POPULATION
Board Members	45	100	145
Israeli Teachers	24	15	39
Principals and Assistants	2	10	12
TOTAL	71	125	196

TABLE 9  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE  
 BY POSITION AND SEX

		Total Population	Total	Respondents	
		N = 100%	N	%	Total %
Board Members	Female	45	43	95.5	76.5
	Male	100	68	68.0	
Israeli Teachers	Female	24	18	75.0	79.4
	Male	15	13	86.6	
Principals and Assistants	Female	2	2	100.0	75.0
	Male	10	7	70.0	
TOTAL		196	151	77.0	

Table 10 shows the distribution of response in Winnipeg Hebrew schools. Thirty-two board members out of a possible thirty-seven replied (86.4%), twelve out of a possible fourteen Israeli teachers (85%) replied, and three of the three possible administrators replied (100%). A total of forty-seven from a population of fifty-four replied (87%).

Table 11 shows the distribution of responses in Rama Hebrew School, Winnipeg. Twenty of the possible twenty-four board members replied (83.3%). Six of the seven Israeli teachers (85.7%), two from a possible two administrators (100%), and a total of twenty-eight from a population of thirty-three replied (84.8%).

Table 12 shows the distribution of Peretz Jewish school, Winnipeg. Twenty out of a possible twenty-six board members replied (76.9%). Three of the three Israeli teachers (100%), one administrator out of a possible one (100%), and a total of twenty-four from a population of thirty replied (80%).

Table 13 shows the distribution of Rosh Pina afternoon Hebrew school, Winnipeg. Ten of a possible thirteen board members replied (76.4%), two of the possible two Israeli teachers (100%), one administrator out of a possible one (100%), and a total of thirteen from a population of sixteen replied (81.2%).

Table 14 shows the distribution of Herzlia afternoon Hebrew school, Winnipeg. There were a possible three board members, no one replied (0%), one out of one Israeli teacher (100%), and one administrator from a possible one (100%). A total of two from a population of five replied (40%).

Table 15 shows the distribution of Edmonton Hebrew School, Alberta.



TABLE 10  
RESPONSES IN WINNIPEG HEBREW SCHOOLS

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	37	32	86.4
Israeli Teacher	14	12	85.0
Administration	3	3	100.0
TOTAL	54	47	87.0

TABLE 11  
RESPONSES IN RAMA HEBREW SCHOOL, WINNIPEG

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	24	20	83.3
Israeli Teachers	7	6	85.7
Administration	2	2	100.0
TOTAL	33	28	84.8

TABLE 12  
RESPONSES IN PERETZ SCHOOL, WINNIPEG

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	26	20	76.9
Israeli Teachers	3	3	100.0
Administration	1	1	100.0
TOTAL	30	24	80.0

TABLE 13  
RESPONSES IN ROSH PINA SCHOOL, WINNIPEG

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	13	10	76.4
Israeli Teachers	2	2	100.0
Administration	1	1	100.0
TOTAL	16	13	81.2

TABLE 14

## RESPONSES IN HERZLIA AFTERNOON SCHOOL, WINNIPEG

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	3	0	00.0
Israeli Teachers	1	1	100.0
Administrator	1	1	100.0
TOTAL	5	2	40.0

TABLE 15

## RESPONSES IN EDMONTON HEBREW SCHOOL, ALBERTA

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	16	12	75.0
Israeli Teachers	4	1	25.0
Administrator	1	0	0.0
TOTAL	21	13	61.9

There are sixteen board members, twelve replied (75%), one of the four Israeli teachers (25%), no response from the administrator (0%).

Table 16 shows the distribution of the Regina Hebrew School, Saskatchewan. Six replied out of a possible seven board members (85%), two of the two Israeli teachers (100%), there was no response from administration (0%), and a total of eight out of a population of ten replied (80%).

Table 17 shows the distribution of the Calgary Hebrew school, Alberta. There was seven possible board members, four replied (57%), four of the six Israeli teachers (66.6%), one of the possible one administrators (100%), a total of nine from a population of fourteen replied.

Table 18 shows the distribution of responses by Peretz school, Calgary, Alberta. Out of twelve board members, seven replied (58.3%), (there are no Israeli teachers in this school) and there wasn't a response from the administrator. A total of seven from a population of thirteen replied (58.8%).

Table 19 shows the distribution of responses in Winnipeg, in comparison to the responses from outside Winnipeg. Of a population of one hundred thirty-eight in Winnipeg, to whom the questionnaire was sent, one hundred and fourteen replied (82.6%), and fifty-eight and one tenth percent from the total population of one hundred and ninety-six.

Outside of Winnipeg the questionnaire was sent to fifty-eight, thirty-seven replied (63.7%), and eighteen and eight tenths percent from the total population of one hundred ninety-six.

A number of reasons may have accounted for the lack of response from twenty-three percent of the population, the questionnaire was mailed

TABLE 16  
 RESPONSES IN REGINA HEBREW SCHOOL, SASKATCHEWAN

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	7	6	85.7
Israeli Teachers	2	2	100.0
Administration	1	0	00.0
TOTAL	10	8	80.0

TABLE 17  
 RESPONSES IN CALGARY HEBREW SCHOOL, ALBERTA

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	7	6	85.7
Israeli Teachers	2	2	100.0
Administration	1	0	0.0
TOTAL	10	8	80.0

TABLE 18  
 RESPONSES IN PERETZ SCHOOL, CALGARY, ALBERTA . . . .

POSITION	TOTAL POPULATION	RESPONSES	
	N = 100%	N	%
Board Members	12	7	58.3
Israeli Teachers	0	0	00.0
Administrator	1	0	00.0
TOTAL	13	7	53.84

TABLE 19  
 DISTRIBUTION OF POPULATION AND RESPONSES  
 IN WINNIPEG AND OUTSIDE WINNIPEG

	Population N-196	Responses N-151	Percentile (Local)	Percentile (General)
	f	f	%	%
WINNIPEG	138	114	82.6	58.16
OUTSIDE WINNIPEG	58	37	63.7	18.8
TOTAL	196	151	-----	77.0

in October-November, a time when laymen people are leaving or planning to leave the cold climate for warmer places or for business trips. Some may have questioned the value and the nature of the questionnaire. But in comparison to studies like this a response of seventy-seven percent is satisfactory.

#### IV. DATA ANALYSIS

The data from the returned questionnaires were summarized and calculated.

Scoring the second part of the questionnaire was done by assigning values of 5, 4, 3, 2, 1 to all the seventy-four items on the response scale.

To facilitate the statistical analysis, the scores obtained were transferred to computer cards to obtain the X and the SD and percentages related to each item by each group of the population in our study.

Treatment of the data was as follows, the mean scores and the standard deviation were computed from each of the seventy-four items in the questionnaire. Tables show the calculated means and standard deviation. Number of response and percentage to each score, by each group to each statement in the questionnaire.\* The items had assigning values of strongly agree - 5; agree - 4; neutral - 3; disagree - 2; strongly disagree - 1. Five point scale range (F.P.S.R.).

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\* See Appendix A

Since the whole population was used in this study, it was suggested\*\* that a factor analysis or any other statistical inferential test was not necessary for this study.

In the following chapter, the results of the response to the questionnaire are presented in a table form in which the three groups are variable at the same table. The discussion of the results will be discussed after each factor and his related responses of the statements relating the factor.

#### V. SUMMARY

A description of the research procedures used in this study has been presented in this chapter. A questionnaire was used to obtain information about attitudes toward the role of the Israeli teacher in the Jewish parochial school in Manitoba, Saskatchewan, and Alberta.

The questionnaire was mailed to the total population of the educational board members (B.O.E.), Israeli teachers (I.T.), principals (P.A.A.) in the Jewish parochial schools in Manitoba, Saskatchewan and Alberta for the 1973-74 and 1974-75 academic year, resulting in a seventy-seven percent return. Treatment of the data consisted of calculating the mean scores and the standard deviation, number of respondents, and percentages.

Because in this study the whole population of the three groups mentioned above was used, it was suggested by the consultant\* to use only descriptive statistics. Inferential statistics in this study is not needed. In the next chapter, a discussion of the overall response patterns will be presented.

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\* Dr. B. Johnston, Consultant, Department of Statistics, University of Manitoba.



## CHAPTER IV

### ANALYSIS OF DATA

This chapter presents a description of the overall response patterns to statistical treatment by the percentage of the response in each of the five categories, S., SA., A., N., D., SD., (five point scale rate F.P.S.P.).

The first section of this chapter contains a descriptive summary of the response to the questionnaire. The second section contains the results of the statistical analysis of the data. The responses to the seventy-four items by three different groups are ranked by the percentage, and are compared between the I.T. and B.O.E., P.A.A. to find out if there is a difference between I.T. and B.O.E. and P.A.A. in the evaluation to six general questions with question two being divided into six sub-questions, a total of eleven factors, each with a different number of items. (See questionnaire - Appendix A)

#### 1. DESCRIPTIVE ANALYSIS OF DATA

A summary of the responses to Part 1 of the questionnaire by three distinct groups within the population is given in the following tables:

1. Distribution of responses by the three distinct groups within the population. (Table 20)
2. Classification and sex of the whole population, in comparison with the total responses. (Table 21)

TABLE 20

DISTRIBUTION OF RESPONSES BY THE THREE DISTINCT  
GROUPS WITHIN THE POPULATION

GROUP POSITION	TOTAL POPULATION	TOTAL RESPONDENTS	%
	N = 196	N = 195	
BOARD MEMBERS	145	111	76.5
ISRAELI TEACHERS	39	31	
ADMINISTRATORS	12	9	
TOTAL	196	151	77.0

TABLE 21

CLASSIFICATION AND SEX OF THE TOTAL POPULATION  
IN COMPARISON WITH THE TOTAL RESPONDENTS

CLASSIFICATION	TOTAL POPULATION				TOTAL RESPONDENTS			
	MALE		FEMALE		MALE		FEMALE	
	N = 196				N = 151			
	m	%	m	%	m	%	m	%
BOARD MEMBERS	100	51.0	45	22.0	68	45.0	43	28.0
ISRAELI TEACHERS	15	7.6	24	12.2	13	8.6	18	11.9
ADMINISTRATION	10	5.1	2	1.0	7	4.6	2	1.3
TOTAL	125	63.7	71	36.2	88	58.2	63	41.7

3. Age of all respondents. (Table 22)
4. Educational background to the three groups. (Table 23)
5. Experience of the I.T. in the diaspora; categories and subjects taught by them in Israel and subjects they are teaching in the diaspora. (Tables 24-25-26)

#### Background Information on Total Population

This section deals only with responses to part one of the questionnaire.

- AGE - The majority of the total respondents to the questionnaire, fifty-seven percent were below forty-one years of age (Table 22).
- B.O.E. group, fifty-two and twenty-five hundredths percent were over forty-one years of age. (Table 22)
  - Only three and two tenths percent of the I.T. were forty-one years of age or older. (Table 22)
  - The majority of I.T. group (86.5%) were below thirty years of age. (Table 22)
  - The P.A.A. group, a majority (66.6%) were over forty-one years of age. (Table 22)
- SEX - The majority of the respondents to our questionnaire in the study were males, (58.2%)(Table 21).
- B.O.E. group (n = 111) sixty-one and two tenths percent were males.
  - P.A.A. group (N = 9), seventy-seven and seven tenths percent were males and forty-one and nine tenths percent of the I.T. (N = 31) were males.

TABLE 22  
AGE OF ALL RESPONDENTS, BOARD MEMBERS, ISRAELI TEACHERS AND  
ADMINISTRATORS

AGE	BOARD MEMBERS N=111		ISRAELI TEACHERS N=31		ADMINISTRATORS N=9	
	m	%	m	%	m	%
UNDER 25	2	1.8	1	3.2	0	0
26 - 30	7	6.3	17	54.3	1	11.1
31 - 35	21	18.9	9	29.0	1	11.1
36 - 40	23	20.7	3	9.6	1	11.1
41 and OVER	58	52.25	1	3.2	6	66.6

TABLE 23  
EDUCATIONAL BACKGROUND: BOARD MEMBERS, ISRAELI TEACHERS AND  
ADMINISTRATORS

GRADE	BOARD MEMBERS		ISRAELI TEACHERS		ADMINISTRATORS	
	m	%	m	%	m	%
PRIMARY SCHOOL	1	0.9	0	0.0	0	0.0
SECONDARY	25	22.5	0	0.0	0	0.0
COLLEGE	8	7.2	21	67.7	0	0.0
B.A.	17	15.3	9	29.0	0	66.6
M.A.	15	13.5	1	3.2	2	22.2
PH. D.	13	11.7	0	0.0	1	11.1
PROFESSION NOT DEFINED	32	28.8	0	0.0	0	00.0

EDUCATION - The majority of I.T. (67%) have education below

a Bachelor Degree holding a certificate of a college teacher.

-B.O.E. - Fifteen and three tenths percent are holding a B.A. degree, thirteen and five tenths percent have a M.A. degree, and eleven and seven tenths percent are holding a Ph.D. Thirty-two percent of the B.O.E. classified themselves without stating their profession. (Table 23)

-P.A.A. group was found to have the majority (66.6%) holding a Bachelor Degree, twenty-two and two tenths have their M.A., and eleven and one tenths their Ph.D.'s.

#### Experience in Education

In the I.T. group, seventy-seven and three tenths percent have over six years of teaching experience. Nine and sixty-eight hundredths percent have experience of three years or less. Experience of six to fourteen years of teaching, there were twelve and nine tenths percent, and a majority of forty-one percent had the experience of seven to ten years of teaching and nine and five tenths percent had sixteen years or more of experience in teaching. (Table 24)

#### I.T. By Different Categories and the Experience in the Diaspora

There are four teachers (12%) who have one year of experience, two were sent by the Jewish Agency, secular department, and two were invited by a local school. Ten teachers (32.2%) have two years experience in the diaspora, four were sent by the Jewish Agency, religious department. Four were invited by the local schools, two with three years experience was sent by the religious department of the Jewish Agency. (Table 25)

TABLE 24

## YEARS OF EXPERIENCE - THE ISRAELI TEACHERS

NUMBER OF YEARS	N = 31	
	f	%
3 Years or Less	3	9.6
4 - 6 Years	4	12.9
7 - 10 Years	13	41.9
11 - 15 Years	8	25.8
16 or Over	3	9.6
TOTAL	31	100.0

TABLE 25

## DISTRIBUTION OF ISRAELI TEACHERS BY EXPERIENCE AND CATEGORIES

NUMBER OF YEARS	1	2	3	4	5	?	Total	%
Religious Department	-	4	2	-	-	3	9	29
Secular Department	2	-	-	-	-	5	7	22.58
Local School Negotiation	2	4	1	-	1	2	10	32.25
Self Initiation	-	2	2	-	-	1	5	16.12
TOTAL	4	10	5	-	1	11	31	100.0

Subject Taught by I.T. in the Jewish Parochial Schools in Comparison to  
What They Were Teaching in Israel.

Six and four tenths percent of the I.T. were kindergarten teachers in Israel and in Canada they are elementary teachers. Nine and sixty-seven hundredths percent were general teachers in Israel, in Canada they are teaching only Judaic and Hebrew language. Fifty-one percent of the teachers taught the Hebrew language in Israel in secular schools and in Canada eighty-one and eight tenths percent are teaching Hebrew as a second language. Forty-eight percent taught written law (Bible) in Israel, in Canada sixty-seven and seven tenths are requested to teach the written law. Six and forty-five hundredths percent taught the Oral Law (Mishna and Talmud) in Israel, in Canada twelve and nine tenths percent are teaching the same subject.

Tfila and Dinim (prayers and the Jewish practice) was not taught at all by I.T., in Canada thirty-two and two tenths percent are requested to teach the same subject. Thirty-five and four tenths percent taught Jewish history in Israel and in Canada thirty-eight and seven tenths percent are requested to teach Jewish history. Moledet (the story and development of Israel) was taught by twelve and nine tenths percent, in Canada twenty-five and eight tenths percent are requested to teach the subject. It was interesting to learn from this table that not one of the teachers had had experience at all in teaching Hebrew, a second language, and that is what they are trying to do. (see Table 26)

II. A DESCRIPTION OF THE RESPONSES TO PART  
II OF THE QUESTIONNAIRE

Part two of the questionnaire was administered to the B.O.E., I.T.,

TABLE 26  
 NUMBER OF TEACHERS WITH SUBJECTS TAUGHT IN ISRAEL IN  
 COMPARISON TO SUBJECTS TAUGHT HERE

	Israel	Jewish History	Prayers & Jewish Customs	Jewish Oral Law	Written Law (BIBLE)	Hebrew Language	General Teacher	Kindergar-ten Teach.
Number of Teachers and Subjects Taught by Them in Local School	8	12	10	4	21	26	1	1
Number of Teachers and Subjects Taught by Them in Israel	4	11	-	2	15	16	3	2



and P.A.A. groups with a request to response to the six questions and to score each item by one of the five scores, Strongly Agree -5; Agree - 4; Neutral - 3; Disagree - 2; and, Strongly Disagree - 1. The tables show the percentage of responses in the three groups indicating the number of respondents who Strongly Agreed, Agreed, Neutral, Disagree, Strongly Disagree, with each of the 74 items, the mean and standard deviation was also computed for each item. (See Appendix F)

#### Distribution for the Responses

The distribution of the responses are grouped and discussed according to the six questions and sub-questions as shown in questionnaire, part two, a total of eleven parts. The questions are seeking to find out the reasons of hiring and importing the I.T., the different expectations, the need that would aid them in their role as a teacher and creating a more positive attitude and status from the community. In the discussion of the six questions (eleven parts) the Strongly Agree and Agree responses are reported as Agree, the Strongly Disagree and the Disagree responses are reported as Disagree. Each of the seventy-four items was recorded by percent and ranked according to the responses of each group as shown in Appendix F.

### III. THE DATA ANALYSIS DISCUSSION

In the review of related literature it was found that the importation and employment of the Israeli teacher are subjects that confront the Jewish North American educator. They are actively seeking ways to solve the problems and better utilize the Israeli teacher.

The purpose of this study was to investigate the relative similarity or disagreement between the various bodies that are involved in and set policies for the Jewish education institutions, boards of education (B.O.E.), Israeli teachers (I.T.), and principals and their assistants (P.A.A.). Related to the following issues are:

- a) What are the reasons for hiring and importing the Israeli teacher?
- b) What are the educational expectations of the Israeli teacher?
- c) What are the community's expectations of the Israeli teacher?
- d) What are the Israeli teacher's expectations in coming to the Diaspora?
- e) What would aid the Israeli in his role as a teacher?
- f) What would aid the Israeli teacher in creating a more positive attitude and status from the community?

The data was assembled by posing the six questions mentioned above in the form of a questionnaire containing seventy-four items. The respondents reacted to each statement on a five point scale range (F.P.S.R.) including, Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

#### Important Differences

As the level of disagreement to the items is measured between the various groups in percentiles, the question was raised as to what percentage of difference would be viewed as important in this study. At what

percentage point would it be considered as having bearing on the implementation and effective execution of the Israeli teacher's function? It was decided that a difference of twenty percent would be considered as an important factor on decision making, implementation and in creating public opinion - positive or negative. \*, \*\*

Weighing the fact that the population of P.A.A. is small ( $N = 9$ ) for example, it becomes clear that a difference of twenty percent becomes very considerable and important. Thus it might be possible to find in one school a complete difference of opinion between the staff and the administration.

#### Interpretation of Results

To begin with, each factor will be discussed in a general way. The level of agreement between each of the items that make up the factors, will be mentioned. Those important differences as described above will be indicated. In light of the findings, more detailed analyses and their importance will follow. This part will end with a summary of the findings, analysis, and the conclusions.

#### Question One - "The reasons for bringing and hiring Israeli teachers"

This question was presented in nine items describing possible reasons. The respondents were invited to weigh and rank according to F.P?S.R. The results are presented in Table 27.

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\* Was supported by the Arbitrary Committee

\*\* Dr. B. Johnston, Consultant, Department of Statistics, University of Manitoba.

TABLE 27

## I. SOME OF THE REASONS FOR IMPORTING AND HIRING ISRAELI TEACHERS

Number of Item***	AGREE						DISAGREE					
	B*		T*		P*		B		T		P	
	%	R**	%	R	%	R	%	R	%	R	%	R
	N=111		N=31		N=9		N=111		N=31		N=9	
1	84.6	1	100	1	88.9	1	4.5	8	0.0	-	0.0	-
2	80.1	2	93.6	2	77.8	2	9.0	7	0.0	-	11.1	3
3	14.4	8	32.2	7	0.0	-	69.3	1	43.0	1	77.8	1
4	54.9	5	25.8	8	66.6	4	15.3	4	22.6	2	0.0	-
5	28.9	6	77.4	4	22.2	6	20.7	5	3.2	5	0.0	-
6	75.7	3	61.3	5	77.7	3	4.5	8	6.5	4	11.1	3
7	26.1	7	93.6	2	33.3	5	37.8	3	3.2	5	11.1	3
8	5.4	9	55.4	6	22.2	6	67.5	2	16.2	3	44.4	2
9	64.8	4	87.1	3	66.6	4	10.8	6	3.2	5	0.0	

\*B: Board of Education, T: Israeli Teachers, P: Principals

\*\*R: Ranked From the largest percentage to the smallest  
 \*\*\* For a description of the items see below

1. Command of Hebrew as a modern living language.
2. Not enough local teachers with the command of the language as a modern, living tongue.
3. School budgets prohibit hiring local teachers with similar qualifications.
4. Israeli teachers inject an Israeli atmosphere into the community.
5. Israeli teachers have a positive influence on their students.
6. Pupils will hear about Israel from first-hand sources.
7. Israeli teachers possess extensive knowledge about Jewish tradition.
8. Israeli teachers adhere strictly to the tenets of religious law.
9. For Israeli teachers to be an example to students of the important link between Israeli and Diaspora Jewry.

Item number one (Command of the Hebrew language), item two, (lack of local teachers) and item six, (the Israeli being a first-hand source of information) elicited a response of less than twenty percent disagreement. That is to say that the three groups questioned, tended to closely agree on these three points.

In contrast, item number three (school budget prohibiting the hiring of local staff) resulted in a greater percentage of disagreement. Thirty-two percent of the I.T. agreed as compared to the fourteen and four tenths percent of the B.O.E. and zero percent of the P.A.A. It is probable that the Israeli teacher that comes on his own, not through the Jewish Agency, can be employed for less. The shaliach, on the other hand, costs the school more than the salary alone. Included in the budget is the fare to and from Israel, shipping charges, as well as payments to his pension fund in Israel while employed here. The I.T., however, judges his salary to be only that which he receives in his cheque each month.

As a result, the data indicates a difference of twenty-six and three tenths percent between I.T. and B.O.E. and thirty-four and eight tenths percent between I.T. and P.A.A.

In the related literature it was found that the non-shaliach Israeli teacher is relatively cheaper, but the shaliach is more expensive to employ. The cost increases when considering the fact that the I.T. is employed for a relatively short period of time, generally not more than three or four years. Thus, it would seem that the I.T. is employed for reasons other than economy.

Item four (Israeli teachers inject an Israeli atmosphere into the community) Fifty-four and nine tenths percent of the B.O.E. and sixty-six

and six tenths percent of the P.A.A. agreed to the item as a reason. The teacher in contrast were far less agreeable as indicated by twenty-five and eight tenths percent. In this case the difference between the I.T. and B.O.E. is twenty-one and nine tenths percent and between I.T. and P.A.A. is forty and eight tenths percent. This would clearly indicate the fact that the I.T. do not see themselves as a source of injecting or contributing to a better understanding of the Israeli culture in the local community despite the opinion of most of the P.A.A. that see this item as a reason for I.T. employment. In related literature it is mentioned that there are expectations of greater I.T. involvement in the local Jewish community as a source of understanding the Israeli culture and personality. One of the complaints that continues to be heard is that the I.T. exclude themselves from local involvement out of a feeling of superiority and criticism. Similar comments were voiced by a few respondents. (see Appendix)

Item number five (Israeli teachers have a positive influence on the students). Only twenty-eight and nine tenths percent of the B.O.E. and twenty-two and two tenths percent of the P.A.A. agree to the item as a reason while seventy-seven and four tenths percent of I.T. agreed. There is an apparent difference of forty-eight and five tenths percent between B.O.E. and I.T. and fifty-five and two tenths percent between I.T. and P.A.A. The self confidence of the I.T. that see their influence (77.4%) as a reason for being brought to North America may possibly be the cause of misunderstanding and rejection of instructions issued by their employers.

Related literature makes mention of the study in which three hundred and seventy-three schools were asked to range the same item. Thirty-nine percent agreed.

Item seven (Israeli teachers possess extensive knowledge of Jewish tradition), twenty-six and one tenths percent of the B.O.E. and thirty-three and three tenths percent of the P.A.A. agreed with this contention as a reason for employment. I.T. agreed in a lopsided rate of ninety-three and six tenths percent, resulting in a difference of sixty-seven and five tenths percent between I.T. and B.O.E. and sixty and three tenths percent between the I.T. and P.A.A.

This difference between groups may be due in part to the following three reasons. 1) The lack of an expectation on the part of the B.O.E. for the I.T. to teach this subject in depth, 2) Perhaps a low interest profile on the part of the B.O.E. and in some cases even the P.A.A. on this matter, and 3) Perhaps local teachers are available to teach the subjects in English.

In the related literature there is a repeated complaint by writers that the I.T. do not possess the know-how and ability to instruct the local students in the field of Jewish tradition and customs.

There exists a demand for the institutions that chose the shaliach I.T. to prepare the candidates in a wide view of the subject. This expectation continues in a request that the I.T. become cognizant of the particular local conditions and to style the mode of delivery in light of situations in which they will teach.

From the literature it can be inferred that a prime reason for importing the I.T. is to teach Jewish traditional values. Table 26 shows that three of the six subjects that the I.T. are required to teach are in the area of traditions and customs. It therefore can be assumed that as

Item seven received a low percentage in the agreement range among the B.O.E. and the P.A.A., that there is a lack of local interest in the subject and not necessarily because of the availability of local teachers.

Item eight (Israeli teachers adhere strictly to the tenets on religious law), five and four tenths percent of the B.O.E. and twenty-two and two tenths percent of the P.A.A. agreed to this item as a reason in comparison to fifty-five and four tenths percent agreement by the I.T. There is an important difference of disagreement of fifty percent between the B.O.E. and I.T. and thirty-three and two tenths percent disagreement between I.T. and P.A.A. (twenty-nine percent of the I.T. population were sent by the Religious Department of the Jewish Agency while others are sent by the Secular Department). These differences found in this item (8) supports the contention as stated in item seven; that there are no special interests in religious and traditional studies. The important difference of fifty percent disagreement between B.O.E. and the I.T. supports that assumption.

These data explains the current tendency to employ more secular teachers as against religious ones.

In the review of the related literature, it was found that Israeli teachers feel communities expect them to be traditional while the local residents feel free of that obligation. Other writers state that a religious teacher can be more influential and acceptable if his approach and attitude are tempered with tolerance and understanding for the local reality in the Jewish community.

Item nine (Israeli teachers should be an example to students of the important link between Israeli and Diaspora Jewry), sixty-four and



eighty-nine hundredths percent of the B.O.E. and sixty-six and six tenths percent of the P.A.A. agreed to this item, compared with eighty-seven and one tenth percent agreement by the I.T. There is an important disagreement factor of twenty-two and three tenths percent between I.T. and B.O.E. and twenty and five tenths percent disagreement between I.T. and P.A.A. It may be assumed that those people that didn't agree with item number nine, are critical of the Israeli teachers in general. They do not see a need for bringing in the Israeli teacher here at all. This is supported by the comments added to the questionnaire (see appendix A). There are board members and students who complain that the I.T. tends to be chauvenistic. As a result he has little success in developing an understanding of the important link between Israeli and diaspora Jewry in his students. This complaint is supported in the review of literature.

#### Summary

The command of Hebrew or as a modern living language was agreed upon by the three groups as the most important reason for hiring Israeli teachers. The lack of enough local teachers was chosen as the second reason. In the opinion of this writer, the choice of linguistic ability and the short supply of home grown teachers as reasons for importing Israeli teachers must be noted by the agencies that are involved in Jewish education as follows:

- A. There is an urgent need to prepare the Israeli teachers before they are sent to teach Hebrew as a second language. To achieve that the proper courses have to be made available to them. A teacher coming to the diaspora has to be knowledgeable in the latest linguistic methods of second language teaching.

B. Agencies in the local communities have to use all available sources to influence local youth to choose teaching as a profession. The I.T.'s position as a first hand source of Israeli information is equal in importance to the rapport that might exist between the local teacher and his students. Neither, however, are mutually exclusive. The Israeli teachers have to be kept up to date with information on current events to fulfill their function as the resource person on Israel and as a link between the diaspora and Israel. To achieve this, Agencies in Israel should see to it that Israeli newspapers and other periodicals are supplied to the shaliach teacher where ever he may be. The local community, on the other hand, should endeavor to involve the I.T. in local cultural activities. One can conclude from the responses, that the I.T. primary function here is to work in the local Jewish educational system. It seems, from the opinion of many that the imported teacher should refrain from most religious or ethical involvements or pronouncements.

Question Two - "What are the educational expectations of the I.T.?"

In this question the respondents were invited to explore their opinion in relation to six different subjects.

A. Hebrew Language - four items to evaluate according to F.P.S.R. Results are presented in Table 28.

In Items number 10, 12, and 13 there is a disagreement less than twenty percent. On the other hand in Item number 11 there is a difference

between the three groups. Sixty-six and six tenths percent of the B.O.E. and only twenty-two and two tenths percent of the P.A.A. agreed to this item as an expectation and ninety and three tenths percent of the I.T. agreed to the same item as an expectation. There is an important difference (23.7%) between I.T. and B.O.E. and sixty-eight and one tenth percent disagreement between I.T. and P.A.A. An important difference like that between I.T. and P.A.A. causes a misunderstanding between I.T. and P.A.A. The high percent of agreement to this item or an expectation by the teachers in comparison to the lower agreement by I.T. and B.O.E. shows a lack of clarification and a lack of knowledge.

What is the expectation of an I.T. in instructing the Hebrew language? From this Table you learn the less important item (number 11) is not in priority - this fact is important to be clear in every school.

B. Oral and Written Laws - with five items to evaluate by F.P.S.R., the response is shown in Table 28-B. The teaching of written and oral law is in principle, a religious study and the difference between I.T. and the B.O.E. and P.A.A. in items 14, 16, 17, and 18, and with an agreement lower than fifty percent per item it proves to us the existence of a misunderstanding between the groups in relation of the instruction of religion. According to the results in evaluating items 14 and 15, it can be understood that less than fifty percent of the B.O.E. members are interested in religious education. On the other hand the results in Item 18 show that seventy-five and six tenths percent are not ready to give up the instruction of religion and tradition. P.A.A. and B.O.E. are trying to find a compromise solution. To satisfy everyone as shown in Item 17. However, teachers are more extreme in relation to religious instruction.

TABLE 28

II. WHAT ARE IN YOUR OPINION THE EDUCATIONAL EXPECTATIONS OF THE ISRAELI TEACHER?

A. HEBREW LANGUAGE

Number of Items	AGREE						DISAGREE					
	*B.O.E.		**I.T.		***P.A.A.		B.O.E.		I.T.		P.A.A.	
	N=111		N=31		N=9		N=111		N=31		N=9	
	%	R****	%	R	%	R	%	R	%	R	%	R
10	83.7	1	87.1	2	88.9	1	11.7	4	9.7	2	0.0	-
11	66.6	4	90.3	1	22.2	4	12.6	3	9.7	2	33.3	1
12	76.6	1	77.4	3	66.7	2	13.5	2	3.2	3	11.1	2
13	70.3	3	58.1	4	55.5	3	17.1	1	32.3	1	11.1	2

10. To teach the Hebrew language so that the student will ultimately be fully proficient in speaking it.
11. To teach the language so that the student will be able to read and comprehend the prayer book.
12. To develop the skill of meaningful reading of simple Hebrew stories.
13. To develop the skill of applying simple grammatical rules in Hebrew composition writing.

B. WRITTEN AND ORAL LAW

14	44.1	4	74.2	2	33.3	3	24.3	3	25.8	3	0.0	-
15	48.6	3	38.7	3	44.4	2	25.2	2	38.7	2	33.3	2
16	54.0	2	80.7	1	33.3	3	16.2	4	6.4	4	22.2	3
17	67.6	1	12.9	4	77.7	1	9.0	5	67.8	1	11.1	4
18	5.4	5	12.9	4	0.0	-	75.6	1	67.8	1	66.7	1

14. To teach the Scriptures in Hebrew from a religious perspective including the traditional commentaries.
15. To teach the Scriptures in Hebrew from a secular perspective as a written history.
16. To teach Talmud, Mishnah and Codes because this is the core of the Jewish culture.
17. To teach selected topics from the Talmud so that pupils will know this body of literature from a historical perspective.
18. Not to teach at all the Oral Tradition because its contents are not relevant to modern times.

TABLE 28 continued

## C. TRADITION

19	60.3	3	45.2	3	44.4	4	11.7	2	22.6	2	11.1	2
20	73.9	2	61.3	2	66.7	2	5.4	3	19.4	3	0.0	0
21	94.6	1	93.6	1	100	1	1.8	4	3.2	4	0.0	0
22	54.0	4	6.4	4	55.5	3	19.8	1	77.4	1	22.2	1

19. To develop a desire to observe the Mitzvoth in personal and sociable behavior.
20. To instill theoretical knowledge of the practice of Jewish law.
21. To instill understanding of and respect for the customs and traditions of our people.
22. To teach these traditions in secular atmosphere.

## D. ISRAEL

23	90.1	2	96.8	1	88.8	2	2.7	5	0.0	0	0.0	0
24	31.5	6	61.3	5	33.3	5	34.2	1	25.8	1	22.2	1
25	95.4	1	96.8	1	77.8	3	0.9	6	0.0	0	0.0	0
26	55.6	5	93.6	2	55.5	4	12.6	2	3.2	4	11.1	2
27	79.2	3	83.6	3	77.8	3	4.5	4	6.5	3	0.0	0
28	76.3	4	74.2	4	100	1	9.9	3	9.7	2	0.0	0

23. To teach about the land of Israel as a homeland for the Jews.
24. To encourage students to settle in Israel.
25. To develop an understanding of the role of Israel in Jewish life today, through the study of current events.
26. To influence pupils so that they will want to spend a year studying in Israel.
27. To influence pupils so that they will want to visit Israel.
28. To develop an identity with and deep commitment to the Jewish people through the study of Zionism.

TABLE 28 continued

## E. HISTORY

29	69.3	4	35.5	4	66.7	2	6.3	4	29.0	1	0.0	0
30	63.0	5	51.6	3	66.7	2	10.1	2	16.1	2	0.0	0
31	74.8	3	70.9	2	44.4	4	13.5	1	6.5	3	11.1	1
32	78.3	2	90.4	1	66.6	3	7.2	3	0.0	0	0.0	0
33	92.8	1	90.4		77.8	1	0.9	5	0.0	0	0.0	0

29. A thorough study of the Jewish people in Europe during the Middle Ages.
30. The Jews (and Marranos) during the Spanish Inquisition.
31. American Jewry during the last century.
32. European Jewry before and after the Holocaust.
33. Israeli history from the first yishuv to the present situation.

## F. COMMUNITY

34	89.1	1	93.6	1	77.7	1	1.8	4	0.0	0	0.0	0
35	55.8	3	38.7	3	22.2	4	10.8	3	9.7		22.2	
36	65.7	2	66.7	2	44.4	3	12.6	2	9.7	1	22.2	1
37	54.9	4	66.7		44.5	2	15.3	1	9.7		22.2	

34. To develop a sense of loyalty and kinship with the Jewish people around the world, through discussion of current events.
35. To develop a respect for Christian neighbors through mutual visits.
36. To make students aware of local Jewish institutions, their goals, functions, and activities.
37. To make students aware of local Jewish organizations and their goals, functions and activities.

This is shown by the difference in disagreement to Item 14 by thirty and one tenths percent between I.T. and B.O.E. and by forty and nine tenths percent disagreement between I.T. and P.A.A. Another important difference between the I.T. and the other groups is shown in Item 16. When teachers agreed to this with eighty and seven tenths percent as an expectation, and B.O.E. agrees to this only with fifty-four percent as an expectation with twenty-six percent disagreement between B.O.E. and I.T.

Principals agreed to this as an expectation by only thirty-three and three tenths percent with a difference of disagreements of forty-seven and four tenths percent between them and the I.T. In a situation like this when less than fifty percent of B.O.E. and P.A.A. agreed to instruct written law and oral law with a religious attitude in comparison to a majority of teachers, agreement to instruct this subject with a religious attitude must cause a mutual unsatisfaction and criticism between I.T. and B.O.E. and P.A.A. continually. Fifty percent agreement is not enough to divide a direction and teachers, even by seventy percent agreement, will not be able to satisfy two extremes.

C. Tradition - Four Items to evaluate according to F.P.S.R. The responses are presented in Table 28C. The items were agreed upon by three groups, with disagreement of less than twenty percent, except in Item 22. Item 22 was agreed upon by fifty-four percent of B.O.E. and fifty-five and five tenths percent of P.A.A. as an expectation. Teachers disagreed by seventy-seven and four tenths percent. This shows that B.O.E. and P.A.A. expect the teachers to instill in their students a knowledge and respect of tradition. However, there is a lack in deciding upon which

approach to follow - religious or secular. Seventy-seven and four tenths percent of the teachers have a religious approach to the subject. The I.T. is criticized in the related literature, that he doesn't know enough about the traditional and religious life of this continent. Religious life as practised in this continent, is misunderstood by the Israelis. They cannot understand that on the one hand, they are expected to teach the students Judaism and its tradition and on the other hand, a high majority of the homes are not observant of Judaism nor its tradition, namely Kashrut, Shabat, etc., according to the written law. The obvious difference between the I.T. and the B.O.E. and P.A.A. in their approach of teaching tradition, is a result of a lack of preparation of the I.T. for the situation existing in the local communities. The disagreement by seventy-seven and four tenths percent of the I.T., in spite of the fact that only nineteen percent are religious, shows that the majority of I.T. are closely attached to religion and/or tradition. That is why they find it so difficult to adjust to the idea of teaching tradition in a secular atmosphere. The I.T. sees this as an hypocrisy.

D. The instruction of Israel with six statements to evaluate according to F.P.S.R. Results of responses are shown in Table 28(D). Items 23, 25, 27 are evaluated by the three groups with a difference of less than twenty percent. However, in Item 24 (to encourage students to settle in Israel), thirty-one and five tenths percent of B.O.E. and thirty-three and three tenths percent of P.A.A. agreed with this item as an expectation. Sixty-one and three tenths percent of I.T. agreed upon this item as an expectation. There is a difference of twenty-nine and eight tenths percent between I.T. and B.O.E., and a difference of twenty-



eight percent between I.T. and P.A.A.

In the related literature some writers state that there is a fear of the I.T. Maybe he will influence students to emigrate to Israel. Item 26 (to influence pupils so that they will want to spend a year studying in Israel), fifty-five and six tenths percent of the B.O.E. and fifty-five and five tenths percent of the P.A.A. agreed. Ninety-three and six tenths of I.T. agreed with this item. There is a difference of thirty-eight percent between the I.T. and the B.O.E., and the I.T. and the P.A.A.

Item 27 (to influence pupils to visit Israel) is agreed upon by the three groups, with an unimportant difference. There is a strong attachment to Israel, but there is no readiness to see students emigrate to Israel.

This leads us to understand the low percentage of agreements with Item 24 and 26 by the B.O.E. and P.A.A. Teachers consider Item 26 (Influencing students to study in Israel) as being more important than Item 24 (influencing students to emigrate). In this way, students are free to make their own decisions, whether to stay or not, if they should return, they will have a more positive attitude toward Israel.

Item 28 (to develop an identity with and deep commitment to the Jewish people throughout the study of Zionism), seventy-six and three tenths percent of the B.O.E., seventy-seven and two tenths percent of the I.T., and one hundred percent of the P.A.A. agreed with this item as an expectation. The writer explains - the high percentage of agreement (75% and above) in this case shows the recognition of the importance of

Israel and of Zionism as a necessary factor in developing Jewish identity and commitment to Judaism. The one hundred percent agreement by principals may prove that in implementing this expectation, the I.T. has a free hand, and because of this, when the I.T. fails to make his students identify with Judaism, he creates a situation of disappointment and criticism.

Educational authorities do not recognize that the I.T. by himself, without the necessary aides and equipment, books and materials, cannot succeed in instilling Jewish identity within his students by teaching Zionism.

E. The instruction of history with five items to be evaluated according to F.P.S.R. Table 28(E), by the three groups. In the instruction of history, there is a question -"What is expected of the Israeli teacher?" Do we expect him to teach modern history, the last century or the middle ages? According to the table we can see that Item 29, a thorough study of the Jewish people in Europe during the middle ages, is supported by sixty-nine and three tenths percent of the B.O.E. and sixty-six and seven tenths percent of the P.A.A., against thirty-three and five tenths percent of the I.T. That means a difference of thirty-three and eight tenths percent between I.T. and B.O.E., and a difference of thirty-one and two tenths percent between I.T. and P.A.A.

In Item 31, the Jews in America during the last century, there is a difference between I.T. and P.A.A., seventy and nine tenths percent of the I.T., and seventy-four and eight tenths percent of the B.O.E. supported Item 31 as an expectation. This is in contrast to forty-four and four

tenths percent agreement by the P.A.A. This shows a difference of twenty-six and five tenths percent between the P.A.A. and the I.T.

There is also a difference in Item 32. Ninety and four tenths percent of the I.T. agreed with this statement as an expectation in contrast with sixty-six and six tenths percent of the P.A.A. That means a difference between the I.T. and the P.A.A. of twenty-three and eight tenths percent. We have to recognize that every disagreement between P.A.A. and I.T. is very important because a teacher works directly with the principal who is setting the curriculum, timetable, choosing books, etc....

The support of the three groups given to Item 33, with a majority of above seventy-five percent agreement, shows that Item 33 is the most important expectation in teaching history. In the related literature, it is found that the instruction of history in Jewish schools, was never consistent; since the establishment of the State of Israel, there have been many changes. There is a strong tendency to teach current events - with the beginning of Zionism. The Six Day War and the Yom Kippur War resulted in people being more interested in the development of the State of Israel, rather than past history.

F. Community - Four statements to be evaluated by F.P.S.R. Results of the responses is presented in Table 28(F) Item 34 (to develop a sense of loyalty and kinship with the Jewish people around the world through discussion of current events) was agreed upon by seventy-seven and five tenths percent of the three groups.

Item 35 (to develop a respect for Christian neighbours through mutual visits) was accepted by a very low percentage. Perhaps this can

be explained by the fact that the I.T. is a stranger in this country and even if he so desires, he cannot contribute to this end. This is an expectation more suitable to local teachers.

Item 36 (to make students aware of local Jewish institutions, their goals, functions, and activities), sixty-six and seven tenths percent of the I.T. agreed, in contrast with forty-four and four tenths percent of the P.A.A. There is a difference of twenty-two and three tenths percent.

Similarly, in Item 37, there is a difference of twenty-two and two tenths percent between teachers and P.A.A. On the other hand, there is no important difference between the B.O.E. and the I.T. in relation to Items 36 and 37.

This writer found it hard to understand the disagreement between the I.T. and the P.A.A. This leads to criticism of teachers. The B.O.E. is interested in one extreme, the P.A.A. is interested in another extreme, and the teacher in the middle is finding it very hard to satisfy both.

#### Summary

The question of clarifying the expectations expected by the I.T. in his teaching of the various subjects, is one of the most difficult to solve. A teacher can try to suit himself to the subject, to the material, to that which is defined to him. However, when he is caught in the middle, fifty percent pulling towards one side while the other fifty percent is ignorant, with a principal who comes and goes every two or three years, bringing new methods of and approaches to Jewish education, it is obvious that the teacher will suffer. He does not even have the

opportunity to implement that which is expected of him, in a satisfactory way. The results of the above data, serve as evidence of the need to clarify the expectations and the goals of the school, according to the graduating students, parents, and local residents. Every decision that is made, should be supported by the majority in the community, so that the teacher will know what he is to do. The existence of differences between the B.O.E., the P.A.A. and the I.T. create the greatest obstacle in the satisfactory completion of the teacher's work.

Question Three - "What are the community expectations of the Israeli teacher?"

Five items to evaluate by F.P.S.R. The results are shown in Table 29.

Item 38: Fifty four percent of the B.O.E. agreed; seventy-four and two tenths percent of the I.T. agreed. There is a difference of twenty and two tenths percent between the B.O.E. and the I.T. Maybe this is what creates the impression that the Israeli separates himself from the community and looks down on the Jews of the diaspora. This criticism is heard in the related literature and in the response to the questionnaire.

Item 39: (To be involved in the community), Sixty-one and three tenths percent of the B.O.E. and fifty-five percent of the P.A.A. agreed in contrast with ninety and seven tenths percent of the I.T. that agreed. This shows a difference of twenty-nine and four tenths percent between the I.T. and the B.O.E., and a difference of thirty-five and two tenths percent between the I.T. and the P.A.A. These results are surprising because in the replies to the questionnaire and in the related literature,

TABLE 29

III. WHAT DO YOU THINK ARE YOUR COMMUNITY'S EXPECTATIONS OF THE ISRAELI TEACHER?

Number Of Items	*B.O.E.		AGREE **I.T.		***P.A.A.		B.O.E.		DISAGREE I.T.		P.A.A.	
	N=111		N=31		N=9		N=111		N=31		N=9	
	%	R	%	R	%	R	%	R	%	R	%	R
38	54.0	4	74.2	3	66.6	2	15.3	2	6.5	3	0.0	0
39	61.3	2	90.7	1	55.5	3	5.4	4	6.5	3	0.0	0
40	68.5	1	67.8	4	44.4	4	9.9	3	12.9	2	0.0	0
41	27.9	5	38.7	5	33.3	5	28.8	1	25.9	1	22.2	1
42	56.5	3	80.6	2	77.7	1	3.6	5	3.2	4	0.0	0

38. To be an example of Zionistic and Nationalistic Jew.
39. To be involved in community life.
40. To become familiar with the function of the major cultural, religious, and philanthropic agencies in the Jewish community.
41. The teacher ought to be religious and observant of Mitzvot.
42. The teacher ought to be a source of information of what is happening in the Jewish world.

there are complaints that the Israeli teacher is not involved enough in the community. This is in contrast with the response of the teachers which shows that they are ready to be involved in the community, but the community is not involving them. According to this data, we see that what the teachers are saying is correct.

Item 40 (to become familiar with the function of the major cultural, religious and philanthropic agencies in the community). There is a difference between the I.T. and the P.A.A. Forty-four percent of the P.A.A. agreed with this item as an expectation in contrast with sixty-seven and eight tenths agreement by the I.T. There is a difference of twenty-three and four tenths percent between the I.T. and the P.A.A. It seems like the principals are trying to avoid the teacher's becoming involved with the community. This can be shown by the results of Items 36, 37, and 39. All these are connected with being involved in the community. On the other hand, the B.O.E. is closer to the level of agreement shown by the I.T. These results show a lack of planning between the B.O.E. and the P.A.A.

Item 41 (the teacher should be religious). The differences between the groups are not important. However, according to the results, a very low percentage of the three groups agreed on this item as an expectation. Here, the question arises, "How can a secular teacher who is not observing Jewish tradition and who is not familiar with tradition and traditional practises, teach about tradition, even with a secular attitude." The agreement of the three groups to this item was lower than forty percent. In the related literature, there are many

complaints against the Jewish Agency for sending shlichim who are not aware enough of Judaism and its tradition. From these data, we see that this is not important. Maybe there isn't enough interest in tradition and Jewish observance, as found in question one, when we discussed the reasons for hiring the I.T. Maybe there is another possibility - a lack of clarification on direction in education.

Item 42 (the teacher as a resource of what is happening in the Jewish world). Eighty and six tenths percent of I.T. and seventy-seven and seven tenths percent of P.A.A. agreed with that item as an expectation. This is in contrast to fifty and five tenths percent of the B.O.E. This means a twenty-four and one tenth percent difference between the B.O.E. and the I.T. This could be a result of the B.O.E. misunderstanding the educational importance of informing students of the current events of the Jewish people or perhaps, parents do not agree that Israelis are the right resource for this purpose.

#### Summary

The I.T. can surmise from these results that he is ready to take upon himself the fulfillment of more expectations than the B.O.E. and the P.A.A. are ready to put upon him. This is seen by the fact that in most cases, when the I.T. agreed, there is above sixty-five percent agreement; the P.A.A. and the B.O.E. agreed with less than sixty-five percent agreement, in most cases. Based on findings this writer feels there is an urgent need in Jewish education to set up a list of goals and expectations in such a way that each goal or expectation should be accepted by at least seventy percent of the people involved.



Question Number four - "What is the Israeli expecting to accomplish by coming to the Diaspora?"

With eight items to be evaluated by F.P.S.R. The results are shown in Table 30. Among the items are four personal expectations, as in Item 44, (to study or to learn a new language). Ninety-six and seven tenths percent of the I.T. supported this item as an expectation. This is in contrast with fifty-eight and five tenths percent agreement by the B.O.E., and means a disagreement of the two by thirty-eight and three tenths percent. Principals supported this item with a majority of seventy-seven and seven tenths percent. This shows a nineteen and seven tenths percent disagreement between I.T. and P.A.A.

Item 45 (to solve his economic problems). Seventy-eight and three tenths percent of the B.O.E., seventy-one percent of the I.T., and eighty-eight and eight tenths percent of the P.A.A. agreed with this item as an expectation. There is no important difference between the groups. The same is true of Item 46 (to visit the world and to meet Jewish people in different cultural communities). There is no important disagreement among the groups. Item 47 is surprising. Fifty-one and three tenths percent of the B.O.E., fifty-five and five tenths percent of the P.A.A. are assuming this item as an expectation in contrast with teachers, who agree upon this item as an expectation by ninety-six and eight tenths percent. This means a forty-five and five tenths percent disagreement between teachers and B.O.E., and forty-one and three tenths percent disagreement between I.T. and P.A.A. The surprise here is the rating by the B.O.E. and the P.A.A. In the criticism heard by educational authorities, I.T. come here to purchase goods and do not

TABLE 30

## IV. WHAT DO YOU FEEL THE ISRAELI EXPECTS TO ACCOMPLISH BY COMING TO THE DIASPORA?

Number of Items	AGREE			DISAGREE								
	*B.O.E.		**I.T.		***P.A.A.		B.O.E.		I.T.		P.A.A.	
	N=111		N=31		N=9		N=111		N=31		N=9	
	%	R	%	R	%	R	%	R	%	R	%	R
43	63.0	5	96.7	3	77.7	3	9.0	5	0.0	0	0.0	0
44	58.5	6	96.8	2	77.7		12.6	4	0.0	0	0.0	0
45	78.3	2	71.0	6	88.8	2	4.5	7	12.9	2	0.0	0
46	80.2	1	74.2	5	88.8		54.5	1	16.2	1	0.0	0
47	51.3	7	96.8	2	55.5	4	21.6	2	0.0	0	0.0	0
48	51.3		90.3	4	55.5		15.2	3	3.2	3	33.3	1
49	75.7	3	96.7	3	88.9	1	4.5	7	0.0	0	0.0	0
50	69.4	4	100.0	1	88.9		6.3	6	0.0	0	0.0	0

43. Satisfaction from teaching and instilling love of the Jewish people and Israel.
44. To learn or improve his or her command of English.
45. Improve their economic situation.
46. To see the world and different Jewish communities and cultures.
47. To acquire goods to bring back to Israel.
48. To foster strong ties with the local Jewish community and the Jews in Israel.
49. To bring the Hebrew language and Israeli culture to the Diaspora.
50. Through participation in activities, to instill Israeli spirit and national pride.

fulfill their mission. Teachers do not pay too much attention to this because they see this as a natural thing. A person tries to improve his situation, to buy nice and comfortable items, just like everyone else. In the related literature, there is a great deal of criticism against the I.T., not only for buying goods to take back to Israel, but also for buying and accumulating goods during their stay here.

Item 48 (to create and to foster stronger ties with local Jewish communities and with Jews in Israel). Fifty-one and three tenths percent of the B.O.E. and fifty-five and five tenths percent of the P.A.A. are assuming this item as an expectation, in contrast with the teachers' ninety and three tenths percent agreement. Here there is an important difference. This shows that on the one hand, the B.O.E. and the P.A.A. do not see this expectation actually being fulfilled, and on the other hand, the teachers are ready to work and fulfill this expectation. However, there seems to be a lack of mutual understanding which would help the teacher.

Item Number 50 (to participate in activities, to instill Israeli spirit and national pride). Sixty-nine and four tenths percent of the B.O.E. and one hundred percent of the I.T. agreed with this as an expectation. There is a difference of thirty percent between the I.T. and the B.O.E. This difference shows that the teachers have the desire and the enthusiasm to fulfill their mission, while board members assume this item as an expectation, and influence the relationship to the shaliach, making it positive to a greater or lesser degree.

#### Summary

In general, all three groups see the general expectations for

education as being more important than personal expectations. This can be found in the table by adding the results of the rating with the personal expectations and the educational expectations. The criticism heard can be explained as the result of some teachers failing in fulfilling their mission. The failure of one teacher, creates an impression of overall failure by all teachers. The teacher who comes to purchase goods and material, and fails to fulfill his mission, damages the reputation of all other teachers who follow. Perhaps it can also be assumed that even if a teacher came and fulfilled his mission, he would still be criticized because he tried to improve his economic and material situation.

Question Five - "What would aid the Israeli in his role as a teacher?"

Sixteen statements to be answered by respondents according to F.P.S.R. The results of the responses are presented in Table 31.

Most of the statements were supported by the three groups. Sixty-five percent to one hundred percent of the responses were in agreement with the statements made. Among the respondents were some who commented that the statements referring to question number five can be helpful to every teacher, not only to the Israeli teacher.

There were also statements showing important differences, with over twenty percent disagreement among the three groups.

Statement 54 (speaking only Hebrew in the classroom), forty-five percent of the I.T. and forty-three and two tenths percent of the B.O.E. agreed with this statement. Only twenty-two and two tenths percent of the P.A.A. agreed. This means that there is an important difference

TABLE 31

## V. WHAT WOULD AID THE ISRAELI IN HIS ROLE AS A TEACHER?

Number of Items	AGREE						DISAGREE					
	B.O.E.		I.T.		P.A.A.		B.O.E.		I.T.		P.A.A.	
	N=111		N=31		N=9		N=111		N=31		N=9	
	%	R	%	R	%	R	%	R	%	R	%	R
51	94.6	3	83.0	8	88.8	2	1.8	8	12.9	4	0.0	0
52	97.3	1	93.0	4	88.9	1	0.0	0	0.0	0	0.0	0
53	43.2	4	29.1	13	44.4	7	13.5	3	41.9	1	22.2	2
54	43.2		45.2	12	22.2	8	30.6	2	29.0	2	22.2	2
55	92.7	4	100	1	77.7	4	0.9	9	0.0	0	0.0	0
56	90.1	6	90.3	5	88.8	2	0.9	9	0.0	0	0.0	0
57	96.4	2	100	1	88.9	1	0.0	0	0.0	0	0.0	0
58	89.2	7	96.8	2	88.9	1	3.6	7	0.0	0	0.0	0
59	90.9	5	93.5	3	88.9	1	1.8	8	0.0	0	0.0	0
60	84.7	9	87.1	6	88.9	1	3.6	7	0.0	0	0.0	0
61	76.5	10	67.7	11	77.7	4	9.	6	6.4	6	0.0	0
62	67.5	12	77.4	9	55.5	6	8.1	5	9.7	5	0.0	0
63	75.6	11	83.9	7	88.9	1	11.7	4	3.2	7	0.0	0
64	85.5	8	77.4	9	66.6	5	3.6	1	9.7	5	0.0	0
65	3.6	15	74.2	10	22.2	8	75.6	1	6.4	6	66.7	1
66	66.6	13	67.7	11	77.8	3	8.1	5	16.1	3	0.0	0

51. Having a command of conversational English.
52. Understanding of students and a desire to listen to them and to their problems.
53. Not stressing immigration to Israel.
54. Speaking only Hebrew in the classroom.
55. Not discriminating among students because of parental status.
56. Having sense of humor.

...continued

TABLE 31 continued

57. Having educational materials available in the various subject taught.
58. Detailed information on and preparation for the community before arrival.
59. Professional status, and respect from the administration.
60. Existence of professional and pedagogical institution in Canada to advise and aid the Israeli teacher with Jewish personnel who are expert in Hebrew curriculum.
61. Open channels for communication and aid to the teacher by the Jewish Agency.
62. Satisfactory salary negating the need for the spouse to work a full day.
63. The Israeli recognizing the responsibility of his "mission".
64. Not being discriminated against in terms of salary and other professional conditions compared to the secular teacher.
65. Shortening of the teaching hours in consideration of the difficulty in teaching a second language and Judaica.
66. Flexibility to a radical change of climate.

of twenty-two and eight tenths percent between the P.A.A. and the I.T. In the related literature, it was found that this question is discussed, "Does the study of Hebrew represent a goal in itself, or is it a tool used to teach Judaism?" If Hebrew is a goal in itself, then speaking Hebrew in the classroom is important. But if Hebrew is a tool to aid the teaching of Judaism, what is wrong with the teacher speaking English in order to ensure the child's understanding of the subject. This subject is discussed among teachers, as well.

In the Winnipeg Hebrew High School, Joseph Wolinsky, there were some changes made last year. More Judaic studies taught in English were put into the timetable. This is explained by the fact that students find it very difficult to understand and to express themselves in the Hebrew language.

Statement 62 (satisfactory salary negating the need for the spouse to work a full day) Sixty-seven and five tenths percent of the B.O.E. and seventy-seven and four tenths percent of the I.E. agreed that this is an important factor in helping the I.T. Only fifty-five and five tenths percent of the P.A.A. agreed with that statement. The writer found it hard to understand the reason why the P.A.A. are not supporting this statement with a higher percentage of agreement.

Statement 65 (shortening the teaching hours), only three and six tenths percent of the B.O.E. and twenty-two and two tenths percent of the P.A.A. agreed with this as an important factor in helping the teacher. The I.T. find this as being very important, with an agreement of seventy-four and two tenths percent. The writer tends to believe that if a majority of seventy-four and two tenths percent feel that

there is a need to shorten the teaching hours, it would be worthwhile for the administration to study this request and to find out if there is any justification in this request.

#### Summary

The I.T. has to prepare himself and to prepare material, in the various subjects that he teaches. At the same time, he must recognize that if subjects are of secondary importance in the Jewish school, at least in the eyes of the students, this will demand a great deal of effort on his part which is not demanded of the secular teacher. Many of the suggestions in the above statements are not available to the I.T. More must be done to help the I.T. face those challenges which he may encounter. This conclusion repeats itself several times in the related literature. As some respondents stated - there must be all sorts of sophisticated equipment and material to help the I.T., as exists in the secular department of the school. Why should the Hebrew program be pushed aside?

Question Six - "In your opinion, what would aid the I.T. in creating a more positive attitude and status in the community?" With eight statements to be evaluated by the respondents according to F.P.S.R. Results of the responses are presented in Table 32.

There is agreement on this question, among the three groups, with no important difference, in five of the statements. These are 67, 69, 71, 72, and 74. However, in statement 68, (maintaining friendly rapport with parents in informal, social gatherings), eighty-two percent of the B.O.E. and seventy-seven and four tenths percent of the I.T. agreed that this item was important. Only fifty-five and five tenths



TABLE 32

VI. IN YOUR OPINION WHAT WOULD AID THE ISRAELI TEACHER IN CREATING A MORE POSITIVE ATTITUDE AND STATUS FROM THE COMMUNITY?

Number	AGREE						DISAGREE					
	B.O.E.		I.T.		P.A.A.		B.O.E.		I.T.		P.A.A.	
	N=111		N=31		N=9		N=111		N=31		N=9	
	%	R	%	R	%	R	%	R	%	R	%	R
67	87.4	4	87.1	1	88.9	1	0.9	5	3.2	6	0.0	0
68	82.0	5	77.4	4	55.5	5	1.8	4	9.7	4	0.0	0
69	91.0	3	80.6	3	77.7	3	0.0	0	0.0	0	0.0	0
70	95.5	1	54.9	6	88.9	1	0.9	5	32.3	3	0.0	0
71	71.1	6	67.7	5	66.6	4	13.5	3	6.4	5	0.0	0
72	50.4	7	54.8	7	55.5	5	23.4	2	35.5	2	11.1	1
73	36.9	8	41.9	8	0.0	0	28.8	1	45.2	1	11.1	1
74	93.6	2	83.9	2	88.8	2	0.9	6	3.2	6	11.1	1

67. Participating in local social and cultural activities.
68. Maintaining a friendly rapport with parents through informal social gatherings.
69. Participating in extra curricular activities with the students.
70. Working positively with the school administration.
71. Not criticizing religious practices or lack of in the school and students' homes.
72. Not criticizing the community for a lack of Jewish identity.
73. Having a good command of Yiddish.
74. Keeping abreast of Jewish events the world over.

percent of the P.A.A. agreed. This means an important difference of twenty-one and nine tenths percent between the I.T. and the P.A.A. The writer finds it hard to understand why every time a statement involves teachers and authorities outside the school, principals show a lack of agreement, as in statements 36, 37, 40, 48. Is this because the principal recognizes the large workload of the I.T. in the school and therefore, thinks it unfair to have him involved in extra-curricular activities?

Statement 70 (working positively with the school administration) The difference between the I.T. and the authorities (B.O.E. and the P.A.A.) is understandable to this writer. The I.T., coming from Israel is used to a situation where he and his principal are both civil servants. Here, both of them are employees of the parochial school. Although the status of the principal is much higher than in Israel, it is not more respected. Also, most of the principals in the Jewish parochial schools are not familiar with the Hebrew program. Thus, the I.T. finds it difficult not to criticize his principal. There is no one who can understand the day to day work of the I.T.

#### Summary

The status of every man is decided according to his deeds and his attitudes within society. The same is true of the teacher. In many cases, criticism against the teacher has no basis in fact and sometimes, the criticism is a result of the disappointment in one teacher. The failure of one is blamed on all. Thus it should be clear that one is responsible for all, and all are responsible for one.

#### IV. INTERPRETATION OF RESULTS

This study was based on the premise that Hebrew Jewish education is dependent on Israeli teachers of different categories. As was found in the related literature that the dependence on the Israeli teacher will grow in the future. There are those that hold the opinion that forty percent of the teachers in the Hebrew schools are Israelis. The main purpose of this study was to examine and compare these factors closely, as they relate to the Israeli shaliach's teaching effectiveness based on the expectations imposed upon him by the community he teaches in, and the goals he has set for himself. In general, it was found that there exist important differences between I.T., P.A.A. and B.O.E. Their existence is an obstacle to the Israelis teacher's effectiveness but they can be overcome. These differences of opinion are not based on educational principles, rather, they are disagreements in approaches to religious view points and Zionism. What was found missing was dialogue and discussion between the educational factors and a need to create a clear list of expectations, goals and priorities by those immediately involved, such as the P.A.A., B.O.E., the students, and parents.

##### The Reasons for Importing and Hiring the Israeli Teacher?

It was found that the command by the Israeli of Hebrew as a living language and a lack of local teachers were among the prime reasons for hiring and importing the I.T. In the related literature there was found to be support of these contentions. There are writers that include the study Israel in the Hebrew school curriculum as being another factor. This study found that the teaching of Israel was the result of two reasons.

Firstly, students would be able to study Israel from first hand sources as stated above in Item 6, and secondly, so that the teacher would impress on his students the importance of the continued link between the Jews in Israel and the Jews in the diaspora, as stated in Item 9. Other writers declared that local teachers are not familiar enough with Judaic subjects and Jewish cultural sources. The objections found in Item 3 regarding the hiring of I.T. due to budgetary considerations, was supported by the related literature.

A number of authors pointed out that the Israeli immigrant teacher, as differentiated from the shaliach, is cheaper to employ. In general this category of Israeli chooses the teaching profession as a temporary expedient until he becomes better established. In many instances, he has had no teaching experience or training. The only reason for his being employed in the first place is because of his command of Hebrew. In the case of the shaliach, however, there are added expenditures included in his employment, as well as those that come by their own initiative with the help of the hiring school. Included in their contract is the transportation to and from Israel, as well as the continuing payments to the teacher's pension fund in Israel during the period of his contract with the school. This is a regular procedure for the shaliach as well as for his spouse should she also be employed.

Other writers claim that the Israeli teacher is particularly well suited to teach such subjects as the bible, prayers, traditions and customs. because these subjects are tightly bound to the subject of Israel. The I.T. serves not only as a teacher but is a living proof of the Israel's modern redemption.

### Educational Expectations of the Israel Teacher

A lack of a mutual understanding and mis-understanding of the educational needs, goals and aspirations on the part of all three sections of the population questioned exists. It is important to point out the fact that variances of opinion exist in this regard between the B.O.E. and the P.A.A. as well. Thus, if it is the B.O.E. that sets the general direction of the school, the principals, by their responses, seem to indicate a lack of understanding of these directions, if in fact they exist at all. The I.T. is often not informed of any kind of philosophy or goals the school may have set, and he must prepare his own to fill the void. These are often in conflict with the unstated direction the school wishes to take. The consequences of not having clearly thought out the aims of a school leads to the formation of a triangle in which each corner is odds with the other two, when reality cries for them to be partners in education.

One gets a feeling of deja vue when reading the related literature. Major differences of opinion and approach exist that makes the resolution of the problems difficult. There are writers that support the study of Judaic subjects in Hebrew while others encourage using more English. Some authors take a strong stand on Israel, while others are less so inclined. Many authors agree that the Hebrew school generally lacks a clear and precise direction making the task of the teacher a lot more difficult. It would seem that the educational authorities expect the teacher to pull a rabbit out of his hat and fault him on failing to provide not only the rabbit but the hat as well.

### The Community Expectations of the Israeli Teacher

As found in items 38, 39, 40 and 42, the community as represented by the B.O.E. and P.A.A. expect the Israeli teacher to be familiar with and take part in community cultural and Zionist functions. It is interesting to point out that the degree of agreement was greater among the I.T. (67.8% to 90.7%) than was found among the B.O.E. and P.A.A. (55.5% to 68.5%). The I.T.'s are ready to accept the challenge of communal involvement.

The related literature points out the fact that clearly stated expectations are often not available for I.T. to model himself to. Some expect the I.T. to be a Jew that proudly fulfills and observes orthodox religious practices, thereby influencing his environment, while others comment that the sole function of the I.T. is to teach Hebrew. A number of authors write of the importance for the shaliach to be aware of the local Jewish community, to work within its framework without being overly critical or opinionated. They expect him to spread Zionism, to encourage interest in the State of Israel, while at the same time fear is expressed that this involvement may influence some youngsters of the community to emigrate to Israel.

Item forty-one seems to be low in the order of priorities. The requirement of religious observance is not important to the three groups (see Table 29). This is refuted by the literature that becries the fact that many Israelis are not sufficiently observing, causing the local communities to belittle the worth of the I.T. Some authors write that the I.T. travelling to the diaspora should be widely knowledgeable of religious and traditional writings and should possess a positive attitude

towards traditions.

The Israeli Teacher's Expectations in Coming to the Diaspora

In the related literature were found many references to the fact that generally, the I.T. has a variety of reasons for going to the diaspora. Prime among them was the feeling of mission and serving the public. They view their work as a challenge and a national duty.

As the age level of the I.T. hovers around twenty-six to thirty-six years, the fact that they have other hopes and goals as well, should not be considered as out of the ordinary. Mentioned as examples are hopes for improved academic, education, travel, economical conditions, and second language acquisition.

Usually the teacher leaves for home not having fully realized either the missionary aims or his personal goals that he had envisioned at the beginning. This may stem from misunderstandings and the resulting tensions created as a result. The educational authorities as well as the shaliach end up disappointed and frustrated. Teachers that have written complain that they came to the diaspora with a strong degree of enthusiasm and excitement, willing to put forth their optimum effort. However, upon arrival they find negative attitude towards them and the work they had hoped to do. In some cases the professional status of the I.T. is held in low esteem causing disillusionment and anger. Enthusiasm and missionary zeal changes to hopes of a fast return home and feelings of depression and disappointment.

Comments by teachers in the questionnaire reinforce the contention that there exists a lack of respect for the professional Israeli educator. Some B.O.E. comments were related to the feelings that the I.T.

comes to the diaspora primarily for his own personal betterment and improved financial situation.

#### What Can Help the Israeli Teacher to Better Fulfill His Job

In the study was found agreement of seventy-five percent of the items in this section. Their existence can be of help to the I.T. while their absence would cause difficulty.

In the related literature was found many statements that strongly support the need of the I.T. to be proficient with the language of the country in which he will be employed. Emphasis is put on his being required to be knowledgeable of the local community and its particular problems and conditions.

Stressing Israel or the insistence on speaking only Hebrew was found in the study to be low in importance by all three groups as an aid to the I.T. In the literature there was stated that the particular school population and home environment would have some bearing on this point.

The response to number 65 (that there should be a shortening of teaching hours for the I.T.) was generally supported by the teachers (75.2%) while the B.O.E. were quite strongly apposed this (3.6%), the P.A.A. agreed by only 22.2%.

In the related literature it was found that there is an urgent need to lighten the load of the I.T. by providing improved and suitable texts and supportive literature, educational aids, professional advice and lengthy intensive preparation prior to their leaving Israel.

Mention is also made that there is an important need to supply personal assistance to the I.T. upon his arrival in the new place of



his employment. They go on to say that it would be well to have the newcomer meet with some graduates, parents and B.O.E. several weeks before the commencing of the school term as a means of improving the integration process.

#### What Would aid the Israeli Teacher in Creating a More Positive Attitude and Status From the Community

In the study was found a degree of agreement of seventy-five per cent or more for Items 67, 69 and 74.

In the literature was found a large degree of support for the same points and go on to add that it is important for the I.T. to have respect for his colleagues, the administration and the community in general. The I.T. should remember that he has not come to alter the existing situation, thus his comments should be constructive and helpful. In addition, there was an opinion that the I.T. ought to recognize the fact that there are Jewish centers in the diaspora that wish to live outside of Israel as committed Jews. The I.T. should accept this situation without criticism or deridism.

It was found in this study that about fifty percent of all three groups agreed that the I.T. should refrain from being overly critical of his host community. One author stated that by his personal behavior, his modesty, his devotion to his work, and his recognition, his mission and task, will the I.T. be judged and influence his status in the community.

#### Unresolved Issues

Even if a school will have clarified and chosen its particular path in a coherent way it will still be necessary for the teacher to

stand before his students.

Who are his students? This student is the one that has difficulty in understanding the importance of the Judaic subjects he must study while realizing that they will have little importance to his day to day life in the future. In a portion of what he must cover he will find an extreme contrast between what is taught and what is practiced at home.

The family will sit down to non-Kosher meal while the student is taught that Kosher is a positive Jewish value in school. The teacher will speak of Israel with excitement and vigor; will talk of the State's reestablishment with enthusiasm; while the home may possibly consider a visit to Israel in the future on condition that there is peace and view the teacher as a chauvinist.

The Israeli teacher will endeavor to teach the Hebrew language and engender a love for its rich treasure of literature while the student's home doesn't contain one Hebrew book and the parents are Hebrew illiterates. The list goes on.

It is difficult to see this problem being solved without having the school taking the necessary steps to clarify its position with permanent and well defined aims and goals; so that every student and parent will know in advance that to attend this school requires accepting that challenge and achieving those goals.

This will lead to the establishment of standards by which the school's success will ultimately be judged.

## CHAPTER V

### SUMMARY FINDINGS AND CONCLUSIONS

#### I. SUMMARY

The purpose of this study was to find out if there is a difference in the expectations of I.T., B.O.E. and P.A.A., and to what extent there may be agreement among them, with the intention of specifying the problems arising in hiring I.T. In order to collect the data needed for this study, a questionnaire was developed and administered to the whole population of teachers, principals and their assistants, and boards of education of the Jewish parochial school in Manitoba, Saskatchewan, and Alberta, as existed in 1973-1975. The population was as follows: thirty-nine Israeli teachers, twelve principals, and one hundred forty-five members of the board of education, totalling one hundred ninety-six people. Since the whole population was used for the study, of all three groups, it was suggested that we use only descriptive statistics. The responses of the three distinct groups within the population were studied by percentage of item analysis. It was also decided that twenty percent and above difference in the response to a certain item by the groups, should be recognized as an important difference. Such differences were found in thirty-two of the seventy-four statements presented for evaluation, as discussed in Chapter four.

#### II. FINDINGS

The purpose of this part is to summarize the findings of the study as in the responses of the I.T., the B.O.E. and the P.A.A. in Manitoba,

as in the responses of the I.T., the B.O.E. and the P.A.A. in Manitoba, Saskatchewan and Alberta. As a result of the overall response patterns to the questionnaire, the following general observations can be made:

1. A majority of the I.T. in Western Canada, were sent by the secular department of the Jewish Agency, or came by means of their own arrangements. Only nineteen percent of the I.T. were sent by the religious department of the Jewish Agency.

2. Teachers coming from Israel stay for two to three years. Among the teachers used in this study, there are two who are in their fifth year of teaching locally, and eleven others, who have taught in the diaspora for over five years.

3. Forty-two percent of the I.T. have been teaching for seven to ten years, thirty-five percent of them have been teaching for more than eleven years.

4. Eighty-six percent of the I.T. are below the age of thirty-five, while only twenty-seven percent of the board members and twenty-two and two tenths percent of principals and their assistants are below the age of thirty-five. There is an age difference between the groups of the administration and the teachers.

5. Sixty-seven percent of the teachers are graduates of a teachers' college, with teaching certification. Twenty-nine percent of these have a B.A. One teacher has an M.A., thirty-two percent of the I.T. continue their studies on different levels, since they were forced to stop their studies upon their departure from Israel.

6. I.T. do not always teach the same subjects that they taught

in Israel. In many cases, I.T. are asked to teach a subject that they have never taught previously. Sometimes teachers qualified for kindergarten are asked to teach in the higher grades of the elementary school.

7. There are disagreements between teachers and administration, and often disagreements among members of the administration. The disagreements are mainly in the approach or in the method to be used, and not in the essential, basic principles.

8. I.T. face a situation where there are no clear goals and objectives set and accepted by the school. Sometimes the I.T. face a situation where the different opinions of the P.A.A. and the B.O.E. conflict, and the teacher must work in the middle.

9. The dependence upon the I.T. by the schools is due to the fact that the I.T. is willing to teach Hebrew as a living language, there is a lack of local teachers, and Israel is an important factor in almost all the Judaic subjects being taught by the I.T.

10. Teaching the written law and the oral law with a secular approach was rejected by the majority of the respondents. On the other hand teaching this subject with a religious approach, was supported by the administration with less than forty-five percent. Teachers agreed with the religious approach, with a majority of seventy-four percent.

11. A majority of over ninety percent agreed "to instill understanding of and respect for the customs and traditions of our people." This was seen as an important expectation and goal. Fifty-five percent of the administration agreed that tradition has to be taught with a secular attitude and seventy-seven percent of teachers disagreed to

teaching tradition with a secular attitude.

12. In instructing the subject, Israel, there is general agreement with the subject. However, administration does not agree with the approach of encouraging students to settle in Israel. Teachers, on the other hand, are more supportive of this approach. Fifty-five percent of the administration agreed that teachers should encourage students to spend one year of study in Israel. Ninety-three and six tenths percent of the teachers agreed with this statement; if not a year of study in Israel, then at least a visit there.

13. In instructing history, it was found that there was greatest agreement in the three groups, on teaching the history of Zionism to the present time.

14. In the subject, community, three groups agreed, with a high majority, that students should be educated to develop a sense of loyalty and conscience with the Jewish people around the world through discussion of current events.

15. On the question, "What the community expects from the I.T.", there were differences found between teachers and B.O.E., and between P.A.A. and B.O.E. It is therefore hard to find out what is expected of the I.T. and by whom.

16. The I.T. has personal expectations which he hopes to fulfill by coming into a Jewish community outside of Israel. His most important expectation is to fulfill his duties in the best way possible because he sees his job as a national mission.

17. All three groups agreed with most of the statements in question

five, dealing with things needed to aid the I.T. in fulfilling his task. But in reality, most of the equipment and items mentioned in these statements, are not available. As one of the teachers stated; everything is needed, but cannot be found...

18. In order to create a respected position the I.T. must involve himself into the community, readily give of his time, be aware of the happenings of the Jewish world, understand the administration of the school, in addition to his work in the school.

### III. CONCLUSIONS .

According to the results of the study, it was found that the desire to teach Hebrew as a living language, the lack of local teachers, and the attachment to the State of Israel, are the main reasons for importing and hiring teachers from Israel.

Thus, it can be concluded that there is an important need to learn the problems related to teaching Hebrew as a second language, to find the right books, a suitable curriculum, and to choose clear objectives and guidelines for everyone to follow. The I.T. must be properly prepared for his job of teaching in the diaspora. Even a teacher who has been successful in his work in Israel, must have preparation in dealing with local problems. Because the Hebrew language in itself, will not serve as a sufficient challenge to the local student, it is logical that the study of the written law, traditional Jewish sources and modern Jewish sources, are an inseparable part. Thus, we must acknowledge the

need for preparing a curriculum, suitable for the educational expectations and needs of the local schools. There is no sense in pressing an Israeli curriculum in the diaspora.

Preparation of I.T. to the conditions of the community to which he is going is essential. Even then it is hard to see that they would understand and be used to the local, existing situation in a way that would satisfy all those involved in education. Therefore, there is a need to find ways to convince and to encourage local young people to choose teaching as a profession. Supposedly, a local person, with a knowledge and a basic command of the Hebrew language would be an accepted and convincing force among students and the various educational factors. In this case, the I.T. that would be invited, would be able to be a representative of the State of Israel, and the relationship towards him would be one of respect. The fact that there are so many Israeli teachers, creates the impression that they are brought to fill a lack rather than to fulfill a mission....and many are caught in a detrimental criticism which places the failure of education upon them....

From the results of the study's results, it is clear that there are times when there are important differences between the teachers and the administration of the school. There is no doubt that the work of the Israeli teacher will be more fruitful if he will have clear expectations in approach and in goals, to follow. The situation, as it exists presently, places the I.T. in a situation where everything he does and the way in which he behaves, is always under scrutiny by one of the extremes.

The expectations established should be based upon a clear majority



that represents parents, students from the higher grades, those who have graduated in the last five years, and spiritual leaders in the community. Since the I.T. are not permanent residents of the community, and they come for short periods of time, it is not practical to establish goals according to their ideas and approach. Goals and expectations have to be determined by the various educational factors in the community.

The teachers should make an evaluation of goals and expectations when the community encourages them towards innovation in the methods of education, improving ways of teaching, etc. However, it is not part of their duty to make changes according to their own evaluation. A person who comes for a limited time must help and advise, but not make change. The problem is similar in the case of principals who are not permanent and come for a limited period of time. However, the problem of principals is outside the area of this study.

It was found in the study that there was an interest in teaching religion and tradition but there is a lack of knowledge in direction -- traditional, secular, conservative, reform, or a combination of them all. In this question there are important differences between teachers and administration and among members of the administration itself. Less than fifty percent of the administration agreed to teaching religion and tradition with a religious approach, and seventy-five percent opposed teaching with a secular approach.

The curriculum is made up of three subjects in the area of religion and tradition, out of a total of six subjects. There is a lack in the approach of the school and in a clarification of its goals for which the school exists as a Jewish school.

There is no doubt that the teacher can suit himself to a certain direction if it exists. However, if there is no direction given, it is difficult to know whom one is to follow. From the details available in this research, it can be said that the first and most important need of the Jewish schools in Western Canada, should be to have meetings and discuss the problem, not on an occasional staff meeting on a Sunday afternoon, but rather with workshops and intensive seminars.

From the answers given by teachers, we know that they also have personal expectations, such as financial, furthering their education, travelling, etc. However, the important and basic expectations of their shlichut is to work and to contribute towards Hebrew education, with a readiness to give of their time to the community, even outside of school hours. Critics accuse instead of offering compliments.

It should be noted that shlichim come here in their younger years, when a man works towards his professional and economic advancement. It is not fair to criticize these shlichim on their personal expectations, while few of them succeed in accomplishing these....Generally, the time of shlichut is a time of ceasing professional growth for most of the teachers, and they do this out of a national responsibility. This is not generally recognized by parents, administration, and students.

The teachers feel that they have been loaded down with too many hours of teaching, taking into account the fact that they have to make uninteresting material into interesting material, and all this with a lack of material and no professional advisor. The teacher is also to organize suitable materials and sometimes, to create new material. The

lack of the administrators in considering the feelings of teachers (see Table 31, statement 65) shows how much they do not know about the work of the shaliach.

The I.T. comes out of a desire and enthusiasm to fulfill a national, cultural shlichut. But local conditions, and the existence of important differences between them and the administration in that which is being taught, in goals and expectations, raise difficulties in their way, that cannot be easily overcome.

The failure of one teacher, creates a bad impression of all teachers, and it is up to the administrators to learn that one tree cut down in a forest, does not stand as witness to a forest which once stood....and was totally cut down. According to the comments made by members of the B.O.E., it can be surmised that not all of them are aware of this.

#### IV. RECOMMENDATIONS

The results of this study made the author aware of the existence of important differences in relation to different expectations as presented on the questionnaire between the I.T. the B.O.E. and P.A.A. In many cases there were differences between the B.O.E. and the P.A.A. Through these results it has been learned there is a lack of a clear philosophy in schools in relation to the expectations of I.T. in instruction of subjects and as an educator in the community. Among the teachers themselves there is a high level of agreement on many statements in the questionnaire, but the lack of agreement and clarification by the educational authorities is an obstacle to fulfilling their educational roles.

The following recommendations indicate what different people and

groups in contact with I.T. might do to reduce the existing problems and help the I.T. to fulfill his instructional and missionary work with more mutual understanding of educational operation of Jewish schools in Western Canada.

To the Educational Authorities in the Communities

1. That meetings be arranged between educational authorities and I.T. for the purposes of changing opinions and getting to know one another on a personal basis. The authorities will get to know the teachers and their ambitions and objectives regarding instruction of various subjects. The I.T. will become familiar, in turn, with the B.O.E. members not as criticizers but as active partners in the education of their children.

2. That educational leaders of the Jewish community must make a great effort to attract local youth to prepare themselves to be teachers in Jewish schools. The I.T. is fulfilling a role no one else can, but the very fact of their predominance in the Jewish schools leads to a lack of respect and appreciation. He seems to be an easily imported professional commodity which affects his status and thus his influence and success.

3. That each school will organize a program of studies in the form of seminars. These will be for parents, students, educational authorities, prominent citizens in the community and one I.T. They will study as a group the various Hebrew subjects in the curriculum, the books assigned to these subjects, all the existing teaching aids, and the problems facing the students and I.T. in the Hebrew program of the school. Then, they should summarize the data they collect and prepare a list of goals and expectations suggested by each seminar group. This will be presented to

all parents, student-graduates, as well as educational leaders in the community to evaluate and learn the goals and expectations supported by the majority.

4. As for schools that change principals every few years, the community must avoid the practice of changing the school policy drastically with each new principal. This makes it impossible to develop and stabilize any achievements or innovations set by a former principal. When every new principal begins changes, the ideas are aborted - from the start it is known they can't succeed.

It must be made clear to teachers who plan to stay with the school a short time that new ideas and innovations are welcome, but, within the framework of existing school policy set by permanent members of the school and community.

5. That a principal who has a different philosophy of religious education than the parents of children in the school, present his ideas to the parents and educational factors in the community to consider, but that he not force his way upon them. Educational philosophy and practices not supported by the home environment are negated.

6. That students in Jewish schools are presented with clear challenges relating to their achievements in studies in the Judaic department by regulating tests and monitoring progress so each may know the value of Hebrew education and not consider that portion of their curriculum less worthy.

7. That I.T. hired abroad should be sent a list of books used in the school, the curriculum, the expectations and goals of the B.O.E. as

they exist, and a very detailed contract - one that clearly does not discriminate between them and local secular staff members.

8. That it isn't enough to expect the teacher to participate in community activities, educational leaders must decide on priority activities wherein the I.T. can contribute due to his background; not because he is an Israeli and therefore he owes something to the community and must contribute more than local Jewish teachers. True, there are valid expectations of the teacher to be active, but there is also great need to give him the respect he deserves as a missionary.

9. That the Israeli teacher must be aided in organizing and speeding his adjustment by invitations to social meetings with parents, students and local educators. There is a need to realize and remember that the I.T. has come a great distance and will stay only a short time and he needs a home relationship - the community is his family. There is ways to justify the constant criticism of his ambitions, desire for luxury goods, travel or study - these are natural to anyone - being an Israeli doesn't automatically make one an angel.

10. That schools hiring I.T. request the teacher to arrive a few weeks before the school term begins to acquaint himself with the school and surroundings. During this time he should be paid his regular salary.

11. That the opinions of a dissatisfied minority should not be forced on the majority - it hurts the school and education. The fact of their wealth or influence shouldn't allow them to dictate policy, rather, let them leave the community.

#### To the Israeli Teacher

1. That the I.T. remember that he comes to implement and execute

school policy to the best of his ability and talent. He is invited to bring in innovations but not to change the school. The school can not operate on the basis of change with each new shaliach. Instead, there is a place for initiation of new ideas if they succeed in creating mutual understanding with the authorities.

2. That the I.T. study the community and school where he will work, to become familiar with the curriculum and books used in instruction. That he meet with families from Western Canada who have immigrated to Israel, to speak with the children and to acquaint themselves as much as possible with the expectations of the community to which he will go.

3. That the I.T. arrive in the community a few weeks before the school term begins to acquaint himself with the community, school, parents, local educators and students, and familiarize himself with local establishments.

4. That the I.T. carefully check his contract before signing for the hours he will teach, the subjects and classes he is expected to teach, the expectations of him and etc. The more details clarified before signing, the less chance of conflict and misunderstanding later.

5. That the I.T. meet with schlichim who have returned to Israel and find out the obstacles they had faced, and perhaps be better prepared and avoid the same pitfalls.

6. That the I.T. find out about the religiousness of the community in which he will teach, and upon arrival, take care not to criticize the existing establishment. If he wishes to influence them to act otherwise, his best methods are personal example, attitude and relationships with others. A secular teacher should know that a secular community here is

not one in the same sense as one in Israel. Jewish life here is centered around the synagogue. There is a healthy relationship with tradition - even from those who do not identify or practice most of the precepts of Judaism. Rather than belittle this reality, the I.T. should study the customs of the local synagogue and familiarize himself with the prayers. The community doesn't expect strict religious observance and practice from each I.T., but it is painful to them to see disrespect shown for the struggle they have at great cost to educate the children to observe.

7. That the I.T. prepare himself to teach Hebrew as a second language. And, he must realize that a Hebrew poem describing the sunset at sea is not relevant in Canada, neither is a Hebrew story describing the seasons in Israel. They have different meanings here. The I.T. must study the local climate, topography, etc., before he arrives in the community and further his study of the surroundings once he arrives.

8. That the I.T. should realize the students in the Diaspora have different interests than those in Israel. It is suggested to the I.T. to present his material in a way closer to the interests and experiences of local youth, even if they aren't relevant to him (the teacher).

9. That the I.T. should restrain from being too chauvenistic about Israel, and restrain from over enthusiastically encouraging emigrating to Israel. They should avoid presenting the State of Israel as a utopia. In the upper classes it is important to discuss the reality of existence there, social problems; absorption of immigrants from Russia, Morocco, etc., politics and the political hodge-podge that is so confusing; and also about the failures and mistakes that were made, just as he tells of the successes.



10. That the I.T. be ready to answer questions about and explain our rights to the Land of Israel, to counteract the publicity and propaganda put out by those against the State. Students in the upper grades are presenting this challenge to every Israeli teacher. To fail this challenge is to fail his responsibility and even to lose status.

11. That the religious teacher be ready to face philosophical questions facing the students and parents.

12. That the secular teacher refrain from declaring his secular philosophy in public. The community expects even the secular teacher to encourage and influence them to be more observant.

13. That the I.T. remember that most of those active members of the educational community volunteer, and by respecting them and paying them heed, they will grant the same considerations.

14. That the teacher from Israel refrain from becoming involved in the politics of the community. As an Israeli he comes to serve all the groups irrespective of political leanings.

15. That the I.T. by respecting his fellow Israelis ensures his own respect from others; by embarrassing his fellow Israeli he demeans himself. The relationship between Israelis is an important factor in their success here. Rather than competing, one should help the other, thereby helping himself.

#### To the Jewish Agency

1. That the J.A. serve as a backbone for the I.T., continuously sending him all the important information on occurrences in Israel.

2. That the J.A. remember that they have sent human beings, not Angels. Just as the I.T. is asked to work with devotion, the community

should be asked to respect him and be fair to him. Just as the I.T. has duties, he must also have privileges.

3. That each shaliach be responsible to the J.A. for a monthly report indicating activities, problems, successes and failures, and that they be published equally.

4. That the shaliach who is working with devotion be encouraged, and one who is failing be helped.

5. That the possibilities of professional progress during the time of his mission and afterwards be ensured.

6. That the I.T. not be requested to be involved in politics. He is sent by the J.A. to help educate the children according to the expectations and philosophies of the community.

#### V. FURTHER STUDY

This study has attempted to determine the differences in attitudes and expectations between the I.T. and school authorities with the intention of identifying the factors relating to problems of the I.T. A number of studies could be attempted as a follow-up. These could include studies of:

1. The professional status, rights and duties of the Israeli shaliach in the community in which he works compared with his professional status, rights and duties in Israel.

2. The social and psychological problems facing the shaliach and family in view of the fact of their leaving home for a strange society with a different mentality.

3. The children of shlichim; their problems in adjusting to schools

in the diaspora, and their problems upon returning to Israel.

4. Two departments that send shlichim - what specific service does each provide to the shaliach and community, and how can the existence of both be justified.

5. The practice of changing principals in the schools and its effect on the role of the I.T.

6. The period of shlichute and its effect, or lack of, on a shaliach's professional progress, by comparing the progress of a group who went on shlicute and that of a group who stayed in Israel.

7. To administer the same questionnaire used in this study to parents and student-graduates for a comparison of results.

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APPENDIX A

Department of Educational Administration

University of Manitoba

The Israeli Teacher: A Regional Comparison of  
Personal and Community Expectations in the Jewish  
Parochial School Systems

QUESTIONNAIRE

Section I Demographic Information

Section II (A) Some of the reasons for importing and hiring  
Israeli teachers.

(B) The educational expectations of the Israeli  
teacher.

Community's expectation of the Israeli teacher.

What are the Israeli's expecting to accomplish  
by coming to the Diaspora.

(C) What would aid the Israeli in his role as a  
teacher.

What would aid the Israeli teacher in creating  
a more positive attitude and status from the  
community.

Your cooperation in completing this questionnaire and mailing  
it back as soon as possible would be appreciated.

ALL RESPONSES WILL BE TREATED AS CONFIDENTIAL INFORMATION.



SECTION I

The questions in this section are designed to obtain demographic information.

Most answers require a check ( )

1. Your sex
  - (a) female ( )
  - (b) male ( )
  
2. Your age
  - (a) 25 years or younger ( )
  - (b) 26-30 years ( )
  - (c) 31-35 years ( )
  - (d) 36-40 years ( )
  - (e) 41 years or older ( )
  
3. Your educational background
  - (a) Primary School ( )
  - (b) Secondary School ( )
  - (c) College ( )
  - (d) B.A. ( )
  - (e) M.A. ( )
  - (f) Profession ( )
  - (g) Other (Please Specify) ( )

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4. Your personal involvement in Jewish Education
  - (a) Communal ( )
  - (b) Student Youth Groups ( )
  - (c) Parent Groups (P.T.A.) ( )

5. Do you have children of your own in the Jewish School system?

Grandchildren?

Yes \_\_\_\_\_ No \_\_\_\_\_

Yes \_\_\_\_\_ No \_\_\_\_\_

SECTION I

The questions in this section are designed to obtain demographic information.

Most answers require a check (✓)

- 1. Your sex
  - (a) female ( )
  - (b) male ( )
  
- 2. Your age
  - (a) 25 years or younger ( )
  - (b) 26-30 years ( )
  - (c) 31-35 years ( )
  - (d) 36-40 years ( )
  - (e) 41 years or older ( )
  
- 3. Your educational background
  - (a) Bachelor of Arts ( )
  - (b) Bachelor of Science ( )
  - (c) Master of Arts ( )
  - (d) Master of Science ( )
  - (e) Master of Education ( )
  - (f) Other (Please Specify) ( )

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- 4. How many Hebrew teachers do you have in your school? \_\_\_\_\_
  
- 5. How many of them are Israelis? \_\_\_\_\_
  
- 6. Is your school a day school ( )
  - an afternoon school ( )
  - a Sunday school ( )

SECTION II (A)

Below are a number of assumed reasons for importing teachers from Israel. You may agree or disagree with them or perhaps you will have other reasons than those stated below.

Please circle the letter to the right of each that best describes your own opinion.

If you have any additional comments beside those cited below please include them in the space provided.

- SA Strongly Agree
- A Agree
- N Neutral
- D Disagree
- SD Strongly Disagree

I. In your opinion, some of the reasons for importing and hiring Israeli teachers are:

	5	4	3	2	1	
1. Command of Hebrew as a modern living language.	SA	A	N	D	SD	(1)
2. Not enough local teachers with the command of the language as a modern, living tongue.	SA	A	N	D	SD	(2)
3. School budgets prohibit hiring local teachers with similar qualifications.	SA	A	N	D	SD	(3)
4. Israeli teachers inject an Israeli atmosphere into the community.	SA	A	N	D	SD	(4)
5. Israeli teachers have a positive influence on their students.	SA	A	N	D	SD	(5)
6. Pupils will hear about Israel from first-hand sources.	SA	A	N	D	SD	(6)
7. Israeli teachers possess extensive knowledge about Jewish tradition.	SA	A	N	D	SD	(7)
8. Israeli teachers adhere strictly to the tenets of religious law.	SA	A	N	D	SD	(8)
9. For Israeli teachers to be an example to students of the important link between Israeli and Diaspora Jewry.	SA	A	N	D	SD	(9)

Additional reasons: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Below are a number of assumed personal and curricular expectations of the role of the Israeli teacher. You may agree or disagree with the choices offered below, or perhaps you have another opinion. Please read every statement carefully and circle the letters to the right of each which best indicates your opinion of the statement.

If you have any additional comments beside those cited below, please include them in the space provided.

SA Strongly Agree  
 A Agree  
 N Neutral  
 D Disagree  
 SD Strongly Disagree

II. What are in your opinion the educational expectations of the Israeli teacher?

A. Hebrew Language

- |   | 5 | 4 | 3 | 2 | 1 |                  |
|---|---|---|---|---|---|------------------|
| 1. To teach the Hebrew language so that the student will ultimately be fully proficient in speaking it. |   |   |   |   |   | SA A N D SD (10) |
| 2. To teach the language so that the student will be able to read and comprehend the prayer book.       |   |   |   |   |   | SA A N D SD (11) |
| 3. To develop the skill of meaningful reading of simple Hebrew stories.                                 |   |   |   |   |   | SA A N D SD (12) |
| 4. To develop the skill of applying simple grammatical rules in Hebrew composition writing.             |   |   |   |   |   | SA A N D SD (13) |

B. Written and Oral Law

- |  |    |   |   |   |    |      |
|--|----|---|---|---|----|------|
| 1. To teach the Scriptures in Hebrew from a religious perspective including the traditional commentaries.                          | SA | A | N | D | SD | (14) |
| 2. To teach the Scriptures in Hebrew from a secular perspective as a written history.  | SA | A | N | D | SD | (15) |
| 3. To teach <u>Talmud</u> , <u>Mishnah</u> and Codes because this is the core of the Jewish culture.                               | SA | A | N | D | SD | (16) |
| 4. To teach selected topics from the <u>Talmud</u> so that pupils will know this body of literature from a historical perspective. | SA | A | N | D | SD | (17) |
| 5. Not to teach at all the Oral Tradition because its contents are not relevant to modern times.                                   | SA | A | N | D | SD | (18) |

C. <u>Tradition</u>	<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>	
1. To develop a desire to observe the <u>Mitzvoth</u> in personal and sociable behavior.	SA	A	N	D	SD	(19)
2. To instill theoretical knowledge of the practice of Jewish law.	SA	A	N	D	SD	(20)
3. To instill understanding of and respect for the customs and traditions of our people.	SA	A	N	D	SD	(21)
4. To teach these traditions in secular atmosphere.	SA	A	N	D	SD	(22)
D. <u>Israel</u>						
1. To teach about the land of Israel as a homeland for the Jews.	SA	A	N	D	SD	(23)
2. To encourage students to settle in Israel.	SA	A	N	D	SD	(24)
3. To develop an understanding of the role of Israel in Jewish life today, through the study of current events.	SA	A	N	D	SD	(25)
4. To influence pupils so that they will want to spend a year studying in Israel.	SA	A	N	D	SD	(26)
5. To influence pupils so that they will want to visit Israel.	SA	A	N	D	SD	(27)
6. To develop an identity with and deep commitment to the Jewish people through the study of Zionism.	SA	A	N	D	SD	(28)
E. <u>History</u>						
1. A thorough study of the Jewish people in Europe during the Middle Ages.	SA	A	N	D	SD	(29)
2. The Jews (and Marranos) during the Spanish Inquisition.	SA	A	N	D	SD	(30)
3. American Jewry during the last century.	SA	A	N	D	SD	(31)
4. European Jewry before and after the Holocaust.	SA	A	N	D	SD	(32)
5. Israeli history from the first yishuv to the present situation.	SA	A	N	D	SD	(33)
F. <u>Community</u>						
1. To develop a sense of loyalty and kinship with the Jewish people around the world, through discussion of current events.	SA	A	N	D	SD	(34)
2. To develop a respect for Christian neighbors through mutual visits.	SA	A	N	D	SD	(35)

5 4 3 2 1

- |  |    |   |   |   |    |      |
|--|----|---|---|---|----|------|
| 3. To make students aware of local Jewish institutions, their goals, functions, and activities.    | SA | A | N | D | SD | (36) |
| 4. To make students aware of local Jewish organizations and their goals, functions and activities. | SA | A | N | D | SD | (37) |

III. What do you think are your community's expectations of the Israeli teacher?

- |   |    |   |   |   |    |      |
|---|----|---|---|---|----|------|
| 1. To be an example of Zionistic and Nationalistic Jew.   | SA | A | N | D | SD | (38) |
| 2. To be involved in community life.  | SA | A | N | D | SD | (39) |
| 3. To become familiar with the function of the major cultural, religious, and philanthropic agencies in the Jewish community. | SA | A | N | D | SD | (40) |
| 4. The teacher ought to be religious and observant of <u>Mitzvot</u> .  | SA | A | N | D | SD | (41) |
| 5. The teacher ought to be a source of information of what is happening in the Jewish world.                                  | SA | A | N | D | SD | (42) |

IV. What do you feel the Israeli expects to accomplish by coming to the Diaspora?

- |   |    |   |   |   |    |      |
|---|----|---|---|---|----|------|
| 1. Satisfaction from teaching and instilling love of the Jewish people and Israel.    | SA | A | N | D | SD | (43) |
| 2. To learn or improve his or her command of English.                                 | SA | A | N | D | SD | (44) |
| 3. Improve their economic situation.  | SA | A | N | D | SD | (45) |
| 4. To see the world and different Jewish communities and cultures.                    | SA | A | N | D | SD | (46) |
| 5. To acquire goods to bring back to Israel.  | SA | A | N | D | SD | (47) |
| 6. To foster strong ties with the local Jewish community and the Jews in Israel.      | SA | A | N | D | SD | (48) |
| 7. To bring the Hebrew Language and Israeli culture to the Diaspora.                  | SA | A | N | D | SD | (49) |
| 8. Through participation in activities, to instill Israeli spirit and national pride. | SA | A | N | D | SD | (50) |

Additional expectations: \_\_\_\_\_

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## SECTION II (C)

5 4 3 2 1

## V. What would aid the Israeli in his role as a teacher?

- |  |    |   |   |   |    |      |
|--|----|---|---|---|----|------|
| 1. Having a command of conversational English  | SA | A | N | D | SD | (51) |
| 2. Understanding of students and a desire to listen to them and to their problems.   | SA | A | N | D | SD | (52) |
| 3. Not stressing immigration to Israel.  | SA | A | N | D | SD | (53) |
| 4. Speaking only Hebrew in the classroom.  | SA | A | N | D | SD | (54) |
| 5. Not discriminating among students because of parental status.   | SA | A | N | D | SD | (55) |
| 6. Having sense of humor.  | SA | A | N | D | SD | (56) |
| 7. Having educational materials available in the various subjects taught.  | SA | A | N | D | SD | (57) |
| 8. Detailed information on and preparation for the community before arrival.   | SA | A | N | D | SD | (58) |
| 9. Professional status, and respect from the administration.   | SA | A | N | D | SD | (59) |
| 10. Existence of professional and pedagogical institution in Canada to advise and aid the Israeli teacher with Jewish personnel who are expert in Hebrew curriculum. | SA | A | N | D | SD | (60) |
| 11. Open channels for communication and aid to the teacher by the Jewish Agency.   | SA | A | N | D | SD | (61) |
| 12. Satisfactory salary negating the need for the spouse to work a full day.   | SA | A | N | D | SD | (62) |
| 13. The Israeli recognizing the responsibility of his "mission".   | SA | A | N | D | SD | (63) |
| 14. Not being discriminated against in terms of salary and other professional conditions compared to the secular teacher.  | SA | A | N | D | SD | (64) |
| 15. Shortening of the teaching hours in consideration of the difficulty in teaching a second language and Judaica.   | SA | A | N | D | SD | (65) |
| 16. Flexibility to a radical change of climate.  | SA | A | N | D | SD | (66) |

Additional comments: \_\_\_\_\_

VI. In your opinion what would aid the Israeli teacher in creating a more positive attitude and status from the community?

- |  | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> |      |
|--|----------|----------|----------|----------|----------|------|
| 1. Participating in local social and cultural activities.                            | SA       | A        | N        | D        | SD       | (67) |
| 2. Maintaining a friendly rapport with parents through informal social gatherings.   | SA       | A        | N        | D        | SD       | (68) |
| 3. Participating in extra curricular activities with the students.                   | SA       | A        | N        | D        | SD       | (69) |
| 4. Working positively with the school administration.                                | SA       | A        | N        | D        | SD       | (70) |
| 5. Not criticizing religious practices or lack of in the school and students' homes. | SA       | A        | N        | D        | SD       | (71) |
| 6. Not criticizing the community for a lack of Jewish identity.                      | SA       | A        | N        | D        | SD       | (72) |
| 7. Having a good command of Yiddish.   | SA       | A        | N        | D        | SD       | (73) |
| 8. Keeping abreast of Jewish events the world over.                                  | SA       | A        | N        | D        | SD       | (74) |

Additional comments: \_\_\_\_\_

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Dear Sir:(s)

As you have completed this questionnaire I would like to thank you once again for giving of your time and aiding in this research project.

My hope is that the result will be helpful in bringing a closer understanding between school board members and Israeli teachers presently in Canada and those who will come in the future.

You have helped me, yourselves and your children.

Sincerely yours,

Rabbi Gad Friman



APPENDIX B



## THE UNIVERSITY OF MANITOBA

FACULTY OF EDUCATION  
DEPARTMENT OF  
EDUCATIONAL ADMINISTRATION

WINNIPEG, CANADA

Dear Sir(s),

Jewish education is indeed the most vital undertaking today of the Jewish people. No doubt there are many problems facing us in achieving our educational goals. Included among them is the problem of Hebrew language instruction and the role of the Israeli teacher.

As a teacher Shaliach for the last six years, I have learned that a lack of understanding between teachers, their principals and boards has often undermined the achievement of desired educational goals.

In the enclosed questionnaire you are asked to assist me in gathering essential and vital data that might furnish some solutions to this problem. Hopefully, we will learn what action to take that might bring together the various parties so that they may act in harmony together in the future.

At your earliest convenience, please fill out the questionnaire. I wish to assure you that your identity will be kept anonymous.

Thanking you in advance for your assistance, I remain,

Sincerely yours,

Rabbi Gad Friman

GF/ds  
enc.

APPENDIX C



## THE UNIVERSITY OF MANITOBA

FACULTY OF EDUCATION  
DEPARTMENT OF  
EDUCATIONAL ADMINISTRATION

WINNIPEG, CANADA

Dear Sir(s),

I wish to express my deep felt gratitude for your kind assistance in filling in the questionnaire I sent you.

The data you returned will greatly enhance and enrich my thesis.

If by chance you have not as yet returned the questionnaire, I would appreciate your quick reply. If by chance you misplaced the questionnaire, please feel free to phone me at \_\_\_\_\_, or contact me by mail.

Winnipeg, Manitoba  
R

Sincerely,

Rabbi Gad Friman

GF/ds

APPENDIX D



## THE UNIVERSITY OF MANITOBA

FACULTY OF EDUCATION  
DEPARTMENT OF  
EDUCATIONAL ADMINISTRATION

WINNIPEG, CANADA

Dear Sir(s),

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If by chance you have not as yet returned the questionnaire, I would appreciate your quick reply.

Sincerely,

Rabbi Gad Friman

GF/ds

## APPENDIX E

## QUESTION I

WHAT ARE THE REASONS FOR IMPORTING AND HIRING ISRAELI TEACHERS?

The answers to this question are as follows:

- Lack of teachers available on this continent.
- One must realize that Israeli teachers are as variable as Canadian teachers.
- Other sources of Jewish teachers have been closed up.
- Local Hebrew teachers are very scarce.
- He should be hired because he is so well qualified as a teacher.
- Not if from the secular stream.
- There are very few sources outside of Israel for qualified teachers.
- Main reason: Because of lack of professional Hebrew teachers, I would like to see the main reason because we need a bond between Israel and the golah.
- Not enough local teachers at any salary.
- Do not agree with the necessity of importing Israeli teachers. If they are here, fine, but there are good Canadian Hebrew teachers also.
- To forge a living link between individual students (and their parents) and Israel through formation of lasting friendship between local and Israeli people.
- Knowledge of Hebrew language is the key to all Hebrew subjects taught in Hebrew schools. Torah studies, Jewish law, history and Hebrew literature.
- Not that many teachers available who are trained locally.
- While the strongest argument seems to be Hebrew language; for all other reasons a domestic North American religious teacher with a



- positive Zionist attitude would be more desirable.
- Smaller communities are unable to offer an attractive enough situation socially for North American born teachers to be attracted.
  - Placed a question mark on number nine as some of the teachers do not follow traditions as we know them in the diaspora.
  - Most Americans and Canadians graduates from Yeshive don't want to come to Edmonton or cities like it.
  - They possess any of the above qualities and usually take advantage to the fullest of a caretaker teacher enjoying Canada and leaving little in return.
  - Israeli teachers should only be hired when Canadian trained teachers are not available, as Canadian teachers are more familiar with what we desire from our schools. Also they are more aware of the methodology of teaching in English schools and are better equipped to compliment same.
  - There is no other source of teachers with required qualifications for Jewish schools.
  - There are far from enough Canadian or American teachers, although I would still prefer a mixture of Israeli and North American teachers even if there are plenty of the latter.
  - They must be a far superior calibre than those who have served this community in the past.
  - Israeli teachers are individuals like other people. Like Israelis and Canadians too, some are very knowledgeable and some are not.

#### By Israeli Teachers

- In my opinion the Israeli teachers are brought to the diaspora simply

because there is a dirth of qualified local teachers. I believe that were local teachers available, communities would not seek to hire Israelis. In fact there is a growing tendency in Winnipeg to send local youngsters to seminars at the community's expense with the priviso that they return to teach here.

- We must be careful of generalization as teaching in the diaspora is totally different from teaching in Israel. A good teacher in Israel may not be affective or successful in the diaspora.
- Were it not for the Israeli teachers sent by the Agency, many schools would have little option but to hire anyone who could speak Hebrew. If the Israeli teachers would work together in a spirit of mutual understanding and respect, then the reason for hiring them, could change from necessity to desire (reasons 4,5,6,8). Presently it is difficult to accept these positive reasons as cause for hiring Israelis.
- And yet, the communities hire Israeli teachers knowing full well that without them the Hebrew school will suffer in language skills and spirit.

#### QUESTION II

WHAT ARE THE EDUCATIONAL EXPECTATIONS OF THE ISRAELI TEACHER?

- My view that Jewish education must reflect the various objectives of religious and secular orientations simultaneously. That in effect neither trend would adequately meet the needs of this community at this time and only a generous tolerance by both streams is the stance I would like to see taken and both in parallel operation.
- To teach scriptures in Hebrew, to better understand the subject of

- our historic culture.
- The Israeli teachers represent the present and future of our people. This aspect is not vividly represented by the local teacher.
  - While the strongest argument seems to be Hebrew language, for all other reasons a domestic North American religious teacher with a positive Zionist attitude would be more desirable.
  - This is a function of the teacher's ability and personality rather than nationality. This is independent of nationality.
  - It seems to me that the curriculum is independent of the teacher's nationality. It is a function of time available and several school policies and expectations. I have answered II(a) - II(f) assuming no time constraints nor teacher qualification constraints and thus the answers reflect the fact that I would search for the unattainable ideal.

#### By Israeli Teachers

- The second question dealt with educational expectations of the Israeli teacher (page 2, question 2). There is a need to teach oral law in its role as a fence against western sociological problems a "self defence" against other influences.
- In teaching the TANACH (written law) one has to connect the material to the present world, not digging into commentaries of Rabbis. The students become confused and find difficulty understanding the thought patterns of the commentators.

#### QUESTION III

#### COMMUNITY'S EXPECTATION OF THE ISRAELI TEACHER

Rather, to be a good transmitter of information.

- are dedicated teachers.
- Depends on the individual teacher's personality.
  - Expect to see the world and travel to most of the sites of U.S.A. and Canada--to meet relatives who already live in Canada.
  - To teach the students that we are one people in diaspora and Israel. That we have one culture.
  - The average Israeli cannot do all we would like them to accomplish, but it is certainly worth striving for.
  - Within my experience of the last fourteen years, it would seem we have had teachers who have had expectations within all these categories; pertinent to number four: It would seem valid only if larger community and be central for extensive travel, i.e., disappointment has been expressed at being in a smaller community so far west.
  - The community asks the Israeli teacher to be able to teach and to relate to children living in the diaspora. Other expectations may be there, but in my opinion are irrelevant and differ from group to sample.
  - I find it impossible to project myself into another person's head.
  - I do not presume to know what the Israeli expects; I can only guess.

By Israeli Teacher

- The Israeli tends to see his job as that of a missionary, to influence.
- The Israeli teacher is a typical example of a new teacher in the Diaspora and local educational institutions have difficulty in

By Israeli Teacher

-I found the expectations of the board members and those of the community at large differed. It seems absurd, but local problems in the last three months have proved this observation to be true.

## QUESTION IV

WHAT ARE THE ISRAELIS EXPECTING TO ACCOMPLISH BY COMING TO THE DIASPORA?

- Unfortunately, the majority of teachers from Israel have shown little enthusiasm. There were a few exceptions and these were religious or more traditionally oriented.
- To reach a higher living standard. Dissatisfaction with some phase of life in Israel. Opportunity for travel and experience.
- Impossible to generalize; what is true of some teachers does not necessarily apply to others.
- To encourage young Jews to go to Israel.
- They expect to broaden their experience, both professionally and through travel.
- The Israeli should realize that the diaspora is a vital and living organism of the Jewish people and that it should be respected as a source--the only source--of Jewish energy in partnership with Israel.
- It is very difficult to generalize. A great number do come to improve their personal life.
- They tend to be self-centered and only interested in themselves and not the community they work in.
- A small minority may be guilty of items three and five, but most

understanding him. Generally he is young, full of energy, and enthusiasm, and perhaps he occasionally thinks of improving himself. I don't believe he should be criticized for it.

#### QUESTION V

WHAT WOULD AID THE ISRAELI IN HIS ROLE AS A TEACHER?

- Knowing that students are people and not just empty vessels into which must be stuffed as much information as possible; the material is often less important than the attitude with which it is presented. The realization that Hebrew is an optional course of studies for Jewish children in the golah, that it is incumbent on the Hebrew teacher to be even better, even more stimulating than the English teacher, whose students have no choice but to pass the English courses.
- Questions 12 and 14 do not really apply. All efforts are made by administration in favor of an Israeli teacher. Possibly some teachers need to try adjusting not by looking down on people in the Diaspora.
- More ideal than realistic. The spouse should be occupied at least part of the day.
- Teachers should be supported by administrators even though their ténure is usually limited. Teachers should realize that a strong identification with Judaic core is vital to Jewish education in Diaspora. (12)
- The Jewish educational scene in Canada suffers greatly from the lack of minimal established standards and...from a national organization. The result is that curriculum and standards in particular

schools are a matter of local option. When this is coupled with a small school system or single isolated school with regular turnover in staff, the result is a lack of continuity which in the long run regates the attempts made at education.

It would seem to me that addressing this problem of lack of standards would solve many of the problems identified in the questionnaire. Well laid out curricula for various types of schools could be readily established. For example, all Jewish knowledge could be subdivided:

I. Religious Knowledge

- a) torah
- b) mishnah
- c) talmud

II. History

- a) BCE
- b) CE

III. Religious Practice

One would then establish courses for day schools, evening schools, etc., in each of the subjects. Each school would then be free to select for itself a curriculum on the basis of: 1) topic and 2) level. This standard would then be clear to parents, community members and to teachers. If one coupled this with national funding of the schools so that the schools could be inspected.

-It is highly essential that the Israeli teacher be well prepared personally and professionally for the position and community in which he/she will be teaching. I suspect that each Israeli teacher will need some assistance in adjusting to the "culture shock".

-I take exception to the question about "satisfactory salary negating the need for the spouse to work a full day."

There was a time when salaries of Hebrew teachers were very low. However, in more recent years, with the teachers union and the welfare fund, salaries are comparable to other salaries in the community. The Israeli teacher knows his salary before he accepts employment in Canada. His salary here in relation to his buying power is much greater than in Israel.

-Being a better than average professional educator. Flexibility and adaptability to children of a different culture. Not overplaying his Israeli background as this can be a source of antagonism.

Israeli teachers "ghetto-ize" themselves; never perceive of themselves as community members; but always as visitors (two years is too short, three years would be better).

-Israeli teachers lack a deep understanding of North American or Canadian culture. This problem can be handled by sending Canadian students trained in the Faculty of Education to study in Israel.

-The best positive attitude is being a good teacher, loving children and wanting to instill the love of learning in them.

-There should be some training of Israeli teachers by recent immigrants to that country from North America.

-That he be fully qualified before coming here so he may spend full



- time teaching--not learning.
- A respected and honored role in the eyes of the parents.
  - Hebrew spoken exclusively after about grade three level. Teachers should earn the same as English teachers with the same qualifications (academic standing) and experience.
  - An adjustment is required by the Israeli teacher to understand the mentality of the Jewish student--his values and conditions which are different.
  - I am not aware of discrimination referred to in number 14. As for number fifteen, this would apply in some areas-not necessarily everywhere.
  - Almost all of the above would aid any individual in his role as teacher.
  - In my opinion the teaching of Hebrew is best done without the help of English.
  - The best for Israeli teachers is the proper and respectful attitude of; the board, parents and administrators and the P.T.A.
  - Dedication is most important, but is lacking in many instances.
  - Having a positive attitude towards North American Jewry.

By Israeli Teacher

- The Israeli would benefit greatly by; having the capability to control a class; taking his job seriously and working with diligence in it; and to approach his subject matter in an interesting fashion. These factors would also tend to enhance the status of the Israelis.
- Many of the observations from this part of questionnaire are not

relevant to us as shlichim but are rather for those agencies sending us and those expecting us.

- Another important factor is the serious lack of proper resources and texts for the various subject matters in the Hebrew curriculum (as well as a lack of materials for different levels in the class)
- Having a friendly relationship with professional colleague as well as other shlichim aid the Israeli in succeeding at his job. Jealousy and sometimes, unfortunately, even hate are destroying and influence the Israeli teacher might have had. The teachers themselves are suffering and have difficulty fulfilling their roles and jobs.
- Fundamental to teaching, success includes being a positive example and fully devoted to one's job and of course thorough preparation for the course. This is true of general subjects and especially so in instructing Jewish topics here.
- There is great need for a library well stocked with books in Hebrew and English and Israeli subject matter. Schools must provide the Israeli teacher with more sophisticated materials and teaching aids such as a taperecorder and overhead projector, etc.
- It is very important for the Israeli teacher to listen to students, parents and administration with an open mind without a spirit of rebellion at criticism or suggestions. These are also fundamental factors for success. Many of we Israeli teachers like to have the last word, often creating a barrier of tension between the principal, administration and us.

As I mentioned earlier, the lack of suitable books is a real

- obstacle to effective teaching. There is a definite need to involve the teachers and shlichim in creating proper material.
- There is not enough consideration given by local education administration to the special task the Israeli teacher faces. They do not seem to realize the scope of the subjects Israelis teach coupled with the dearth of literature, create extra burdens not felt by the secular teacher.
  - Reducing the teaching load of the Israeli teacher is an honest request that the administration will have to grant if they truly seek more effective teaching.
  - The salaries given Israeli teachers is not on the same professional level as that given the local teacher. How can one explain an Israeli with years of experience getting the same salary as a less educated and less experienced local teacher?
  - The salaries are granted as a result of agreements between the boards and teachers as in a market place. There is also unfair discrimination between the Israelis and secular teachers in the high school (in spite of the Israelis having the same or better qualifications and experience).
  - There are other problems besides the fact that the present situation is far from filling the needs of the Israelis teacher. For instance if he speaks only Hebrew in the classroom, then he has to expect complaints from students, parents and administration. A communication gap is created, yet, if he speaks English, then comprehension of Hebrew will suffer, or, if one speaks of Aliyah, teachers don't like it. If we don't speak of Aliyah, then what is the purpose of

sending shlichim?

-The local communities and the shlichim are not given enough preparation by the Agencies before the shalich is sent. There is insufficient respect given the shalich and there seems to be nowhere to turn for pedagogical advice. In addition, the ties to the Jewish Agency are too vague. Also, the low salaries force the Israeli to work full time - a difficult task in view of the extensive preparation necessary. From the teachers view there is no question there is a readiness and willingness to fulfil his mission as best he can. But, not enough is done to help him. Here again I must make note of the need to prepare the Israeli (before he comes) for the students curriculum and local community.

-Many teachers have failed in their mission simply because they had no idea of what was expected of them. As a result of these failures there is a negative attitude to all Israeli teachers. The need to prepare the Israelis before he leaves Israeli is really an urgent one. They must be prepared to be state missionaries and not simply educators.

-The problems are complicated by the fact that literature and teaching aids are numerous and available in Israeli and the teacher is used to this. We know of some books available here, but they are inadequate for aiding the teaching of Hebrew as a second language. I have attempted to utilize all the books around implementing the best among them, and progress has been slow, to say the least.

-In my opinion the community does not do enough to make the Israeli

welcome and give them the feeling that they are SHLICHAI MITZVA and that's really what they are.

-There is nothing inherently wrong in criticism if at the same time there is a mutual understanding and spirit of work among the Israelis, administration and the local community.

-It would be a good idea to teach the Israeli, locally acceptable manners, as an aid to understanding the diaspora mentality.

The Jewish Agency could use shlichim who succeeded in their jobs as instructors in such a course. These same shlichim could create proper and worthwhile curriculum of what to teach the shalich to prepare him for shlichut.

-Some disappointments exist not only between parents and Israeli teachers, but between parents and secular teachers. One experienced teacher once told me: the students relate to us as though we were slaves. In one instance, after numerous warnings, a student was sent from the classroom with the instruction to bring her parents for consultation. The other students in the class complained. They said she was paying money to be in the class. The attitude seems to be as to one performing a service for money. In this capacity one can have little influence on parents. Many of the students attend the school only because they are forced to by their parents, and therefore lack any motivation to learn.

Some parents are satisfied with the fact that their children attend a Hebrew school.

## QUESTION VI

IN YOUR OPINION WHAT WOULD AID THE ISRAELI TEACHER IN CREATING A MORE POSITIVE ATTITUDE AND STATUS IN THE COMMUNITY?

- Teaching religious practices and let the chips fall where they may.  
While social cliquism is unavoidable in a single community and teachers must spend time with their family, it is more important that they should be friendly in the classroom and they will have fulfilled their mission.
- Meeting community expectations. If any proposal mentioned later is followed, the community will know what its expectations are.
- They must be willing and able to work and involve themselves in the community.
- A positive attitude is most vital on the part of the Israeli teacher. A warm approach will be met with warmth, both by the administration and by the students.
- I honestly feel as previously stated, that the Israeli teachers are not prepared for the diaspora and have little interest in the community.
- Positive attitude and status should not negate the right of the individual to be critical. We want our teachers to be leaders in the community--not "yes men/women"!
- Not overplaying his Israeli background. Avoid frequent comparison of situations "here" and in Israel with the aim of showing Israeli superiority. Humility and understanding of local problems.
- Five and six both assume a superior grasp of true Jewishness by an Israeli.

- Not criticizing religious practice or lack of it, in the student's home.
- I object to the teacher causing friction between child and parents.
- (8) Setting an example by performing what is being taught--in other words, being a leader for others to follow.
- This criticism is often well-deserved, but sometimes this is a case of "the pot calling the kettle black". To be Israeli does not automatically indicate a sense of "Jewish identity", whatever that may mean.
- Tolerance in religious affairs is most important.
- Being friendly and sincere with his surroundings. Not looking down on others and not placing himself on a high---because he is an Israeli.
- It is important in high school to make students aware of modern thoughts, even of the new left, so they would not be shocked when they leave school.
- (5) Is answered "N" because it seems to assume that teachers now do criticize religious practices.
- Teachers and the community would benefit from teacher involvement in communal activities.
- To be more accepting and more friendly to other members of the Jewish community. Not to behave in an arrogant, superior manner.
- If he or she works in extra-curricular activities, these hours should be subtracted from regular teaching hours.
- Growth of his or her own knowledge through teaching.
- What would aid the Israeli teacher is the strength and stamina of Samson -- just to keep up with the above expectations.

- The community has a responsibility to help the Israeli teacher adjust to a new community and to learn about its people.
- Being a successful teacher who has the respect and love of his students.
- I feel that Israeli teachers have a responsibility to be critical of the lack of Jewish identity; and of the lack of religious interest and practice in too many Jewish homes and community organizations, even though their criticism would not help to make them popular. My own observation is that too many Israeli shlichim are not themselves very religiously observant -- they are poor examples in the community.

By Israeli Teacher

- Question six asked: "In your opinion what would aid the Israeli teacher in creating a more positive attitude and status in the community?"
- I feel these comments are important to all teachers, not just the Israeli. Contact with parents is essential - not just to enhance the Israeli's status, but to learn the mentality of the community in which he works. From this the best teaching methods for that locale can be known.

General Comments Not Related to the Questionnaire

- I feel that the Israeli teachers imported on a two year contract have little or no comprehension as to the diaspora values and general child upbringing.
- Israeli teachers are not at all what they are suspected to be. I have found them to be a disappointment in most cases.



- I truly feel we should educate more teachers here to teach the children because a number of Israeli teachers are unhappy often being uprooted and they spread their unhappiness to the students. They also have a tendency to compare Israeli students to Canadian ones.
- More than merely Hebrew speaking -- we need "language" teachers. People who can teach language.
- Some Israeli teachers have personal gains here in learning at our University and fail to take a personal regard for the student. Their studies come first.
- On the whole I think the Israeli teachers do an excellent job, but usually their stay here with us is too short. I would like to see native Hebrew teachers.
- I think that teaching families, i.e., parents who have their own children in the school system, would be more likely to relate to the community situation--their children would be the best teachers.
- Our Israeli teachers are not taught to teach Israel to our students. Often even the "religious teachers" lack the ability to convey religion to our students. Lastly, they often lack proper background in oral torah.
- The Israeli teacher faces a superhuman task for which his community and school have not prepared him. Often just being an Israeli is seen by the school as enough. An Israeli is seen by the school as a man who can cure all problems, but this is only a myth.
- Dear Gad, I enjoyed this questionnaire very much. Bravo for your efforts. Some questions and comments are ambiguous, making it very

difficult to respond to the questions. Good luck.

-Not one question asked, "Do you think it better not to engage Israeli teachers in favour of North American teachers." My answer: Keep them at home in Israel and hire North American teachers. My reasons are these: By bringing Israelis to this country you do them a far greater dis-service and cause long term damage to the students. You do not have any continuity by changing teachers every two years. They feel as Israelis, they have no need to contribute socially or financially to the local causes or cultural environment. They set very poor examples for the students or the parents as to kashrut and Jewish observances religiously. They cause great financial strain on those institutions who seek them out, i.e., travel, housing subsidies, furniture, etc.

By continuing this route we will never attract North American born and trained teachers into the profession in the numbers we require.

-The Israeli teacher must realize that in this community Jewish education has always played an important role. People have given and are still giving of their time and money for this cause. The Israeli teachers are most welcome here but they must realize that they come here to work and to do their share as we all do our share for Jewish education. They are not the pioneers of Jewish education in Winnipeg and just as they should be respected they should also respect the institutional administration and the Jewish people of this community as dedicated, intelligent and responsible Jews who

are part and parcel of the Jewish nation, just as the Israeli is.

The Israeli should realize that the diaspora is a vital and living organism of the Jewish people and that it should be respected as a source, the only source, of Jewish energy in partnership with Israel. It is very easy being a Jew in Israel. To be a Jew in Canada requires dedication; and a little bit of respect for this dedication will help the Israelis to get along in this country.

By Israeli Teacher

- The attitude to Judaic studies is negative which naturally minimizes or negates any possible motivation by the students. This attitude is obvious at parent-teacher conference. If fifty percent of the parents even bother to attend that is considered a high degree of interest!
- There is another important problem in the schools. The students are divided by age irrespective of knowledge or ability.
- The parents themselves don't know what they want from the Hebrew teachers. They tend to have philosophies at opposite ends of the spectrum. One sees the school as a miniture synagogue, the other, just as a Hebrew school. Caught in the middle, the Israeli teacher must function in an affective manner.
- There is a definite glaring need for community leaders to become more friendly on a personal basis with the Israeli teachers. They must begin to realize the absolute loneliness, the absence of family the Israeli feels far from friends and familiar places. The local community has a duty to make him feel at home by inviting him into their homes for a relaxed social evening, not only when they are

interested in a discussion on Israel or in seeing films on Israel. In most cases the board members haven't met or even know the names of the Israeli teachers.

I wonder if these same board members retain the same distant relationship with the employees and business associates. The Israeli is the stranger, the community must make the first move. They must give him a feeling that he is an essential asset and member of the community, not just a paid employee.

-In fact comes full of enthusiasm and energy that is so often wasted because it is not utilized. The community at large must begin to realize and deal with the myriad problems facing the Israeli.

-We must keep in mind that the Israeli teacher in the Diaspora is here temporarily, and just as he has begun to cope with the language and cultural difficulties, he must return to Israel. So this contribution is limited.

APPENDIX F

TABLE 33  
DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II A QUESTION I

ITEM	GROUP	N	SA		A		N		D		SD		X		SD		
			F	%	F	%	F	%	F	%	F	%	F	%			
1	B.O.E.	111	51	45.9	43	38.7	7	6.3	3	2.7	2	1.8	5	4.5	4.30	0.86	
			20	64.5	11	35.5	0	0	0	0	0	0	0	0	0	4.64	0.47
			9	55.6	3	33.3	0	0	0	0	0	0	0	1	11.1	4.62	0.48
2	B.O.E.	41	36.9	48	43.2	10	9	8	7.2	2	1.8	2	1.8	4.08	0.95		
			19	61.3	10	32.3	1	3.2	0	0	0	0	1	3.2	4.6	0.55	
			5	55.6	2	22.2	0	0.0	1	11.1	0	0	1	11.1	4.37	0.99	
3	B.O.E.	4	3.6	12	10.8	15	13.5	37	33.3	40	36.0	3	2.7	2.10	1.13		
			1	3.2	9	29.0	7	22.6	6	19.4	7	22.6	1	3.2	2.70	1.21	
			0	0	0	0	1	11.1	7	77.8	0	0	1	11.1	2.12	0.33	
4	B.O.E.	16	14.4	45	40.5	32	28.8	14	12.6	3	2.7	1	0.9	3.51	0.97		
			3	9.7	5	16.5	15	48.4	7	22.6	0	0	1	3.2	3.12	0.88	
			3	33.3	3	33.3	1	11.1	0	0	0	0	2	22.2	4.28	0.70	
5	B.O.E.	7	6.3	25	22.5	52	46.8	18	16.2	5	4.5	4	3.6	3.10	0.91		
			12	38.7	12	38.7	6	19.4	1	3.2	0	0	0	0	4.12	0.83	
			0	0	2	22.2	6	66.7	0	0	0	0	1	11.1	3.25	0.43	
		N	F	%	F	%	F	%	F	%	F	%	F	%	X	SD	

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

GROUPS

TABLE 33 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II A QUESTION 1

ITEM	GROUP	N	F		A		N		D		SD		NA		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
6	B.O.E.	111	19	17.1	65	58.6	19	17.1	4	3.6	1	0.9	3	2.7	3.89	0.75
	I.T.	31	10	32.3	9	29.0	9	29.0	2	6.5	0	0	1	2.2	3.90	0.94
	P.A.A.	9	4	44.4	3	33.3	0	0	1	11.1	0	0	1	11.1	4.25	0.96
7	B.O.E.	6	5.4	23	20.7	38	34.2	29	26.1	13	11.7	2	1.8	2.81	1.06	
	I.T.	19	61.3	10	32.3	1	3.2	0	0	1	3.2	0	0	4.48	0.83	
	P.A.A.	0	0	3	33.3	3	33.3	1	11.1	0	0	2	22.2	3.28	0.70	
8	B.O.E.	3	2.7	3	2.7	28	25.2	45	40.5	30	27.0	2	1.8	2.11	0.93	
	I.T.	3	9.7	14	45.7	8	25.8	2	6.5	3	9.7	1	3.2	3.4	0.88	
	P.A.A.	0	0	2	22.2	2	22.2	4	44.4	0	0	1	11.1	2.75	0.82	
9	B.O.E.	22	19.8	50	45.0	26	23.4	9	8.1	3	2.7	1	0.9	3.71	0.96	
	I.T.	13	41.9	14	45.2	3	9.7	0	0	1	3.2	0	0	4.22	0.86	
	P.A.A.	3	33.3	3	33.3	2	22.2	0	0	0	0	1	11.1	4.12	0.78	

SA A N D SD NA GROUPS  
 D.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

TABLE 33 continued

DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II B QUESTION II(A)

ITEM	GROUP	N	F		A		N		D		SD		F		NA		X		SD
			SA	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	
10	B.O.E.	111	41	39.9	52	46.8	5	4.5	10	9.0	3	2.7	0	0	4.06	1.00			
	I.T.	31	15	48.4	12	38.7	1	3.2	3	9.7	0	0	0	0	4.25	0.91			
	P.A.A.	9	5	55.6	3	33.3	0	0	0	0	0	0	0	0	11.1	4.62	0.48		
11	B.O.E.		21	18.9	53	47.7	20	18.0	12	10.8	2	1.8	3	2.7	3.73	0.95			
	I.T.		12	38.7	16	51.6	0	0	3	9.7	0	0	0	0	4.19	0.85			
	P.A.A.		1	11.1	1	11.1	3	33.3	3	33.3	0	0	1	11.1	3.00	1.00			
12	B.O.E.		12	19.8	63	56.8	10	9.0	14	12.6	1	0.9	1	0.9	3.82	0.92			
	I.T.		15	48.4	9	29	6	19.4	1	3.2	0	0	0	0	4.22	0.86			
	P.A.A.		1	11.1	5	55.6	1	11.1	1	11.1	0	0	1	11.1	3.75	0.82			
13	B.O.E.		19	17.1	59	53.2	11	9.9	16	14.4	3	2.7	3	2.7	3.69	1.01			
	I.T.		7	22.6	11	35.5	3	9.7	6	19.4	4	12.9	0	0	3.35	1.35			
	P.A.A.		1	11.1	4	44.4	1	11.1	1	11.1	0	0	1	11.1	3.25	1.47			

SA A N D SD NA GROUPS

B.O.E. = Board of Education I.T. = Israeli Teachers P.A.A. = Principals & Other Assistants

N = 111

TOTAL RESPONSES: N = 151

TOTAL POPULATION: N = 196



TABLE 33 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(B) QUESTION II(B)

ITEM	GROUP	N	SA		A		N		D		SD		NA		X		SD																	
			F	%	F	%	F	%	F	%	F	%	F	%	F	%																		
14	B.O.E.	111	14	12.6	35	31.5	32	28.8	22	19.8	5	4.5	3	2.7	3.23	1.07																		
	I.T.	31	14	45.2	9	29.0	0	0	7	22.6	1	3.2	0	0	3.90	1.27																		
	P.A.A.	5	0	0	3	33.3	3	66.7	0	0	0	0	0	0	3.33	0.47																		
15	B.O.E.		10	9.0	44	39.6	25	22.5	22	19.3	6	5.4	4	3.6	3.23	1.06																		
	I.T.		3	9.7	9	29.0	7	22.6	9	29.0	3	9.7	00	0	3.00	1.16																		
	P.A.A.		0	0	4	44.4	1	11.1	2	22.2	1	11.1	1	11.1	3.00	1.11																		
16	B.O.E.		15	13.5	45	40.5	29	26.1	13	11.7	5	4.5	4	3.6	3.48	1.02																		
	I.T.		11	35.5	14	45.2	2	6.5	1	3.2	1	3.2	2	6.5	4.13	0.93																		
	P.A.A.		0	0	3	33.3	4	44.4	2	22.2	0	0	0	0	3.11	0.73																		
17	B.O.E.		15	13.5	60	54.1	20	19.0	6	5.4	4	3.6	6	5.4	3.72	0.91																		
	I.T.		1	3.2	3	9.7	5	16.1	15	48.4	6	19.4	1	3.2	2.26	0.99																		
	P.A.A.		4	44.4	3	33.3	1	11.1	0	0	1	11.1	0	0	4.00	1.24																		
18	B.O.E.		1	0.9	5	4.5	14	12.6	40	36.0	44	39.6	7	6.3	1.83	0.90																		
	I.T.		1	3.2	3	9.7	5	16.1	15	48.4	6	19.4	1	3.2	2.26	0.99																		
	P.A.A.		0	0	0	0	2	22.2	6	66.7	0	0	1	11.1	2.25	0.63																		
		N	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

TABLE 33 continued

## DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(B) QUESTION II(C)

ITEM	GROUP	N	F %		A %		N %		D %		SD %		NA %		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
19	B.O.E.	111	18	16.2	49	44.1	28	25.2	13	11.7	0	0	3	2.7	3.66	0.89
	I.T.	31	3	9.7	11	35.5	10	32.3	7	22.6	0	0	0	0	3.32	0.92
	P.A.A.	9	1	11.1	3	33.3	2	22.2	1	11.1	1	11.1	1	11.1	3.25	1.19
20	B.O.E.		18	16.2	64	57.7	20	18.0	6	5.4	0	0	3	2.7	3.87	0.74
	I.T.		1	3.2	18	58.1	6	19.4	6	19.4	0	0	0	0	3.45	0.83
	P.A.A.		0	0	6	66.7	2	22.2	0	0	0	0	1	11.1	3.75	0.43
21	B.O.E.		58	52.3	47	42.3	3	2.7	2	1.8	0	0	1	0.9	4.46	0.64
	I.T.		19	6.1	10	32.3	1	3.2	0	0	1	3.2	0	0	4.48	0.83
	P.A.A.		4	44.4	5	55.6	0	0	0	0	0	0	0	0	4.44	0.49
22	B.O.E.		16	14.4	44	39.6	25	22.5	14	12.6	8	7.2	4	3.6	3.43	1.12
	I.T.		1	3.2	1	3.2	5	16.1	20	64.5	4	12.9	0	0	2.19	0.82
	P.A.A.		2	22.2	3	33.3	1	11.1	1	11.1	1	11.1	1	11.1	3.50	1.32

SA A N D SD NA GROUPS

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals &amp; Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

TABLE 33 continued

DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(B) QUESTION II(D)

ITEM	GROUP	N	SA		A		N		D		SD		NA		X		SD	
			F	%	F	%	F	%	F	%	F	%	F	%	F	%		
23	B.O.E.	111	43	38.7	57	51.4	8	7.2	2	1.8	1	0.9	0	0	4.25	0.74		
	I.T.	31	24	77.4	6	19.4	1	3.2	0	0	0	0	0	0	4.74	0.50		
	P.A.A.	9	4	44.4	4	44.4	0	0	0	0	0	0	1	11.1	4.50	0.40		
24	B.O.E.		15	13.5	20	18.0	38	34.2	25	22.5	13	11.7	0	0	2.99	1.18		
	I.T.		8	35.8	11	35.5	4	12.9	3	25.3	0	0	0	0	3.61	1.12		
	P.A.A.		2	22.2	21	11.1	3	33.3	2	22.2	0	0	1	11.1	3.37	1.11		
25	B.O.E.		53	47.7	53	47.7	3	2.7	0	0	1	0.9	1	0.9	4.42	0.63		
	I.T.		20	64.5	10	32.3	1	3.2	0	0	0	0	0	0	4.61	0.54		
	P.A.A.		5	55.6	2	22.2	1	11.1	0	0	0	0	1	11.1	4.50	0.70		
26	B.O.E.		21	18.7	41	36.9	34	30.6	9	8.1	5	4.5	1	0.9	3.53	1.03		
	I.T.		22	71.0	7	22.2	1	3.2	1	3.2	0	0	0	0	4.61	0.70		
	P.A.A.		3	33.3	2	22.2	2	22.2	1	11.1	0	0	1	11.1	3.37	1.05		
27	B.O.E.		36	32.4	52	46.8	17	15.3	3	2.7	2	1.8	1	0.9	4.05	0.86		
	I.T.		22	71.0	4	12.9	3	9.7	2	6.5	0	0	0	0	4.43	0.91		
	P.A.A.		5	55.6	2	22.2	1	11.1	0	0	0	0	1	11.1	4.50	0.70		
		N	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111 TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 33 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(B) QUESTION II(D)

ITEM	GROUP	N	F		A		N		D		SD		F	%	X	SD
			F	%	F	%	F	%	F	%	F	%				
28	B.O.E.	111	40	3.60	45	40.5	13	11.7	7	6.3	4	3.6	2	1.8	4.00	1.03
	I.T.	31	14	45.2	9	29.0	5	16.1	2	6.5	1	3.2	0	0	4.06	1.07
	P.A.A.	9	4	44.4	5	55.6	0	0	0	0	0	0	0	0	4.44	0.49

SA F F % F A F % F N F % F D F % F NA X SD GROUPS

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

TABLE 33 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(B) QUESTION II(E)

ITEM	GROUP	SA		A		N		D		SD		NA		X	SD			
		F	%	F	%	F	%	F	%	F	%	F	%					
29	B.O.E.	111		26	23.4	51	45.9	24	21.6	6	5.4	1	0.9	3	2.7	3.88	0.86	
	I.T.	31		3	9.7	8	25.8	10	32.3	9	29.0	0	0	1	3.2	3.16	0.96	
	P.A.A.	9		1	11.1	5	55.6	2	22.2	0	0	0	0	1	11.1	3.37	0.59	
30	B.O.E.			22	19.8	48	43.2	27	24.3	10	9.2	1	0.9	3	2.7	3.74	0.91	
	I.T.			3	9.7	13	41.9	9	29.0	5	16.1	0	0	1	3.2	3.46	0.88	
	P.A.A.			1	11.1	5	55.6	2	22.2	0	0	0	0	1	11.1	3.37	0.59	
31	B.O.E.			22	19.8	61	55.0	9	8.1	12	12.8	3	2.7	4	3.6	3.81	0.97	
	I.T.			5	16.1	17	54.8	5	16.1	2	6.5	0	0	2	6.5	3.86	0.77	
	P.A.A.			2	22.2	2	22.2	3	33.3	1	11.1	0	0	1	11.1	3.62	0.99	
32	B.O.E.			36	32.4	51	45.9	14	12.6	6	5.4	2	1.8	2	1.8	4.03	0.91	
	I.T.			10	32.3	18	58.1	1	3.2	0	0	0	0	2	6.5	4.31	0.53	
	P.A.A.			3	33.3	3	33.3	2	22.2	0	0	0	0	1	11.1	4.12	0.78	
33	B.O.E.			35	31.5	68	61.3	6	5.4	0	0	1	0.9	1	0.9	4.23	0.63	
	I.T.			14	45.2	14	45.2	1	3.2	0	0	0	0	2	6.5	4.44	0.56	
	P.A.A.			5	55.6	2	22.2	1	11.1	0	0	0	0	1	11.1	4.50	0.70	
		N	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%

B.O.E. - Board of Education      I.T. - Israeli Teachers      P.A.A. - Principals & Other Assistants  
 N - 111

TOTAL RESPONSES: N - 151      TOTAL POPULATION: N - 196

TABLE 33 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(B) QUESTION II(F)

ITEM	GROUP	N	SA		A		N		D		SD		NA		X	SD	
			F	%	F	%	F	%	F	%	F	%	F	%			
34	B.O.E.	111	54	48.6	45	40.5	8	7.2	1	0.9	1	0.9	2	1.8	4.37	0.73	
	I.T.	31	22	71.0	7	22.6	2	6.5	0	0	0	0	0	0	4.64	0.59	
	P.A.A.	9	4	44.4	3	33.3	1	11.1	0	0	0	0	1	11.1	4.37	0.69	
35	B.O.E.		33	29.7	29	26.1	32	28.8	9	8.1	3	2.7	5	4.5	3.75	1.07	
	I.T.		3	9.7	9	29.0	16	51.6	2	6.5	1	3.2	0	0	3.35	0.86	
	P.A.A.		1	11.1	1	11.1	4	44.4	2	22.2	0	0	1	11.1	3.12	0.92	
36	B.O.E.		26	23.4	47	42.3	21	18.9	12	10.8	2	1.8	3	2.7	3.76	0.99	
	I.T.		8	25.8	13	41.9	7	22.6	3	9.7	0	0	0	0	3.83	0.91	
	P.A.A.		2	22.2	2	22.2	2	22.2	2	22.2	0	0	1	11.1	3.50	1.11	
37	B.O.E.		23	20.7	38	34.2	27	24.3	15	13.5	2	1.8	6	5.4	3.61	1.03	
	I.T.		8	25.8	13	41.9	7	22.6	3	9.7	0	0	0	0	3.83	0.91	
	P.A.A.		2	22.2	2	22.2	2	22.2	2	22.2	0	0	1	11.1	3.50	1.11	
			N	F	%	F	%	F	%	F	%	F	%	F	%	X	SD

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111 TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 34  
DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION III

ITEM	GROUP	N	SA			A			N			D			SD			NA		
			F	%	SD	F	%	SD	F	%	SD	F	%	SD	F	%	SD	F	%	SD
			F	%	SD	F	%	SD	F	%	SD	F	%	SD	F	%	SD	F	%	SD
38	B.O.E.	111	16	14.4	44	39.6	30	27.0	13	11.7	4	3.6	4	3.6	3.6	3.51	1.00			
	I.T.	31	16	51.6	7	22.6	6	19.4	2	6.5	0	0	0	0	0	4.19	0.96			
	P.A.A.	9	2	22.2	4	44.4	1	11.1	0	0	0	0	0	0	2	4.14	0.63			
39	B.O.E.		11	9.9	57	51.4	33	29.7	5	4.5	1	0.9	4	3.6	3.6	3.67	0.75			
	I.T.		11	35.9	17	54.8	1	3.2	2	6.5	0	0	0	0	0	4.19	0.78			
	P.A.A.		1	11.1	4	44.4	2	22.2	0	0	0	0	2	22.2	3.85	0.63				
40	B.O.E.		12	10.8	64	57.7	20	18.0	9	8.1	2	8.1	4	3.6	3.70	0.84				
	I.T.		10	32.3	11	35.5	6	19.4	4	12.9	0	0	0	0	3.87	1.00				
	P.A.A.		1	11.1	3	33.3	4	44.4	0	0	0	0	1	11.1	3.62	0.69				
41	B.O.E.		15	13.5	16	14.4	43	38.7	25	22.5	7	6.3	5	4.5	3.06	1.10				
	I.T.		4	12.9	8	25.8	11	35.5	6	19.4	2	6.5	0	0	3.19	1.09				
	P.A.A.		0	0	3	33.3	3	33.3	2	22.2	0	0	1	11.1	3.12	0.78				
42	B.O.E.		30	27.0	66	29.5	9	8.1	4	3.6	0	0	2	1.8	4.11	0.70				
	I.T.		17	54.8	8	25.8	5	16.1	1	3.2	0	0	0	0	4.32	0.85				
	P.A.A.		3	33.3	4	44.4	1	11.1	0	0	0	0	1	11.1	4.25	0.66				
		N	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111 TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 35

## DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(G) QUESTION IV

ITEM	GROUP	SA		A		N		D		SD		NA		X		SD		
		F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	
43	B.O.E.	18	16.2	52	46.8	28	25.2	9	8.1	1	0.9	3	2.7	3.71	0.87			
		31	80.6	5	16.1	1	3.2	0	0	0	0	0	0	4.77	0.48			
		9	33.3	4	44.4	1	11.1	0	0	0	0	1	11.1	4.25	0.66			
44	B.O.E.	10	9.0	55	49.5	27	24.3	13	11.7	1	0.9	5	4.5	3.56	0.85			
		28	90.3	2	6.5	1	3.2	0	0	0	0	0	0	4.87	0.42			
			0	0	7	77.7	1	11.1	0	0	0	0	1	11.1	3.87	0.33		
45	B.O.E.	34	30.6	53	47.7	16	14.4	3	2.7	2	1.8	3	2.7	4.05	0.85			
		8	25.8	14	45.2	5	16.1	4	12.9	0	0	0	0	3.83	0.95			
		4	44.4	4	44.4	0	0	0	0	0	0	1	11.1	4.50	0.50			
46	B.O.E.	18	16.2	71	64.0	11	9.9	5	4.5	0	0	6	5.4	3.97	0.68			
		9	29.0	14	45.2	3	9.7	3	9.7	2	6.5	0	0	3.80	1.14			
		1	11.1	7	77.7	0	0	0	0	0	0	1	11.1	4.12	0.33			
47	B.O.E.	14	12.6	43	38.7	24	21.6	19	17.1	5	4.5	6	5.4	3.40	1.07			
		14	45.2	16	51.6	1	3.2	0	0	0	0	0	0	4.41	0.55			
		1	11.1	4	44.4	3	33.3	0	0	0	0	1	11.1	3.75	0.66			
		N	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196



TABLE 35

DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION IV

ITEM	GROUP	N	SA		A		N		D		SD		NA		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
48	B.O.E.	111	11	9.9	46	41.4	30	27.0	15	13.5	3	2.7	6	5.4	3.44	0.95
	I.T.	31	15	48.4	13	41.9	2	6.5	1	3.2	0	0	0	0	4.35	0.74
	P.A.A.	9	2	22.2	3	33.3	3	33.3	0	0	0	0	1	11.1	3.87	0.78
49	B.O.E.		13	11.7	71	64.0	17	15.3	4	3.6	1	0.9	5	4.5	3.85	0.70
	I.T.		17	54.8	13	41.9	1	3.2	0	0	0	0	0	0	4.51	0.56
	P.A.A.		2	22.2	6	66.7	0	0	0	0	0	0	1	11.1	4.25	0.43
50	B.O.E.		19	17.1	58	52.3	22	19.8	6	5.4	1	0.9	5	4.5	3.83	0.81
	I.T.		19	61.3	12	38.7	0	0	0	0	0	0	0	0	4.61	0.48
	P.A.A.		6	66.7	2	22.2	0	0	0	0	0	0	1	11.1	4.75	0.43

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111

TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 36

DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION V

ITEM	GROUP	N	SA		A		N		D		SD		NA		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
51	B.O.E.	111	57	51.4	48	43.2	4	3.6	2	1.8	0	0	0	0	4.44	0.65
	I.T.	31	15	48.4	11	35.5	1	3.2	4	12.9	0	0	0	0	4.91	0.99
	P.A.A.	9	4	44.4	4	44.4	0	0	0	0	0	0	1	11.1	4.50	0.50
52	B.O.E.		69	62.2	39	35.1	3	2.7	0	0	0	0	0	0	4.59	0.54
	I.T.		20	64.5	9	29.0	2	6.5	0	0	0	0	0	0	4.58	0.61
	P.A.A.		5	55.6	3	33.3	0	0	0	0	0	0	1	11.1	4.52	0.48
53	B.O.E.		13	11.7	35	31.5	45	40.5	14	12.6	1	0.9	3	2.7	3.41	0.89
	I.T.		6	19.4	3	9.7	9	29.0	12	33.7	1	3.2	0	0	3.03	1.17
	P.A.A.		0	0	4	44.4	2	22.2	1	11.1	1	1.1	1	11.1	3.12	1.05
54	B.O.E.		20	18.0	28	25.2	27	24.3	22	19.8	12	10.8	2	1.8	3.20	1.26
	I.T.		4	12.9	10	32.3	6	19.4	9	29.0	0	0	2	6.5	3.31	1.05
	P.A.A.		0	0	2	22.2	4	44.4	2	22.2	0	0	1	11.1	3.00	0.70
55	B.O.E.		75	57.6	28	25.5	4	3.6	1	0.9	0	0	3	2.7	4.63	0.60
	I.T.		27	87.1	4	12.9	0	0	0	0	0	0	0	0	4.87	0.33
	P.A.A.		4	44.4	3	33.3	0	0	0	0	1	11.1	1	11.1	4.12	1.26
		N	F	%	F	%	F	%	F	%	F	%	F	%	X	SD

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111

TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 36 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION V

ITEM	GROUP	N	SA		A		N		D		SD		NA		X		SD	
			F	%	F	%	F	%	F	%	F	%	F	%	F	%		
			F		%		F		%		F		%		F			%
56	B.O.E.	111	63	56.8	37	33.3	9	8.1	0	0	1	0.9	11	0.9	4.46	0.72		
	I.T.	31	17	54.8	11	35.5	3	9.7	0	0	0	0	0	0	4.45	0.66		
	P.A.A.	9	4	44.4	4	44.4	0	0	0	0	0	0	1	11.1	4.50	0.50		
57	B.O.E.		71	64.0	36	32.4	2	1.8	0	0	0	0	2	1.8	4.63	0.51		
	I.T.		26	83.9	5	16.1	0	0	0	0	0	0	0	0	4.63	0.36		
	P.A.A.		6	66.7	2	22.2	0	0	0	0	0	0	1	11.1	4.75	0.43		
58	B.O.E.		65	58.6	34	30.6	7	6.3	4	3.6	0	0	1	0.9	4.45	0.77		
	I.T.		14	45.2	16	51.6	1	3.2	0	0	0	0	0	0	4.41	0.55		
	P.A.A.		7	77.8	1	11.1	0	0	0	0	0	0	1	11.1	4.87	0.33		
59	B.O.E.		53	47.7	48	43.2	2	1.8	2	1.8	0	0	6	5.4	4.44	0.63		
	I.T.		24	77.4	5	16.1	1	3.2	0	0	0	0	1	3.2	4.76	0.49		
	P.A.A.		5	55.6	3	33.3	0	0	0	0	0	0	1	11.1	4.62	0.48		
60	B.O.E.		58	52.3	36	32.4	13	11.7	8	7.6	0	0	0	0	4.43	0.82		
	I.T.		16	51.6	11	35.5	4	12.9	0	0	0	0	0	0	4.38	0.70		
	P.A.A.		6	66.7	2	22.2	0	0	0	0	0	0	1	11.1	4.75	0.43		
		N	F	%	F	%	F	%	F	%	F	%	F	%	F	%	X	SD

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111

TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 36 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION V

ITEM	GROUP	SA		A		N		D		SD		NA		GROUPS		
		F	%	F	%	F	%	F	%	F	%	F	%	F	%	X
61	B.O.E.	111	39	35.1	46	41.4	15	13.5	6	5.4	4	3.6	1	0.9	4.00	1.01
	I.T.	31	13	41.9	8	25.8	8	25.8	1	3.2	1	3.2	0	0	4.00	1.04
	P.A.A.	9	3	33.3	4	44.4	1	11.1	0	0	0	0	1	11.1	4.25	0.66
62	B.O.E.		31	27.9	44	39.6	21	18.8	6	5.4	3	2.7	6	5.4	3.89	0.98
	I.T.		16	51.6	8	25.8	4	12.9	3	9.7	0	0	0	0	4.19	0.99
	P.A.A.		4	44.4	1	11.1	2	22.2	0	0	0	0	2	22.2	4.23	0.88
63	B.O.E.		45	40.5	39	35.1	12	10.8	11	9.9	2	1.8	2	1.8	4.04	1.04
	I.T.		18	58.1	8	25.8	4	12.9	1	3.2	0	0	0	0	4.33	0.83
	P.A.A.		5	55.6	3	33.3	0	0	0	0	0	0	1	11.1	4.62	0.48
64	B.O.E.		47	42.3	48	43.2	9	8.1	3	2.7	1	0.9	3	2.7	4.26	0.80
	I.T.		17	54.8	7	22.6	4	12.9	2	6.5	1	3.2	0	0	4.19	1.09
	P.A.A.		3	33.3	3	33.3	2	22.2	0	0	0	0	1	11.1	4.11	0.78
65	B.O.E.		0	0	4	3.6	18	16.2	55	49.5	29	26.1	5	4.5	1.97	0.77
	I.T.		14	45.2	9	29.0	6	19.4	1	3.2	1	3.2	0	0	4.09	1.07
	P.A.A.		0	0	2	22.2	0	0	6	66.7	0	0	1	11.1	2.50	0.86
		N	F	%	F	%	F	%	F	%	F	%	F	%	X	SD

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111

TOTAL RESPONSES: N - 151 TOTAL POPULATION: N - 196

TABLE 36 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION V

ITEM	GROUP	N	SA		A		N		D		SD		NA		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
66	B.O.E.	111	21	18.9	53	47.7	20	18.0	6	5.4	3	2.7	8	7.2	3.80	0.92
	I.T.	31	9	29.0	12	38.7	5	16.1	5	16.1	0	0	0	0	3.80	1.02
	P.A.A.	9	2	22.2	5	55.6	1	11.1	0	0	0	0	1	11.1	4.12	0.59

		SA		A		N		D		SD		NA		GROUPS	
	N	F	%	F	%	F	%	F	%	F	%	F	%	X	SD

B.O.E. - Board of Education    I.T. - Israeli Teachers    P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

TABLE 37

DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION VI

ITEM	GROUP	N	SA		A		N		D		SD		NA		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
67	B.O.E.	111	35	31.5	62	55.9	12	10.8	1	0.9	0	0.0	1	0.9	4.19	0.65
			12	38.7	15	48.4	3	9.7	1	3.2	0	0	0	0	4.22	0.75
			2	22.2	6	66.7	0	0	0	0	0	0	1	11.1	4.25	0.43
68	B.O.E.	26	26	23.4	65	58.6	16	14.4	1	0.9	1	0.9	2	1.8	4.04	0.70
			9	29.9	15	48.4	4	12.9	2	6.5	1	3.2	0	0	3.93	0.98
			3	33.3	2	22.2	3	33.3	0	0	0	0	1	11.1	4.00	0.86
69	B.O.E.	43	43	38.7	57	71.4	9	8.1	0	0	0	0	2	1.8	4.31	0.61
			16	51.6	9	29.0	5	16.1	0	0	0	0	1	3.2	4.36	0.75
			4	44.4	3	33.3	0	0	0	0	0	0	2	22.2	4.57	0.49
70	B.O.E.	50	50	45.0	56	50.5	2	1.8	1	0.9	0	0	2	1.8	4.44	0.43
			6	19.4	11	35.5	4	12.9	7	22.6	3	9.7	0	0	3.32	1.28
			5	55.6	3	33.3	0	0	0	0	0	0	1	11.1	4.52	0.48
71	B.O.E.	35	35	31.5	44	39.6	16	14.4	11	9.9	4	3.6	1	0.9	3.86	1.08
			9	29.0	12	38.7	8	25.5	1	3.2	1	3.2	0	0	3.87	0.97
			4	44.4	2	22.2	2	22.2	0	0	0	0	1	11.1	4.25	0.82
		N	F	%	F	%	F	%	F	%	F	%	F	%	X	SD

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants  
 N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

TABLE 37 continued  
 DISTRIBUTION OF RESPONSES TO QUESTIONNAIRE SECTION II(C) QUESTION VI

ITEM	GROUP	N	SA		A		N		D		SD		F		X	SD
			F	%	F	%	F	%	F	%	F	%	F	%		
72	B.O.E.	111	24	21.6	32	28.8	27	24.3	23	20.7	3	2.7	2	1.8	3.46	1.12
	I.T.	31	5	16.1	12	38.7	3	9.7	8	25.8	3	9.7	0	0	3.25	1.26
	P.A.A.	9	3	33.3	2	22.2	2	22.2	1	11.1	0	0	1	11.1	3.87	1.05
73	B.O.E.		9	8.1	32	28.8	37	33.3	28	25.2	4	3.6	1	0.9	3.16	0.87
	I.T.		4	12.9	9	29.0	4	12.9	11	35.5	3	9.7	0	0	3.00	1.24
	P.A.A.		0	0	0	0	7	77.8	1	11.1	0	0	1	11.1	2.78	0.33
74	B.O.E.		44	39.6	60	54.0	4	3.6	0	0	1	0.9	2	1.8	4.33	0.63
	I.T.		10	32.3	16	51.6	4	12.9	1	3.2	0	0	0	0	4.12	0.75
	P.A.A.		4	44.4	4	44.4	0	0	0	0	0	0	1	11.1	4.50	0.50

B.O.E. - Board of Education I.T. - Israeli Teachers P.A.A. - Principals & Other Assistants

N - 111

TOTAL RESPONSES: N - 151

TOTAL POPULATION: N - 196

SA A N D SD NA GROUPS

APPENDIX G



TABLE 38  
 JEWISH CHILDREN POPULATION (1967)  
 IN THE U.S.A. and CANADA

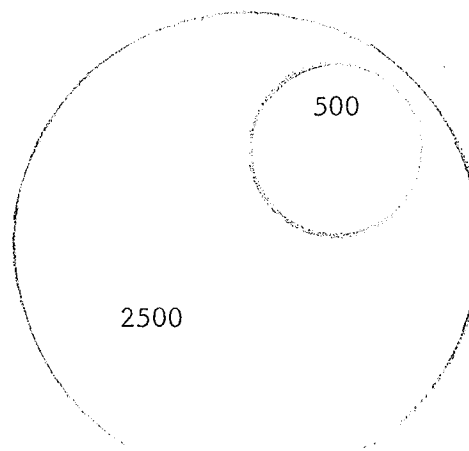
Jewish Population (1967)	Children Between Ages 5-7	Children Studying in Day School	Children Studying in Supplementary School
CANADA 270,000	54,000	8,500	14,500
U.S.A. 5700,000	1,140,000	60,000	485,000
TOTAL - 5,970,000	1,194,000	68,000	499,500

TABLE 39  
 THE SHORTAGE OF TEACHING PERSONNEL IN JEWISH SCHOOLS

2500 new teachers are required  
 yearly as replacements for those  
 who leave the teaching profession

Teacher Training Institutions  
 supply only 500 teachers per year

of these -  
 270 in North America  
 230 in other countries



Jewish Education in the Diaspora  
 The World Zionist Organization, Jerusalem

APPENDIX H

The following is the division and organization of notes of data collected from the review of the literature following the order as set forth in the questionnaire used for the research of this study.

## SECTION II

### A. SOME OF THE REASONS FOR IMPORTING AND HIRING ISRAELI TEACHERS.

#### 1. Dr. Hytan Israeli:

-The Israeli teacher provides a living connection with the State of Israel, in the Hebrew language and by personal example, as a person living in the State of Israel. He comes for a period of schlichut, and returns to Israel when his shlichut is over.

-The Israeli teacher has a personal influence on his student by his being a shaliach.

-The Israeli teacher can be an organizer of various events in the school, that are related to the subject - Israel, and in teaching holidays and tradition.

-The Israeli teacher brings with him methods of teaching and approach that differ from those known here.

-The Israeli teacher is available to the school outside of formal teaching hours.

-The Israeli teacher brings with him pride in the teaching profession.

#### 2. In I.A. Schiff's research on the subject:

"Israel as a teaching subject in Jewish schools in the United States," points out four reasons for bringing the Israeli teacher. These are:

- a) Speaks Hebrew well.
- b) Cannot get American Teachers.

- c) Are good teachers.
- d) Have good educational backgrounds.

In the same study he points out three reasons why certain schools do not hire Israeli teachers, these are:

- a) Lack of religious commitment.
- b) Not prepared to teach in American schools.
- c) Stay only one or two years.

These reasons, being positive, are reasons for bringing the Israeli teacher.

3. A. M. Dushkin stated: The main cause for bringing and hiring Israeli teachers is the lack of local Hebrew teachers.

4. Ben Yehuda:

The level of local teachers in the knowledge of Hebrew and in the familiarity with new classical Hebrew sources, is very low. Local teachers lack professional commitment; they have no aspiration for furthering their education.

5. A. Kesler on the subject:

The Israeli teacher is the connection with the State of Israel; he creates an Israeli atmosphere that influences the students.

#### B. THE EDUCATIONAL EXPECTATION OF THE ISRAELI TEACHER.

##### A) Hebrew Language

6. Chomsky stated: To develop interest and desire to learn the Hebrew sources of Judaism and to develop the ability to learn the sources with understanding and respect.
7. Judah Piltch: One must relate to the teaching of the Hebrew language as to the teaching of the peoples' language and not as

to the teaching of a strange language.

- 8, 9, 10. Pitsh, Alter and Dinin: A good knowledge of Hebrew must be taught, so that the student will be able to understand Hebrew literature in its original text, Bible, Talmud, literature of the enlightenment, etc., all in the original language - Hebrew.
11. P. Steinberg: Hebrew must be learned as a living, spoken language.
12. I. H. Skolnich:
- To develop the skill of meaningful reading of simple Hebrew stories.
  - To develop the skill of speaking simple Hebrew.
  - To acquire a basic vocabulary in preparation for Bible and prayer study.
  - To understand and appreciate basic Hebrew value concepts.
  - To develop the skill of applying simple grammatical rules in Hebrew composition writing.
  - To develop the desire to do independent reading.
13. Louis Katzoff:
- As language for reading simple Hebrew.
  - As a preparation for the study of the Humash.
  - As a preparation for the study of the Siddur.
  - As preparation for extensive Hebrew reading.
  - As a speaking language.
- B) Written and Oral Law
14. S. Greenberg: To transmit to young children faith without creating fanatics. Developing discerning, critical intellects without creating skeptics.

- To develop the ability to interpret and apply these concepts in solving modern problems.
- To develop a desire to observe the Mitzvoth in personal behavior.
- To develop a happy and proud identification with Bible heroes.
- To see the relationship between American democratic ideals and Biblical teachings.

## C. TRADITION

### I. The Synagogue and Prayer

- To develop an appreciation of the Synagogue through participation in the Junior Congregation.
- To develop the habit of prayer in the home.
- To develop an awareness of a personal God through prayer.
- To develop an understanding of basic religious concepts as embodied in the prayerbook.
- To develop the skill of prayerbook reciting through simulated classroom services.
- To develop creative expression through the composition of original prayers.

### II. General, Sabbath and Holiday Observance

- To develop the skills necessary in the observance of Sabbath, holidays and festivals.
- To develop an understanding of the religious values of Sabbath and holidays.
- To develop positive attitudes toward their observance through school and synagogue-centered activities.

## 15. Ackerman:

- To study the Bible as a source of religious experience.
- To develop an acquaintance with the Biblical text and its commentaries.
- To develop the skill of reading the Bible in Hebrew.
- To interpret Biblical values.

## 16. Seven Schools in Connecticut Area:

- To teach the Bible as an early source of contemporary Jewish life and tradition.
- To teach the Bible as an early source of Jewish concepts.
- To develop a commitment to Jewish moral and spiritual values.
- The enrichment of the child's cultural background through the development of a familiarity with selected Biblical passages.
- The creation of a feeling of identification with the people and events of the Bible.
- A knowledge of the factual information in the Bible.
- The use of the Bible as a source of Jewish history.
- Inculcate the desire for further study of the Bible in the original Hebrew.
- To develop an appreciation and interest in the Biblical narrative to make the Bible more meaningful through the study of both traditional and modern commentaries.

## 17. - 18. Skolnick:

- To develop an understanding and appreciation of major Bible concepts and values.

### III. Jewish Living

1. To develop an understanding of the religious and educational significance of Bar Mitzvah.
2. To develop an interest in reading books of Jewish content through use of classroom and central libraries.
3. To develop an interest in supplementing Jewish studies by attending a Jewish educational camp.
4. To develop an interest in meeting social needs through utilization of leisure time as provided by the school's club program.

#### 19. Katzoff:

- Attendance in synagogue on the Sabbath.
- Prayer each morning and/or evening at home.
- Prayer with "Tefillin" for boys over 13.
- Making the blessings before and/or after meals.

#### 20. Katzoff

- Importance of strict observance of Kashrut in the home.
- Non-strict observance of Kashrut in the home.
- Importance of strict observance of Kashrut outside the home.
- Non-strict observance of Kashrut outside the home.

### D. ISRAEL

#### 21. A statement of Objectives

#### 22. Steinberg:

1. To familiarize Jewish students with the basic similarities between the democratic ideals of the United States and the State of Israel.
2. To relate them to the Jews of Israel in firm bonds of kinship.



3. To tie Jewish students more closely to the Jewish people throughout the world.
4. To help them to consider favorably the various opportunities of aliyah to Israel.
5. To teach modern Hebrew as the living language of the Jewish people.
6. The Jewish school must relate actively and positively to Israel in its informal or co-curricular activities. Israeli music, dance, and crafts should be an intergal part of the school program.

23. Agreement:

-It is necessary to teach about the Israel of today in all its manifestations - Israel as a political entity; the morality of Israel and Arab relation; the right of Israel to the land; the ideals of the Jewish people in the Land of Israel; the religious structure of the Jewish world and its reflections in the land of Israel and the indivisibility of the Jewish people of Israel and the Diaspora.

24.(A) Skolnick:

- To develop an understanding of the role of Israel in Jewish life today, through the study of current events.
- To develop a sense of identification with the cultural and spiritual aspirations of Israel, through the study of Zionism.
- To develop an appreciation of Israel as a solution to Jewish homelessness.
- To become familiar with important internal developments in

modern-day Israel.

24.(B) Katzoff:

- Importance of Palestine in shaping Jewish history, past and present.
- Importance of Palestine as a solution to the problem of Jewish homelessness.
- The need for a Jewish Commonwealth.
- The need for a cultural and religious center for world Jewry.
- The realization of the prophetic ideals of the Bible, as exemplified in the Kvutza.

25. Kadash:

To tell about life in Israel and to provide the negative and positive aspects of life in Israel.

26. Glikman:

To develop and strengthen the relationship between Jews of Israel and Jews of the golah.

27. Greenberg, 28. Dinin:

To include Israel as a part of all subjects taught in Hebrew.

- In teaching prayer, one must pay attention to all paragraphs dealing with Israel, and to the new paragraphs added in since the establishment of the State of Israel.

-There is a need to educate towards aliyah, with intensive study, with a readiness to sacrifice one's life for Judaism and the Jewish people.

E. HISTORY

29. Dinin, 30. Greenberg, 31. Ehrmann:

There is a need to learn the history of the past and to tie it with

the present - the State of Israel...with an emphasis on Jerusalem, which is now, once more, a Jewish city.

32. Ehrmann:

There is a need to teach about Jews of the golah since the time of the destruction of the temple, with an emphasis on religion as a strength that has maintained the people throughout the generations, until today, and that has protected their hopes and aspirations through suffering and misery.

33. Skolnick:

- To become familiar with current Jewish life and its problems by analyzing historical parallels.
- To become familiar with import Jewish values as reflected in the lives of our great Jewish personalities.
- To become familiar with the origins of Jewish life in America and our role in preserving democracy.
- To develop a desire for Jewish survival through the study of Jewish history.

34. Katzoff:

What are the primary objectives of history teaching in the Conservative congregational Hebrew school?

The questionnaire contained the following aims:

- a) Understanding of present-day Jewish life and problems in the world through knowledge of historical antecedents;
- b) Development of a sense of loyalty to the Jewish people;
- c) Development of an appreciation of Jewish values;
- d) Understanding of Jewish historical facts for the sake of

- objective knowledge; that is, for history's sake;
- e) Character training through knowledge of great Jewish personalities;
  - f) Development of a desire for Jewish survival and creativity in America;
  - g) Appreciation of democracy as revealed in the unfolding of Jewish history;
  - h) Development of a spiritual resistance to the demoralizing effects of antisemitism; and
  - i) Understanding of Jewish life and problems in America.

#### F. COMMUNITY

##### 35. Skolnich:

- To develop a sense of responsibility for participation in Jewish community life through Keren Ami activities.
- To become familiar with the functions of the major cultural, religious, and philanthropic agencies in the Jewish community.
- To develop a sense of loyalty and kinship with the Jewish people around the world, through discussion of current events.
- To develop a respect for our Christian neighbors and other minority groups through mutual visits.

#### IV. What are the Community's Expectations of the Israeli Teacher

##### 36. Kadash:

- That the Israeli teacher will be a sociable person, modest and moderate in his perspective;
- That he have a strong belief, that he have a good knowledge of the tradition of our fathers, and is proudly observant of these;

-That he influence his surroundings in a Jewish way, in good thought and deeds;

-That he work in the community and know its inslitions.

37. Kadash, 38. Elazar:

-He must have a wide knowledge of the holy books and tradition, and that he have a respectful approach to these.

39. Elazar:

-He must know about the life and customs of the land to which he is being sent before his arrival.

40. Kesler:

-He must spread the Zionist ideals, he must arouse interest in Israel and excourage aliyah.

-He must be a teacher and an innovator.

V. What are the Israelis Expecting to Accomplish by Coming to the Diaspora.

41. Dushkin:

-Some make the aim of "saving" money too palpable.

42. Alprin, 43. Shoshany: Teachers want to complete their higher education.

-They want to improve their economic situation and solve financial problems upon their return to Israel.

-They want to travel with their family and broaden their scope.

44. Alprin:

-They want to take part in cultural work that is a challenge.

-They want to teach the Hebrew language to children of the golah and to make them closer to the State of Israel.

VI. What Would Aid the Israeli in His Role as a Teacher

45. Simon, 46. Dushkin, 47. Israeli, 48. Hamiel

Knowledge of the language of the place to which he is being sent and where he will work.

49. Simon, 50. Dushkin

Knowledge of economic, social-religious problems in the place of his shlichut...

51. Simon:

Not to preach to Jews of the golah to have a secular Jewish culture and not to do away with foundations of religion.

52. Simon, 53. Israeli, 54. Dushkin

A good, working knowledge of traditions, customs of the synagogue and the order of prayers.

55. Elazar:

- Not to differentiate between the Israeli teacher and the local teachers of secular subjects, in relation to working conditions and salary...

-Help the shaliach to find good accommodations and to settle into the community.

56. Israeli:

-To give those who leave on shlichut basic training in teaching.

57. Memorandum - Hebrew as a second language, suiting this to local students.

58. Israeli:

-Creating friendly relations with the parents and other people in the

community.

-Understanding and flexibility towards the students, and suitable, teaching material for the students.

-Planning work and preparation of lessons.

-Establishing personal contact with the students, inside and outside the classroom.

59. Israeli, 60. Dushkin:

-Familiarity with the system of education in the community, type of school, textbooks, the approach of members of the community to religion, etc., before the departure of the shaliach.

61. Shoshany:

-To see in every student, something that can be approached with respect.

-The teacher must know the subjects that he will be teaching.

62. Deshe:

-Not to preach aliyah against the wishes of parents.

-To prepare the shaliach, basically and totally, about reasons for shlichim.

63. Hamiel; 64. Hamiel:

-Having the shaliach recognize the fact that...teaching in Eretz Israel is not similar to teaching in the golah.

-To learn by seeing and hearing and studying the place to which one is being sent.

-To consider the time at his disposal, and to plan according to this, a working plan.

65. -The shaliach must know the past and present history of the Jews

66. -The success of the shaliach is dependent upon his professional ability, and in his ability to adjust to existing conditions.

VII. What Disturbs the Israeli From Fulfilling his Task as a Teacher

67. A. M. Dushkin

-Their lack of adequate orientation to the special conditions, social and organizational, as well as to the psychological and pedagogic tasks confronting them in the American Jewish School.

68. Chanover, 69. Israeli

-Inability to develop rapport with American Jewish child.

-Lack of familiarity with American Jewish life, institutions, and values.

-Inadequate knowledge of Jewish observances, prayers and religious skills.

-Unsatisfactory teaching skills.

-Insufficient knowledge of English.

70. A. M. Dushkin

-Not sufficiently observant or knowledgeable in matters of Jewish ritual and synagogue life, and are unable to teach these important matters with knowledge and conviction.

-Looks down on Diaspora Jews; without any empathy with those who wish to live as "good Jews outside Israel."

-Do not participate in Jewish community life beyond their professional jobs and/or their studies, and some make the aim of "saving money" too palpable.

-Do not have an adequate speaking knowledge of the language of the country, and are therefore "strangers" to a greater degree than



they need or wish to be.

-Do not stay on their jobs long enough, and that the present short official period of two years leave, means lack of concentration for the school.

71. Israeli:

1. Ambivalent attitude on the part of local educators (administration, the rabbi, and the board of education) in relation to the status and the duties of the shaliach from Israel.
2. The low status of Jewish education, and a lack of interest in establishing and maintaining personal, professional ties with the Israeli teacher.

VIII. What Would Aid the Israeli Teacher in Creating a More Positive Attitude and Status From the Community.

72. Dushkin:

- Not to consider the golah as worthless, outright - and to recognize that there are Jews who want to live as good Jews outside of Israel.
- Participation in community projects outside of professional duties.

73. Israeli:

- Maintaining a good relationship with other teachers and not hold oneself above them.
- Maintaining a good relationship with the principal.
- Maintaining a good relationship with the board of education.
- Creating and maintaining a good relationship with parents.
- Willingness to perform certain tasks.

74. Ben-Yehuda:

- Not to give private lessons, for this hurts the local teachers.

75. Hmiel 76. Hmiel:

- The good behavior of the shaliach is a necessary condition in creating positive relationships.
- A position of respect towards other teachers and not of superiority.
- A position of respect towards elected officials and towards the community in which the shaliach is working; not mocking or abusing them in any way.
- Not to attempt to change local working conditions and the order of the place, with the emphasis upon the fact that in Israel things are done differently.
- Not to see shlichut as an opportunity to collect money.
- Not to argue with employers about matters concerning money or other conditions; this is the responsibility of the Agency.
- Devotion to work and use of free time to teach in various groups.
- Not to arrange a plan of completing courses in the place to which one is being sent.
- Not to learn the language of the country during working hours; the teacher must remember that he has come to teach Hebrew.
- Not to brag about past positions and opportunities left behind; not to brag about one's "Israeliness".
- Not to separate oneself from the community; participate in festivities and sorrows according to customs and manners observed locally.
- To be wary of any argument with local people; to be wary of mixing into their affairs and serving as a judge in their disputes.

- The shaliach should remember that he comes for a short time, and it is not his to finish the work.
- To act modestly in dwelling, in dress, and in style of life.
- Not to talk badly of former shlichim, but to speak well of them.
- Include others in your work and don't say that you understand more than others.
- (As a basic condition) Have a social awareness, and the professional ethics of a shaliach.

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