

TEACHER PERCEPTIONS OF SELF-EFFICACY BEFORE AND AFTER ENGAGING IN  
HEVRUTA OR PSYCHODRAMA-BASED ONLINE WORKSHOPS

A DISSERTATION  
(submitted by)

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In partial fulfillment of the requirements  
for the degree of  
Doctor of Philosophy

LESLEY UNIVERSITY  
May 2022



Graduate School of Arts & Social Sciences  
Ph.D. in Expressive Therapies Program

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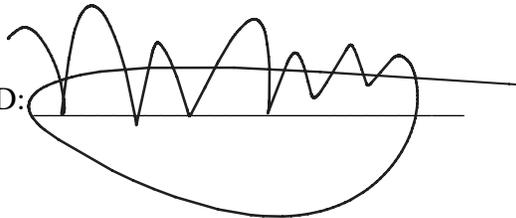
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## ACKNOWLEDGEMENTS

I would like to thank my cohort, my committee, my colleagues, and my friends and family for lifting me up when I was down, for cheering me on when times got tough, for giving me space when I needed it most, and for putting up with countless hours of keyboard taps lasting 'til dawn. This journey has not been an easy one and it was these folks who kept me going every step of the way.

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### ABSTRACT

Teacher self-efficacy is a construct that continues to be extensively researched. With the onset of the Coronavirus pandemic, the learning environment has shifted dramatically and has had an impact on Jewish educators' sense of efficacy. This study examined the pre- and post-test scores for self-efficacy of Jewish educators who engaged in either an online psychodrama-based professional development workshop, a hevruta-based workshop, or an integrated session using both psychodrama and hevruta study. The participants were 28 Jewish educators from around the United States who were split into one of six groups. Two psychodrama-based groups and two integrated groups met online for 3-hours, and two hevruta-based groups met for 2-hours. Participants filled out a participant information form which provided demographic data and all participants filled out the TSES-short form at the start of their respective sessions. Only 22 participants filled out the post-TSES survey sent one week after the session. Data analysis consisted of ANOVA to compare the means of the three groups with the respect to the TSES subfactors of Student Engagement, Instructional Efficacy, and Classroom Management. Due to the small sample size, statistically significant results were not expected, and the data were examined through a lens of program evaluation. Of interest was the higher post-scores of the psychodrama-based groups and the lower scores for the hevruta-based groups. Expanding the sample size could be a way to rectify some of the study's limitations. This study contributes to knowledge on the practice of psychodrama and expressive arts in an online format as it relates to teacher training and could help support the growth of expressive arts pedagogy in Jewish education, both as teacher professional development training and as a methodology for classroom teaching.

## CHAPTER 1

### Introduction

The relationship between teacher and student is at the heart of any learning experience. The strength and sentiment of a teacher's perception of the student can have great impact on student achievement (Aloe, Amo, & Shanahan 2014; Butler & Monda-Amaya, 2016; Corry, Dardick, & Reichenberg, 2021; Herman, Hickmon-Rosa, & Reinke, 2018; Osler & Russell, 2013; Shachter, Thum, & Zifkin, 2011). Often, students present challenging behaviors in the classroom, and the relationship between the teacher and students can become adversely affected. Educators encounter students in their practicum, internship, or classroom that they deem disengaged or disruptive, and their perception of those students may influence the development of their classroom management strategies in ways that may not support the learner (Butler & Monda-Amaya, 2016; Fonseca-Chacana, 2019; Warren, 2018). In addition, the challenges teachers face in classroom management may affect their sense of self-efficacy which could lead to burnout (Aloe, Amo, & Shanahan 2014; Evers, Tomic, & Brouwers, 2004; Fisher, 2011; Herman, Hickmon-Rosa, & Reinke, 2018). Exploring ways of heightening teachers' personal, cultural, and professional awareness of their students through action exploration could influence the types of classroom management strategies taught in teacher training programs. It could also inform the development of a paradigm for clinical-type supervision of student teachers and be used as a model for in-service professional development.

The topic of classroom management and how it relates to teaching efficacy and student achievement has been explored for decades, and there is an abundance of literature on the subject. Within the realm of Jewish education, however, there has been very little done to examine classroom management as it applies to Jewish educators, many of whom work in supplementary and part-time settings with very little professional training. Various

methodologies of teacher training have also been looked at over the years, although most of the focus has been on public and private education rather than religious education. This study focuses on a specific method to train and support Jewish educators in classroom management with the hope of raising student achievement and teacher longevity.

## **Background**

A mixed-methods pilot study conducted in 2018 examined teachers' perceptions of students they deemed disruptive or disengaged before and after engaging in one psychodrama-based workshop. The research first quantitatively investigated whether participants reported a change of perception after participating in the psychodrama-based session, and then delved deeper through a phenomenological inquiry into their experiences of the workshop. One group of seven participants attended a 3-hr workshop and responded to pre- and post-session questionnaires. Results indicated a significant difference in the teachers' responses before and after the workshop,  $p = .022$ ,  $SD = 1.732$ , 95% CI [.398, 3.602], with a large effect size ( $d = 1.16$ ) indicating a strong positive change in their reported heightened awareness. One month after the workshop, participants met for a 1.5-hr focus group and four themes emerged from the qualitative analysis: Perception, wherein the participants reported a shift in their perception of and level of compassion for the student they selected to focus on during the workshop; Peer validation, as shown by the reports of the participants that their experience of the workshop was validating, particularly in relation to the peer introduction mirroring exercise and finding support in other teachers; Practical use, demonstrated by participants' expression of feeling excited about gaining tools from the workshop to use in their classroom, particularly the warmups and the role-reversal and their description of an eagerness to return to their student or classroom; and Practice, a unanimous reporting by all participants that they felt that one workshop was not

enough, and that a series of sessions would be more beneficial. Participants reported a heightened awareness of a specific student they selected to focus on after engaging in the workshop; that the workshop acted as a type of support network benefiting the teachers' well-being; that they appreciated the techniques and strategies offered and wanted more of those tools to use in their classrooms; and that a series of workshops would be more conducive to raising and maintaining empathic awareness and supporting teachers in the field. The implications from these findings, are that using psychodrama techniques with teachers could help raise empathic and culturally responsive awareness of students, could support a sense of self-efficacy in classroom management, and could reduce teacher burnout while promoting student success.

Two limitations to the pilot study were the small, homogenous sample size and the instrument used to measure teacher perceptions. Although the sample ( $N=7$ ) represented a wide range of ages, years of experience, gender, subjects taught, grade levels, and school types, all the participants self-identified as White, lived and worked in Silicon Valley, and came from a middle to high socioeconomic status. Expanding the examination of psychodrama-based teacher training to include more diversity in the participants and more schools from varying environments, could support a more robust sense for the potential of the arts-based training to promote educational achievement.

Keeping in mind the challenges that come with COVID-19, the current study is one of the first to examine the use of psychodrama and expressive arts therapies techniques, as well as traditional Jewish learning methods, in an online professional development format. The researcher adapted directives and activities to match the online format and capacity offered by Zoom Technologies, a virtual conference platform that became the second most used format in virtual conferencing around the world (Columbus, 2020).

## CHAPTER 2

### Literature Review

There is an abundance of literature on teachers' perceptions of teaching efficacy and student achievement. Research provides empirical evidence supporting the need for equipping teachers with applicable tools for classroom management, both at the novice level and as experienced educators. Researchers have examined teacher "noticing" (Bohecker et al., 2014; Jackson & Cho, 2018), teacher dispositions (Evans Palmer, 2016; Fonseca-Chacana, 2019; Klein, 2008), and teacher awareness of classroom interactions (Hafen et al., 2015) as they relate to their sense of efficacy. The U.S. education system reportedly has experienced rising teacher attrition rates in the past (Keigher, 2010), and teacher burnout is a prominent cause (Aloe et al., 2014).

More recently, with the onset of a global pandemic, teacher retention is a bigger challenge than ever and a large migration from in-person learning to a virtual classroom has raised obstacles even for seasoned educators (Corry, Dardick, & Reichenberg, 2021; Yang, Manchada, & Greenstein, 2021). Researchers have offered insights into various forms of teacher training, including person-centered experiential learning (Avest, 2017; Herman et al., 2018) and the development of dispositions, empathy, and culturally responsive teaching (Smith, 1973; Warren, 2018) to increase teacher self-efficacy and student achievement, both in-person and online.

There is also research on concepts related to creative learning and teaching as it relates to teacher dispositions, teacher burnout, and classroom management. For the purpose of the present study, creativity is defined as the process leading up to and including an original thought and/or object that is adaptive to reality and accepted as useful by some group at some time (Runco & Jaeger, 2012). Creativity is necessary for development and learning, and studies show that

although teachers value creativity in the classroom, they rarely implement creative strategies, but that when they do, student achievement is high (Shachter et al., 2011). Maintaining creative and experiential classroom endeavors became an even bigger challenge when learning was moved online. Learning creative strategies for in-person and online education can support teaching efficacy and while there's an "emphasis on increasing teacher quality through professional development...there continues to be a scarcity of research specific to innovative programs" (Yoo, 2016, p. 86).

### **Teacher Dispositions**

Creative teaching has also been linked to teacher dispositions, noticing, and empathic awareness. Studies over the decades have provided evidence that personal characteristics of teachers help determine the environment in the classroom (Fonseca-Chacana, 2019; Smith, 1973). In a study that examined the relationship between the disposition of humor and art teachers' perceptions of instructional self-efficacy, Evans Palmer (2016), identified five dispositional themes that support effective teaching: social connectedness, emotional intelligence, resilience to adversity, self-monitoring, and divergent thinking. The study included 354 full-time public-school art teachers in elementary, middle, and high schools across Texas who filled out reliable and validated measures such as the Multidimensional Sense of Humor Scale (MSHS) and the Teachers' Sense of Self-Efficacy Scale (TSES), and their subscales.

To determine any relationship between art teachers' perceptions of instructional self-efficacy and the social dimensions of humor, the data were analyzed using regression analyses which computed whether teachers' perceptions of self-efficacy contributed to their beliefs regarding sense of humor. The positively associated scores suggested that the teachers who successfully used social humor to engage and teach perceived themselves to be competent in the

classroom. Positive correlations were found between social humor and instructional efficacy ( $r = .29, p < .001$  with 9% of the variance), as well as between overall humor ( $r = .22, p < .001$ ) and student engagement efficacy ( $r = .21, p < .001$  with variance of 7.4% and 4.2%, respectively). Findings also indicated a significant correlation between total self-efficacy and total humor in participants, with a shared variance of 4.8%.

The researcher then conducted a “a side-by-side comparison of humor and self-efficacy dispositions gleaned from lateral literatures” (Evans Palmer, 2016), from which the five dispositions of social connectedness, emotional intelligence, resilience to adversity, self-monitoring, and divergent thinking emerged. Although focused on novice art teachers and the impact of humor on self-efficacy, the findings from this study signify the importance of examining the role of teacher dispositions in effective classroom management for all teachers.

Supporting the development of teacher dispositions can help embody a truly holistic approach to nurturing the growth of effective teachers (Fonseca-Chacana, 2019). In fact, “dispositions are the volitional elements that put knowledge and skills into action” (p. 268), and they represent visible patterns in interactional behavior demonstrated between teachers and students. In a study on educators from Chile, Fonseca-Chacana (2019) used the Delphi technique through two rounds of surveys to “to put forward a definition on dispositions, and to determine a set of dispositions from a participatory paradigm” (p. 269). The study included 47 Chilean educators who held university English language teaching certifications and had at least three years of experience. The mixed-method examination began with a three open-ended question survey, which was then independently coded by three researchers. After comparisons and frequency counts, the researchers identified 59 different characteristics that they considered disposition.

The characteristics were grouped into semantic sets called meso-categories, which were further analyzed and grouped into macro-categories. The macro-categories that emerged were English language teaching competencies, Interpersonal competencies, Intrapersonal competencies, Pedagogical competencies, Attitudinal competencies, and Professional development in communities of learning (Fonseca-Chacana, 2019).

A report from The Council of Chief State School Officers (CCSSO) along with the Interstate Teacher Assessment and Support Consortium (InTASC) mandated the assessment of dispositions as critical to effective teaching (CCSSO, 2013). The report included dispositions as one of its three standards for effective teaching and indicated that “these standards maintain the delineation of knowledge, dispositions, and performances as a way to probe the complexity of the teacher’s practice... [and that] “critical dispositions” indicates that habits of professional action and moral commitments that underlie the performances play a key role in how teachers...act in practice” (CCSSO, 2013, p. 6).

The addition and change to a less familiar online format of teaching may have influenced dispositions normally embodied by individual educators. According to Burgueño, Sicilia, Medina-Casabon, Alcaraz-Ibañez, and Lirola (2019), a teacher’s “cognitive representation of his or her own ability, and not the individual’s actual level of skill, will be the element that predominantly propagates and maintains...behavior” (p. 89). The challenge for many seasoned educators in shifting to an online learning and teaching format may have had impact on certain dispositions, as the educators had to learn a new system and delivery method for their lesson plans. Koniewski (2019) described teacher self-efficacy as a “psychological construct, defined as the teachers’ confidence in their ability to enhance students’ motivation and boost learning

outcomes" (p. 900). With the new challenge of teaching online, many teachers may have lost their initial confidence and found themselves struggling with their sense of efficacy.

### **Teacher Noticing**

Teacher noticing describes teachers' awareness of features of classroom interactions that play roles in student learning (Jackson & Cho, 2018). This awareness comes in "a form of reflection-in-action" (p. 33) that identifies, reasons, and acts on classroom interactions, both individually and as a group dynamic. It is an intentional attention, observation, and action in the present moment, which contributes to being open to another person's experience. It is not unlike mindfulness in that it is an actively reflective and reflexive process (Bohecker & Doughty Horn, 2016).

The online format may play an adverse role in a teacher's awareness and noticing of what's happening in the classroom. "The shift to online instruction has posed unprecedented challenges for teachers in how they support their own social and emotional wellbeing and the wellbeing of their students" (Yang, Manchanda, & Greenstein, 2021, p. 505). Some of these challenges may raise what has been called "Zoom fatigue," described as the "tiredness, worry, or burnout associated with overusing virtual platforms of communication" (Lee, 2020, p. 38). This form of mental fatigue may have impact on an educator's ability to notice and be mindful of their students and their students' needs, in addition to their own sense of well-being. Audio delays and small images of students, in addition to turned off cameras and muted microphones, may also play a role in the teacher's diminished ability to notice and be mindful of the students.

### ***Mindfulness***

Another understanding of mindfulness describes that the "practice of mindfulness requires noticing, describing, and awareness, which contributes to being open to hearing

someone else's experience" (Bohecker & Doughty Horn, 2016, p. 323). Mindfulness or noticing is not limited to the educational field. One study by a Norwegian business school provided evidence that supported the notion that employees worked harder and were more dedicated to the job when their bosses demonstrated self-awareness and insight (Kopperud et al., 2014). Harvard Medical School and Northeastern University completed a study that provided insight into meditation as a way to enhance intrapersonal benefits and compassionate responding (Condon et al., 2013). According to Buddhism, "compassion is given to our own as well as to others' suffering" (Neff & Dahm, 2015, p. 121) and consists of three parts: kindness, common humanity, and mindfulness. Research on neuroimaging has shown that humans actually do, in fact, feel the pain of others, but that they do so in an attenuated form that "makes it possible to empathize but not become overwhelmed with another's personal distress" (Riess, 2017, p. 75).

### *Empathy*

Empathy is considered a significant dispositional characteristic conducive to effective teaching. Research repeatedly shows "how empathetic interactions of teachers and students can humanize education and improve students' interpersonal and socioemotional learning" (Jaber et al., 2018, p. 15). Studies show that a heightened sense of awareness can be developed and strengthened through perspective taking, an aspect of empathy described by Warren (2018) as a process that leads to new knowledge resulting in new behavior. The heightened sense of awareness can raise positive interactions and person-centered, experiential learning can support the development of empathic interactions (Bohecker et al., 2014).

Researchers have offered theoretical frameworks that describe teaching best practices should incorporate experiential, person-centered, and play-based standards to both teaching and learning (Bell et al., 2017; Commission on Teacher Credentialing, 2009; Loughran, 2010).

One caveat of creativity, particularly in the classroom, is that it is often disruptive to the flow of a class. Findings from studies support teachers as the primary force responsible for increased student achievement (Shachter et al., 2011). However, learning environments where teachers support and encourage children to think creatively as part of the curriculum do not always reflect the everyday reality of working with a group of students (Eckhoff & Urbach, 2008), and the high teacher turnover in the United States is an indication that challenges have been faced in classroom management and educational achievement (Aloe et al., 2014; Goldring et al., 2014). With the onset of Covid-19 and the move to online and hybrid learning environments, the turnover rate continues to be challenged, now more than ever.

### **Burnout and Classroom Management Self Efficacy**

Studies on burnout in teachers and nurses show similar findings regarding daily exposure to empathic interactions and challenging caseloads (Ançel, 2006; Herman et al., 2018). For teachers, three dimensions to teacher burnout are emotional exhaustion, depersonalization, and a lowered sense of personal accomplishment (Aloe et al., 2014). Classroom management self-efficacy (CMSE) plays a role in student achievement and professional accomplishment – “when teachers have a greater sense of self-efficacy in classroom management, they also feel more accomplished” (Aloe et al., 2014, p. 117), and when a teacher feels more accomplished, the students may have more opportunity to succeed themselves. According to Klassen et al (2009), “teachers’ self-efficacy is related to higher levels of student achievement and student motivation, and has been shown to influence teachers’ instructional practices, enthusiasm, commitment, and teaching behavior (p. 67).

In one study, researchers at a large Midwestern university investigated the perceptions of 255 preservice teachers regarding their roles in managing scenarios of challenging behavior

(Butler & Monda-Amaya, 2016). The participants completed the Challenging Behaviors Perception Scale (CBPS), which contains three sections: responses to video scenarios, ratings of challenging behaviors, and participant demographics. In the first section, the teachers responded to three separate video scenarios of teacher and student interactions during incidents of challenging behavior. One of the findings was that the majority of the educators recognized that the teacher's behavior in the videos played a role in escalating or diffusing the situation (Butler & Monda-Amaya, 2016). The authors concluded that despite the limitations of all participants studying at the same university and using contrived scenarios rather than real-life ones, the findings implied a need for a fuller and more in-depth process to attain tools and skills in classroom management, and that without adequate preparation, teachers may not have the necessary repertoire of strategies from which to choose in handling challenging classroom scenarios.

In the realm of online teaching, many teachers may not have had adequate preparation. Schools around the world closed down in March of 2020, "resulting in 1.5 billion children – 87% of the world's population of children – being locked out of schools" (Dvir & Schatz-Oppenheimer, 2021, p. 639) and "teachers were given little time and limited support in navigating a transition that has altered, and, for many teachers also increased their job-related demands with detrimental effects on their wellbeing." (Yang, Manchanda, & Greenstein, 2021, p. 504).

A study in Israel examined 32 novice teachers ( $n_{female} = 22$ ,  $n_{male} = 10$ ) who met weekly for two 90-min workshops on Zoom throughout one semester of their induction year, that is, their first year teaching in the field (Dvir & Schatz-Oppenheimer, 2021). The authors used Grounded Theory and an "analytical, interpretive hermeneutic approach" (p.642) to analyze the

narrative data. The researchers discovered three main categories in the novice teachers' experiences: technological, pedagogical, and educational system. Most of the novice educators reported that "the change in teaching circumstances and the need to teach from home" (p. 644) was a challenge, and that since their familiar teaching practices were no longer useful, the need for technological tools was the impetus for creating new ways of teaching. In this vein, the researchers found support that the teachers experienced opposing emotions of "coping with challenges, difficulties and frustration on the one hand, and seizing opportunities, taking initiative and realising [*sic*] professional potential on the other hand" (p. 643).

Researchers have found that educators with a high sense of efficacy tend to put in more effort into the organization, preparation, and delivery of their lessons (Wolters & Daugherty, 2007) and that "teachers with higher self-efficacy are more open to new teaching methods and more persistent when facing challenges" (Pressley & Ha, 2021).

In a recent study on teaching during the pandemic, researchers explored how the new teaching approaches and requirements impacted teachers' self-efficacy, particularly as it related to instructional and engagement efficacy (Pressley & Ha, 2021). The scholars predicted that the new demands for teaching online would impact teachers' efficacy scores, especially those educators working in a fully virtual capacity in comparison to a hybrid or in-person environment. Using convenience and snowball sampling, they sent out a survey to 361 teachers from across the United States, "to gather insight on the K-12 teacher population and describe and compare teachers based on characteristics" (Pressley & Ha, 2021, p. 4) like instruction, location, and accolades.

The participants were educators with an average of 13.85 years of teaching experience. Of the teachers involved, 238 taught virtually, 105 educators taught in a hybrid format, and 18

teachers taught in person. The sample also included 102 teachers who had previously won awards for teaching, and 259 educators who had not won any accolades. The participants provided demographic information by filling out a survey that included “school location, years of teaching experience, grade level, subject, and feelings returning to the classroom during COVID-19” (Pressley & Ha, 2021, p. 4) and their sense of efficacy was measured through the subscales of efficacy in student engagement ( $\alpha = 0.81$ ) and efficacy in instructional strategies ( $\alpha = 0.86$ ) from the Teacher Sense of Efficacy Scale short form (Tschannen-Moran & Hoy, 2001).

The researchers found that the average score for instructional efficacy was 5.15 ( $SD = 1.44$ ) and the average score for engagement efficacy was 5.58 ( $SD = 1.72$ ), both of which were lower than previous studies (Pressley & Ha, 2021). A one way ANOVA provided data that suggested that a significant difference between the three types (online, hybrid, or in person) with in-person teachers scoring the highest instructional efficacy ( $M = 6.26$ ,  $SD = 1.63$ ) followed by hybrid ( $M = 5.81$ ,  $SD = 1.70$ ), and then fully virtual ( $M = 5.42$ ,  $SD = 1.72$ ). The researchers found that location, grade level, and previous accolades did not have an impact on the teachers' sense of efficacy, which suggests that perhaps most teachers felt challenged when it came to online teaching.

The transition from in-person teaching to distance learning affected both novice and seasoned educators. One aspect of self-efficacy is that it is “influenced by feedback, which also enhances performance, and motivates and facilitates behavior change.” (Liu & Gumah, 2020, p. 1). On a virtual platform, this feedback gets interrupted by the artificial setting and a lack of a viable “rewards-cost tradeoff” (Lee, 2020, p. 38). For example, a group of researchers from Stanford University described items like too much eye contact, faces that appear closer than they

would in real life, audio delays, and a significant decrease in nonverbal cues as contributors to Zoom fatigue (Ofgang, 2021).

Communication between people is not just verbal. Nonverbal social cues, such as touch, attention, and body posture, help to process emotional content (Lee, 2020) and these factors are difficult to detect in an online video environment. Teachers must work harder to notice and be mindful of their students and “videoconferences can be associated with low reward and high cost” (Lee, 2020, p. 39). This lack of reward can have impact on a teacher’s motivation and sense of efficacy.

Yang, Manchanda, and Greenstein (2021) used various measures, including reliability and confirmatory factor analyses, to examine compassion fatigue, online teaching efficacy, and school connectedness with 321 educators from an urban district in Northern California. The authors hypothesized that demographic variables would impact teachers’ professional wellbeing and that their feelings of school connectedness would support and increase their online teaching self-efficacy while reducing their compassion fatigue (Yang et al., 2020). In the study, compassion fatigue was defined as “the negative aspects of individuals’ professional quality of life” (p. 505) and it included burnout (comprised of stress, exhaustion, frustration, and anger) and secondary traumatic stress (stress symptoms experienced when witnessing the trauma of others).

The researchers conducted statistical analyses in three stages. They first used confirmatory factor analyses of the Online Teaching Self-Efficacy Scale, the Compassion Fatigue Scale, and the Distance Learning School Connectedness Scale. In the second stage, the researchers conducted descriptive analyses “to examine the means and standard deviations of the key continuous variables used in the analyses and their correlations” (Yang et al., 2020, p.507).

In the third and final stage, they conducted two sequential sets of linear regression models with compassion fatigue and online teaching efficacy as outcome variables.

Yang et al. (2020) found that teachers with more years of experience reported significantly lower levels of compassion fatigue than educators with fewer years of teaching experience ( $r = -.20$ ) and online teaching self-efficacy had a significant negative correlation with compassion fatigue ( $r = -.30$ ). School connectedness, defined by the authors of the study as “feelings of closeness to others at school, feeling happy and safe at school, feeling a part of the school community, and that others in the community treat them fairly” (p. 505), was found to have significant and positive correlation with distance teaching self-efficacy ( $r = .13$ ), but not compassion fatigue. Neither the educators’ gender or grade level had significant difference with efficacy or compassion fatigue.

Teacher self-efficacy and classroom management are concepts and phenomena that have been examined for decades, which is an indication of the need to better understand the challenges educators and the education system face. Teaching in-person may already have its struggles, and the addition of new models of teaching (e.g., virtual, distance, hybrid, etc.), the pervasive and “underlying predisposition painted by the pandemic backdrop” (Lee, 2020, p. 38), and the unsettling political and racial climate, may all play a role on the impact on educators in the U.S. and around the world.

Much of the research on teacher efficacy, classroom management, and student outcomes has focused on pre-service and public school educators. Religious educators, specifically Jewish educators, have not had the same extensive research done, and what exists, indicates that many Jewish educators are not professional educators (Ben-Avie & Kress, 2008; Dorph, 2011; Tamir,

2010). The possible impact this may have on Jewish educators' classroom management skills and self-efficacy, may be a detrimental factor to both teacher and student success.

### **Jewish Education**

In addition to the basic principles and philosophies guiding teacher development, Jewish education brings with it a set of challenges that may not be experienced in secular and public school systems and preparing teachers for a career in Jewish education poses its own obstacles. Jewish education in the Diaspora, like other culturally sustained pedagogies, “manifests in instructional environments that foster and perpetuate the language systems, literacies, and cultures of distinct groups, especially marginalized citizens” (Laster et al., 2020, p. 91). In the US, Jewish education is primarily divided into two sectors that can overlap: congregational or supplemental learning and Jewish day schools (Ben-Avie & Kress, 2008; Pomson & Deitcher, 2009). Included in congregational or supplemental learning are Jewish camps and youth movements, as well as adult learning. The Jewish day schools range from reform to orthodox practices, but do not include yeshivas, whose primary focus is religious study.

Within any type of teacher education, differentiation between subjects, grade levels, and student populations requires a unique set of competences (Ubani, 2016). In religious education, there is an additional layer that “emphasizes the importance of preparing teachers in specific ways to serve in particular school contexts that cater specific communities” (Tamir, 2010, p. 666). Jewish education is fundamentally rooted in Jewish community (Afdal, 2015; Alexander et al., 2016; Ben-Avie & Kress, 2008; Muszkat-Barkan & Shkedi, 2009; Pomson & Deitcher, 2009; Tamir, 2010) and its traditional mimetic modes of teaching have remained relatively the same for generations (Dorph, 2011). While it is important to maintain a faith's integrity, particularly its

rituals and moral belief systems, it can be as important to find ways to adapt and transform the ways of bringing those teachings to followers.

The core of Jewish education lies in “mastering the reading, understanding, and interpretation of texts” (Backenroth, 2004, p. 151) and how that has been expressed and transformed over time. Over the past decade, Jewish leadership has shifted, particularly in the United States, and with it, a revisioning of the Jewish educational community. The main shift has been from older, White, male-heavy “establishment” leaders to younger, multicultural “non-establishment” leaders who are primarily women (Cohen, 2011). This shift to a more diverse, inclusive, and multicultural presence, emphasizes community and a more critical, transformational, and collaborative perspective.

### *Hevruta Text Study*

The most common method of Jewish learning involves partners studying a Judaic text. *Hevruta* learning, as it is called, can be framed as a sociocultural practice where learning occurs through participation and is related to identity development (Afdal, 2015). In a *hevruta* session, “the text and the students are transactional in creating knowledge...[and] partners learn to rely on one another to interpret difficult texts, thus developing a relationship utilizing both intellectual and interpersonal skills” (Laster et al., 2020, p. 95). *Hevruta* study often involves chaotic exchanges between students working in pairs and whose purpose is “textual interpretations in ongoing conversations in which unexpected and challenging questions may be raised” (Holzer, 2015, p. 65). In *hevruta* learning, “the text functions as a shared object of investigation (p. 74) and the learning happens when someone engages with a view that is new or contradictory to their own.

Hevruta study of a sacred text involves four steps or modes of learning. At first, in what is called the p'shat (meaning basic or simple) mode, the pair of students examine the plain and/or literal meaning of the text. The second mode is called the remez (meaning hint or clue). In this mode, the partners make connections to other texts, places, or times. In the third phase, known as the d'rash (meaning Talmudic storytelling), the learners examine rabbinic interpretations as well as their own personal, creative interpretations of the text; and finally, the sod, the secret or hidden meaning, reflects each person's personal meaning and connection to the text (Backenroth et al., 2006).

In moving through these dialectical modes of learning, "understanding occurs in a questioning discussion between learners or between a learner and a text" (Raider-Roth & Holzer, 2009, p. 219). The text becomes a narrative that can be "retold, extended, or elaborated. What the text does not say can become as significant as what is said" (Birch, 2005, p. 115). In this way, the text becomes a third presence in the conversation between the two. This relational triangle reflects David Hawkins' I-Thou-It concept (1967/2002), in which he described "a relationship between the teacher and the child and a third thing in the picture which has to be there" (p. 52), and also resonates with Pat Allen's (1995) description that "images have an autonomous existence, a message to convey" (p. 103) and that "the image is supposed to provide the common ground where the therapist and client meet" (p. 97). The relational triangle between two people and a text is what drives modern Jewish education today (Raider-Roth & Holzer, 2009), and is what is at the heart of hevruta learning.

A caveat to traditional hevruta learning is that although it works on the premise that differences in perspectives may elicit enriched or altered perspectives (Holzer, 2015), often, "when confronted with opposing views, students...are not able to respond with openness" (p.

68). These “relational disconnections are inevitable” (Raider-Roth et al., 2012, p. 494). With the shift in Jewish education to a more non-establishment model, and as awareness of multicultural diversity has grown over the decades, even within the Jewish community, new approaches to religious education have become more complex and more necessary, and are rooted in critical thinking skills, cultural diversity, and understanding of the faith (Tosun, 2018). Some of these new approaches were based on creative and experiential methodologies.

### *Creative Arts in Jewish Education*

Although there is very little empirical research on arts-based learning in Jewish education, theoretical foundations exist based on case studies, professional knowledge, and anecdotal experiences. Jo Milgram’s seminal book, *Handmade Midrash* (1992) brought to the forefront a transformative process of connecting to Jewish values and practices through a creative process where the “study ceases to be only cognitive and academic. It becomes personal, sometimes even intimate” (p. 7). Expressive and creative arts can give access to “deep and complex theological issues” (Birch, 2005, p. 118) and can bring new levels of insight when viewing a text.

Backenroth, Epstein, and Miller (2006) described that “learning through the arts allows for a higher state of consciousness, as well as for the possibility of shared multiple interpretations” (p. 470). They further contended that arts-based learning, like religious education, involves explorations of existential questions and that “creative response helps the students to engage with the text and to develop an understanding of the concepts” (p. 476). Kivoy (2008) wrote about the importance of creating a learning environment where the arts are the vehicles through which students can wrestle with complex concepts, translate their beliefs about the world, and make more personal connections to learning” (p. 4).

Backenroth (2004) noted that experiential and creative-based learning supported both intellectual activity and creative expression, and Bar Shalom et al. (2018) emphasized the “role that the body plays in shaping the mind” (p. 140). Raider-Roth and Holzer (2009) noted that at the heart of hevruta learning relationships was a “a deep attention, listening, wide-awakeness, or presence to learning—one’s own, as well as one’s learning partner’s” (p. 221), which resonates with psychodrama’s role theory in that explorations of relationships in a safe and creative environment can provide a lived experience that can be internalized and integrated through the self. These ideas bring with them the challenge of training Jewish educators in a way that complements traditional modes of Jewish learning with best practices adopted from these newer perspectives.

### ***Jewish Educators***

A large portion of Jewish educators are over the age of 50 and, although Jewish educators are “highly mission driven and care about the work and communities they serve” (Levites, 2021, para. 6), many lack professional training in Jewish studies or in education or do not hold valid teaching credentials (Ben-Avie & Kress, 2008; Dorph, 2011; Tamir, 2010). Many Jewish educators have themselves learned within a mimetic framework and find moving into a more transformative rather than informative state of teaching challenging (Dorph, 2011). Recently, the CASJE (Collaborative for Applied Studies in Jewish Education) released findings from its Career Trajectories of Jewish Educators Study (2021), which provided practical information regarding recruitment, retention, and development of Jewish educators. The study included 2,072 North American Jewish educators and the main findings include the educators’ reports that they were dissatisfied with compensation, supervision, and opportunities for advancement. The study also presented reports from Jewish educators that they did not have access to high quality

professional development. Furthermore, the Jewish educators reported that what professional development was available, did not provide sufficient training to effectively teach their students.

Attrition rates are high in Jewish education, with competing salaries and benefits from public schools and non-parochial schools playing a big role (Tamir, 2010). Professional development for Jewish educators has increased over the years, as Jewish scholars have endeavored to “encourage more practitioner research in Jewish education” (Stern, 2014, p. 27) and contemporary Jewish education continues to be shaped by best practices in the general education field, but there is still a need to research and find ways to support Jewish educators.

Practitioner inquiry can be messy and challenging (Raider-Roth & Feiman-Nemser, 2019), especially in religious education. For many religious schoolteachers, personal belief systems and experiences can lead them to teach in ways that might make them partial or biased, explicitly or implicitly (Jackson & Everington, 2017). Experience is a crucial component to learning and “traditional models of teacher preparation...can serve to perpetuate traditional models of teaching that run counter to progressive teaching and learning” (Glazier et al., 2017, p. 233). Since Jewish education has been modeled on a lecture/learn basis for so long, in order to adopt a more transformative learning experience both in the classroom and in teacher training, Jewish pedagogy needs to “simultaneously change the nature of learning experiences for children, for teachers, and for professional developers” (Dorph, 2011, p. 6). Since religious education, and Jewish education in particular, seeks to understand existential matters, its revelatory nature invites an experiential arts-based pedagogy that values intellectual, creative, and spiritual expression.

The transition to an online format in response to the pandemic has had significant impact on Jewish education in the US. On the one hand, when viewed from the perspective of learners,

some researchers have found that “features of religion online are particularly well suited to changes in contemporary religious practices more generally” (Cohen, 2021, p. 3) and that “being able to engage with a text through these digital learning sites is perhaps part of broader changes in Jewish education” (p. 4). According to Wertheimer and Pomson (2021), Jewish day schools in the United States have fared well over the pandemic because they have spent the previous decades expanding and enhancing their academic and learning environments.

Additionally, Wertheimer and Pomson (2021) wrote that “by educating their teachers in the uses of technology and especially programs in blended learning, most day schools were in a strong position to pivot to online learning” (p. 45). On the other hand, when viewed from the standpoint of teachers, they were asked to shift an entire curriculum and way of teaching to an online format, having to acquire new skills using new tools in a very short time. “Gaps in teachers’ digital skills and experience in using these tools were revealed” (Dvir & Schatz-Oppenheimer, 2021, p. 640), not to mention the juggling of students with varying levels of technology access. In addition, many American Jewish day schools had the funds and money-raising capabilities to invest not only in teacher development but in reopening efforts, including protective gear, outdoor space, and transparent barriers between students in the classroom (Wertheimer & Pomson, 2021). Most other Jewish learning institutions did not have access to those types of funds and many teachers were left with very little support and training to prepare them for the online environment.

One outcome from the move to online learning was the need to find creative ways of bringing pedagogical content to learners in an online format that was engaging, inclusive, and effective. This, too, can be said about in-person learning. The sedentary act of sitting and staring at a screen or at a speaker for an extended period of time may impact both teacher and learner

experiences and brings forth the need for a more creative and experiential approach to teaching in general.

### **Psychodrama**

The educational literature suggests that creative and experiential learning can help heighten teachers' positive perceptions of their students, increase positive teacher-student interaction, and support a healthy classroom environment, all of which create a high sense of self-efficacy in teachers. Psychodrama is a creative experience-based group of techniques that can facilitate deeper learning for both teachers and students. Psychodrama is an arts-based psychotherapy in which clients create and complete actions through dramatization and role playing (Kellerman, 1992). It is the "use of action methods to explore alternative strategies" (A. Blatner, personal communication, August 8, 2018) and is a way to actively construct, work through, and process real-life scenarios. Based on Jacob L. Moreno's (1953/1993) theory of spontaneity, an individual connects to their emotions in the here-and-now moment as a springboard to self-reflection. One assumption in psychodrama is that its techniques can elevate empathic awareness of the 'other' through the 'self,' and that shifts of consciousness can occur even after one psychodrama experience. Psychodrama group techniques are used widely, both in the therapeutic setting as well as outside the clinical setting, where it is referred to as action exploration (Blatner, 2019).

Action exploration is thought to "[integrate] the modes of cognitive analysis with the dimensions of experiential and participatory involvement" (Blatner, 1996, p. xiii). The concepts and constructs of psychodrama can enhance and amplify learning as it happens through its action and arts-based techniques. In turn, according to Gergen (2009), "because all knowledge is a communal creation, education is more fruitfully conceived as a process for enhancing

participation in relational process” (p. 241). Because construction of meaning is co-created in a group, expansion of perspective is fostered alongside creative thinking and positive collaboration.

Psychodrama techniques have the potential to promote purposeful and thoughtful learning and can raise awareness of and respect for individual differences. Psychodrama and its various techniques are used non-clinically to facilitate professional development in a number of fields including, but not limited to, education, law, and medicine (Blatner, 2019; Gershoni, 2003). Techniques like doubling, soliloquy, and role reversal, which are used to help in the dramatization of a scenario, are especially useful in training trial lawyers (Cole, 2001; Leach, 2003). Leach (2003) wrote that “psychodrama provides unique ways of discovering, learning, and telling the stories that make up a trial” (p. 250) and that by experiencing parts of stories through psychodrama that were previously hidden, a trial lawyer is better able to convey and relay the story to the jurors. Gerry Spense, an American trial lawyer, established the Trial Lawyers College (TLC) in Wyoming in 1994, a 35,000 acre ranch that offers immersive trial programs based in psychodrama. As posted on their website, “the curriculum...is based on psychodrama – putting words and stories into action – and every TLC course and seminar will teach...these skills to help you choose your cases, understand your clients and the underlying stories in their cases, and be the strongest and most effective advocate that you can be in your fight for justice” (TLC, n.d.).

Psychodrama’s principles and theories support multiculturalism and diversity in that they enfold universal archetypes and provide time and space for live explorations that embody here-and-now acts of creative spontaneity that lead to discoveries of the self through others and others through the self. Since psychodrama empowers the protagonist, it is their worldview that is being

investigated and, as long as the facilitator remains actively cognizant of their own biases, the work being done is blanketed in a judgment-free environment that celebrates the person and their voice.

Other creative and psychodrama based interventions include strategic forecasting through improvised group simulations with naval officers (Green & Armstrong, 2011); a clinical psychology training using a technique called Concentric Circles Therapy Training (Rees & Maclaine, 2016); and playback theater with refugee children in Canada (Rousseau, Benoit, Gauthier, Lacroix, Alain, Rojas, Moran, & Bourassa, 2007). In the Rousseau et al. study, 123 students from five classes at a Montreal high school were randomly divided into an experimental group ( $n = 66$ ) and a control group ( $n = 57$ ) to engage in a 9-week playback theater intervention. The study assessed the effects of a playback theater program on immigrant and refugee adolescents in preventing emotional and behavioral problems and to enhance school performance. Both groups, along with their teachers, filled out the Strengths and Difficulties Questionnaire (SDQ) to assess emotional and behavioral symptoms. The Self-Esteem Scale was used to determine levels of self-reported self-esteem, and the students' fall and spring report cards were used to determine school performance.

Independent t-tests were performed on the SDQ self-report and teachers' report scores to compare the emotional and behavioral symptoms of the two groups. There were no reported improvements but the adolescents in the experimental group reported lower mean levels of impairment by symptoms than those in the control group ( $t = 2.312$ ,  $df = 121$ ,  $p = 0.022$ ) Their performance in mathematics also increased significantly compared to that of their control peers ( $t = 2.312$ ,  $df = 121$ ,  $p = 0.022$ ). Of interest to note was that changes were not reflected in the teachers' reports and when they were asked about it in focus groups later on, the teachers spoke

about the benefit of watching the playback workshops and learning more about their students, which may have caused them to experience an increased awareness of the students' emotional states, and thereby less likely to report a negative behavior because they'd gained a deeper understanding of the students' behaviors.

Another example of action and arts-based intervention is the development of empathy in premed students through a drama-based program called How to Act 'In-Role' (Lim et al., 2011), where 149 5<sup>th</sup> year medical students in New Zealand underwent six training sessions in the Psychological Medicine Module over the course of a year. The intervention group engaged in an additional 1-hr actor-facilitated drama-based session, which included five training scenarios during which time students would take the role of both doctor and patient (Lim et al., 2011). All of the participants responded to the Jefferson Scale of Physician Empathy (JSPE) at the start of the study and then again at the end. Data were analyzed using ANOVA and a significant main effect of time ( $F(1, 125) = 12.10, p < 0.001, \eta^2_p = 0.10$ ) as well as time and condition interaction ( $F(1, 125) = 11.36, p < 0.001, \eta^2_p = 0.10$ ) were found, which suggested that the medical students in the intervention group reported significantly higher empathy scores post-intervention than students in the control group.

What these interventions and programs had in common is role play and, more specifically, role reversal, a major component in developing empathy (Yaniv, 2012) and a key element in psychodrama.

### ***Role Reversal***

Psychodrama's principles lend themselves well to supporting the development of empathy in a way that maintains its positioning within Evans Palmer's (2016) five dimensions of teacher dispositions (social connectedness, emotional intelligence, resilience to adversity, self-

monitoring, and divergent thinking) while considering classroom group processes. Psychodrama enactments, particularly role reversals and vignettes, are a promising tool for facilitating this type of learning. In psychodrama, participants assume roles that are different from the traditional ones they embody. Role play and, more specifically, role reversal are key components of developing the psychological functions involved in empathy. Yaniv (2012) described:

By helping to reverse implicit, primary process operations into explicit, declarative, and ultimately conscious existence, role reversal can be used to bring distortions of perceptions of ‘the other’ in personal interactions to the surface...This change in perception is informed by an effort to figure out what it is like to be someone else. Role reversal is therefore the optimal realization of overlapping notions, such as perspective taking, theory of mind, or empathy. (p. 72)

In psychodrama, role reversal is an embodied, action-oriented exploration in addition a reflective experience. In psychodrama, the reflection occurs in the mirroring phases of enactments, and the embodiment of more than one role at a time is entirely possible and plausible in the surplus reality (Blatner, 2000; Kellerman, 1992) generated by a psychodrama enactment, and more specifically, in psychodrama role reversal. Surplus reality is an imaginative space created by spontaneous action that allows people to engage in and experience a world free of usual rules and constraints. It’s a liminal world created through play in which anything and everything can be.

### ***Sociometric Warmups and Directives***

A core element of psychodrama is the warmup phase, where sociometric and psychodramatic techniques are used to promote group trust and cohesion, strengthen and bring to the forefront group dynamics, and to prepare the participants for any work to be done in the

session. Sociometry is a “systematic study of group interaction” (Dayton, 2005, p. 75), a way to measure the relationships and interactions of members in a group. Research and literature have established a connection between emotional and cognitive processes (Dayton, 2005) and sociometry offers a way to externally represent internal emotions in a safe and supported manner. Sociometric activities range from playing childhood games like follow the leader to determining group dynamics through spectrograms, locograms, and clusters, to more in depth explorations like role diagrams or social atom investigations.

Spectrograms and locograms involve creating an imaginary line or graph that crosses the room or space and participants place themselves along a spectrum of self-assessed choices in response to prompts from the facilitator (e.g., name in alphabetical order, birth day and month, state of being, like level of tiredness, etc.). Clusters invite participants to form small groupings according to prompts from the facilitator (e.g., eye color, type of shoe, number of siblings in the family, etc.). Role diagrams explore the various roles that people play in life and the ways in which those roles interact with or encounter the world. According to Blatner (2000), “the perceived and intuitively felt dimensions of relationships may be represented in two-dimensional space...they may also be represented as diagrams, as circles or other shapes in relationship to each other” (pg. 179). Social atom activities explore the relationships between the participant and the people in their life. There are variations on working on role diagrams and social atoms, including but not limited to pen-and-pencil diagnostic tools, action-explorations, living and moving statues, and full psychodrama enactments.

Psychodrama is rooted in person-centered group processes and sociometric warmups and directives can help group facilitators support both the individuals and the group. Finding ways to

work creatively with group dynamics is an integral part of psychodrama and action exploration. Bringing those tenets to the classroom could be beneficial for educators, as well.

### **Group Processes**

Teachers, as leaders in their classroom, are faced with the dynamics of group processes for an extended period of time each day. Yalom (1975) proposed that “as long as a leader assumes the responsibility of leadership, transference will occur” (p. 203). Mayes (2002) wrote about transference and countertransference as it occurred in the classroom. He defined transference as the process of someone symbolically displacing primary emotions about a significant figure in their early life onto someone in the present. The teacher is often the object of these displacements, and “the teacher’s ‘hunches, guesses and passing images’ about a student may ultimately be counter-transferential information that the teacher’s unconscious mind is revealing about the student” (Mayes, 2002, p. 44). Providing teachers with an understanding of the process of transference can help support positive and effective decision-making tactics when experiencing negative interaction with a student. Psychodrama, as a life-based simulation, can provide the opportunity to “practice” those decision-making tactics and bring to life the lived experience of their varying consequences.

Teachers, religious and secular, new and old, are immersed in environments dictated by conscious and subconscious human interactions. Intersectionalities of culture, worldviews, and knowledge create encounters that may challenge the stability of a productive and efficiently run classroom. Student behaviors can disrupt the flow of learning and teachers are left to deal with the repercussions of constantly interrupted lessons. Developing empathy and mindfulness in educators to support intentional and effective teaching has shown to raise student achievement, lower teacher attrition rates, and balance group dynamics within the classroom. Experiential

learning as a means for teacher education, has been shown to effectively develop positive teacher dispositions, noticing, mindfulness, and empathy, all of which can lead to successful teaching and learning. In consideration of the literature and evidence that emerged from the pilot study, it would be interesting to investigate and expand on the pilot research findings using more schools and more teachers from more diverse settings, while also examining teachers' self-reports of self-efficacy before and after engaging in the workshops.

### **Creative Online Learning**

Since the development of COVID-19 and social-distancing guidelines, much of the world has moved to an online format. Since these are unprecedented times, there is not much literature on using psychodrama and action explorations in an online format and many experiential workshop facilitators seem to be adapting and adjusting on an emergent basis. A big challenge is integrating the aesthetic and communal components of experiential learning to enhance multiple means of engagement for students (Sajnani, Mayor, and Tillberg-Webb, 2020), while bringing in a strong social-emotional presence (Cleveland-Innes & Campbell, 2012).

Sajnani, Mayor, and Tillberg-Webb (2020) presented a short overview of the Community of Inquiry Model which emphasizes three elements that support and strengthen an online learning community: social presence, teaching presence, and cognitive presence. Social presence, as defined by Sajnani et al. (2020), "is the degree to which the environment can facilitate immediacy" (p. 3) and includes verbal and non-verbal communication. Teaching presence refers to an intentional process that seeks to support meaningful learning outcomes. Cognitive presence is vital to cultivating critical thinking skills and is influenced and impacted by the learning experience (Sajnani et al., 2020).

The visuality of the online learning platform invites educators to expand their repertoire of learning tools to include non-verbal and creative delivery of material. Sajnani et al (2020) described that “aesthetic presence involves a dynamic interplay of symbols, metaphors, and multisensory technologies to facilitate a complex representation of experience wherein imagination, cognition, and affect are optimally engaged” (p. 4). The rise of available and accessible technology tools has made online engagement and experiential learning easier, with many of the tools supporting different learning styles (Caldwell et al., 2020; Kumar et al., 2019; Sajnani et al., 2020). In working through this multisensory way, the intentional and aesthetic qualities of both cognitive and teacher presence contribute to the creation and containment of the online community. Bringing creative experiences to online learning and providing teacher training and practice to support those processes may strengthen Jewish educators’ sense of self-efficacy in supporting student achievement.

### **Summary**

Teacher self-efficacy as it applies to student achievement has been researched for decades. Studies have linked teacher self-efficacy with higher student achievement and lower teacher burnout rates. Researchers have determined that teacher noticing, teacher dispositions, and teacher awareness of classroom interactions are necessary to cultivating culturally sensitive, creative, and communal learning environments that contribute to the sense of success in teaching practices and student learning.

Developing empathy and mindfulness can support positive teacher-student interaction and thus provide educators with the sense of efficacy and achievement that may help to overcome teacher burnout and the resulting attrition rates. Offering professional development that provides tools, resources, and actions that support the dimensions of student engagement,

instructional efficacy, and classroom management along with personal growth and motivation, may contribute to an increased sense of self efficacy.

Research on teacher self-efficacy as it applies to Jewish educators is more limited as is the frequency and quality of training since many Jewish educators are not credentialed or trained teachers. Jewish education is based on traditional text-based study and integrating arts into Jewish teaching philosophies is relatively new. In addition, professional development opportunities for Jewish educators are lacking despite an awareness that they can greatly contribute to teacher and student learning experience.

Psychodrama is an experiential therapeutic group process that, when used in non-clinical settings is referred to as action explorations. By working with the fundamentals of action explorations, particularly role reversal, mirroring, and sociometry, aspects of noticing, disposition building, and empathy can be introduced, practiced, integrated, and then used as practical teaching tools to enhance an educator's sense of self-efficacy.

## CHAPTER 3

### Method

This study sought to explore the impact a psychodrama-based professional development workshop on Jewish educators' sense of self-efficacy with regards to classroom management, instructional efficacy, and student engagement. The research quantitatively examined Jewish educators' reported perceptions of their self-efficacy in online teaching before and after engaging in a 3 hr psychodrama-based online teacher training, a 2 hr online session based on hevruta learning, or a 3 hr combined psychodrama and hevruta session.

This study was originally conceptualized as an in-person event and due to the worldwide COVID-19 pandemic, the design was shifted to an online format. Another shift was the focus on the study to reflect a Program Evaluation paradigm. This adjustment was made in light of recruitment efforts revealing two main challenges: (1) the timing of the study occurring toward the end of the school year, and (2) the effects of "Zoom Fatigue" (Lee, 2020, Nadler, 2020; Wiederhold, 2020; Yang et al., 2021) on educators. These challenges resulted in a small sample size and statistically significant results were thus unlikely, and so the focus shifted to a model based on the principles of program evaluation.

### Program Evaluation

A program can be described as a set of activities brought together by some entity, person, or team of people with a common goal to solve and provide support for an issue or problem (Spaulding, 2014; Wholey, Hatry, & Newcomer, 2010). Program evaluation is a "systematic way to compare the current performance of a program, practice, or strategy to the outcomes that were anticipated when the program was implemented" (Dunsworth & Billings, 2011, p. 1) and is used in all areas of professions. Considered a valid source of information (Wholey et al., 2010), program evaluations are "systematic processes of collecting useful, ethical, culturally sensitive,

valid, and reliable data about a program's current (and future) interventions, outcomes, and efficiency" (Grinnel, Gabor, & Unrau, 2011), p. 3). Not only are program evaluations a good way to bring information to public awareness, "evaluations data can be used to build public relations and provide a way for programs to demonstrate their public worth" (p. 11), which, in turn, may lead to improvements of whatever service is being evaluated.

In examining the perceptions of Jewish educators before and after engaging in online sessions of traditional hevruta learning or psychodrama-based professional development, utilizing evaluative tools can help bring attention to the advantages and disadvantages of working creatively with Jewish educators in an online environment.

### **Socio-Cultural Positioning**

In Jewish education, the diversity of culture is layered, not only by skin color or language, but by region, identity, and level of faith. Being Jewish is a complex mesh of religion, ethnicity, nationality, and community and the varying sects experience the world through their eyes. Jewish educators often "make assumptions and adopt a teaching style or create learning opportunities based on [their] own life experiences" (Jackson & Everington, 2017, p. 14). Ubani (2016) described,

A distinctive kind of process related to a profession is the question of role-expectations. Role-expectations are the social norms defining what is to be expected of the virtues of a representative of a given profession. Recent studies have shown that RE student teachers are aware of the societal pressures latent in their subject teacher work such as assumptions about behaviour, lifestyle choices and faith commitments (p. 191).

The assumption at a Jewish congregational or day school is that everyone is Jewish. Although this may be the case in a broad sense, the students, staff, and even clergy, "come from

a wide range of Jewish backgrounds with varying commitments to Jewish tradition and practice” (Kohn, 2009, p. 257), and this shapes curricular choices. The differences between the levels of faith practice are subtle and nuanced. Orthodox Jews are the most observant and strictly adhere to *halacha*, Jewish laws and customs. An orthodox Jew would never drive on the Sabbath and they keep a strictly kosher diet, including two sets of cooking and eating utensils to separate meat and dairy products. Conservative Jews, while accepting and respecting *halacha* as a way of practice, are more pluralistic in nature and accepting of reform and reconstructionist views. If they drive on the Sabbath, it’s to get to the synagogue and home and they keep kosher but not to the lengths of separating silverware, like the Orthodox Jews.

Reform Jews are egalitarian and pluralistic in their Jewish practice and may or may not follow *halachic* guidelines. Most drive on the Sabbath and don’t keep kosher. Reconstructionist Jews believe that traditional *halacha* is not relevant to modern times and that it needs to be reinterpreted to fit the demands of a contemporary culture. They may or may not drive on Shabbat and they may or may not keep kosher.

Teachers in a Jewish classroom express ideological views through pedagogic choices based on personal worldviews (Muszkat-Barkan & Shkedi, 2009) and a lack of personal awareness can adversely affect the relationship between teacher and student. In Jewish education, the balance between being sensitive to a students’ cultural background while providing content in line with the institution is key to learning.

### **Participants**

The participants in the study were 28 Jewish educators ( $N = 28$ ) from various Jewish teaching institutions around the United States. Convenience and snowball sampling were used for recruitment, in two phases. The first phase consisted of reaching out to heads of synagogues,

Jewish day schools, and other Jewish learning programs interested in providing their teachers with professional development. Rabbis, cantors, directors of Jewish education, directors of life-long learning, and other clergy and administrators from around the US received an email and digital flyer linked to a Google Form invitation to participate (see Appendices A and B). The outreach was sent in a manner that retained the privacy of the recipients' email addresses. The digital flyer was also posted on the social media sites Facebook, Instagram, and LinkedIn, as well as posted on the researcher's website.

In the second phase of recruitment, the study was promoted among the researcher's personal teacher-colleague network and the referrals and recommendations that emerged during the first phase. In addition to continued exposure on the social media sites, the study was also promoted via Bay Area Edulist, an electronic email listserv group comprised of Jewish educators from around the San Francisco Bay Area in northern California, and through personalized emails. Any correspondence with more than one person at a time was emailed as bcc to ensure privacy and no information was shared or made public.

Potential participants filled out a Participant Information Form which included demographic information. The Google form contained a list of days and times for possible sessions and potential participants indicated their availability. An excel spreadsheet containing all the information was kept in a private folder in the researcher's private Google Drive and was not made findable or shareable.

Since creating the groupings depended on people's availability, the qualifying participants were not randomly assigned to one of the three groups. To create the groups with as little interference from the researchers' possible biases, the names of the participants were replaced by numbers, and they were placed into groups according to their availability. Once

groups of between 5-10 people were established, the numbers were changed back to names and the participants were sent individual confirmation emails with a link to a DocuSign consent form. The instructions were to verify that they would be able to attend the designated date and time, and that once they signed the consent form, they would receive the Zoom link for their session.

Initially 46 people responded to the Participant Information form. Ten people were not available for the dates and times that emerged from the formed groupings, four people never confirmed their participation and never signed the consent form, and four people confirmed their participation and signed the consent form but then either canceled their participation at the last minute or did not show up for their designated session. The remaining 28 participants comprised two sets of each workshop type (see Table 2).

The 28 participants were split into six groups: two psychodrama-based groups (PSYD), two hevruta-based groups (HEV), and two groups that combined the text from the hevruta groups with psychodramatic content (INT). The PSYD and INT groups were 3 hr long and the HEV groups were 2 hr long. All six groups met online through the Zoom conferencing platform and all the participating teachers had been teaching in the current semester for at least 3-months to have had established a classroom culture and routine.

### **Measures**

In addition to filling out the Participant Information Form prior to attending the online workshop, all of the participants filled out the Teachers' Sense of Efficacy Scale – short form (TSES; 2001), a self-reported assessment of a teacher's ability to instruct, engage, and manage students in a classroom (Appendix E), at the start of the session. The TSES short form is a 12-item Likert-type questionnaire that takes around 5 min to fill out. The TSES-short form has been

used often and worldwide, and its validity and reliability have been investigated several times, with Cronbach's alpha ranging from .92 to .95 (Clark & Newberry, 2019; Duffin et al., 2012; Klassen et al., 2009; Tschannen-Moran & Woolfolk Hoy, 2001, 2007). The measure includes three subscales: Efficacy in Student Engagement, Efficacy in Instructional Strategies, and Efficacy in Classroom Management. The questions from the TSES were transcribed to Google Forms by the researcher and participants were provided the link to fill it out online.

One week after their session, participants were emailed the link to the Google form with the transcribed TSES short form and asked to fill it out again, making sure to indicate which group they were in. Due to the small sample size, reaching statistical significance was not expected. In this study, the emphasis on the data was as a program evaluation tool, rather than to assess statistically significant effects or outcomes between programs. However, the results of this inquiry could be compelling enough to provoke further study on a larger scale.

### **The Workshops**

The workshops were online sessions since COVID-19 restrictions limited in-person gatherings. All three sets of workshops were led by the researcher. All began with an introduction to the study and to the researcher, and time to fill out the TSES pre-survey. The sessions followed similar patterns of starting with getting-to-know-you activities that familiarized the participants with the Zoom format, the online environment, and the purpose and content of the session. Those were followed by individual and small group or partner work in breakout rooms. The sessions ended with the full group sharing their experiences in the breakout rooms. For a full breakdown of the workshops, including links to documents and external apps, see Appendices F and G.

The reasoning behind the difference in the timing between the PSYD, INT and the HEV workshops was that the experiential arts-based session required more transitions between breakout rooms, between off-screen work and on-screen work, and took more time for the creative process and sharing, and therefore required more time. The HEV group did not need as much time since the one-on-one nature of the hevruta pairs allowed for deep discussion in a shorter amount of time because it was just two people working together, rather than a group, and, in addition, the comfort of the participants was taken into consideration when thinking about how long one can be immersed in online textual reading and discussion.

### ***The HEV Session***

The HEV session included time to fill out the pre-test TSES, some icebreakers, an explanation of the guidelines to hevruta text study, and access to a selection of Judaic texts on teaching, along with six guiding questions that the participants were invited to explore through traditional hevruta protocols (see Appendices F and G). The 2 hr session had one 10 min break and opened with a prompt in the chat and on a PowerPoint slide that invited participants to write their name, role or title, and what grades and subjects they taught in the chat. They were then invited to write some words and phrases in response to the question, “what do I need to feel safe and welcomed in this online space?”

The participants were then reminded of the steps of hevruta study, and then warmed up to working with a partner by engaging in two rapid timed rounds of breakout rooms, each time with a new partner and a new question that was centered on Talmudic (authoritative writings of Jewish tradition) questions related to teaching and classroom management (e.g., why are the words of Torah “like fire?” “Why is “a wise person a student who makes their teacher wiser?”). After a 10 min break, the participants were randomly split into pairs in breakout rooms using the

automatic breakout room function on Zoom, where they began by sharing a challenging classroom scenario they'd encountered at work, and then engaged in hevruta style learning with the text. At the end of the session, the participants came back to the main room and each pair shared one or two insights or thoughts they gained from their shared explorations of the Judaic texts. The session ended with a prompt to write something they were taking away from the session in the chat.

### ***The PSYD Session***

The PSYD workshop was a 3 hr session that used psychodrama techniques like sociometric warmups, mirroring, and role reversal to explore the participants' experiences with classroom management. The session began with the participants filling out the TSES pre-survey and followed a pattern modeled on a typical psychodrama session, including warmups, action, sharing, and processing. Participants experienced whole group, small group, paired, and individual time throughout the session. The PSYD session had one 15 min break.

At the start of the workshop, the participants were invited to respond to the question, "what do I need to feel welcomed and safe in this online space" using an online tool to create a word cloud. Participants were led through sociometric exercises designed to raise spontaneity and lower anxiety. They included using Zoom's functions to connect with other group members (e.g., pinning someone's video and then writing hello to them in the chat and waving at the screen), and sociometric clustering by turning their videos on and off according to prompts (e.g., "turn on your video if you're barefoot;" "turn on your video if you're wearing slippers or socks;" "turn on your video if you're wearing shoes," etc.).

The participants continued engaging in various forms of spectrograms using diverse and inclusive images through a PowerPoint slide and Zoom's annotate function and by moving their

bodies according to image and sound prompts. Participants who couldn't access the annotation tool were invited to write a corresponding number in the chat or hold up a number to the screen or just watch. Throughout the session, numerous options of engagement were offered to accommodate as many learning styles and technological capabilities as possible.

The sociometric prompts were designed to be playful but also warm up the participants to the main theme of classroom management (e.g., "Managing the classroom in-person;" "Managing the classroom online"). Social connection was promoted by placing the participants in three rapid rounds of breakout rooms, each time with a new partner and a new question that, like the spectrogram prompts, were centered on questions related to teaching and classroom management. They were the same questions as the HEV groups with the addition of a third prompt (also from the Talmud; "Why are the words of Torah like fire?").

Next the participants engaged in warmups to role play by following and mimicking the dance moves of individual participants being spotlighted. Upbeat music was shared through the screen and participants were invited to start moving any way they wanted and that anyone who did not want to be spotlighted need only to turn off their video. In both PSYD sessions, no one elected to turn off their videos and all of the participants received a turn in the spotlight.

The participants were then invited to take a moment to get grounded using a video aid. They were informed that they would be going back to their last partner from the previous rapid rounds where they were to take turns describing a challenging online or in-person classroom scenario. The instructions were that each person was to share a challenging scenario and that everyone would return to the main group and then share the other person's scenario as that person. That is, Partner A would share something, and Partner B would listen. Then, Partner B would tell Partner A's challenge to the rest of the group as if they were Partner A. The partner

being mirrored (Partner A in this case) would have opportunities to amend or add or change any of the statements made by Partner B.

After a 15 min break, the participants were led through another activity designed to raise spontaneity and lower anxiety, where participants “entered” and “exited” their screens according to prompts (e.g., “Feeling happy;” “Feeling sad;” “Feeling angry;” “Feeling scared;” “Feeling silly;” etc.). That was followed by another grounding exercise that was tactile as opposed to auditory and visual like the previous video aid. They were then directed to an online tool called Padlet that had columns headed with images of various beach scenes and were invited to reflexively post words and phrases under the image or images that most resonated with them.

The participants were then directed to a different Padlet that was designed for group brainstorming. The participants were invited to post as many roles that they felt they played in their lives as they could think of. They were encouraged to “like” each other’s posts and to sort the similar roles. They were then invited to select two roles they embodied in the classroom that they felt were opposing or conflicting.

Next, they engaged in a guided directive to draw a bridge connecting two sides of one creased in the middle page and write the two roles at the top of each side. Below each role, they were to write three reflexive words that came to mind when thinking about that role, two questions about it, and one metaphor or analogy. They were then to write a question beneath their drawn bridge that connected the two roles (e.g., “How can I be/do Role 1 AND be/do Role 2?”) They were then split into random groups of 3-4 people per room and instructed to share their questions and then select one group member’s question to bring to life by creating some type of visual and auditory presentation that uses movement to present (or represent) the question.

Participants came back to the main Zoom room and each group presented their artistic responses to their selected questions. When done, group members were offered the opportunity to “de-role” and share some of their experiences. The session ended with a final prompt to write a response in the chat to the question, “What are you taking with you from today’s session?” and to hit send at only after a countdown so all the responses populated the chat for all to see at once.

### *The INT Session*

The INT workshop was a 3 hr session that integrated psychodrama techniques with Judaic text study. The INT groups were conducted the same as the PSYD groups except that instead of the bridge exercise, the INT group was instructed in a different activity. They were invited to pick one of the roles that they saw posted on the Padlet brainstorm wall and write it in the center of a piece of paper. They were then encouraged to think of all the characteristics and sub-roles that made up their selected role. Once completed, they were asked to pick one of the sub roles and flip the paper over to place that role in the center and do the same as before – come up with characteristics of that role.

They were then provided the link to the Judaic text and guiding question used by the HEV group and instructed on how to engage in Hevrut-Art, an experiential method of text study developed by the researcher. They were to read the text out loud and discuss initial reactions just like a regular hevruta session, but then, instead of conducting deeper discussion in the drash and sod phase of hevruta study, they were to respond to the guiding questions (or their initial reactions) by creating word poems using the words and phrases from the text. They were instructed to copy and paste variations of words and phrases and to create several visual word poems to which they would then add movement and perhaps music and present as Hevrut-Art artistic responses to the whole group at the end of the session. Like the other groups, all the INT

participants filled out the TSES at the start of the session and were invited to fill it out again one week later.

### **Shifting From In-Person to Online**

This study was originally conceptualized as an in-person event and due to the worldwide COVID-19 pandemic, the design was shifted to an online format. The workshops were conducted through the Zoom videoconferencing platform and the tools and methods of psychodrama were translated by the researcher to meet the limitations of the online platform. For example, spectrograms were created using PowerPoint slides, and online apps like MentiMeter, JamBoard, and PollEverywhere. Padlet was used for work with imagery and texts were shared through Google Docs. Breakout rooms provided and contained space for partner and small group work. Mirroring exercises were translated through the spotlight function. All sessions were supplemented with a PowerPoint slide (see Appendix H). All of the platforms used in the sessions were free and anonymous, and participants had full autonomy on their video and name settings. The session was recorded for data collecting purposes only, and no part of the recording was viewed by anyone other than the participants and the researcher.

## CHAPTER 4

### Results

All participants provided demographic information in the Participant Information form, and the TSES pre-survey was filled out by all of the participants at the start of their workshop session, so data from the pre-test were collected from the entire sample. Participants ranged in age from 23 years old to 72 years old, with a mean age of 48 years old. In terms of teaching experience, 43% reported having taught for 20 or more years, 21% had been teaching for 5-10 years, 14% had been teaching for 3-5 years, and the rest reported teaching for 0-3, 10-15, and 15-20 years. They taught a wide range of student populations, from pre-K to adult seniors, most prominently K-8<sup>th</sup> grades. The majority of the participants were women, making up 64% of the groups, and 68% of the participants were married. Participants self-identified their ethnicity with 61% identifying as White (see Table 1).

**Table 1**

*Ethnic Identity*

Ethnicity	Frequency	Percent	Valid Percent	Cumulative Percent
White	17	60.7	60.7	60.7
Ashkenazi	5	17.9	17.9	78.6
Jewish	3	10.7	10.7	89.3
Jewish-Israeli	2	7.1	7.1	96.4
Mixed European	1	3.6	3.6	100.0
Total	28	100.0	100.0	100.0

The participants were Jewish educators from a range of religious affiliations who taught an array of subjects including Judaic studies, Hebrew, Rabbinic studies, Jewish values, and Israel at various institutions across the US (see Table 2). The majority (82%) of educators came from congregational schools, 14% from Jewish day schools, and 4% came from non-profit organizations.

**Table 2**

*School Locations.*

<b>State</b>	<b>Frequency</b>	<b>Percent</b>	<b>Cumulative Percent</b>
CA	9	32.1	32.1
DC	1	3.6	35.7
MA	2	7.1	42.9
MD	1	3.6	46.4
NC	1	3.6	50.0
NH	1	3.6	53.6
NJ	1	3.6	57.1
NY	6	21.4	78.6
PA	2	7.1	85.7
TX	2	7.1	92.9
VA	1	3.6	96.4
WA	1	3.6	100.0
Total	28	100.0	100.0

The range of personal religious affiliation included Reform (42%), Conservative (32%), Orthodox (11%), and Secular (11%) and those percentages increased or decreased in relation to the religious affiliations of the schools or institutes being represented by the participants (see Table 3). In terms of their socioeconomic standing, 43% of the participants reported being in the Medium range, 21% reported being in the Medium-Low range, 18% reported being in the Medium-High range, and the remainder chose not to answer. For a comparison of the demographics across all the groups, see Table 4.

**Table 3**

*Comparison of Participants' Personal Religious Affiliation and the Religious Affiliations of the Schools.*

Affiliation Type	Personal Religious Affiliation (percent)	School's Religious Affiliation (percent)
Reform	42.9	42.9
Conservative	35.7	28.6
Orthodox	10.7	3.6
Secular	10.7	25

**Table 4**

*Demographics Across the Groups.*

Variable	Total %	HEV %	PSYD %	INT %
Gender				
Female	64	58	56	86
Male	32	42	44	
Other	4			14

Socioeconomic Status				
Medium-low	21	8	11	57
Medium	43	50	45	29
Medium-high	18	17	33	
Declined	18	25	11	14
Marital Status				
Married	68	67	78	57
Single	21	33	11	14
Divorced	4		11	
Declined	7			29
Ethnicity				
White	61	42	78	71
Ashkenazi	18	33	11	
Jewish	11	17	11	
Jewish-Israeli	7			29
Mixed European	4	8		
Religious Affiliation				
Reform	43	50	33	43
Conservative	36	25	56	29
Orthodox	11	17		14
Secular	10	8	11	14
School Type				
Congregation	82	75	100	71

Day School	14	17		29
Non-Profit	4	8		
<hr/>				
School Rel. Affiliation				
Reform	43	42	45	43
Conservative	28	16	44	29
Orthodox	4			14
Secular	25	42	11	14
<hr/>				
	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>
Years Teaching*	4.2(1.8)	4.1(1.9)	4.1(1.8)	4.4(1.7)
Age	48(14)	48(16.8)	50(12.7)	44(11.3)

*Note.* Years Teaching, min 2 max 6: 1 = 0-3 years; 2 = 3-5 years; 3 = 5-10 years; 4 = 10-15 years; 5 = 15-20 years; 6 = 20 or more years.

A comparison of means using ANOVA determined that the means of the three groups for total score and subscale scores were not significantly different, which was not expected because of the small sample size. Means and standard deviations of the pre-test scores for each of the groups, including the total score and the scores from the subscales are depicted in Table 5. A perfect total score in the TSES, with 12 items marked as “a great deal,” is 108 and a perfect score for the subscales of Student Engagement, Instructional Efficacy, and Classroom Management is 36. The higher scores indicate more sense of self efficacy. The HEV group recorded a mean score of 86.8 with a standard deviation of 13.1, and the mean scores for the PSYD and the INT were  $M = 74.6$  ( $SD = 14.4$ ) and  $M = 81.9$  ( $SD = 7.4$ ), respectively.

### **Table 5**

*Means and Standard Deviations of the Pre-Test Scores*

Group	Total ( <i>SD</i> )	Student Engagement ( <i>SD</i> )	Instructional Efficacy ( <i>SD</i> )	Classroom Management ( <i>SD</i> )
HEV	86.8 (13.1)	28.4 (5.4)	29.6 (4.7)	28.8 (4.8)
PSYD	74.6 (14.4)	24.3 (5.5)	25.9 (6.5)	24.3 (4.4)
INT	81.9 (7.4)	27.3 (3.2)	27.9 (3.9)	26.7 (2.3)
Total	81.6 (13.1)	26.8 (5.1)	28.0 (5.2)	26.8 (4.5)

*Note.* Perfect total score (12 items “a great deal”) = 108; Perfect score for subscales = 36 higher scores indicate more sense of self efficacy on queried items

Of the 28 participants, only 22 filled out the TSES post-survey. Most of those who did not respond to the post-TSES were from the INT group. The total scores of the HEV group decreased to  $M = 84.6$  ( $SD = 11$ ) whereas the other groups’ scores increased. The PSYD group’s post-survey score was  $M = 82.5$  ( $SD = 12.2$ ) and the INT group scored  $M = 87.4$  ( $SD = 13.1$ ; See Table 6).

**Table 6**

*Means and Standard Deviations of the Post-Test Scores*

Group	Total ( <i>SD</i> )	Student Engagement ( <i>SD</i> )	Instructional Efficacy ( <i>SD</i> )	Classroom Management ( <i>SD</i> )
HEV	84.6 (11)	28.4 (3.5)	29.1 (3.4)	27 (4.8)
PSYD	82.5 (12.2)	27.4 (4)	29.5 (3.9)	25.6 (5.3)
INT	87.4 (13.1)	28.7 (3.2)	30.4 (5.3)	28.2 (5)
Total	84.7 (11.7)	28.1 (3.2)	29.7 (4.1)	26.9 (4.9)

*Note.* Perfect total score (12 items “a great deal”) = 108; Perfect score for subscales = 36

Due to the lower number of post-test respondents and the overall small numbers of participants per group, the ANOVA for both pre- and post-test was also conducted by combining groups so that all HEV participants were considered the control group and all PSYD and INT participants were considered the experiential group (EXP). Although the sample was small and statistical significance was not the objective, it is interesting to note that subscale scores for Classroom Management between the HEV ( $M = 28.8, SD = 4.8$ ) and EXP ( $M = 25.3, SD = 3.8$ ) groups in the pre-test showed a statistically significant difference ( $p = .046$ ) indicating that there may have been a difference between the groups to begin with when it came to the teachers’ sense of classroom management efficacy. The HEV group consisted of 100% congregational schools whereas the EXP group contained a mix of congregational (75%), day school (17%), and non-profit (8%) school types.

There were no statistically significant differences between the HEV and EXP groups at post-test, but for evaluative purposes it is worthwhile to note that the total scores and the subscale scores for the experiential groups increased while the scores across the board for the hevruta groups decreased (Table 7). Also of note, is the relatively high scores for everyone at pre-test and post-test. In addition, with such a small sample, those who did not return the post-test could have impacted the data and results either positively or negatively.

**Table 7**

*Comparisons of Pre- and Post- Subfactors Scores Between the Three Groups and the Two Groups*

Group	Student Engagement		Instructional Efficacy		Classroom Management	
	Pre-score	Post-score	Pre-score	Post-score	Pre-score	Post-score

PSYD	24.3	27.4	25.9	29.5	24.3	25.6
INT	27.3	28.7	27.9	30.4	26.7	28.3
HEV	28.4	28.1	29.6	29.1	28.8	27
EXP	25.6	28	26.8	29.9	25.4	26.9

## CHAPTER 5

### Discussion

This study examined pre- and post-scores related to teaching self-efficacy as reported by Jewish educators before and after engaging in online professional development workshops based in either principles of psychodrama or tenets of hevruta study. The study was designed to investigate the possible application of psychodrama-based training in supporting and fostering Jewish educators' sense of self efficacy and classroom management. The experimental workshops aimed to provide the participants with practical tools they could use to cultivate a person-centered and creative classroom culture while fostering and promoting possible insights to or a heightened awareness of challenging student behaviors. The intention behind the psychodrama-based training was to address the three dimensions of student engagement, instructional efficacy, and classroom management by engaging the participants in psychodrama and sociometric activities designed to support educators' creative exploration of their relationship to their students.

The increases in TSES scores may indicate that the teachers who engaged in the experimental groups gained a stronger sense of reported self-efficacy with the biggest change seen in the PSYD group, who's total scores and subscale scores were higher in the post-test. It is interesting to note that the mean score for the subscale Student Engagement seemed to be the most affected, with a pre-test score of  $M = 24.3$  ( $SD = 5.5$ ) and a post-test score of  $M = 27.4$  ( $SD = 4$ ), which, although not a statistically significant mark, may allude to some shift in how the educators felt about their capacity to engage students.

The PSYD group was exposed to non-therapeutic psychodrama-based methods, or action explorations, translated to an online platform. In addition to learning and practicing psychodramatic and sociometric directives like spectrograms, clusters, role reversals, mirroring,

and spontaneous play, the various technology supplements (e.g., MentiMeter, Padlet, Google Docs) and the different ways to interact with them in a creative and experiential manner, may have provided the participants in the PSYD group with new tools to use in their online classrooms, thereby possibly raising their sense of efficacy with respect to student engagement.

In directly interacting and experiencing the psychodrama directives, the participants acquired first-hand knowledge of how they could bring the learned content and tools to their classroom, which may have influenced their increased sense of instructional efficacy and student engagement. The role reversals and mirroring activities provided opportunities for personal insights related to their feelings towards students they deemed disruptive or disengaged that may have impacted their sense of classroom management. It is also possible that experiencing an increase in student engagement and instructional efficacy may predispose an increased sense of positive classroom management.

Even without the challenges brought on by the pandemic, teacher efficacy and classroom management has been a factor in teacher training and education. In Fives and Buehl's (2021) examination of the factor structure of the TSES, they found that educators reported feeling most efficacious regarding classroom management and least efficacious with respect to student engagement. In the original mixed-methods pilot study that inspired this study, teachers reported that gaining new tools and techniques with which to engage students in new and different ways was a contributing factor to their heightened sense of self-efficacy. Whether the tools are meant for online teaching or in-person instruction, supporting teachers in acts of noticing; helping them to further develop positive teaching dispositions; raising their awareness and empathy for their students; and offering them a sense of community are factors that may strengthen a teacher's sense of self efficacy.

Another curious observation of the data was the lack of change movement or even decrease in all pre- to post-test scores in the HEV groups. The data analysis involved investigating the mean TSES scores first by separating out the three groups and examining PSYD, INT, and HEV separately, and then by combining the PSYD and INT into one group, thus examining EXP and HEV. In both instances, the scores in the HEV group decreased while the subfactor scores for the other groups consistently showed increase at post-test. It is important to note that given the very small sample size, those who did not return the post-test could have impacted the data and results either positively or negatively.

In Yoo's (2016) study on the effect of professional development on teacher self-efficacy, a notable finding was that participants reported that engaging in professional development "could either positively or negatively affect their teacher efficacy" (p. 91) because they either "overrated themselves with overconfidence or underrated with the feeling of uncertainty" (p. 91) after attending the professional development workshops. The HEV group held the highest total score at pre-test (86.8 *SD* = 13.1) with a decrease to 84.6, *SD* = 11) at post-test.

Perhaps there was little change or a slight decrease in the scores of the HEV group because they were not exposed to as many new ways of engaging in online settings and what they did use was not explained further in the session. The biggest decrease in scores for the HEV groups were in the subfactor of Classroom Management and this may also have been due to the lack of group interface that occurs in hevruta learning, which is fundamentally done in pairs.

One demographic detail that stood out was the difference between the educators' reported personal religious affiliation and the religious affiliations of the schools. The results indicated that although 11% of the participants self-identified as orthodox Jews, only 4% of the represented institutions were orthodox schools. Participants who identified as conservative made

up 36% of the groups but only 29% conservative schools were represented in the groups. The impact of teachers' personal beliefs as it relates to their school's religious affiliation, might reflect that they may or may not teach in an environment that aligns with their personal beliefs. This could possibly impact the interactions between teacher and student, and may therefore create challenges in noticing, engaging, and instructing the student, which in turn, may affect an educator's sense of self efficacy. In looking back at the literature about inclusive religious education, Jackson and Everington (2017) wrote about the importance of developing teachers' appropriate skills and attitudes to support an impartial approach to the presentation of their curricular content. They explained that "teachers with a wide variety of religious and non-religious commitments or perspectives are capable, in principle, of teaching an open and reflexive form of religious education effectively and with a high degree of impartiality" (p. 10).

The onset of the Coronavirus pandemic and the subsequent move from in-person learning to an online environment had impact on educators' confidence in their teaching efficacy and classroom management capabilities, as many have needed to adapt to new technologies, methods, and classroom environments (Corry et al., 2021; Dvir, & Schatz-Oppenheimer, 2020; Pressley & Ha, 2021; Yang et al., 2021). A point that emerged from the data examination was the relatively high TSES scores at both pre-test and post-test times. It is interesting that these were so high given that these teachers had just had to struggle to move their teaching online one year prior. This may have been an indication of their adjustment to online teaching and a reflection of Wertheimer and Pomson's (2021) description that the Jewish education sector saw a rise in professional development opportunities during the pandemic and Cohen's (2021) contention that a long-standing emphasis on teaching and learning using available technologies

across vast distances together with “an engagement with technology in the service of Jewish teaching has set some precedents for Jewish online learning” (p. 3).

### **Conclusion**

The increased scores in the experimental groups may indicate that the tenets of using psychodrama, based in group processes and rooted in creative and spontaneous action, as pedagogy may offer a multi-layered approach to working with Jewish educators. In-person and online creative and group-centered work may offer educators a space to experience the tools and techniques of action explorations and traditional Judaic learning, while also possibly gaining the ability to use and adapt them to their own classroom. There is also a possibility that engaging with and using these tools may have provided the educators personal insights about themselves as teachers and learners that motivated them.

Examining Jewish educators’ personal religious affiliation and how it may or may not conflict with the school’s religious setting could also shed light on best practices to train and support Jewish educators’ sense of efficacy and accomplishment as it relates to inclusive and culturally sensitive teaching.

It would be interesting to not only continue this study on a much larger scale, but to also qualitatively investigate the experiences of the participants engaging in the various workshops. It would be noteworthy to explore how the mechanism and functions of the experimental groups may or may not affect the educators’ sense of efficacy as it relates to student engagement, instructional efficacy, and classroom management.

### **Limitations**

There were many limitations to this study, the biggest of which was the small sample size. Although the sample population, Jewish educators in the US, is one that has not been

researched extensively, it can be viewed through a lens of familial and ancestral ethnicity, which, though predominantly White-presenting, can include a diverse mix of Sephardic (originating from Spain, Portugal, and Balkan regions), Mizrahi (originating from Eastern and Middle Eastern regions), and Ashkenazi Jews (originating from European and Russian regions). With that, it is important to note that there are many Jews of color that are not represented in this study and future studies should make the effort to reach Jewish education practitioners of all identities.

While different religious groups were present in the study, it could be interesting in the future to see if different groups or a larger sample from specific groups respond differently to the methods used. Examining the relationship between personal religious affiliation and school affiliation could lead to further insight on how to train and support educators in inclusive Jewish education.

The time difference between the groups may also have been a limitation in that it is not known if the difference between the results of the three groups had anything to do with the length of time. The HEV group was one hour shorter than the PSYD and the INT groups and may or may not have impacted the results.

The impetus to this study was to provide very different types of professional development programs to the groups to evaluate them and so statistical benchmarks were not the primary focus of this study. Viewing the scores and analyzing the data as summative program evaluations offers a different purpose in that the mean scores can be viewed as descriptive data to help inform the worth of the program, in this case, psychodrama-based professional development, and to make recommendations for “programmatically refinement and success” (Spaulding, 2013). As such, expanding the study to include a larger, more diverse sample and exploring the qualitative

values of the participants' experiences, could contribute to the understanding of best practices in Jewish education professional development.

The online platform of the study's workshops, in addition to the timing of the sessions occurring at the end of the school year, may have also been a contributing factor to the study's small sample size. As such, the lack of statistical significance was not unexpected. However, the results of this inquiry could be considered compelling enough to provoke further study on a larger scale or as a quantitative and qualitative exploration of how the educators experienced the professional development psychodrama-based workshops.

The implications of this study are there may be positive results supporting the inclusion of psychodrama-based professional development as support for Jewish educators. Further studies rectifying the limitations of this study and significantly broadening the sample size, in addition to qualitative research on the experiences of the teachers engaging in the workshops could help inform future practices for expressive-arts based pedagogy in preparing and supporting Jewish educators manage their classrooms, have a strong sense of efficacy, and provide engaging and successful learning for students of all ages.

**APPENDIX A**  
**TEXT FOR ONLINE PARTICIPATION INVITATION**

[Link to Invitation to Participate Form](#)

Shalom!

I'm conducting a doctoral research study and would appreciate your help. My research examines Jewish educators' perceptions of classroom management self-efficacy before and after engaging in a psychodrama-based workshop. I'm looking for shuls, day schools, and other types of Jewish learning institutions to participate in the study and invite their teachers and counselors to engage in an online professional development (PD) training in classroom management.

About the Study

Teachers from each organization will be divided into two groups. One group will receive a 2-hr hevruta style workshop and the other group will engage in a 3-hr psychodrama-based workshop. The participants will fill out a participation form and respond to a short pre and post survey. Participation is voluntary and the workshops come at no cost to the organization or the participation.

About the Workshops

The workshops will be focused on tools and strategies to strengthen online class management and self-efficacy, while providing teachers with a fun, safe, and experiential manner to simulate and explore real-life classroom scenarios.

All information is confidential, and no identifying markers will be presented in findings.

When: [January/February or February/March or March/April]

If you're interested in having your shul or school participate, please fill out this short form.

For more information, please contact:

Merav Berger, MA, PhD candidate

mberger3@lesley.edu

(650) 215-8581

[www.meravberger.com](http://www.meravberger.com)

Text of Sections to Fill Out:

Last Name; First Name; Email Address; Contact Phone; Professional Title/Role; Name of Organization; Type of Organization (Synagogue/Congregational School, Jewish Day School, Jewish Camp, Jewish Youth Movement, Other); Organization City; Organization State; Organization Zip Code

[When submitting the form, the response text will be]: Toda for indicating your interest! Merav Berger will contact you within the next 24-48 hours.

**APPENDIX B**  
**DIGITAL FLYER**



DOCTORAL RESEARCH STUDY

# Looking for Jewish Educators!

*Teacher Perceptions of Classroom  
Management Before and After  
Engaging in a Psychodrama-based  
Worskhop*

For more information, contact Merav Berger  
meravb3@lesley.edu

**INTERESTED?  
SIGN UP  
HERE!**

Shalom! I'm looking for Jewish educators to participate in an online professional development workshop focused on classroom management and self-efficacy. The PD workshops can be a great resource for teachers and a huge help to me.

Please pass the word.

Toda rabah!

**APPENDIX C**  
**PARTICIPANT INFORMATION FORM**

[Link to Participant Information Form](#)

Please fill out the following form. Thank you for your participation!

1. Initial of last name
2. Initial of first name
3. Personal pronouns (she/her/hers; he/him/his; they/them/their; other)
4. Ethnicity
5. Age
6. Socioeconomic status (low, medium-low, medium, medium-high, high, do not wish to answer)
7. Marital status (single, separated, divorced, partnership, married, widowed, do not wish to answer, other)
8. Organization/School name
9. Grade(s) taught
10. Subject(s) taught
11. How many years have you been teaching (not necessarily at this institution)?
12. Organization/School city
13. Organization/School state
14. Organization/School zip code

[When forms are submitted, the response text will be]: Toda for providing your information!

This will remain confidential and no identifying markers will be used in the study. Upon completion of the study, all information will be permanently deleted.

**APPENDIX D**  
**CONSENT FORM**

[Lesley Logo]  
29 Everett St., Cambridge, MA 02138

### Informed Consent

You are invited to participate in the research project titled “Teacher Perceptions of Self-Efficacy Before and After Engaging in a Psychodrama-based Workshop.” The intent of this research study is to explore the potential of psychodrama and its various techniques outside the clinical setting as it pertains to developing a Jewish educator’s sense of self-efficacy, empathy, and classroom management strategies.

Your participation will entail filling out an online participation form, a short pre- and post-survey, and attending either a 2-hr or a 3-hour professional development workshop, depending on in which group you’ll be randomly placed. The pre-survey will be filled out at the start of the online session, and the post-survey will be filled out one week after the workshop. The session will be recorded for data collection only, and no part of the recording will be viewed by anyone other than the participants and the researcher.

In addition,

- You are free to choose not to participate in the research and to discontinue your participation in the research at any time without facing negative consequences.
- Identifying details will be kept confidential by the researcher. Data collected will be coded with a pseudonym, your identity will never be revealed by the researcher, and only the researcher will have access to the data collected.
- Any and all of your questions will be answered at any time and you are free to consult with anyone (i.e., friend, family) about your decision to participate in the research and/or to discontinue your participation.
- Participation in this research poses very little or no risk to you personally or as a student. Your institution and/or instructors will not be a part of the study and it will not affect your standing in class.
- If any problem in connection to the research arises, you can contact the researcher, Merav Berger at (650) 215-8581 and by email at [mberger3@lesley.edu](mailto:mberger3@lesley.edu) or Lesley University sponsoring faculty, Dr. Robyn Flaum-Cruz at [rcruz@lesley.edu](mailto:rcruz@lesley.edu)
- The researcher may present the outcomes of this study for academic purposes (i.e., articles, teaching, conference presentations, supervision etc.)

I am 18 years of age or older. My consent to participate has been given of my own free will and that I understand all that is stated above. I will receive a copy of this consent form.

\_\_\_\_\_  
Participant’s signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Researcher’s signature

\_\_\_\_\_  
Date

*There is a Standing Committee for Human Subjects in Research at Lesley University to which complaints or problems concerning any research project may, and should, be reported if they arise. Contact the Committee Chairpersons at [irb@lesley.edu](mailto:irb@lesley.edu)*

**APPENDIX E**

**TEACHERS' SENSE OF SELF EFFICACY SCALE – SHORT FORM**

	None	Very	Some	Quite	A Great				
	at all	Little	Degree	a Bit	Deal				
	1	2	3	4	5	6	7	8	9
1. How much can you do to get through to the most difficult students?	1	2	3	4	5	6	7	8	9
2. How much can you do to help your students think critically?	1	2	3	4	5	6	7	8	9
3. How much can you do to control disruptive behavior in the classroom?	1	2	3	4	5	6	7	8	9
4. How much can you do to motivate students who show low interest in school work?	1	2	3	4	5	6	7	8	9
5. To what extent can you make your expectations clear about student behavior?	1	2	3	4	5	6	7	8	9
6. How much can you do to get students to believe they can do well in school work?	1	2	3	4	5	6	7	8	9
7. How well can you respond to difficult questions from your students?	1	2	3	4	5	6	7	8	9
8. How well can you establish routines to keep activities running smoothly?	1	2	3	4	5	6	7	8	9
9. How much can you do to help your students value learning?	1	2	3	4	5	6	7	8	9
10. How much can you gauge student comprehension of what you have taught?	1	2	3	4	5	6	7	8	9
11. To what extent can you craft good questions for your students?	1	2	3	4	5	6	7	8	9
12. How much can you do to foster student creativity?	1	2	3	4	5	6	7	8	9
13. How much can you do to get children to follow classroom rules?	1	2	3	4	5	6	7	8	9
14. How much can you do to improve the understanding of a student who is failing?	1	2	3	4	5	6	7	8	9
15. How much can you do to calm a student who is disruptive or noisy?	1	2	3	4	5	6	7	8	9
16. How well can you establish a classroom management system with each group of students?	1	2	3	4	5	6	7	8	9
17. How much can you do to adjust your lessons to the proper level for individual students?	1	2	3	4	5	6	7	8	9
18. How much can you use a variety of assessment strategies?	1	2	3	4	5	6	7	8	9
19. How well can you keep a few problem students from ruining an entire lesson?	1	2	3	4	5	6	7	8	9
20. To what extent can you provide an alternative explanation or example when students are confused?	1	2	3	4	5	6	7	8	9
21. How well can you respond to defiant students?	1	2	3	4	5	6	7	8	9
22. How much can you assist families in helping their children do well in school?	1	2	3	4	5	6	7	8	9
23. How well can you implement alternative strategies in your classroom?	1	2	3	4	5	6	7	8	9
24. How well can you provide appropriate challenges for very capable students?	1	2	3	4	5	6	7	8	9

**APPENDIX F**

**PSYCHODRAMA-BASED PROFESSIONAL DEVELOPMENT WORKSHOP (PSYD)**

This plan corresponds to the PowerPoint slides titled, M. Berger Dissertation PSYD Workshop.

### **SLIDE 1: Welcome**

\*Start screenshare, \*Animated slide, \*Music

- Music in background as people join the meeting with prompt flashing on screen and posted in chat
- All prompts posted in all capital letters in between dashes to help differentiate sections and to locate them later

=====

IN THE CHAT FOR EVERYONE TO SEE, WRITE YOUR NAME, WHAT GRADES/SUBJECTS YOU TEACH, AND YOUR FAVORITE JEWISH FOOD

=====

<https://youtu.be/MNWC4NMWfe8>

### **SLIDE 2: Agenda 15-min**

- Introduce myself
- Reiteration of the study, its objectives, and the participants' roles in the research
- 3 hours plus a 10-minute break (so a total of 3-hours and 10-minutes)
- Confidentiality (including protection of any students – pseudonyms or initials, for example- and discretion and confidentiality for what happens in the workshop)
- Expectations (protect selves physically and emotionally, no phones, have fun, remain muted unless talking, etc.)
- Participants fill out the TSES form

### **SLIDE 3: Brit (Community of Practice) 5-min**

\*Stop screenshare after instructions then switch screens, \*MentiMeter

- Co-create a word cloud that represents our Community of Practice, that is, what we need to feel welcomed and safe in this space
- Prompt and link in chat to fill out the MentiMeter form – all submissions are anonymous
  - Can submit up to five times (or more)
- Prompt:

=====

WHAT DO I NEED TO FEEL WELCOMED AND SAFE IN THIS SPACE?

=====

Voting link: <https://www.menti.com/2j4or88zdvy>

Results link:

<https://www.mentimeter.com/s/8dbece91909c63062ad82a4c604502a6/93913f0e3e2d>

### **SLIDE 4: Tech Check 20-min**

\*Start screenshare

- Go over the Zoom functions that we'll be using during the session, making sure everyone can access them quickly and easily

### **SLIDE 6: Screen View I**

\*Stop screenshare after instructions, \*Animated slide

- Gallery view vs. Speaker view
  - Stop screenshare and everyone puts it into Speaker View
  - Everyone unmutes and makes as much noise as they can
  - Participants write in the chat the name of the person or people that “popped up” on their screen the most (“Who’s the Loudest”)
- Pinned view vs. Spotlight view
  - Screenshare then stop after instructions
  - Everybody pins somebody’s Zoom window and writes the name of the person they pinned in the chat (Who’d you Pin?)

### **SLIDE 7: Screen View II**

\*Stop screenshare after instructions

- Hide Non-Video Participants view (plus “mirror video” and “display up to 49-participants”)
  - Practice by clustering:
    - Leave video on if you’re barefoot
    - Leave video on if you’re wearing socks only
    - Leave video on if you’re wearing sock and shoes
    - Leave video on if you’re wearing shoes only

### **SLIDE 8: Annotation**

\*Start screenshare, \*Annotation tool

- How to
- Those who cannot, have option to write corresponding numbers in the chat or hold up number to the screen
  - There is always the option to just watch!

### **SLIDE 9: Practice Annotation**

- Color in the slide and try out the different options

### **SLIDES 10-12: Basic Spectrograms**

\*Animated slide

- Participants use the annotation tool to mark themselves along a visual spectrum according to prompts.
  - Getting up early in the morning – “Hate it” to Love it”)
  - Managing the classroom in-person/online – “Total chaos” to “Smooth sailing”

### **SLIDES 13-14: Visual Clusters**

- Years of experience in Jewish education; Which area would I want to explore first?

### **SLIDE 15: Physicalizing Spectrograms**

\*Animated slide [with sound]

- Move your body according to levels of agreement with visual statements
  - Up and Down: I love to read; I love to watch movies; I love to play games
  - Side to Side: Sweet or Salty, Fresh Water or Salt Water, Nighttime or Daytime

**SLIDE 16: Exploring the Space 2-min**

\*Stop screenshare after instruction

- Everyone “explores” their Zoom box
- Use hands to frame the boundaries of the zoom window; explore distances; etc.
- Everyone is invited to place their hands on the sides of their Zoom box until it looks like we’re all connected through our arms

**SLIDE 17: Spontaneous Social Schmooze 10-min**

\*Start screenshare then stop after instructions, \*Breakout rooms

- 3-rounds, 2.5-minutes each round, 2-3 people per room each round
- Each round is a different prompt and a different partner. In between rounds, participants can stretch

=====

WHY ARE THE WORDS OF TORAH “LIKE FIRE?” (TA’ANIT 7A)

=====

=====

WHAT DOES “MAKE FOR YOURSELF A TEACHER; ACQUIRE FOR YOURSELF A FRIEND, AND JUDGE EVERY PERSON ON THE POSITIVE SIDE” MEAN TO YOU? (PIRKEI AVOT 1:6)

=====

=====

WHY IS "A WISE PERSON A STUDENT WHO MAKES THEIR TEACHER WISER?" (CHAGGIGAH 14A)

=====

**SLIDE 18: Zoom Moves 5-min**

\*Start screenshare then stop after instructions, \*Music, \*Spotlight

- Everyone places their hands to the sides of the Zoom box to “reconnect” and situate themselves
- Music starts and everyone moves to the music
- One by one, people get spotlighted by the facilitator and everyone follows their moves for 6-10 seconds
  - People who don’t want to be spotlighted turn off their videos

<https://youtu.be/kddETZn9fPs>

**SLIDE 19: Getting Grounded Visual/Auditory 1-min**

\*Start screenshare, \*Animated slide

- Bubble Breath -three deep breaths using a visual aid

**SLIDE 20: Role Reversal Part 1 20-min**

\*Stop screenshare after instructions, \*Breakout rooms

- Breakout rooms for ≈8-min
- Participants join their last partner (from Spontaneous Social Sessions) in a breakout room and take turns describing a challenging classroom scenario (in person or online).

- Watch and listen to each other carefully and try to remember words and mannerisms
  - Each person gets ≈2-3-min to share
- Come back to the main room and each partner shares the other person's information in-role. The person gets to amend if necessary

**SLIDE 21: Hafsakah (Break) 10-min**

\*Start screenshare then stop after instructions

- 10-minute break, determine the time to come back

**SLIDE 22: Emotional Entrances 5-min**

- Participants are invited “reconnect” by putting hands to sides of Zoom window (we're all in new places, now)
- Participants are invited to “enter” and “exit” their screen according to emotion prompts
  - Happy; Sad; Angry; Overwhelmed; Sad but then got good news; Heard a good joke

**SLIDE 23: Getting Grounded Tactile 2-min**

- Five-finger Breath
- Trace the fingers of your hand and breathe in while moving up the finger and exhale while moving down the finger

**SLIDE 24: Warm up to Padlet 5-min**

\*Start screenshare then switch screens, \*Padlet

- Participants get a link to a Padlet wall (everything is anonymous)
- Participants “like” an image that resonates with them and then post words and/or phrases that come up for them and then like other people's posts, as well

=====

WHICH IMAGE MOST RESONATES WITH YOU IN THIS MOMENT?

=====

<https://padlet.com/meravberger/bfgiy4c9gjjh21dm>

**SLIDE 25: Group Brainstorm 15-min**

\*Switch screens, \*Padlet

- Participants use another Padlet wall to brainstorm the different types of roles they play as educators – either in-person or online
- When done, everyone takes a moment to read over all the posts
  - Participants select two roles that they feel they embody in the classroom that may be conflicting or opposing
  - Participants are invited to fold a piece of paper in half and write one of the roles on the upper left side and the other role on the upper right side
    - At the bottom of the page, draw a bridge that spans across both sides (bridge can be as fancy or as simple as you want it to be)
      - For each role, list three words that associatively come to mind; two questions about it; and one metaphor or analogy

- Beneath the bridge, create a question that asks, “How can I be/do [Role 1] AND be/do [Role 2]?”

<https://padlet.com/meravberger/twv2y12675c4ld1s>

### **SLIDE 27: Small Group Work: Embodying the Roles 20-min**

\*Stop screenshare after instructions, \*Breakout rooms

- Participants go into breakout rooms of 4-5 people per room for 15-minutes
  - Everyone shares their bridge questions and process
    - Look at what’s the same and what’s different
  - The group selects one person’s question to focus on
- Create a short scene depicting a conversation and or event involving the two roles (and any others that come up to complete the scene)
  - Can be like a living statue or a scene
  - Use gestures, movements, words, and sounds
    - If people have virtual background and/or virtual filter capabilities, they can select different images to signify different roles
    - They can also utilize the name-change function
    - It is also recommended to physically move the body
      - People without access to virtual backgrounds or filters can physically move their bodies and use objects as props
    - Those who have an updated Zoom account can move boxes around to create set places

### **SLIDE 28: Share Scenes 15-min**

\*Start screenshare then stop after instructions

- Groups share their scenes

### **SLIDE 29: De-Role and Share 10-min**

\*Start screenshare then stop after instructions

- Participants can share about their experience and ask questions

### **SLIDE 30: Sof Kol Sof (Finally!) 2-min**

\*Start screenshare then stop after instructions

- Type in a response to prompt but don’t hit send until the facilitator says go

=====

WHAT ARE YOU TAKING WITH YOU FROM TODAY’S SESSION?

=====

**End.**

**APPENDIX G**

**HEVRUTA-BASED PROFESSIONAL DEVELOPMENT WORKSHOP (HEV)**

This plan corresponds to the PowerPoint slides titled, M. Berger Dissertation HEV Workshop.

**SLIDE 1: Welcome**

\*Start screenshare

- Welcome people as they join the session and post prompt in chat
- Prompts will be posted in all capital letters in between dashes to help differentiate sections and to locate them later

=====

IN THE CHAT FOR EVERYONE TO SEE, WRITE YOUR NAME, YOUR ROLE OR TITLE,  
AND WHAT GRADES/SUBJECTS YOU TEACH

=====

**SLIDE 2: Agenda 15-min**

- Introduce myself
- Reiteration of the study, its objectives, and the participants' roles in the research
- 3 hours with a 10-minute break
- Confidentiality (including protection of any students – pseudonyms or initials, for example- and discretion and confidentiality for what happens in the workshop)
- Expectations (protect selves physically and emotionally, no phones, have fun, remain muted unless talking, etc.)
- Participants fill out the TSES form

**SLIDE 3: Introduce Ourselves 15-min**

\*Stop screenshare after instructions

- People unmute and introduce themselves then call on the next person to do so
- Name; Title or role; What grades or subjects you teach; and your favorite Jewish food

**SLIDE 4: Brit (Community of Practice) 5-min**

- In the chat, write some words or phrases that respond to the prompt:

=====

WHAT DO I NEED TO FEEL WELCOMED AND SAFE IN THIS SPACE?

=====

**SLIDE 5: Hevruta Learning Online 10-min**

\*Start screenshare

- Review online hevruta process
- Breakout rooms with pairs and a link to a Google doc with one article, some Judaic texts, and six guiding questions
  - Take turns reading out loud to each other, including the questions
    - For each question: Person A says what they understood from text, then Person B, then they compare what is similar/different, then what else it could mean, etc.

**SLIDE 6: Drash Rush (drash = rabbinic interpretations and teachings) 15-min**

\*Stop screenshare after instructions, \*Breakout rooms

- Breakout rooms: 3-rounds, 3.5-minutes each round, 2-3 people per room each round
- Each round is a different prompt and a different partner. In between rounds, participants can stretch

=====

WHY ARE THE WORDS OF TORAH “LIKE FIRE?” (TA’ANIT 7A)

=====

=====

WHAT DOES “MAKE FOR YOURSELF A TEACHER; ACQUIRE FOR YOURSELF A FRIEND, AND JUDGE EVERY PERSON ON THE POSITIVE SIDE” MEAN TO YOU? (PIRKEI AVOT 1:6)

=====

=====

WHY IS "A WISE PERSON A STUDENT WHO MAKES THEIR TEACHER WISER?" (CHAGGIGAH 14A)

=====

**SLIDE 7: Hafsakah (Break) 10-min**

\*Start screenshare then stop after instructions

- 10-minute break, determine the time to come back

**SLIDES 8-9: Check-in 5-min**

\*Start screenshare, \*Annotation tool

- Show how to annotate
- Using the annotation tool or chat, mark the region that represents how you’re feeling

**SLIDE 10: Getting Grounded Tactile 2-min**

- Five-finger breath: trace the fingers of your hand and breathe in while moving up the finger and exhale while moving down the finger

**SLIDE 11: Hevruta Text Study 40-min**

\*Stop screenshare after instructions, \*Breakout rooms, \*Google document

- Participants join their last partner (from Drash Rush) in a breakout room and take turns describing a challenging classroom scenario (in person or online).
- Once they’ve shared their scenarios, they read the article, Judaic texts, and guiding question on the Google document and engage in hevruta discussion

[https://docs.google.com/document/d/1iCIE6\\_abS5EVe4Frkheq8DoiSYxIqBYJaehUBXMc6Sc/e/dit?usp=sharing](https://docs.google.com/document/d/1iCIE6_abS5EVe4Frkheq8DoiSYxIqBYJaehUBXMc6Sc/e/dit?usp=sharing)

**SLIDE 12: Share with Large Group**

\*Start screenshare then stop after instructions, \*Spotlight, \*Google document

- Each hevruta pair gets spotlighted and shares some of their take-aways from their discussion with the full group
- The takeaways get written down on a separate Google document to which participants will get viewing access

[https://docs.google.com/document/d/1ETwMnjLm2haYsPiZG9TvfCaHETx3s3\\_SBxNishRuI60/edit?usp=sharing](https://docs.google.com/document/d/1ETwMnjLm2haYsPiZG9TvfCaHETx3s3_SBxNishRuI60/edit?usp=sharing)

**SLIDE 13: Sof Kol Sof (Finally!) 2-min**

\*Start screenshare then stop after instructions

- Type in a response to prompt but don't hit send until the facilitator says go

=====

WHAT ARE YOU TAKING WITH YOU FROM TODAY'S SESSION?

=====

**End.**

**APPENDIX H**

**INTEGRATED GROUP PROFESSIONAL DEVELOPMENT WORKSHOP (INT)**

This plan corresponds to the PowerPoint slides titled, M. Berger Dissertation INT Workshop.

### **SLIDE 1: Welcome**

\*Start screenshare, \*Animated slide, \*Music

- Music in background as people join the meeting with prompt flashing on screen and posted in chat

=====

WHERE ARE YOU IN THE U.S. AND IN WHICH SETTING? i.e. HI FROM MY BEDROOM  
DESK IN SUNNYVALE, CA!

=====

<https://youtu.be/IHVAVnCXBkU>

### **SLIDE 2: Agenda 15-min**

- Introduce myself
- Go over agenda

### **SLIDE 3: The Study**

\*Animated slide

- Three groups, fill out TSES, look at each and in-between, see what happens!
- 3-hours including a 10-minute break (total time = 3-hours)
- Confidentiality (including protection of any students and discretion and confidentiality for what happens in the workshop)
- Expectations (protect selves physically and emotionally, no phones, have fun, remain muted unless talking, etc.)

### **SLIDE 4: TSES Form**

\*Google form, \*Music

- Participants fill out the TSES
- Psychodrama 2 Group

<https://forms.gle/Vg7hjnTuKh5KRrZt8>

[https://youtu.be/iB-ao\\_cLGJM](https://youtu.be/iB-ao_cLGJM)

### **SLIDE 5: Brit (Community of Practice) 5-min**

\*Stop screenshare after instructions then switch screens, \*MentiMeter

- Co-create a word cloud about what we need to feel welcomed and safe in this space
- Prompt and link in chat to fill out the MentiMeter form – all submissions are anonymous
  - Can submit up to five times (or more)
    - Prompt:

=====

WHAT DO I NEED TO FEEL WELCOMED AND SAFE IN THIS SPACE?

=====

Voting link: <https://www.menti.com/2j4or88zdvy>

Results link:

<https://www.mentimeter.com/s/8dbece91909c63062ad82a4c604502a6/93913f0e3e2d>

**SLIDE 6: Tech Check 20-min**

\*Start screenshare

- Go over the Zoom functions that we'll be using during the session, making sure everyone can access them quickly and easily

**SLIDE 7: Screen View I**

\*Stop screenshare after instructions, \*Animated slide

- Gallery view vs. Speaker view
  - Everyone unmutes and makes as much noise as they can
  - Participants write in the chat the name of the person or people that “popped up” on their screen the most (“Who’s the Loudest”)
- Pinned view vs. Spotlight view
  - Everybody pins somebody’s Zoom window and writes the name of the person they pinned in the chat (Who’d you Pin?)

**SLIDES 8-9: Screen View II & Mi Kamoni**

\*Stop screenshare after instructions, \*Animated slide

- Hide Non-Video Participants view
  - Mi Kamoni; everyone starts with video off, then turns video on according to prompts:
    - You like chocolate
    - You are barefoot or in socks
    - You play an instrument
    - Using your hands, hold up the number of instruments you play
    - You can see flowers from where you are
    - You are an animal lover (doesn’t have to be every animal, can be one particular)
      - Show us the nearby animals (aka pets)

**SLIDE 10: Annotation**

\*Start screenshare, \*Animated slide, \*Annotation tool

- Color in the slide and try different options (Animation: in case you don’t know how)

**SLIDES 11-13: Basic Spectrograms**

\*Animated slide, \*Annotation tool

- Participants use the annotation tool to mark themselves along a visual spectrum according to prompts.
  - Getting up early in the morning – “Hate it” to Love it”)
  - Managing the classroom in-person/online – “Total chaos/Still chaos” to “Smooth sailing/Still sailing smoothly”
    - Those who can’t annotate, write corresponding numbers in the chat or hold up number to the screen, there is always the option to just watch!

**SLIDES 14-15: Visual Clusters**

\*Annotation tool

- Years of experience in Jewish education; Which area would I want to explore and why (write in chat)?

### **SLIDE 16: Physicalizing Spectrograms**

\*Animated slide [with sound]

- Move your body according to levels of agreement with visual statements
  - Up and Down: I love to read; I love to watch movies; I love to play games
  - Side to Side: Sweet or Salty, Fresh Water or Salt Water, Nighttime or Daytime (with music)

### **SLIDE 17: Spontaneous Social Schmooze 12-min**

\*Start screenshare then stop after instructions, \*Breakout rooms

- 2-3-rounds, 2.5-minutes each round, 2-3 people per room each round
- Each round is a different prompt and a different partner. In between rounds, participants can stretch

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WHY ARE THE WORDS OF TORAH “LIKE FIRE?” (TA’ANIT 7A)

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WHY IS "A WISE PERSON A STUDENT WHO MAKES THEIR TEACHER WISER?"  
(CHAGGIGAH 14A)

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WHAT DOES “LET THE HONOR OF YOUR STUDENT BE AS DEAR TO YOU AS YOUR OWN” MEAN TO YOU? (PIRKEI AVOT 4:12)

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### **SLIDE 18: Zoom Moves 4-min**

\*Start screenshare then stop after instructions, \*Music, \*Spotlight

- Everyone “explores” their Zoom box
- Use hands to frame the boundaries of the zoom window; explore distances; etc.
- Everyone is invited to place their hands on the sides of their Zoom box until it looks like we’re all connected through our arms, take a deep collective breath
- Everyone places their hands to the sides of the Zoom box to “reconnect” and situate themselves
- Music starts and everyone moves to the music
- One by one, people get spotlighted by the facilitator and everyone follows their moves for 6-10 seconds
  - People who don’t want to be spotlighted turn off their videos
- At end we hold up hands again and take collective breath

<https://youtu.be/09d0i1yWyk>

### **SLIDE 19: Getting Grounded Visual/Auditory 1-min**

\*Start screenshare, \*Animated slide

- Bubble Breath - three deep breaths using a visual aid

**SLIDE 20: Role Play Part 1            25-min**

\*Stop screenshare after instructions, \*Breakout rooms

- Breakout rooms for ≈8-min
- Participants join their last partner (from Spontaneous Social Sessions) in a breakout room and take turns describing a challenging classroom scenario (in person or online).
  - Watch and listen to each other carefully and try to remember words and mannerisms
    - Each person gets ≈2-3-min to share
- Come back to the main room and each partner shares the other person's information in-role. The person gets to amend if necessary.

**SLIDE 21: Hafsakah (Break)            10-min**

\*Start screenshare then stop after instructions

- 10-minute break, determine the time to come back

**SLIDE 22: Emotional Entrances    3-min**

\*Stop screenshare after instructions

- Participants are invited “reconnect” by putting hands to sides of Zoom window (we're all in new places, now)
- Participants are invited to “enter” and “exit” their screen according to emotion prompts
  - Happy; Sad; Angry; Overwhelmed; Sad but then got good news; Heard a good joke

**SLIDE 23: Getting Grounded Tactile    2-min**

\*Start screenshare

- Five-finger breath
  - Trace fingers of hand and breathe in while moving up the finger and exhale while moving down

**SLIDE 24: Warmup to Padlet Brainstorm    5-min**

\*Start screenshare then switch screens, \*Padlet

- Participants get a link to a Padlet wall (everything is anonymous)
  - Participants “like” an image that resonates with them and then post words and/or phrases that come up for them and then like other people's posts, as well

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WHICH IMAGE MOST RESONATES WITH YOU IN THIS MOMENT?

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<https://padlet.com/meravberger/rmij5b8k5o0f4zvn>

**SLIDE 25: Group Brainstorm            15-min**

\*Start screenshare then switch screens, \*Padlet, \*Paper and pencil

- Participants use another Padlet wall to brainstorm the different types of roles they play as educators – either in-person or online

- When done, everyone takes a moment to read over all the posts
- Role Diagram
  - Pick one of the roles and do a cluster of its sub-roles
    - Flip page and pick on sub-role and make a cluster of its roles

<https://padlet.com/meravberger/twv2y12675c4ld1s>

**SLIDE 26: Hevrut-Art 30-min**

\*Stop screenshare after instructions, \*Breakout rooms, \*Google Docs

- Participants go into breakout rooms of 2-3 people per room for 30-minutes
  - Quickly reshare scenario from earlier
  - Everyone shares their role diagram
    - Read the Judaic Texts and respond to them by copying and pasting lines to create a poem or scene
      - Keep in mind your scenarios and the last role you focused on in your role-diagram
      - Can be like a living statue or a scene or a spoken word poem
      - Use gestures, movements, words, and sounds
      - Can add imagery (photos, drawings, graphics, etc.)
      - If people have virtual background and/or virtual filter capabilities, they can select different backgrounds or filters to signify different roles
      - They can also utilize the name-change function
      - It is also recommended to physically move the body
      - People without access to virtual backgrounds or filters can physically move their bodies and use objects as props (like scarves, stuffed animals, pillows, etc.)
        - Those who have an updated Zoom account can move boxes around to create set places

Texts:

[https://docs.google.com/document/d/1kG7um1J81t2deKXgszMFRpeMABFrj\\_\\_OAXqQPjGENM/edit?usp=sharing](https://docs.google.com/document/d/1kG7um1J81t2deKXgszMFRpeMABFrj__OAXqQPjGENM/edit?usp=sharing)

Text Study Artistic Responses:

[https://docs.google.com/document/d/1tFGZO\\_02UCskNgp6x606gIZwPnojQHDriWn8\\_jFstSU/edit?usp=sharing](https://docs.google.com/document/d/1tFGZO_02UCskNgp6x606gIZwPnojQHDriWn8_jFstSU/edit?usp=sharing)

**SLIDE 27: Brit Reminder**

- Copy and pasted from Mentimeter done at beginning

**SLIDE 28: Share Havrut-Art 20-min**

\*Start screenshare then stop after instructions

- Groups share their scenes

**SLIDE 29: De-Role and Share 10-min**

\*Start screenshare then stop after instructions

- Participants can share about their experience and ask questions

**SLIDE 30: Sof Kol Sof (Finally!) 2-min**

- \*Start screenshare then stop after instructions
- Type in a response to prompt but don't hit send until the facilitator says go

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WHAT IS SOMETHING YOU'RE TAKING WITH YOU FROM TODAY'S SESSION?

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**End**

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