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A Systematic and Comparative Investigation of the Nursery School as a Medium for Reform Religious Education.

by

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Submitted in partial fulfillment of the requirements for the Master of Hebrew Letters Degree and Ordination.

Hebrew Union College-
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To

Mother and Dad

This study of the nursery school in Reform Jewish education is divided into three main sections. The first part surveys the historical trends in Jewish education and suggests the need for a new orientation for the Reform educator. The foremost consideration of this new perspective is to employ those means which will influence the character formation of the preschool child. One such device is the nursery school, in which the child may benefit from physical and psychological values available only in a nursery class situation. To aid the rabbi who wishes to introduce a nursery school in his educational program, a guide is included in this first section, acquainting him with those details of implementation and operation of a nursery school, whether it be on a one-day or five-day-per-week basis.

Part two, after describing the status of the nursery school in the conservative educational system, presents a statistical summary of the number of one-day and five-day nursery schools in Reform congregations. In addition, the answers to a questionaire sent to all Reform rabbis occupying pulpits are tabulated in detail and ~~divided~~ arranged according to their geographical locations. This questionaire tried to ascertain what explanations are given by the rabbi or teacher in answer to children's questions concerning God, prayer, and death. It also sought more specific information dealing with festival observance and the actual operation of the nursery school. Correlations, where indicated, and brief comments to these answers follow the tabulations.

The third part of this study may also be considered in the nature of a guide, for it contains the recommendations based upon the results of the answers of the questionaire. Each statement of the questionaire is analyzed and criticized according to our present knowledge of the psychology of the preschool child and then is followed by the suggested explanation. In this way the subjects of God, prayer, death, and festival celebrations are discussed, the unsuitable elements eliminated, and the possible replies elaborated upon. In the appendix, the names of all Reform congregations with a nursery school program are presented. These are divided into categories based upon the size of the membership and the type of nursery school they operate.

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I. Introduction

A. Jewish Education

Jewish religious leaders and parents, throughout the years have been vitally concerned with the religious education of the child. These people believed that Judaism could be vigorous and dynamic only as long as its principles and practices were imparted to its children, for religious earnestness, nurtured in these impressionable years remained with the child throughout life. The practice of introducing the child to a religious atmosphere extends as far back as Talmudic times. During this period, the father taught his little son to recite the Sh'ma and one or two Biblical verses. The child also learned to sing some of the religious songs of the synagogue and home. The legends surrounding the colorful personalities of the Bible and the symbols of religious observance such as the m'zuzo, phylacteries, and tsitsis, became an intimate part of his everyday experience.

This early initiation of the child into a religious mode of living has persisted in every period and in every land where the Jew has found himself. Whether in Europe, the Orient, or in America, the religious education of the child has been a matter of primary concern. In Europe, the little boy, about the age of three, was given a four-cornered garment with the tsitsis and was taught to recite the proper benediction over the fringes. As soon as the child opened his eyes in the morning, he recited a short prayer, thanking God for restoring his soul to him.

Then, upon arising, he would pour water over his hands three times in a ritual of cleanliness. In the synagogue there were religious celebrations in which the child could participate with enthusiasm. On Purim, he joined with the older boys in "beating" Haman. On Simchat Torah, he took part in the Torah procession, holding his flag with its Hebrew inscriptions and marching around the bimo with his father. On the eve of the Sabbath, the child would run eagerly to the Chazan for a sip of the Kiddush wine. Whether in the synagogue or the home, the child lived in an intensely religious atmosphere.

In eastern Europe particularly and in varying degrees in central and western Europe, religious education was not an incidental appendage; it was an essential part of living. Actually little distinction was made between the religious and the secular. The activity of the Jew, at some time, would bring him in contact with his religion. Judaism permeated the home, the school, and the place of business. When the Jew left this religious milieu and emigrated to America, he soon adopted new modes of living and thinking. In America a thoroughly secular atmosphere prevailed, and Judaism no longer could make its presence felt in everyday activity. This condition confronted the Jew with a problem: how could he retain his Jewishness and still live in an entirely different cultural millieu? He answered this question in part by instituting a system of religious education. The orthodox and conservative elements perpetuated an adaption of the European-type Cheder, and the Reform Jews established the Sunday School.

a. Reform and Orthodoxy

Half of the problem was solved, that of giving the children religious education in Judaism; the other half remained as a heatedly debated question. What should we teach our children about Judaism? What aspects should be emphasized and what should be omitted? Most Jews agreed, in principle, that a good Jewwas not only an observant Jew but also a virtuous person as well. For orthodoxy, ethics and observance were of equal importance, however, it soon became apparent that orthodox religious education stressed ritualism and academic learning to the almost total exclusion of ethical instruction. This situation developed, because orthodox leadership realized that concrete subjects, such as Hebrew and the laws of Kashrut, could be taught more easily than the tenuous theme of ethics.

Reform Judasim theoretically recognized a distinction between mere ritual observance and ethical conduct. When it eliminated the theological basis for compulsory ritual observance, Reform designated the ethical act to be the more important element in religion. Thus, in the early days of Reform Judaism the subject of ethics was taught in the Sunday school, but this method of instruction proved to be ineffective. Learning ethics became intellectualized and did not enter into the behavior pattern of the child.

The early Reform educators failed in their task, because they did not know the techniques for teaching ethics on an experiential level.

Reform Judaism has not changed its basic theological premise regarding the duties of a Jew. It still affirms that a person, to be called a good Jew, must conduct himself in a righteous manner as well as pay allegiance to some of the outward forms of Judaism. Today, in contrast to the yesterdays of religious education, we are now in a position to impart that doctrine of Reform Judasim which has hitherto been neglected. We can now stress ethics and desirable conduct, because the new insights of psychology permit us to use the group situation of the classroom for the building of sound and healthy character structures.

B. Education in Character Development

The subject of character formation has filled the pages of countless journals and books, occupying the attention of psychologists, sociologists, and anthropologists alike. Each authority in his field has tried to pinpoint the factors which determine both individual and social character. For this reason, so many varied opinions abound concerning one of the most vital problems to confront us -- the building of character. Analytic psychology, in particular, has been seeking an answer to this question.

According to the dynamic interpretation of analytic psychology, character is the specific form in which human energy is shaped by the dynamic adaptation of human needs to the particular mode of existence of a given society. "Character in turn determines the thinking, feeling, and acting of individuals."[2] This view runs counter to the conventional belief that thinking is an exclusviely intellectual act and independent of the psychological structure of personality. Followed to its natural conclusion, this theory declares that such concepts as love, justice, equality, and sacrifice all have their emotional matrix, and this matrix is rooted in the character structure of the individual.

John Macmurray, the English psychologist-philosopher, concurs with this particular psychological explanation when he writes that "reason in the emotional life determines our behavior in terms of the real values of the world in which we live. It discovers and reveals goodness and badness, right and wrong, beauty and ugliness and all the infinite variety of values of which these are only the rough, general, intellectual abstractions."[3] Reason, as Macmurray uses the term, is not in any special sense a capacity of the intellect; it is not our power of thinking, although it expresses itself in our thinking as well as in other ways. It is that special capacity which makes us human, which causes us to behave consciously in terms of

the nature of what is not ourselves.[4]

Whatever explanation will finally be chosen as presenting the most complete and inclusive picture of character development, it will emphasize the importance of early childhood experiences. All competant authorities are agreed upon this one point, though they differ in their degrees of emphasis. The Freudian school of psychologists place considerable weight upon the effects which early childhood experiences have upon the future adult. On the other hand, Kurt Goldstein, the eminent brain specialist, discounts much of the Freudian emphasis, but he too attributes some aspects of adult activity to particular situations stemming from childhood, such as disturbing influences which hinder "the further development of the child"[5]. Whether the authority cited be Fromm, Macmurray, Freud, or Goldstein, one point of signifance impresses itself upon us - the child is father of the man. Much of that which the child experiences on the emotional level will later determine whether he will live according to the precepts of love, justice, and truth or their opposites.

The theory that the spirtual and religious growth of the child is closely linked to his emotional and mental development is now becoming widespread in religious circles.

Recently the Presbyterians, Episcopalians, Lutherans, and Universalists have begun a process of reorganizing their educational programs on the basis of this concept. This reorganization is discarding the teaching of theology and traditional adult material for the "child-centered curriculum".[6] The interest of these religious groups in the "child-centered curriculum" is an acknowledgement that adequate religious education for the child can never be solely an indoctrination into a particular theology. Rather, religious education, in the larger sense of the term, "must rest upon the primary experiences and growing appreciation of life itself."[7]

This new definition of religious education indicates the clue for actualizing the Reform ideal of instruction in ethical living. Reform religious educators now should concern themselves with those experiences which leave their stamp upon the child's emotional life, for in these experiences lie the beginnings of religious consciousness. By concerning themselves with the processes of child growth, these educators will provide the opportunities for nourishing the beginnings of religious experience. This means exposing the child to the wonders and beauties in the world, teaching him to reflect, compare and contrast a variety of experiences, and bringing him to his ethical standards by his own experimentations in social relations.

The ethics of the child will develop naturally as he feels the difference in the various ways of behavior. As we allow children to experiment in their relations with one another, they soon learn what kind of behavior is to be trusted and what is to be rejected.

C. Description of study and methods of investigation.

Recognition of the importance of the early years of childhood and acceptance of the new concepts of religious education for pre-school children motivated this study of the religious education of the Reform nursery school child. This study accepts as a premise that the education of the pre-school child should not be neglected during these early years. The only question is: how is the instruction to be implemented and what are the methods to be used?

This study endeavors to deal with these questions. Its purpose is to investigate the fields of secular and religious nursery school education and culminate this research with the presentation of a proposed curriculum for the Reform religious school on a five-day week basis. In this curriculum, the subjects of God, prayer, death, and the strengthening of the religious consciousness of the child are specifically examined, and suggestions for

discussing these topics are given. In addition a guide for establishing a Temple nursery school is presented for the benefit of the rabbi who is contemplating such a move in the future. This program is not intended to be a detailed blueprint, with each step carefully marked out, but it contains sufficient detail for the rabbi to have a well-rounded picture of the nursery school field and to realize what is involved in the establishment of a good nursery school.

Three methods of investigation were used - readings in the subjects of child psychology and nursery school education, contact with authorities in the ~~filed~~ field, and the polling of rabbis by means of a questionaire. In the course of these readings, it became increasingly apparent that little research had been done on the child's concept of God, prayer, and death. Gesell's work, which is regarded by many as the Bible of child behavior, has comparatively few references to these subjects, and these are treated in a cursory fashion. This scarcity of material on these particular topics accounts for there being so few books listed as references.

II. Nursery School Education

A. Importance of the early years of childhood.

"Our present-day knowlege of the child's mind is comparable to a fifteenth-century map of the world - a mixture of truth and error, with the heads of strange sea monsters ominously rising out of the dark depths of unchartered seas. Vast areas remain to be explored. Much of our knowledge is disjointed and topical; many current ideas are sheer speculative derivations rather than the fruit of observation. There are scattered islands of solid, dependable fact, uncoordinated with unknown continents. Under the mounting influence of biological rationalism, however, the unfinished map of the child's world is taking on more accuracy and design." In this forthright expression on the extent of our knowledge in child psychology, Drs. Arnold Gesell and Frances Ilg scotch any notion that child psychologists have the definitive answers to many of the problems that beset children in their growing years. Though many areas still remain in the elusive unknown, there are scattered islands of solid, dependable fact in the midst of this obscurity. Today, we accept without question the presupposition that the child be given every opportunity to develop purposes and responsibilites that will strengthen his personality and mould him into an individual with distinct characteristics. No longer do enlightened parents and teachers begin with the assumption that they can mold the child into a preconceived pattern. Now they know that their task is to interpret the

the child's individuality and advance its growth. This new perspective issues from the emphasis on the first few years as that period of life which has such a profound formative influence on all the years that follow.

During the child's first years, so the psychologists have discovered, nature sets her own schedule for growth in the form of developmental tasks. Failure in their accomplishment leads to unhappiness, disapproval by society, and difficulty with later tasks. These developmental tasks may be listed as follows:

1. "To learn ways of physical locomotion and agility in bodily movements generally.
2. To achieve skill in the use of the hands, in particular as a tool for learning the nature of the world, for manipulating and creating things.
3. To learn to talk.
4. To establish friendly relations with other children.
5. To hold the affection and support of adults without surrendering the felt need for independence.
6. To work out some understanding of the nature of the world and to find some set of values to live by."[19]

Since the initial stages of child learning are important because they foster the assumptions and conceptions he will use in assimilating later experiences, ~~then~~ religious education must concern itself with all the processes of a child's growth and provide those opportunities whereby he may achieve the fulfillment of those developmental tasks.

An outline of what can be done in the field of pre-school religious education must be preceded by an acknowledgment that the home can not satisfy in full measure certain needs of the child. We realize that, even with the most enlightened parents, life for the child often is made difficult. No matter how much love is bestowed upon him, no matter how secure he is made to feel, there are many distasteful lessons which the child is expected to learn. These involve denials, frustrations, coercions and occasions that are frightening and anxiety producing. Frequently these same lessons may be absorbed in the nursery school without the accompanying emotional reactions. In this fashion, the nursery school, as it guides the child in the fulfillment of his emotional and physical developmental tasks, serves as a supplement to the home and not as its substitute.

B. History of nursery school movement.

The nursery school, as defined by Katherine Read, is "a school serving the needs of two-, three-, and four-year-old children by offering them experience adapted to what is now known about the growth needs of these age levels. It shares with parents the responsibility for promoting sound growth in a period when growth is rapid and important, just as the elementary school shares this responsibility with parents of the elementary school age child."[8] This definition incorporates the principles of those two educational innovators, Johann Heinrich Pestalozzi (1746-1827) and Friedrich Fröbel (1782-1852).

Pestalozzi, the Swiss educator, was influenced in his social philosophy by the idealists of the late 18th century, notable Rousseau. His chief affiliation with idealism appears in his acceptance of the concept of individual development and self-realization as the core of the educative process. According to Pestalozzi, the child should be introduced to direct experiences instead of verbal symbols. Things should come before words. The validity of this theory was demonstrated to the world in the educational experiments at Brugdorf and Yverdon.[9]

Friedrich Fröbel, the son of a German clergyman, observed Pestalozzi's work in Yverdon from 1808 to 1810

and was profoundly impressed by what he witnessed. By this time he was so imbued with the teachings of Rousseau that his own social philosophy earned him the title of the German Rousseau. Frŏbel declared that no community can progress in its development while the individual member remains behind. Likewise, the contrary is true. The individual cannot progress in his development while the community remains behind. In accordance with these principles, Frŏbel organized the first kindergarten in 1840.

Here, the little child was allowed to develop freely and regularly through play. There was no pressure for perfection and no demand for quick maturation. Frŏbel cared only for a gradual development of self-activity, in which the senses of the child were awakened to the world about him. So great were Frŏbel's insights that he intuited psychoanalysis when he wrote that the whole later life of man has its source in the period of childhood.

In subsequent years, the teachings of these two educators were embodied in the German folk schools, in Robert Owen's infant schools in New Lanark, Scotland and in New Harmony, Indiana, and in the act of Parliament in 1818 which authorized the establishment of nursery schools for children over two and under five years of age.

Today, the nursery school movement owes much of it development to the pioneering and idealistic zeal of Pestalozzi and Fröbel.

a. Development in the United States

The nursery school movement in the United States received its initial impulse from England where the first real nursery schools had been established in 1909 by Rachel and Margaret McMillan. Taking guidance and direction from this English experiment, the faculty wives of the University of Chicago began a cooperative nursery school in 1915. This was soon followed by a school started by the Bureau of Educational Experiments in New York in 1919. Among the notable schools established between 1915 and 1930 were the Ruggles Street Nursery School in Boston, the Merrill-Palmer School in Detroit, the Bank Street School in New York and schools at such universities and colleges as Yale, Cornell, Vassar, Smith, Ohio State, and Iowa.

Between the years 1920 and 1930, the increase percentage-wise was prodigious. In 1920, only three schools were reported by the United States Office of Education; in 1930, the number reported was 262. By 1936, 285 nursery schools were in operation, 77 in colleges, 53 in philanthropic institutions, 144 as private schools and 11 in public schools.

During the days of the Works Progress Administration, some 1500 nurseries were maintained, and when these schools were liquidated in 1943, 50,000 children were turned out.[14] The W.P.A. program was followed by the Federal Works Administration program under the Lanham Act. In July, 1945, about 60,000 children, whose mothers were employed outside the home, were enrolled in nursery schools receiving federal funds. When the war ended and federal funds were discontinued, many of these schools were closed but some continued as locally-sponsored schools.[15]

C. Value of the nursery school

The history of the nursery schools in the United States, placed in its broader setting, reflects an increased interest in the individual child's development. By fostering an environment conducive to the optimum growth of young children, these nursery schools became a means of transmitting to students and parents a particular attitude considered important in their relationship with children. The increasing number of nursery schools indicates wide acceptance of the distinctive contribution which the nursery school makes toward the child's physical and emotional growth.

This institution performs its function in two ways.

First, it offers a program of activities in which there are ample and varied opportunities for the child to enjoy his physical vigor. By engaging in sliding, climbing, balancing, steering, heaving, pushing, and dragging, the child learns to put his large muscles or his whole body into purposeful and active motion. The nursery school child not only learns to make a physical-motor attack upon the standard pieces of equipment, but he also discovers the nature of the physical objects of his surroundings.[20]

In addition to this program of activities, the nursery school is responsible for a psychologic atmosphere produced by the adequacy of insight and training which the teachers bring to their task. This psychologic atmosphere consists of accepting the child as a person without the constant censoring of his behavior, ascertaining the motives behind his actions, and nourishing the first glimmerings of independence without, at the same time, rejecting his need for support and protection.

These general attitudes underly the specific techniques which the teacher used in the various aspects of her program. In the course of the child's physical activity, instructions and restrictions are kept to a minimum, being

limited to safety precautions. He is at liberty to experiment, invent, and explore. He not only takes pleasure in varied physical activity, but he also delights in making independent discoveries on his own. This experience impresses the child with his own individuality. When working with paints, crayons, blocks, and clay, the child is left to his own devices. He is free to obey the impulse of the moment--to create and enjoy patterns of color or to manipulate and mould different shapes of clay. This process, according to Barbara Biber, research psychologist for the Bank Street Schools, "is basic to his healthy ego development."[8]

Generally parents do not turn to the nursery school solely for the development of their child's individuality. More often, parents will seek those means which will dispel the loneliness or boredom of a child who has no playmates. The nursery school does satisfy this need for companionship when it provides opportunities for children to enjoy social contact with each other through play, the one supreme psychological need of the young child.[9]

Play nurtures confidence in the child and blunts

his suspicions and agressions toward other children. Active sharing with his friends helps the child discover how he may carry out his own pursuits; at the same time, it lays the foundation for a cooperative social life in the later school years. As the child learns to wait his turn, to surrender what he is not using, and to settle conflicts by agreement and not by his fists, he identifies himself with a social group outside of his home and increases his acceptance of life in general.??

One of the striking features of the nursery school, as previously mentioned, is the freedom of action accorded the child in contrast to the host of prohibitions imposed by absolutistic parents. The child becomes acquainted with the temperate authority exercised by the teacher and is never subjected to such punishments as hitting, shaming, frightening, and ridiculing. No attempt is made to overpower him. Instead, the teacher tries, where possible, to inform the child of restrictions and the reasons for these prohibitions. When the teacher does exert her authority the child is made to feel that only his behavior is rejected and that he is still liked by the teacher. Even though there are many enlightened parents who act with their children in this approved

manner, learning discipline in the nursery school should not be regarded as superfluous. The child's wholesome growth as a psychologically independent individual is dependent upon his early realization that the world outside his home and family holds a full measure of warmth and security and that this world imposes restrictions which are dependable and reasonable. Furthermore, the teacher is not as emotionally involved with the child as are his parents and so is in a better position to determine where the child has to build up certain traits and where he needs to unlearn others.[4]

At this point a note of caution is indicated. Though the values of the nursery school are many, they will be lost upon the child if he is not ready to enter nursery school. Gesell, and Ilg advise against sending the child to nursery school if:

1. he is under three years of age and the school is not equipped to give special attention to the younger ages.
2. his general health is not adequate.
3. there have been several changes in his life, such as hospitalization of himself or of his mother.
4. there was change in the adult who was caring for him.
5. he recently lost his mother or father through death or separation.

6. he feels unloved for any reason. The arrival of a new baby will often cause this feeling.
7. he is upset because of a change of residence, a visiting relative, or any other event demanding adjustment at the same time he enters into the new experience of the nursery school.[2]

III. Nursery School Operation

A. Considerations for programming

The nature of the child's experience in a nursery school depends upon numerous factors--the number of children in the group, the teacher-pupil ratio, the age range within the group, the length of the school day, the training and experience of the staff, the physical plant, and the climatic conditions. In the following pages, these factors will be more closely examined and discussed.

a. Pupil-teacher ratio

In a good nursery school, there will be less than 20 children in any one group. Though space considerations, ages of the children, and experience of the staff determine the exact number, a group of more than twenty will create strains. Nursery manuals reccommend at least one

teacher for every 8 or 10 children. Some well-staffed schools have three teachers for 18 or 20 children. No matter how enriching group experience may be for children, they can profit from it only if they receive individual care when they need it. This individual care is answered when the teacher-pupil ratio is kept at 1 to 10 or lower.

b. Length of school day.

The length of the school day will range from three to eight hours a day, depending upon the school. Katherine Read finds that the interests of the children are best served in a 3 to 4-hour day. Naps and rest periods are not group affairs and can be managed better at home. Eating, however, has its social aspects, and often the eating problem which existed at home can be overcome when the meal is eaten together with other children.

c. Age range.

Ages vary in nursery schools, and it is difficult to state how old the child should be to enter nursery school and at which ages the groups should be divided. Chronological age should not be the only factor for determining the maturity of the child; variety of experience also affects his readiness for nursery school. Present evidence indicates that most children are ready

for nursery school at age three. According to a prominent nursery school educator, children seem to need three years in which to "live out" their period of dependency on parents and achieve sufficient security in the home. Then they will be ready to belong to a school group and to identify with adults outside of their family circle.

In large nursery schools, the age range within the group will be from ten to twelve months; in smaller schools, the range is likely to be greater. Psychoanalytical insight into the formation of the ego raises the question whether it is advisable for a child to spend his school time exclusively with children in his own age level. According to Freudian psychology, the wish that dominates childhood is the desire to grow up. This wish derives its strength from the Oedipal attachments in which the three-to-five year-old suffers rejection in his efforts to be taken as a full partner of his parents. The child ascribes his lack of success to the fact that he is too small and too young. However, his feelings of frustration may be assuaged when older boys take him for their equal. This action provides relief from the burning desire to grow up. If we accept this theory, we should arrange a group in which the child is able to associate with older and younger playmates as well as with those of his own age.[29] In such a situation, the children

would look with great admiration toward the older ones and would be happy and flattered when drawn into their play. Such age groups had been established in the Haus der Kinder in Vienna, where all groups of children in the pre-school level had a range of two, two and a half, or three years.

In the American nursery school movement, experienced teachers claim that it is easier to meet the needs of the three-year olds and four-year-olds if they are in separate groups with flexibility as to the age of "graduation". Recently, however, some nursery schools have introduced the practice of having children visit older groups either for special activities or for a certain number of hours during the day. In at least one school, one or two older children come to the younger group and help the teacher if they so wish. According to Lili Peller, the visiting is helpful "in overcoming an isolation that in the long run is apt to impoverish the formation of ego ideals".[30] Such a school capitalizes upon the influence of one youngster on another. Thus the child's ego is developed and his feeling of competence is strengthened; he assumes the role of the protecting friend, and, at times, the role of the follower, the receiving party..

d. Description of typical program.

A description of a nursery school program is presented by Katherine Read in her book, The Nursery School. According to Dr. Read, the child's program develops in the following manner:

"Our Hypothetical child arrives with his mother. After inspection and a drink he runs outdoors and plays for half an hour, riding a tricycle vigorously for awhile and then joining a group in hauling the building blocks to a corner of the playground to make a building. All the children on the playground share in working on this project for a time. A swing and a climb on the jungle gym complete the cycle of outdoor activity for our child.

He comes inside and takes off his outside wraps with very little help. Then he uses the toilet and runs into the playroom where he is accepted by two girls who are playing in the doll corner. He joins them and takes on the role of "father". He sweeps busily; he wheels the doll buggy around; he converses over the toy telephone about an evening engagement. Then the group has trouble over who is to use the iron, and he loses interest. He turns to painting at the easel and grows absorbed in his painting. He is a child who seems very sensitive to color. He paints large areas with vivid color, covering the paper. His painting on a second sheet of paper is quite similar to that on his first. In a business-like way he removes his finished paintings and puts them away to dry. Relaxed and content, he leaves the easel and goes to the table for a cup of fruit juice which is served at the end of the first hour in school. He finishes his juice quickly and returns his cup to the tray. Then he joins a group who are marching to music which the teacher is playing on the piano. Our child tries the drum and then the bells as he marches. When the marching stops, he stays with a group around the piano who have begun to sing with the teacher.

Soon he notices that some children are outside and runs and gets his wraps, needing some help with his boots. The children outdoors are busily engaged in digging, each in his separate hole, some filling pans and some transferring the dirt to a big pile. They comment to each other as thoughts occur to them. They have occasional conflicts, most of which are settled without help from the teacher nearby, because they are all satisfied in their activity and are enjoying being together. Someone finds a worm and the teacher explains how the worm eats and digs. By the time the group begins to grow weary, it's almost noon. The teacher steers them inside to get cleaned up in time to hear a story before lunch.

When his wraps are off, our child uses the toilet again, spends some time enjoying washing his hands--and they really need washing! Then he joins the group who are just starting to listen to a story about fire engines. For nearly ten minutes they listen to stories and comment, sometimes relevantly and sometimes not, as the teacher listens, too, and then turns their attention back to the reading. By the time everyone has "toileted" and washed, it's time for fifteen minutes of rest on cots while the tables are being set for lunch. While the children are resting, they listen to victrola music. It's been a good morning and they are relaxed and comfortable.

Being active and vigorous our small boy enjoys most of his lunch. He dislikes squash but manages a bite on the teacher's suggestion and takes a second helping of everything else. He drinks more milk, too. As his interest in food wanes, he gets a little too sociable and tries for the attention of his quieter neighbor by poking him with a spoon. The teacher gives him her attention by asking him whether he finished digging his hole outdoors. He decides to do some more digging and finishes his meal quickly, runs to the coatroom and gets his wraps. He is outside digging when his father comes and he has to leave, a little reluctantly, to go home for his nap. The day at nursery school is over.

Another child's day might have been different. It might have included an excursion to the barns to see the new lambs on their wobbly legs or it might have included a walk down the street to watch the cement mixer and the men at work laying a new driveway. It might have included a trip to the fire station to see the shiny fire truck there and touch the carefully piled hoses and try on the fireman's hat.

Instead of painting at the easel as our hypothetical child did, another child might have rolled up his sleeves and plunged into finger paints, sweeping his arms across the paper or patting with his palms to music. Another child might have patted and squeezed the moist clay and rolled it into long "worms." His music experience might have consisted in playing on the piano himself while he turned the pages of his favorite song book or in listening to a visitor play a violin. His more vigorous play might have been done at the workbench, hammering an airplane into recognizable shape. For any of the children, the pattern of the day would have included a variety of experiences in living and exploring the world."[31]

This description of the pattern of events in a normal day's program may differ in some nursery schools, depending upon the plan of the nursery-rooms and the type of equipment provided. For example, the program for outdoor and indoor play will be affected by the ease with which the children pass from one place to the other. However, most good nursery schools plan their program around a basic schedule for timing the day's activities and for planning the duties of each staff member. In planning this program, we first must consider one important psychological characteristic of the child. We know that between the ages of two and four, his attention span is usually short, often only as many minutes long as the child is years old. In terms of planning the daily schedule we must allow for the rapid change of the child in moving from one activity to another.[31]

e. Free play period.

To avoid dividing the day into too many segments, most nursery schools offer large blocks of uninterrupted time, called free play periods. These periods may last for an hour or more, and during that time the child is free to partake of a variety of activities. There is no formal, regimented program in which all the children do the same thing simultaneously. Neither is there any of the military snapping from one activity to another as is to be found in some of the upper grades.

When major shifts in activities are to be introduced, such as the change from free play to a teacher-controlled group, a dovetailing procedure allows the children to leave an activity and proceed to the next event on the program. Time and speed are of no consequence to the young child. If we wish him to acquire poise and emotional stability, we should plan a schedule which allows considerable leeway in shifting from one activity to another.

f. Group participation.

Many schools have an organized period of group participation in music, stories, poems, and the sharing of experiences by the children. This period lasts about fifteen minutes. For children under four, such participation is often optional, but the older children are expected to join the group even if they do not partake actively. In this way the child feels that he is an integral part of a social group. This organized group activity is sometimes scheduled around ten o'clock in order to break up the morning play and tie in with the serving of mid-morning juice and cod liver oil. Often this type of group sharing is planned for the late morning, as some of the children are beginning and completing their bathroom routine in preparation for lunch. One point, however, is important to bear in mind. If the alert teacher feels that the play of the children suggests an appropriate song or story, she may introduce it at that moment instead of waiting for the scheduled time.

g. Toileting

Care should be taken not to schedule toileting too often but to observe the individual needs of the children. Two-year-olds, for example, will need more time for the processes of toileting than will the older children. Then again, some specific children will need to be toileted more often than others in order to avoid accidents.[35] For these reasons, the time allowed for daily routines, such as washing and toileting, will be among the fluctuating spots in a schedule. As the children develop skills and responsibility, the time needed for these routines will decrease. A new school should allow in the beginning more time for these routine processes and then taper off when the amount of time needed by each group will be fairly stable.

h. Meals

The time for the noon meal should be punctual and should be determined by these factors: what time most of the children had breakfast, whether or not there was a midmorning lunch at school, and when it was served. If we are prompt in refreshing and feeding the children, much of the crying, and irritations, which are signs of tired and hungry children, can be reduced.[36]

i. Climatic conditions

Climatic conditions determine the planning of a nursery school day to a great extent. On an unusually

cold day, the children will first play indoors and then go outdoors in the late morning to benefit from the sun. If the weather is such that they can begin the day outside, then they should do so. In the South, when the days approaching summer get uncomfortably hot before noon, it would be better to have outdoor play as a morning starter and then move indoors from midmorning on. In addition to season and regional variations, day by day weather changes will have an effect upon the school schedule. If the ground is wet, even though the day is bright, an excursion or indoor play would be more in order, providing, of course, that the children did not have rubbers or galoshes.[37]

B. Program

a. Curriculum

In the good nursery school, the curriculum is based on the spontaneous interests of the children themselves. No subjects, in the formal sense of the word, have to be covered. With careful planning, the curriculum should offer the children first-hand experiences when they show the interest and readiness to learn. These first hand experiences are vital, for without them there can be no learning. The children do not profit by being told about a thing. They have to see it and perhaps touch it, and in that way, they are able to form their

concepts. Later, on the basis of what they know, they can grasp and understand the reports of closely related experiences.

In addition to furnishing the raw material for learning, the teacher should provide progressive educational experience for each child in terms of his particular level of development. This would mean that at times not all the children in the group would participate in the identical experience. The teacher must display both versatility and skillful manipulation when she presents experiences within their measure of understanding. Helping children to new interests can not be confined to any particular moment on the schedule. The teacher cannot choose one type of experience, work intensely with it, and then move to another on the following week. The majority of her opportunities will arise spontaneously; therefore the teacher must be constantly alert to take advantage of them.[38] With this brief consideration of the task of the teacher, we may now turn to those experiences in the young child's environment which can enrich his understanding and at the same time stimulate his curiosity.

1. Science and the world of nature

Quite early in his new and marvelous world the young child comes in contact with the wonders of nature and the laws of science. In the spring he sees the

crocuses pushing through the moist earth; in the autumn he observes how the leaves turn from green to orange to red; in the winter he watches the snow melt in the sun or looks up at the snowflakes which are falling on his nose and eyelids. By feeding the squirrels in the park or watching the birds splash around in the bird bath, the child is introduced to the mysteries of the biological process of life.

Today we ~~are realizing~~ realize that the mental and spiritual growth of the child is dependent upon a close relationship with nature. By focusing the child's attention upon the little puppies or the hen with her chicks, we are guiding the child in his understanding of living things. Our purpose, as we guide the child in distinguishing between the animate and the inanimate, is to develop in the child a growing awareness of being alive, and the significance of growing and living.

This quickening awareness to the life process is dulled considerably by urban living. Life in the city encourages mental alertness, but often it encourages a sophisticated and thoughtless attitude toward the benefits of nature. Living thus acquires a tinge of artificiality. The task of the nursery school is to compensate for this one-sided living and remove the artificiality by offering the young child opportunities for contact with the out-of-

doors and the natural surroundings. Through these experiences we should develop in the child what Bertha Stevens calls "cosmic happiness". If children are but given the opportunity, they can be thrilled by what is regarded as commonplace. Running in the open field, lying on the cool green grass, watching ants carry away grains of food, listening to the wind rustle through the trees-these can be occasions for gladness. As we awaken the child to new sights, smells, and sounds, he becomes aware of the world in which he lives. No ulterior motive is involved. The thrill in experiencing some of the wonders of his world should be enjoyed for its own sake.

Too often nature study acquires the appearance of the practical. In her chapter on understanding the facts of the natural world, Catherine Landreth poses these questions for the student teacher:

> "What experiences is the young child likely to have in his home and school environment with measurement, with physical forces, with work energy and machines, with liquids and gases, with sound, heat, light, magnetism, electricity, and the physics of weather ?"
>
> "What chemical changes is the young child likely to become familiar with and curious about?

"What characteristics of the structure of the earth's crust is the young child likely to become familiar with?" [39]

While such knowledge may be useful in satisfying the child's curiosity, sensory experience is reduced to the observation of the phenomena of "divisibility, porosity, compressibility, expansibility, elasticity, malleability, and impenetrability." [40] This approach is just what John Macmurray decries. "Most of our failure in the education of the senses arises from the fact that we look upon them from a practical point of view as instruments for the achievement of practical ends; with the result that so far as we train children at all in their sensuous life we train them to use their senses for practical purposes. The sensibility, however, is an integral part of human nature and must be developed for its own sake. We have to train children to make their sensuous life rich and fine; to see for the sake of seeing, to hear for the sake of hearing, to smell and taste and touch for the joy of living in and through the fundamental capacities of apprehension with which they are endowed." [41]

By making our children aware of the world in which they live, we increase the quality of life in them and arouse a feeling for the wonder of living forms.

When the children feel the rain, snow, and wind, when they look at the sun and moon, when they come in contact with animate and inanimate things, sensing their difference, they are provided with experiences which are essential to their spiritual growth. Whether God be named to these children as the Creator of all that they have experienced is of minor significance. What is important is that we provide those experiences which are rich in emotional tone and which will serve as a basis for later matured thinking on the mystery and wonderment of life.

The attitude of the teacher is most important in developing in children a joy and thrill for the living, vibrating world about them. Before the child can be made to feel a sense of wonder, the teacher must be able to transfer her own sensitivity to the child. If the teacher has a keen awareness for the processes of nature, a sense of oneness with it, and a happiness in it, she can transfer some of her enthusiasm and responsiveness to our children. Once the children have these direct experiences with nature, we should seek to make these experiences more meaningful by encouraging the children to relive them in song, in rhythmic dances, in music, and on paper with paints and crayons.

2. Social studies

Another area which offers first-hand experience to the child is his community. The nursery school tries to broaden the child's concepts and deepen his understanding of the social and economic structure of the community. This section of the curriculum is called "social studies".[1/2]

The community offers services which the child can begin to understand. Almost every child has heard the fire-engine race past, with sirens blowing. Since the term, fire engine, is familiar to the child, a trip to the fire station would bring the three-and four-year olds in contact with the idea of fire protection. Likewise any local industry with which the child would have contact may be visited. In this fashion the child can obtain a clearer picture of the nature of his community. In planning these trips, the teacher should keep in mind that the child learns best if familiar elements are present to which he can relate himself. The child will derive much satisfaction out of simple experiences, such as visiting the local supermarket or the hospital, because at these times he may be permitted to touch things. When the teacher goes on one of these excursions, it is best that she take small groups, so that she can be sure that each child in the group fully understands the nature of the experience. On every trip, there should be two adults to handle any emergency that may arise.

3. Literature

By literature we mean those stories which are read or told to children and the picture books which children look at. This term would also include scrapbooks made by the teachers for their children. Contact with books should be a part of the daily program of a good nursery school, because books open up a new world to the child. They enrich the child's experiences through stories or pictures related to actual events or sights in real life.

There are certain criteria which a teacher should employ in selecting children's stories for the various age levels. "These criteria have to do with the story's auditory aspect, its intellectual content, and its emotional quality. If there are pictures to go with the story, the visual effects must also be right."[43]

Auditory Appeal -- The actual sound of the words being spoken is appealing at all ages. Words that sound like their meaning or that repeat themselves are fun for the children. The child need not know the meanings of the words to enjoy their sounds.

Intellectual Content -- By this term we refer to

the meaning of the story in relation to the child's developing mental capacity. We sometimes fall into the error of presenting a story of pure fantasy before the child can intellectually distinguish between reality and fantasy. At such times, when we read the story of "Little Red Riding Hood", we arouse a fear which is often damaging to the child. On the whole, objects and animals in children's stories should behave realistically, as the child sees or hears about them.

Emotional Stability -- We must always ask ourselves whether the story is appropriate to the child's emotional development. "The emotional suitability of a story depends upon how much the child can identify himself with the feelings of someone in the story because he has had similar feelings." [44] The Martin and Judy stories of the Beacon Press are unreservedly recommended for preschool children, because the children identify themselves emotionally with Martin and Judy. A story is suitable only if the

child can continue his indentification, enjoy himself and feel comfortable. Anything which prevents the child from having these feelings renders the story unsatisfactory.

Visual Appeal -- When a book is used for group story-telling, the illustrations should be clearly visible at a distance of four to five feet. Visual clarity is the first requirement of an illustration; artistic worth is secondary.

Variety is an important item when selecting books for the nursery school library, for children differ in their interests. However, there are certain subjects, namely stories about boys, girls, and animal pets, which are always popular with children. When we select books, we must remember that we are not trying to impart new information but recreating for these children the world they know. By this recreation, we thereby strengthen their understanding of it.

The entertainment which a story provides can best be judged by the response of the children. Repeated requests are a good indication that the story has met with the children's approval. At times children will ask for a story which, for a number of reasons, we do not consider

suitable. They may like this story for a single high spot of interest or for want of hearing better ones. While we can not let children be the sole judge of their literary diet, we should follow one rule: any story or book that is not liked by the children should be discarded at once. [45]

4. Music

Music is an avenue of expression used by children everywhere. When children are happy and content, we will find them singing, especially if they are engaged in rhythmic activities. We can encourage this expression by helping them find satisfaction in music and by providing the types of rhythmic activities they enjoy. Often times when children are contented and are free to act spontaneously, they will break out into dance as well as song.

Though creative singing on the playground is to be desired, there should be set periods in the school program for music. This music period can either be spent in listening to phonograph music, singing by the teacher, or playing on an instrument; it can also be used to stimulate the children's own singing or their playing on simple instruments. In this way we can introduce the child to adult art forms with which we want him to be familiar and

which he should learn to value. Listening to music adds to children's experiences with music and increases interest. However, there should be no compulsion about listening. If a child does not wish to listen, we should not force him. For those who do want to listen and be free from the interference of play of other children, a speical section of the room ought to be reserved for them.

In addition to the singing which arises spontaneously in the activities of children, opportunities for singing and playing should be a daily experience. Music for singing should be short, simple, melodious, and properly pitched. Too often the published music seems to be pitched too high for them. As a rule, children pitch their own songs below rather than above middle A, and many of their songs are sung in a minor key. Since they enjoy songs they can sing through completely better than those where they can fill in only certain notes, we can begin with the very young ones on songs as short as eight or ten notes, and work up to the five-year-olds who can sing as many as fifty notes, especially if there is repitition of the melody.[46]

The children will learn to sing if the songs are well selected and presented in a congenial atmosphere. A new song should be played at a slower tempo until it becomes familiar, but new songs should not be introduced

so rapidly that easy learning is frustrated. Generally a good music period will last about twenty minutes. This will consist of a "work period" on a new song, followed by a repitition of two or three familiar ones, and ending with the rhythm band.

Children, at four, can experiment quite well with such rhythm instruments as the harmonica and the drum. According to C. Madeline Dixon, it is best to start them early,"before they have the mistaken idea that a melody means playing 'My Country, Tis' or 'Hot Cross Buns' to the exclusion of exploring music for themselves and of improvising and discovering what an instrument can convey." [47] By learning to hear a few simple rhythms, which they make themselves and repeat over again, the children build up a rhythm vocabulary of their own. In this way they become aware that melody is a pleasurable experience.

These simple instruments should have good tonal quality if the best results are expected. Usually the commercial sets of toy instruments are unsatisfactory because of their poor tone. A good rhythm set of instruments would include home-made doweling sticks for their sharp, clicking sounds, a few melodious triangles, one or two tom-toms, clear, tinkling bells, and a single pair of cymbals with a fine metallic resonance. Experiments with

these few instruments will demonstrate to the children the gradations of mood and sound which they can produce.

Creativeness should be encouraged in whatever activity the child is engaged, but limits will have to be placed on spontaneity with rhythm instruments if the child is to benefit from this musical medium. If we allow children to be completely spontaneous, the beating of drums and the blowing of flutes can result in only noise. A certain amount of discipline, in the form of instruction, will have to be introduced to the group. The children have to be shown that certain instruments are for a certain effect. Once the children have acquired the very minimum of techniques, they can express their creativeness in sound combinations.[48] The value of music is also to be perceived in the relationships among children. When children are in groups where there is plenty of expression through music, there is less need to drain off feeling in undesirable ways, and they are likely to have fewer difficulties in working out relationships with their playmates.

5. Graphic arts.

Children, no matter how young, need proof of their competency. To satisfy this craving for a feeling of adequacy, children want to accomplish things. This

deep-seated need for achievement is satisfied when we place certain materials at the disposal of children which best serve this end. They are primarily paints, clay and blocks. As the child paints or works in clay, he discovers that these materials are also valuable for an emotional release. "Through them he can project his doubts, his hatreds, his fears, and his wonderings out of himself and in the process can find some relief. Through them he can help himself to be a stronger and more complete person - more full of self-assurance - more capable of facing the world." [49]

Another advantage of having children work with art materials becomes apparent when we observe how children create a special type of social relationship and exchange which does not occur in their free and spontaneous play. When children work in art, they become more interested in the individuals than in the group. For the first time they are conscious of seeing and evaluating one another's effort and achievement. Now there is a respect for each other, purely on the basis of each one's having a right to create. This, for C. Madeline Dixon, is progress in social widths of living. [50]

Paints

In easel painting, the child should be taught one technique, namely, how to wipe the brush on the edge of the glass before applying it to the paper. Sometimes, even this is not stressed if the use of a dripping brush brings satisfaction to the child.[51] No other suggestions are necessary, and no standards should ever be set up for the child. We never ask what the painting is supposed to represent. Instead we may ask the child if he would like to tell the teacher what he is doing. This question permits a wide variety of answers, while the first question implies that the child was making something, when this may not have been the case.

One easel for every ten children is a minimum; one for six or seven is the more desirable arrangement. Easels should be well supplied with sheets of unprinted newspaper which the child can remove without assistance. The child should be able to reach the working surface easily, and there should be a place to put the finished paintings when they are dry. The floor and the easels are protected with newspaper or oilcloth, so that the mess is kept to a minimum. When the paintings are removed, we write the name and date on the back of it and save the painting. If the child wishes to give a title to his work, we put that down also. Everyone should be allowed to remain at the easel as long as he wants and to make as many pictures at one session as he wishes.[52]

The proper mixture of half paint and half water should be prepared by the teacher. The paint should go in the glass first, and then the water is added gradually. Red, yellow, blue, and green are the colors most frequently available; for the older children black and brown are added. [53]

Finger Painting

Finger painting also teaches enjoyment of color, texture, and design which the child derives from easel painting. It also provides a release for the child who has been brought up too nicely and always has been warned against becoming messy and untidy. The child can now play with the messy, moist material in an approved manner. By observing how he approaches the new experience of finger painting, we are able to learn about the controls the child has built up within himself. Hesitation, enjoyment, fear are all evident as the child responds to the sensation of working with this paint. [54] Paper for finger painting is cut into strips of 12 by 15 inches and placed upon a table of Bakelite, cemented linoleum, or enamel.[55]

There are no techniques to be taught in finger painting. All the child has to be told is to smear. After a while the child will discover for himself a number of techniques to produce circular and sweeping

lines, interesting designs and textures. When the child is ready to paint, we ask him what colors he wants, and he goes to work. Only four colors are usually given at one time, a tablespoon of each color generally being sufficient for one painting.

Clay

Clay, like finger painting, offers a direct, sensory experience, and by manipulating clay a child may find some outlet for his pent-up emotions. Children who have felt conflict over toilet training are likely to express some of their resentment in the squeezing, patting and pounding of clay. In general, the hands should be the only tools used. Not only would accessory tools be cumbersome, but the child would be deprived of direct contact with the "messy", moist clay.

As with paints, we do not offer any suggestions to the children about what they would like to make, and we express same kind of noncommittal approval and encouragement in the child's work in clay. At the end of the nursery school day, the clay is rolled up into balls, the size of small apples, and placed in a covered crock. Clay is purchased in powder form and is prepared for use by suspending it in a flour sack in a basin of water for 24 hours or until the clay is completely dampened. 56

b. Model Schedule

A sample schedule for a morning nursery school is as follows:

9:00-- Arrival and Inspection. Teachers examine the children at the window near the entrance. Outdoor play, weather permitting, with sand, construction material, wagons, Jungle Gym, swings, etc.

If the children have to remain inside because of the weather, they remove their wraps and hang them on their own hooks after their health inspection. Mothers may help their children with this routine. The children then engage in their free play period. They may choose such activities as floor blocks, easel painting, clay, dramatic play with dolls, bead string, crayoning, etc.

9:45--

Start pick up time. Toileting of youngest children is begun. Help is given where needed. A complete change of clothes for each child is kept at school in case the child's clothes have to be changed. The teacher remains in the bathroom until all the children are finished. As each child turns to leave, he is told by the teacher that it is time to go to the table for his juice.

10:00-Juice Time. The housekeeper prepares the juice in accordance with her instructions. A tray with cups, water, juice, crackers and napkins is placed on the table. Children,

sitting at their tables, drink water first, then juice. one child is chosen from each table to pass a wastebasket for used napkins and cups.

10:15- Rest Time. Housekeeper lays out the mats for rest while the children are at their tables. The children are told quietly that it is rest time and that they are to lie down on their mats. Sometimes there is music or singing during the rest period.

10:30- Play Period. If the children have already been outside, then the children will remain indoors. If they have not been out of doors, and the weather permits doing so the children may be sent outside.

(11:25 Play outside until it is time to go home. This is only when noon lunch is not served at the nursery school.)

11:00 Stories, rhythms, music

11:30 Wraps, outdoor play

11:45 Cleaning up, rest

12:00 Lunch [57]

C. Physical plant of the school

The physical set-up of a nursery school is an important factor in influencing the human relationships in the school. A well-planned building makes supervision easy, reduces the teacher's fatigue, and thereby leaves more of her energy to work with the children. Suitable equipment not only means more satisfying group play for the children, but it also means greater learning opportunities for them.

The requirements for the physical environment of a nursery school vary with the climate of the locality, the number of children enrolled, the length of the daily session, the number of competant teachers on hand, and the budget available. For example, a school located in the North will need a large indoor space for active play, while a nursery school in the South will have to provide a spacious playyard for the same type of activity. A school which operated on a full-day schedule would have to concern itself with the necessary equipment for the preparing and serving of food, whereas a school which operated on a half day schedule may or may not be concerned with the problems connected with meals. Though each school must deal individually with its own problems,

there are some general considerations which should govern the planning and equipping of any nursery school, be it religious or secular, full day or half day. [58]

a. Building

The ideal nursery school building is close to the ground, with direct access from the playroom to the toilet, and to the outdoor play area. According to Rhoda Kellogg, supervisor of the Golden Gate Nursery Schools, satisfactory toilet arrangement is number one on a list of desirable building features. The next important item is proper and adequate space for the number of children enrolled in the school. [59]

Space needs are determined by the arrangement and use of the rooms. A space which is too big prevents a homelike atmosphere, the practical placing of equipment, and suggests running and vigorous noisy play to the children. A room is large enough for the children when we can assemble all the necessary equipment and have sufficient playing space for the children without blocking up the doors and windows with lockers and cupboards. Where all the children are approximately the same age, thirty-five to forty square feet per child is sufficient. When there is a wide age

range within a single group an average of fifty to fifty-five square feet is suggested. Necessary equipment includes tables, chairs with space to walk around them, lockers, a doll corner, and cupboards for equipment and blocks. The tables will take care of the feeding and the activities of the children. The lockers can go along any empty wall space, and the cupboards may go under the windows. The doll corner should be reasonable in size and placed against a solid wall, not in the middle of the room. [60]

The toilet room, which is accessible to the playroom and the playyard, should have one toilet and one lavatory with hot and cold water for every eight children. The toilet floor should be of tile or other nonabsorbent material, and the walls should be hard, smooth and easily washable. The toilets and hand lavatories should be of proper height and size to be conveniently reached by the children. Toilet booths are usually left without doors to allow for more effective teacher supervision. Since most children of this age are accustomed to use the toilet at home in the presence of others, they will not object to the lack of privacy. There will be times when clothing becomes wet. To meet such a situation an electric drier or rack hung over the radiator will be of great service. [61]

If the children use individual wash cloths,

towels, combs, and toothbrushes, they will need a low rack or a set of hooks complete with identification tags. The hooks should be arranged in a cluster around each child's tag. To prevent mix-ups, toothbrushes need to be placed on a high shelf or on the wall above the children's reach. Small-sized tooth brushes and combs are often furnished by the nursery school and may be labeled by sticking a piece of adhesive tape with the child's name to the handle of the toothbrush. [62]

An isolation room is usually required by the regulations of the local board of health. While this room should be sealed off from all other rooms, it ought to be glassed, so that the child, suspected of having a contageous illness can look into the playroom and, at the same time, be observed by the teacher. This room should have its own toilet and bed. [63]

A nursery school will have an untidy look about itself if there is not enough storage space. Space, shelves, and closet doors should be provided both indoors and outdoors for the storage of food, household and school supplies, toys for inside and outside play, mops, brooms, and gardening tools, clean and dirty laundry, teachers' coats, medicines, phonograph records, and examples of the children's handiwork. Open storage space will be adjusted to the

equipment it is to hold and accessible to the children. Many teachers prefer that all the cupboards, bookcases and racks, except those that are built in, be movable.

Three other rooms are needed to make the nursery school complete. An office is necessary for teacher conferences, talks with parents, and for the keeping of records. Another essential is a room for the morning inspection, although an entrance hall may be used. The third room is a rest room for teachers. Working with children strains the teacher to the point where she needs a place where she can retreat for a quiet moment of relaxation. Most teachers seem to need some moments alone, and a rest room would go a long way in meeting this need. [64]

1. General suggestions

(a) Since children frequently play on the floor, the floor should be warm, free from drafts, durable, easy to clean and of a hard surface. Heavy linoleum probably makes the most satisfactory surface, though a well-laid hard-wood floor is almost as good.

(b) The ceilings should be acoustically treated. Walls, ceilings, floors, and furniture all present a more cheerful atmosphere when they are light-colored.

(c) A bulletin board, the same color of the wall, can be used to exhibit pictures of temporary or seasonal interest and work done by the children.

(d) Windows are preferable on the southern and eastern exposures and should be low enough for the children to look out of them. Diffusers (panes of translucent glass), clerestory windows or windows placed at an angle often give light without glare.

(e) Switches should automatically control lights in all areas.

(f) If a building is to be constructed for the nursery school, hire an architect who knows the children's needs and is willing to plan for them. "The buildings should not be made too durable, because new ideas need new housing after something like twenty years. Indestructible bad school buildings are one of the curses of American education". [65]

b. Playground

In the book on nursery school education by Foster and Mattson, the ideal playground is described as "a grassy slope on a sheltered side of the building. This playground would provide trees for shade and climbing, a brook for wading and sailing boats, a garden and a shallow pit of sand or earth." [66] The authors add that few schools

can hope for such a playground and that most of us have to be satisfied with substitutes. No matter what substitutes may be provided, there are certain minimum requirements which have to be met if the children are to be encouraged in muscle-building activity. First we must allow from seventy-five to two hundred square feet of playground per child depending upon age, adjustment, and amount of time the children spend out of doors. This space should have an unobstructed, sunny exposure, partly surfaced with fairly hard material and sod or grass. This combination of surfaces would permit the use of the yard despite changes in weather. Stepping stones or cement walks leading to the sand-box, swings, and playhouse will help keep the feet dry after a rain or in the morning dew. Grass is a necessary safety feature under the swings and jungle gym.

The playground should be fenced completely, boarded for protection from the wind and wired where children enjoy looking out. Some sort of shelter from the cold, rain, or hot summer sun increases the usefulness of the playground. An open porch attached to the nursery school building seems to be the best, all around solution for the problem of out-of-door play the year round. It is also advisable to have outdoor storage space for such playthings as trucks, wagons, tricycles, outdoor blocks, and packing boxes. If the playhouse is equipped with a

door and lock, it may serve as storage space for these articles. [67]

To the young child water means play, and so some provision should be made for water play. Where no provision is made, children are likely to make shift with the washing and drinking arrangements. A pool for summer wading and deep enough at one end for swimming has been excellent in meeting this need; an enclosed pool for floating boats is also satisfactory. Where no such pools can be provided, watering cans and a hose and sprinkler are good substitutes. [68]

c. Outdoor equipment

In selecting equipment for the outdoor playground, our first consideration should be the young child's progressive development in muscular skill and coordination. We know that the child who lives in a city apartment has little opportunity for extensive exercise. His climbing is restricted to the sofa; his jumping is confined to a bounce on the inner springs. Lack of space for extensive jumping, running, and throwing results in poor muscular tone, faulty posture, indifferent appetite, and a general lack of sparkle. In the nursery school, the child should be able to engage in every type of motor activity.

Therefore, when building or buying equipment, we must always ask one question: how will this piece of apparatus encourage greater motor skill and physical development?

The commom preschool motor activities are running, throwing, jumping, climbing, pedaling, pushing and pulling, hitting and punching, supporting one's own weight, kicking, creeping and crawling, rhythmic experiences, hammering, pounding, somersaulting, rolling, and tumbling, and swimming. These activities are provided for in the following ways:

Running. Hand and foot balls to run after. Open clear space with planks raised from the ground at one end to give a good running start.

Throwing. Bean bags, because they are easy to grasp, are fine to start with. A box in which to throw balls will require more skill and precision.

Jumping. A bouncing board, made from an 8-inch flexible plank and supported at each end about 6 inches from the ground, gives the children a chance to bounce up and down and so acquire the motion and spring necessary for jumping. Later the children may actually jump from a springboard into a jumping pit filled with sawdust.

Climbing. For the youngest children, stairs provide the necessary incentive. The junior-size jungle gym offers increasingly difficult problems as do two rubber tires suspended on top of each other by a rope.

Pedaling. Kiddie cars for the younger children and tricycles for the older ones.

Pushing and pulling. Hollow blocks, wagons, planks, boxes and spades for digging.

Hitting and punching. A punching bag and two pair of boxing gloves.

Supporting Own Weight. A horizontal bar and parallel bars.

Kicking. A football and a punching bag suspended by a long string at comfortable kicking height.

Creeping and Crawling. Casks through which the children can crawl; boxes with small openings to squirm through; and inclined planks at each end of the elevated casks.

Rhythmic Experiences. A seesaw which is firmly fastened at the pivot and has handles at each end for gripping; a bouncing board; rocking boats; a swing with a canvas seat. (Wooden seats

may chip front teeth.) Trapeze and rings.

Hammering, Pounding, and Construction. Wooden peg-board for the younger children; hammer and nails, lumber, screws, glue for the older ones.

Somersaulting, rolling, and tumbling. A gymnasium mattress.

Swimming. A swimming pool for floating, dog-paddling, and hanging to the side and kicking. [69]

While not an article for active play, the sand box is an essential item in any playground for sand has a universal appeal to children. It is not only attractive to the very young child but is fascinating to the older children as well. The sandbox presents an opportunity for socializing play and wholesome social adjustments as the necessity arises for sharing space and taking turns in the use of sand toys. The sand box should be 5 feet by 8 feet or larger, accessible on all four sides, and roomy enough to accomodate several children without crowding. [70]

d. Indoor equipment

Unlike outdoor play, indoor space does not permit the free exercise of big muscles. Rather, indoor activities are selected for developing good concentration and coordination of the smaller muscles of eyes and hands. Indoor activities include simultaneous block building, easel painting, doll play, and the use of crayons, books, and clay. These are the essentials for indoor activities and should always be available to the children. Two principles must always be kept in mind. First, we are not seeking a finished product. Instead we strive for any achievement which is satisfactory and meaningful to the child. Second, the child's interest should decide what he does with the materials and how he does it. Therefore, the room must always be set up for the six major activities, so that the child may feel free to go from one to the other as his attention shifts. [71]

D. Budget

The approximate costs for establishing a nursery school are difficult to compute, because conditions vary in different parts of the country and because figures quoted today are no longer valid tomorrow. An estimate was prepared in 1950 computing the costs in setting up a nursery school of twenty children. To adjust these figures to the

prices current today, we must add the rise in the cost of living between 1950 and 1952. This budget was divided into the following categories: [72]

Visual materials including filmstrips.....	$ 35.00
Music equipment and supplies, including piano...	783.75
Craft equipment and supplies.....	56.05
Furniture equipment and supplies.....	618.30
Art equipment and supplies.....	128.80
Housekeeping equipment and supplies.....	29.45
Rest equipment and supplies.....	285.04
Science equipment and supplies.....	141.16
Play equipment, toys, and supplies.....	980.05
Lavatory supplies.....	65.55
Luncheon equipment.....	99.09
Total.....	$3222.24

Once the school is established, the major costs can be grouped under four headings; salaries, food, school supplies, and repairs. The largest item in the budget will be salaries. Salaries should not be quoted at an annual rate but should be computed on the basis of hours actually worked. The reason for this is that one nursery school may have a three hour day, while another may have an eight

hour day. Because teachers often have to do overtime work, allowances should be made for this factor in the budget. Though no teacher should be expected to donate her time, she should be prepared to remain after the regular daily session if needed.

The average yearly salary of a qualified nursery school teacher is a matter which can not be stated with finality, because the nursery school has no official educational status. The pay of qualified and experienced teachers will range from as little as $1.00 per hour to $2.00 per hour, depending upon the budgetary situation of the organization employing the teacher.

E. Staff

The most important member of the nursery school staff is the teacher; upon her shoulders rests the success or failure of the school. The early lessons she imparts to the child will have a lasting influence, and for this reason, we must be sure that these teachings are in accordance with what we hold to be wholesome and beneficial to the child. To teach preschool children requires great wisdom, because teaching is less direct and more subtle.

The outstanding characteristic of the good nursery school teacher is her love for children. Though of prime importance, this love must be coupled a sound

background in the dynamics of children's behavior and nursery school techniques. The temperament of the teacher must exercise patience and delight in the evidences of small beginnings. She should have sufficient emotional stability and maturity to enable her to deal cooperatively with parents and other adults. In addition to these qualities, the nursery school teacher must have the physical physique to meet the strenuous demands which her job entails. The tasks of moving of heavy, bulky equipment, tending to the personal needs of the children, and being constantly on the alert are enough to tax the strength of anyone who is physically robust.

At present there are several institutions of recognized standing which offer a four-year course leading to a baccalaureate degree in nursery school education. Specific requirements among these schools may differ slightly, but on the whole the standards are such as to insure graduates with experience in the scientific study of children and in student teaching.[73] However, the whole question of academic training becomes theoretical in view of the negligable number of college trained teachers available for teaching positions. Since such personnel are not often obtainable some nursery schools have chosen teacher applicants on the likely promise that they would succeed as teachers. In such cases, a "trial" period of teaching is perhaps the only way of ascertaining whether

the applicant has promise. Anybody who likes children and has emotional maturity may possibly become a good teacher. In the Golden Gate nursery schools of San Francisco, mothers of preschool and older children are employed in an arrangement which seems to work satisfactorily. [74]

In addition to the teacher, a housekeeper and a cook may complete the staff of the nursery school. A large school will also have a doctor, a nurse, and a psychologist. These people need not be employed on a full-time basis but should be available for frequent consultation. [75]

F. Parent-teacher cooperation.

Every authoritative manual on nursery school education recognizes that parents and teachers must work together; if they do not, the nursery school can not do an effective job of teaching. To meet the individual needs of the child and to help him reach the highest personal and social development possible, the school staff should be acquainted with the home. Teachers must understand parents in order to work more effectively with children. Not only is such understanding essential, but every contact with parents in turn influences their attitudes toward their child and toward the nursery school.

The nursery school staff should have as its first objective that of gaining the confidence of the parents in the school. A step in this direction can be taken by welcoming parents, receiving them informally and comfortably and letting them know that it is their school and a place where they can feel at home.[76] The initial contact between teacher and parent should take place shortly before the child enters the nursery, at which time the teacher may either go to the home, or the parent may come to the school. In any event, it is important that the teacher inspire the parent's confidence in her and that she gain sufficient information about the child and his home environment. Confidence will continue to grow when the parents receive reports which give an honest evaluation of their child's growth and development.

Group meetings are another valuable aid for establishing close ties between the school and the home. The group meeting may be a discussion group on child care and training on one occasion, a work group, or a social group at another time. Parents and teachers working together on a common project, such as sewing labels on clothing or blankets or painting and repairing school equipment, contribute to highly successful meetings.

At such gatherings is information imparted, projects are completed, and parents and teachers become better acquainted with each other.[77] Experience has demonstrated that the smaller the group, the more freely will parents participate in discussion. To learn what parents want to discuss, a short note may be sent to the home asking the parents to indicate their choice of discussion topics by checking off those enumerated.[78] In addition to these devices for bringing parents closer to the nursery school, mothers and fathers may also assist in conducting and helping with excursions, doing stenographic work, interpreting the school to the community, and making articles for school use.

Part II

Survey

I Status of Nursery School in Jewish Education

A. Conservative movement

The Conservative movement, as represented by the United Synagogue Commission on Jewish Education, made a survey in 1949 of their educational agencies and institutions in Conservative congregations. In reference to the nursery school, the survey attempted to answer the following questions:

1. To what extent is the nursery school becoming part of our "ladder of Jewish education"?
2. What kind of nursery schools are being developed in the congregational schools?
3. Are they mere parking places for pre-school children or are they Jewish educational agencies in the best sense of the word?

The answers to these questions were published in a brochure, entitled, "Taking Stock of Children's Jewish Education". Out of the 200 congregations that answered the Conservative questionaire, 16.5% have established daily nursery schools. Of these daily nursery schools, 69% are either to "a great extent" or to "a moderate extent" Hebraic in content. Only 18% are Hebraic to "a small extent" and only 6% are not Hebraic at all. The author of the survey is careful to show that the extent of the Hebraic content of the nursery school program is often determined by the presence or absence of a Hebrew-speaking nursery teacher and not by the school board or professional leadership. He concludes that conservative congregations aim at a Hebraic program. "The accusation that many of our nursery schools are mere 'parking places' for the pre-school children is not supported by the facts." [79]

The survey indicated that 84% of the congregational nursery schools are operated on a half-day basis and do not serve lunch. The full day nursery school is the desired goal, but the absence of Hebrew nursery school teachers makes it necessary to split the day into two sessions. The same teacher handles the morning group from 9-12, and then supervises another section between the hours of 1 and 4.

A new development of the United Synagogue Commission is the establishment of a special committee to initiate a Foundation School System. A foundation school is a school that provides a bi-cultural education for children between the ages of three and eight. At eight, the children enter the third grade of public school and attend the afternoon Hebrew school. A consultant has been engaged to stimulate the organization of these foundation schools and give them personal guidance.

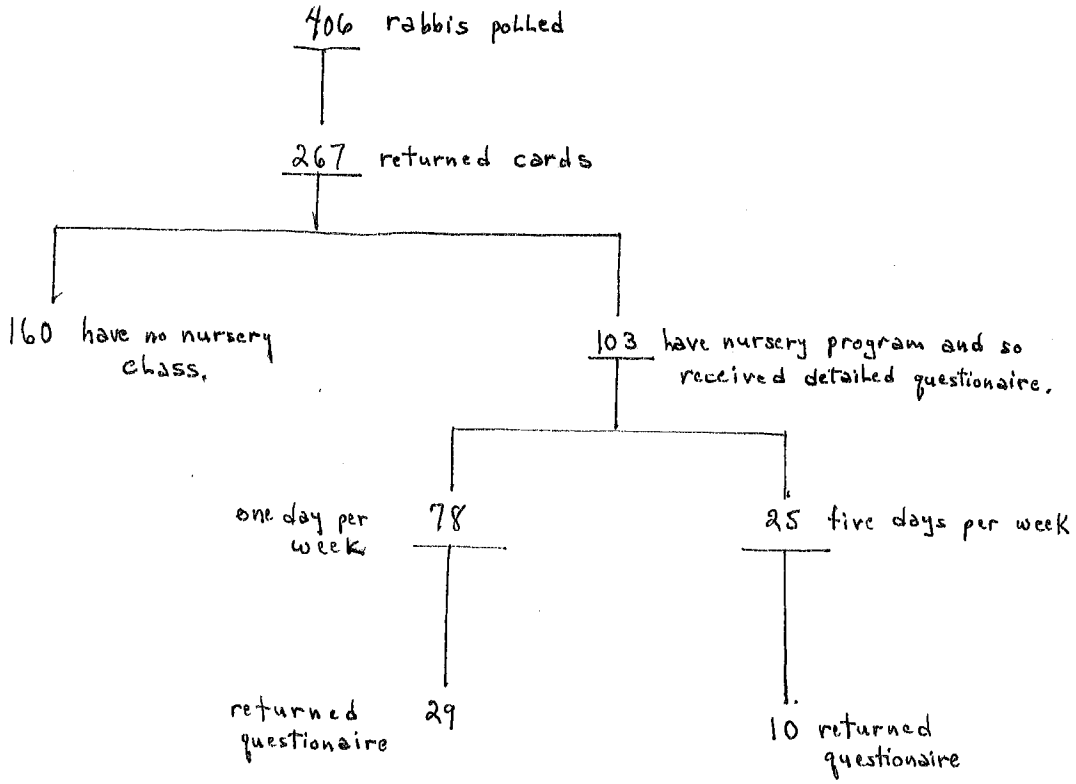
B. Reform movement

The status of the nursery school in the Reform educational program was not as easily ascertained. No survey had been made, and available statistics were unsatisfactory. To secure information on the number of

nursery schools in reform congregations and the details concerning their operation, a survey had to be conducted. This survey was completed in two stages. First the rabbi was asked to check on a self-addressed, return postal card whether he did or did not have a nursery school. If he did have one, he was asked to check whether his school met once a week, or five days a week. 406 rabbis were polled in this manner; 267 replied. Of these 267, 160 rabbis stated that they did not have a nursery school, 103 replied that they did, and 4 said that they will have nursery schools in the near future. Of this total of 103, 78 rabbis have a nursery school which meets once a week on Sunday, while 25 have a five-day nursery school.

Upon receipt of the return postal cards, a detailed questionaire was sent to those rabbis who wrote that they had a nursery school program. 101 questionaires were sent out; 2 of the 103 rabbis did not receive a questionaire, because their return postal cards arrived too late. Of the 101 questionaires, 39 were returned. In addition 9 letters were received in lieu of the questionaire. In these letters, the rabbis explained that the questions were inappropriate to their situation for the following reasons: three rabbis had nursery schools which were run on a non-sectarian basis; one had a play school with no religious program; two had a pre-kindergarten but no

nursery program; and three rabbis felt that the questionaire was "too complicated and too elaborate" for their situation. In terms of percentage, the figures of this survey represent answers of approximately 39% of the rabbis who indicated that they have nursery schools. Of the 39, 10 rabbis run nursery schools on a 5-day-per-week basis. Graphically, the results of the poll may be recorded as follows:



The questionaire dealt with specific items which would be found in a religious nursery school and with information of a more general character, i.e. budget costs, number of attendance, nature program, etc. In phrasing the questions, it was advised, on the basis of experience with rabbis in congregations, that every question be in a yes and no form or be so worded that it could be answered by a check mark. Otherwise if the rabbi were faced with a questionaire which required extensive writing, he would be inclined to lay the questionaire aside rather than to consume valuable time in writing detailed answers. As it was only 48% of the rabbis with nursery school programs bothered to answer.

The task of formulating questions which could be answered with a check mark became formidable in the section on holiday practices. The nature of this subject requires answers with details on songs, dances, manner of celebration, etc. Therefore, this section can not reveal as much information as those about God, prayer, and death. Questions on these subjects lend themselves more readily to a yes or no answer. The explanations regarding God and death, which the rabbi was asked to check, had been used by people at one time or another to answer children's questions.

The final tabulation of the costs of running a

nursery school must be omitted because of the vague wording of the question. Some of the rabbis gave a monthly figure while others submitted a yearly estimate. This yearly figure was useless, because no indication was given as to how the year was computed. Therefore, only those monthly budgetary costs will be presented; the others will have to be discounted for our purposes.

The answers are categorized geographically, so ~~order~~ that correlations may be made where possible. These geographical divisions were made arbitrarily to avoid a fragmentation of statistics. Thus a congregation in Texas was classified under the South instead of the Southwest. Those states placed under the South are: Texas (4), Oklahoma (1), Louisiana (5), Arkansas (1), Mississippi (2), Kentucky (1), Florida (1), South Carolina (1), North Carolina (1), Georgia (1), West Virginia (1), Virginia (1), and Tennessee (1). These 21 states from the Southwere by far the best representation of the four geographical divisions. Particular praise should be given to the rabbis of Louisiana for their splendid cooperation. The North consisted of New York (3), Pennsylvania (2), and Maryland (1). The Midwest was composed of the following states: Illinois (4), Indiana (2), Iowa (1), and Nebraska (1). In the West were California (1), Oregon (1), Washington (1), and Colorado (1).

II. Tabulations of the Questionaire

A. Statistics

1. Do the children ask what is God?

	Yes	No	Unanswered
South	15	6	
North	1	3	
Midwest	3	5	
West	3	1	

2. In trying to interpret God to the children, please check the statement or statements which you have used in your explanations:

a. God is our Father in Heaven. Heaven is up in the sky.

South	North	Midwest	West
5		1	1

b. God is our Father.

South	North	Midwest	West
10	1	1	3

c. God is someone we love. He is our friend.

South	North	Midwest	West
13	5	3	4

d. God is always with us.

South	North	Midwest	West
14	5	4	3

e. God is somebody we can not see, but He can see us

South	North	Midwest	West
6	1	4	2

f. God is something like a person.

South	North	Midwest	West
1			

g. God is someone who makes everything nice in life.

South	North	Midwest	West
5	1	1	2

h. God makes the flowers and trees grow.

South	North	Midwest	West
16	4	4	3

i. We can talk to God

South	North	Midwest	West
11	2	2	2

j. God is something within us, helping us to think and to know what is good

South	North	Midwest	West
13	2	4	2

k. I can't tell you about God, because nobody knows about God.

South	North	Midwest	West
	1		

l. God is everywhere where there is sunshine, air and living

South	North	Midwest	West
12	3	4	2

m. God is like the wonder parts inside us. We can not see them and we can not see God.

South	North	Midwest	West
7	1	1	2

n. God is everywhere

South	North	Midwest	West
15	4	7	2

3. Are Bible stories used to illustrate the nature of God?

	Yes	No	Unanswered
South	17	2	2
North	3	2	1
Midwest	4	3	1
West	3	1	

4. Do parents request that information concerning God be introduced in the nursery school curriculum?

	Yes	No	Unanswered
South	7	12	2
North	2	2	2
Midwest	1	6	1
West	2	1	1

5. Do you think that the children at this age need to know about God?

	Yes	No	Unanswered
South	18	3	
North	5		1
Midwest	7	1	
West	4		

Prayer

1. Do you believe that children of the nursery school age (2-5 yrs.) should be introduced to prayer?

	Yes	No	Unanswered
South	21		
North	6		
Midwest	8		
West	4		

2. Are prayers recited by the children of your school?

	Yes	No	Unanswered
South	20	1	
North	6		
Midwest	6	1	1
West	2	1	1

3. Are the children led in prayer by the teacher?

	Yes	No	Unanswered
South	18	2	1
North	5	1	
Midwest	6	1	1
West	3		1

4. Are any rote prayers taught to the children?

	Yes	No	Unanswered
South	17	3	1
North	6		
Midwest	6	1	1
West	3	1	

4. Are they in English?

	Yes	No	Unanswered
South	19	1	1
North	5		1
Midwest	5		3
West	3		1

Are they in Hebrew?

	Yes	No	Unanswered
South	11	9	1
North	6		
Midwest	4	2	2
West	3		1

5. Do you encourage children to relive and meditate on experience which they enjoyed?

	Yes	No	Unanswered
South	15	4	2
North	4	2	
Midwest	8		1
West	3		

Would you call this prayer:

	Yes	No	Unanswered
South	10	6	5
North	2	2	2
Midwest	4	3	1
West	2	1	1

6. Are the children told that they may think their prayers without saying them aloud?

	Yes	No	Unanswered
South	9	9	3
North	3	2	1
Midwest	3	3	2
West	3		1

7. Is there a regular scheduled time for prayer?

	Yes	No	Unanswered
South	14	6	1
North	4	2	
Midwest	4	4	
West	2	2	

8. Are prayers said only when the opportune moment presents itself?

	Yes	No	Unanswered
South	3	15	3
North	3	3	
Midwest	2	5	1
West	1	3	

9. Do the children ask why they pray:

	Yes	No	Unanswered
South	5	12	4
North	1	4	
Midwest	3	4	1
West	1	2	1

10. Do some of the prayers recited in class contain the phrase: "Thank you, God, for....."?

	Yes	No	Unanswered
South	17	3	1
North	5		1
Midwest	7	1	
West	3		1

11. Do some of the prayers contain the phrase: "God bless..."?

	Yes	No	Unanswered
South	17	3	1
North	3	2	1
Midwest	4	4	
West	2	1	1

12. Does silence generally precede praying?

	Yes	No	Unanswered
South	12	8	1
North	5	1	
Midwest	3	5	
West	2	2	

13. Do the children always address their prayers to God?

	Yes	No	Unanswered
South	15	4	2
North	6		
Midwest	5	2	1
West	4		

14. Does the teacher give thanks aloud to God for the child who has returned from the sick bed or for the rain, which waters the garden, etc.?

	Yes	No	Unanswered
South	10	10	1
North	2	3	1
Midwest	1	7	
West	2	1	1

15. Are parents encouraged to teach their children to pray?

	Yes	No	Unanswered
South	15	4	2
North	6		
Midwest	7	1	
West	4		

Death

1. Is the subject of death ever brought up by the children ?

	Yes	No	Unanswered
South	11	9	1
North	1	4	1
Midwest	5	2	1
West	2	2	

2. In the minds of the children, is death associated with something which is not nice ?

	Yes	No	Unanswered
South	3	12	6
North	2		4
Midwest	3	1	4
West	1	1	2

3. Do the children feel sorry if a pet dies?

	Yes	No	Unanswered
South	18		3
North	4		2
Midwest	6		2
West	4		

4. Do they feel bad when someone in their family dies?

	Yes	No	Unanswered
South	16		5
North	4		2
Midwest	5		3
West	3		1

5. Do you believe that death is a reality that children of the nursery school age must be prepared to experience?

	Yes	No	Unanswered
South	7	13	1
North		5	1
Midwest	2	3	3
West	1	3	

6. Do the children try to distinguish between natural death and death by accident?

	Yes	No	Unanswered
South	1	15	5
North		3	3
Midwest	1	4	3
West	1	1	2

7. In trying to explain death to the children, please check the statement or statements used in your explanations:

a. When someone is dead, he goes to a beautiful place where everyone is happy and where no one is sick.

South	North	Midwest	West
5	2	1	

b. When we die, we go to Heaven.

South	North	Midwest	West
3	1	1	1

c. After we die, we'll wake up again in a wonderful place.

South	North	Midwest	West
	2	1	

d. Dying is a secret that none of us knows.

South	North	Midwest	West
1	1	1	

e. Dying is something like going asleep. We never dream and never wake up.

South	North	Midwest	West
8		2	3

f. When we die, the live part leaves the body, and then the body is like a dry leaf or a wilted flower.

South	North	Midwest	West
3	1	1	2

g. I don't know where the live part goes.

South	North	Midwest	West
	1		

h. When Grandmother died, her body went to sleep. It can't talk, and it can't walk, because Grandmother is no longer in her body.

South	North	Midwest	West
2	1	2	

i. God wanted Grandmother to be with Him.

South	North	Midwest	West
5	2	2	1

j. When people get very old, they die.

South	North	Midwest	West
5	2	2	1

k. A thing is dead when it stops moving.

South	North	Midwest	West
1		1	

l. People are put in the groundwhen they die

South	North	Midwest	West
2		2	1

General Questions

1. How many children attend your Sunday nursery school?

	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-50 children
South	4	6	5	1	1		1	2
North	1	1		2				
Midwest	1	2	1	1	1			
West	1	1		1	1			

2. How many attend your five-day week nursery school?

	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-50 children
South(4)			1		2	1		
North(1)							1	
Midwest(4)		2			1		1	
West(1)			1					

3. How long is the school session?

	.5-1 hr.	1-1.5 hrs.	1.5-2 hrs.	2-2.5 hrs.	2.5-3hrs.	all day
South	1	1	6	2	3	1
North			1	2	1	
Midwest				2	3	
West					1	

4. How many children in the 2-3 year group?

	1-9	10-14	15-19	20-24	25-29	30-34	35-39	40-50 children
South		1						
North			1					
Midwest	1							
West	2							

4. How many children in the 3-4 year group?

	1-9	10-14	15-19	20-24	25-29	30-34	35-39	40-50
South	4	4	2		1			
North	1				1			
Midwest	1	2	1		2			
West	1		2					

How many children in the 4-5 year group?

	1-9	10-14	15-19	20-24	25-29	30-34	35-39	40-50
South	7	6	3	1		1		1
North	1	1		2		1		
Midwest	1	1	2	2				
West		2				1		

5. How many teachers are engaged in the school?6. What is the pupil-teacher ratio?

	0-4/1	5-9/1	10-14/1	15-19/1	20-24/1	25-30/1
South	2	9	4	4	1	
North		1	3	1		
Midwest	1	1	5			
West		2	1			

6. Do children pay a tuition fee?

	Yes	No	Unanswered
South	5	13	3
North	3	3	
Midwest	5	3	
West	1	3	

7. If so, what is the tuition per child per month?

See comments following tabulations.

8. What is the average budgetary cost per pupil?

See comments following tabulations.

9. When was the Temple nursery school established?

	1930-34	1935-39	1940-44	1945-49	1950	1951	1926
South		1		13	2		1
North				4	2		
Midwest			1	3	4		
West				1	2		

10. Do you use Temple facilities for the nursery school?

	Yes	No	Unanswered
South	20		1
North	6		
Midwest	8		
West	4		

11. Is a noon lunch served?

	Yes	No	Unanswered
South	1	18	2
North		6	
Midwest		7	1
West		4	

12. Do you intend extending the number of sessions to a 5 day week program?

	Yes	No	Unanswered
South		15	6
North	1	3	2
Midwest		4	4
West		2	2

Holiday Observances

1. Please check those holidays which are celebrated in the classroom:

	Rosh H.	Sukkot	Hanuk.	Purim	Pesach	Shavuot	Chamisha Asar B.
South	17	21	21	21	20	15	6
North	5	6	6	6	6	6	2
Midwest	6	7	8	8	8	3	3
West	2	4	4	4	4	3	1

2. The historical meanings of which of the following holidays are presented to the children:

	Rosh H.	Sukkot	Hanukah	Purim	Pesach	Shavuot
South	11	16	20	18	19	14
North	4	5	5	5	5	5
Midwest	3	5	5	4	5	1
West	2	2	3	3	3	2

3. How many minutes generally does one of these holiday celebrations last?

	5 min.	10min.	15 min.	20 min.	25 min.
South		2	6	7	
North			2	4	
Midwest		1	1	4	
West			2	1	1

4. Do you have a Seder table on Pesach?

	Yes	No	Unanswered
South	15	3	3
North	6		
Midwest	6	2	
West	3	1	

5. Is a Sukkah built?

	Yes	No	Unanswered
South	19		2
North	6		
Midwest	7	1	
West	3	1	

6. Do the children take part in its construction?

	Yes	No	Unanswered
South	8	11	2
North	4	2	
Midwest	5	2	1
West	2	2	

7. On Simchat Torah do the children enter the Temple and march around with tiny scrolls or flags?

	Yes	No	Unanswered
South	5	13	3
North	6		
Midwest	6	1	1
West	3	1	

8. Do the children light candles on Hanukkah?

	Yes	No	Unanswered
South	19		2
North	5		1
Midwest	8		
West	4		

9. Are gifts exchanged with one another on Hanukkah and Purim?

	Yes	No	Unanswered	
South	19		1	(1 on Hanukkah only)
North	3	2	1	
Midwest	7	1		
West	3	1		

10. Do the children make these gifts in school?

	Yes	No	Unanswered
South	8	10	3
North	2	4	
Midwest	5	2	1
West	1	3	

11. Is a special Sabbath lunch prepared on Friday noon?

	Yes	No	Unanswered
South		15	6
North	1	4	1
Midwest	1	7	
West		4	

12. Do the parents participate in the holiday or Sabbath observance?

	Yes	No	Unanswered
South	14	4	3
North	4	2	
Midwest	4	3	1
West	4		

Varied Subjects

1. Do you have a garden in the nursery?

	Yes	No	Unanswered
South	6	12	3
North	1	5	
Midwest	2	6	
West		4	

2. Are animal pets kept in the nursery?

	Yes	No	Unanswered
South	1	17	3
North		6	
Midwest	1	6	1
West		4	

3. Is nature study an important segment of your curriculum?

	Yes	No	Unanswered
South	10	8	3
North	3	3	
Midwest	2	5	1
West	1	3	

4. Do you discuss the most elementary aspects of sex education with the children?

	Yes	No	Unanswered
South	3	15	3
North	1	4	1
Midwest		8	
West	1	3	

5. Has this been welcomed by the parents?

	Yes	No	Unanswered
South	3	1	17
North	1		5
Midwest	1	1	6
West	1	1	2

6. Do you have any psychologists on your board of advisors?

	Yes	No	Unanswered
South	6	11	4
North	1	4	1
Midwest	1	6	1
West		4	

7. Are Hebrew songs introduced to the children?

	Yes	No	Unanswered
South	10	9	2
North	6		
Midwest	6	2	
West	3	1	

8. Is an effort made to introduce as many Hebrew terms, religious and secular, as possible?

	Yes	No	Unanswered
South	10	8	3
North	4	2	
Midwest	5	2	1
West	2	2	

9. Are the children taught any Hebrew dances?

	Yes	No	Unanswered
South	3	16	2
North	1	5	
Midwest	2	6	
West	2	2	

10. Are any changes contemplated in your curriculum?

	Yes	No	Unanswered
South	7	7	7
North	3	2	1
Midwest	1	6	1
West	3	1	

B. Comments

Prayer

Question1.

Unanimous, although as revealed later, a few of the rabbis who said that children should not be introduced to the idea of God had radically different ideas concerning the concept of prayer.

Question 2

An inconsistency exists between question 1 and 2. This may occur when the rabbi desires one course of action and the teacher another.

Question 3 and 4

These two questions indicate that prayer is more or less a fixed item in the schedule and that the element of spontaneity is absent. While the South is not wholly in favor of teaching Hebrew prayers, the North is strongly for their introduction.

Question 5

Almost as many rabbis did not know what to call this type of meditation as those who declared it not to be prayer. From the answers in questions 10 and 11, the meditations on experiences are not considered prayer unless the children prefix them with the forms, "Thank you, God" and "God bless.....".

Question 7 and 8

Except for the South, the rabbis are divided over the

time for prayer. An inconsistency appears in question 8. If there is no scheduled time for prayer, then we may conclude that prayers are said only when the opportune moment presents itself. However, except for the North, the rabbis replied to the contrary.

Question 9

In view of the child's natural curiosity, it is strange that most of the children, according to the rabbis, do not ask why they pray.

Question 10 and 11

While all sections seem to be in favor of giving thanks to God, the North, Midwest, and West are divided over prayers containing the phrase "God bless...". There were no reasons indicated for this division, except that these rabbis may realize that the children do not understand the meaning of the word, bless.

Question 13

By and large, children address their prayers to God. The exceptions are in those congregations where the rabbi defines prayer as an expression of thanksgiving or reverence which can be voiced without any direct reference to a deity. The conventional forms of address would not precede prayer in this sense. Though the South is conservative in many of it replies, it responded with the largest number of "No" answers to this question.

Question 14

If thanks are not given for things, the purpose of which the child can understand, what kind of prayers of thanksgiving are the children encouraged to offer?

God

Question 1

Again we note with surprise that many rabbis report that their children do not ask about God. One would think that they would be curious about the addressee of their prayers.

Question 2

In this question on the interpretation of God to the children, the most popular and widely used answers were statements c, d, h, j, l, and m. What is particularly salient is that only one rabbi told his children that nobody knows about God (k). The South used 50% of these explanations with regularity, the North 36%, the Midwest 50%, and the West 78%.

Question 4

A possible conclusion is that parents are not excessively interested in the so-called "religious" instruction but want their children to derive the other benefits of a nursery school.

Question 5

Though this question was not answered by some

rabbis because the concept of God was not defined, the vast majority feel that preschool children should know something of the term, God.

Question 2, 3, 4 — Death

The possibility that rabbis have not formulated their answers to children's questions on death is indicated by the fact that many of the rabbis did not answer these questions at all.

Question 7

In d and g there is a repitition of the reluctance of rabbis to admit their ignorance on certain matters. What would be the harm in telling our children that we do not know about the nature of death? "e" seems to be the most popular explanation for death, but the element of finality is probably lost upon the child.

General Questions

Question 3.

There is only one all-day school. The majority's single session of two to three hours is recommended as sufficient for the needs of our nursery school child.

Question 4

Generally, the child should wait until the age of three before entering nursery school. These statistics show that most rabbis are in accord with this rule.

Question 7, 8, 9

An estimate may be obtained from the following tuition charges:

Temple Israel, Omaha	5	day	week	-	2½	hrs.	per	day-	$16	per	month tuition
Ahavath Chesed, Jacksonville	"	"	"		3	"	"	"	16	"	" "
Beth El, Corpus Christi	"	"	"		7	"	"	"	12.50	"	" "
Sinai, Chicago	"	"	"		3	"	"	"	15 (members) 20 (Non-members)		per month tuition
Temple Judea of Chicago	"	"	"		3	"	"	"	20	"	" "

Question 10

According to these statistics, the vast majority of nursery schools sprouted between 1945-1951.

Holiday Observance

Question land 2

Unfortunately the rabbis did not describe how they observed and explained these holidays to their children.

Question 3

Generally a festival celebration should not last more than 15 or 20 minutes.

Question 7

Geographical location will have its effect upon festival celebration. Less than half of the Southern congregations failed to observe Simchat Torah; in the other sections of the country, the situation was reversed.

Question 10

If children were to make their gifts, the exchange of presents would have more meaning for them.

Varied Subjects

Question 3

How can nature study be an important segment of the curriculum in sixteen congregations when questions 1 and 2 indicate that only eight congregations have gardens and only 2 congregations have animal pets?

Question 6

While six Southern congregations have psychologists on their boards of advisors, it is depressing to note that only two psychologists are on the boards of twelve congregations in the North, West, and Midwest.

Questions 7 and 8

Again, the South seems more reluctant in accepting Hebrew songs or Hebrew terms into its curriculum than the other sections.

Part III

Recommendations

I. Suggested Explanations for the Preschool Child

A. Psychology of the child

The rabbis' answers to the questions on God, prayer, and death, seems to reveal a particular attitude which the rabbi assumes toward the nursery school child. When the majority of rabbis answered "Yes" to the question of introducing the child to prayer and the concept of God, they were saying, in effect, that they regarded the child as an undeveloped adult, an immature adult, but an adult nevertheless. [80] The fact that they introduced God and prayer to the preschool child indicates the high regard our rabbis have for the thinking prowess of these little children. There are two reasons for introducing the child to these subjects. Either the rabbis consider these children old enough and mature enough to handle even the simplest of concepts, or they feel that it would be beneficial to expose the child to the idea of God and to prayer whether he understands or not. In that way, the reasoning continues, the child will grow up with ideas, which will form an important part of his emotional life. The result would be that the seed of religion, planted in the child in his most impressionable years, would bloom forth in a rich expression of the religious life in the child's adult years.

Whatever may be the motives prompting the rabbis to teach the children about God and prayer, they must, for the moment, stand aside for a more important consideration: what effect, detrimental or beneficial, has the introduction of God and prayer upon our preschool children? To answer this question, we must investigate the studies dealing with the psychology of the preschool child in an attempt to gain some inkling into the workings of the child's mind. Till now, psychological journals and books have been replete with the investigations of overt child behavior, however, even as noteworthy a scholar as Gesell admits that these studies do not explain the hidden forces and motivations of child behavior, that too little is known about the complex personality structure of the child. There is one study which does attempt to approach the hidden forces and motivations of child behavior and which does errect a theoretical structure of the personality of the preschool child. Werner Wolff, in his book, The Personality of the Preschool Child, draws apart the curtain concealing the nature of the child's mind. In his book, he not only utilizes psychoanalytical insights but has devised new experiments by means of which he has been able to his satisfaction to explore the depths of child personality structures.

Dr. Wolff first draws the important distinction

between the child and the adult. Not only is there a basic quantitative difference in the volume and extent of thought material experienced by the adult and child, but this difference is also one of quality. Since each new experience becomes integrated into the personality, such an integration causes a qualitative change in all other factors. We recognize the validity of this conclusion when we examine the adult. [81]

The adult's factual knowledge is largely determined by taking for granted the experiences of others, and he is enabled to check the validity of his own experiences by comparing them with this common frame of reference. The child, on the other hand, is handicapped. His experiences and his knowledge of others' experiences are decidedly limited, and so he can not check their validity. This inability to distinguish between that which is possible and that which is not possible renders the child unfit to discriminate between reality and imagination and creates a deep gulf between the adult's conception of reality and the child's.

For the adult, reality means a definite concept of space, time, and relationships. It means a specialization of functions, actions and reactions, the confrontation of the individual with the environment, and a separation

between daily experience and dream, between perception by the senses and by the imagination. For the adult reality implies a scheme of events related to each other by cause and effect and a definition of the qualities of objects. [82]

For the child, "reality and dream, perception and imagination form almost a unit." [83] In this type of world all is possible, and there are no limits to real experiences. Thus a chair may function as a dog, or a cat. The young child has not yet had enough experience to establish a past or visualize a future and his present differs from an adult's because in it reality and imagination are so closely entwined. Furthermore, "the young child's personality is not yet separated from the environment. He projects his own personality upon objects, and objects reflect their structure upon him. He does not yet conceive the difference between male and female, between human beings and animals, animals and plants, plants and objects." [84] In this connection, Dr. Wolff cites the observations of several psychologists who reported about one little girl who thought alcohol was alive because it bites and about a boy who loved to peel boiled potatoes, because the potatoes were "little naked things". [85]

Because the orbit of experiences is still

limited, the child asks for the motivation and relationships of all the things he experiences. His thought is continuously troubled, because he is in constant search for his self. Literally, he lives in a world of bewilderment and tries desparately to understand what is going on about him. When the answers are not forthcoming or do not satisfy the child, he uses his imagination to fill in the gaps.[86] For example, if a child turns on an electric light, he does not have reference to the laws of electricity, nor does he understand the mechanism of the electric switch. His imagination supplies the necessary association link by supposing that he has a special power within himself to make light. There are times, however, when a child's questions go beyond the intellectual motif in attempting to explore relationships and establish rules. At these moments there may be an emotional motif to discharge tensions and to tire out the adult or a social motif to gain attention and power by testing the adult's knowledge.[87]

When the young child seems to be making wrong deductions from the standpoint of the adult, it is not because of illogical thinking. To the contrary, the thought process of a child is very logical, if we don't focus upon the result of his thought process. Dr. Wolff presents several examples of thinking in children in which

we may find logical conclusions if we but view them from the level of the child. For example, a child moves an object with his foot. He experiences that he makes the object move. His conclusion is that he has power over objects. At another time the mother looks very pale; she goes into her room and returns with lipstick on her lips and rouge on her cheeks. The child then concludes that people can transform themselves. The child builds a house with blocks or draws a figure with crayons. By knocking over the blocks or rubbing out the figure, the child concludes that he can make objects of his creation disappear.[88] When the child lights a match or when he opens the water tap, there is fire or water. The conclusion is that he can make fire and water, that he can rule over things. In all these examples, we must remember that the logic of children's thinking is not to be judged by wrong conclusions. When we view the process of thinking from the level of the child, his deductions generally are correct.

When a child repeatedly points to different birds and asks her mother if this bird and that bird lays eggs, after having been told that <u>all</u> birds lay eggs, we can see that the child is experiencing a difficulty in the process of generalization.Ⓐ * This absence ~~process~~ of generalization interferes with the transfer of what is learned in one situation to another. Thus the object and its attri-

Ⓐ "This process of generalization is very difficult for a child to understand as he begins to learn that he is a single person different from all other persons."[89]

bute or quality form an inseparable unity for the child in which the part-concept can not be separated from the whole. This is corroborated when children use special numerals when counting eggs. For many children a kiss is not just a kiss. It is a morning kiss or an evening kiss.

Just as the child can not separate the part from the whole, so he does not consider the parts of one experience separately. The child's logic and his concrete type of thinking render it impossible for him to believe that the words for objects need not have a concrete meaning. Thus children have been heard to ask the following questions: "Do nightingales always make night?" "Is this a rose garden or a grass garden street?" (when the child of four heard that somebody lived on Garden Street.)[90]

The child's imaginative powers also play an important role in his thinking process. Through the element of association, the child will see the spot on the wall as a snake or snowflakes as white animals.[91] This vigorous quality of imagination is supported by a factor called "synaesthesia". For instance, when a child hears a certain tone or tasts a certain flavor, he may have the sensation of a certain color. For this reason some children associate tomatoes with blood and so form a violent dislike for this vegetable. Synaesthesias are also to be found in adults, but the vividness of the child's imagina-

tion produces a stronger effect upon him.[92]

Imagination very often leads to fear. According to the evidence of psychologists, as summarized by Dr. Wolff, the largest single cause of fears was mysterious events. Upon being informed of a bogey man lurking in a dark room, the imagination of the child quickly produces a grotesque monster. The result is that the child is afraid of dark rooms and refuses to be left alone. Fear can also come from the child's own projections. This occurs when the child animates the objects around him and then discovers that he is unable to handle so many images. Dr. Wolff cites the following observation of Frobenius:

> "A professor is working at his desk, while his four-year-old daughter is running about the room. Her commotion disturbs him, so he gives her three burnt matches and says: "There go and play with these!" The child sits on the floor and plays with the three burnt matches, which she names Hansel, Gretel and the witch. All goes well for a time, when suddenly the child startles her father with a frightened shriek. "What is the matter? Has anything happened to you?" he asks. The child runs to her father with evident fear and says: "Father, take the witch away, I'm afraid to touch her."[93]

In this case the emotion which the child projects upon the matches suddenly becomes reflected as fear of the matches.

In addition to the unfamiliar, another source of insecurity is to be found in the parents. If the parents' behavior is unpredictable it will delay the child's forma-

tion of his self, which is based on a condition of stability and security. When the parents are moody, the child, by imitating them, becomes moody and nervous also. Parents, by their attitude of authority and superiority, often will produce an inferiority complex in the child. In this connection, Erich Fromm writes: "What, then, happens to the child in relationship to his parents? It meets through them the kind of authority which is prevailing in the particular society in which it lives, and this kind of authority tends to break his will, his spontaneity, his independence. But man is not born to be broken, so the child fights against the authority represented by his parents".[94] Further, Fromm writes that the Oedipus complex be interpreted not as a result of the child's sexual rivalry with the parent of the same sex but as the child's fight with irrational authority represented by the parents. This does not imply that the sexual factor does not play a significant role; it is only that the emphasis is not on the incestuous wishes of the child and their necessarily tragic outcome but on the parents' prohibitive influence on the normal sexual activity of the child.

Whether the hostility which the child bears for the father comes from sexual rivalry or the harsh imposition of authority, is relatively unimportant for our purposes. It is enough that we recognize that fre-

quently there is to be found in the preschool child intense antagonism for the father. These feelings towards the child's parents wield an important influence upon the child's emotional (A) and intellectual influences of the family lead to imitation or resentment, but unhappiness may lead to the building up of a private world. With these insights into the nature of the child's thoughts and feelings, we are in a better position to judge the effects which the concepts of God, prayer, and death have on children.

B. God

The children of the religious school ostensively attend for one reason only - to receive religious instruction. For most people whether rabbis or laymen, religious instruction does not begin until the child becomes acquainted with the idea of God. Not only does this attitude apply to those attending the primary and secondary grades but it also extends to the preschool child who attends a temple nursery school. That rabbis regarded instruction about God as the prerequisite for any spiritual development was revealed in the overwhelming number of rabbis who replied in the questionaire that children of nursery school age should know about God.

While many may agree that preschool children should learn about God, this concurrence ~~is for~~ does not guarantee its implementation. The barrier of communication blocks its

(A) development and his later attitudes in life. Not only will emotional and.....

fulfillment. Upon a moment's reflection, we ourselves know the difficulty we experienced in grasping the idea of God, and how equally mystifying our explanation of God can be to other adults. The fact that we are trying to impart this concept to little children does not lighten our task but rather heightens it. If vague, hazy definitions throw a film around the clear-cut picture we would like to have of the divine, how will that picture seem to children of three and four years of age, who have not advanced to the stage where they are able to think in abstract terms? We fall on the second horn of our dilemma if we attempt to explain God in simple, concrete terms. The words may be comprehended by the children and the ideas expressed may have a common frame of reference, but the resulting explanation either will have to be discarded or radically revised when the child is ready to form a more mature concept of God. Lillian De Lissa, the late chairman of the Nursery School Association of Great Britain from 1929-38, warns us about this problem when she asks: "Is it possible to give children an idea of that is neither false nor that has to be unlearned because it becomes fixed and final and therefore quickly outgrown?" [95]

This is the question for every rabbi to contemplate before he quickly presents to the child the customary answers concerning God. Not only must he avoid that

which is false, but he must also weigh the consequences involved in the unlearning process. A case is cited in which the woman relates that she used to imagine God to be a pygmylike creature. In her maturer years, whenever the word God was mentioned, the picture of this little creature rushed into consciousness and prevented her achieving other thoughts of God. The result was that she had to abandon the term, God, entirely to attain any worthy quality of devotions or meditations.[96] In this instance, and it is not a rarity, the woman never succeeded in expunging her earlier, childish picture of God. Once a picture is firmly implanted in the mind of a young child, there is a strong possibility for pieces of that picture to remain with him through adulthood. The school of psychoanalytic psychology bases many of its therapeutic techniques on the assumption that we harbor many childhood memories and scenes we thought we had long forgotten. According to Lillian De Lissa, we commit a flagrant error when we tell the child anything that has to be discarded later in life. This creates a doubt in the child's mind, and sometimes that doubt can not be erased.

On the basis of our knowledge about the inner world of the child, we may now examine the answers of the rabbis to the questions concerning the explanations about God given by rabbis to these preschool children.

1. "God is our Father."

For the adult, the fatherhood of God expresses one of most edifying thoughts concerning God. When we speak of the Father, the protector and guardian of His children, we express in poetic language God's providential care for His creatures. The child, however, does not know of poetic language and is not concerned with His providential care. All he hears is that God is a father. The child may conclude that God is very much like his father, even though he may be told that God is better than his own father. Whether the qualitative distinctions are noticed by the child is something we have not been able to discover, but we do have evidence of the effect of what God as father may mean to the child. Gordon Allport cites the case of a six year old boy who refused to say "Our Father". The reason he gave was that God, who was good, could not be like his father on earth, a drunkard. This child had not yet shifted his concrete imagery of a father to the more abstract conception appropriate to later life. [97]

Allport's example illustrates one effect which God as father may have on the child. Because the boy knew that God was good, he reasoned correctly that God couldn't be a father. Father, to his child's mind, was someone who was bad. We know, however, that the father does not have to be a drunkard and a renegade in order to awaken repugnance and hostility in the child. Parents, particularly

the father, represent authority to the child. This kind of authority, according to Fromm, tends to break the will of the child and frustrate his spontaneity. The result is that the child fights against the authority of his father. The Freudian school of psychoanalysts would say that this hostility for the father has a sexual genesis. Whatever the true cause, these two opinions agree that the child at some stage, experiences hostility and antagonism for the father. At this point we might well ask ourselves what effect the concept of God as father has upon the child? What kind of religious seeds are we planting if the child is rebelling against too severe parental authority? Elizabeth Manwell and Sophia Fahs rightfully ask: "If the child is in protest against his parents' dominations, how can he welcome a greater parent whose pleasure and displeasure is even more significant?" [98] The answer is that the child can not welcome God as an even stronger and more powerful parental figure than his father. If he does accept this belief in a father-like God, it is entirely possible that he may rebel against all religious beliefs as a handicap.

By identifying God as a super parent, the child may also attribute to God the quality of unpredictability. Werner Wolff reports that when the child finds that the behavior of his parents unpredictable, it will delay the

child's formation of his self. This formation is based on a condition of stability. Instability for the child means insecurity. If God acts as his father does, then the child will feel insecure when he thinks of the instability of this father-God.

Another objection which may be voiced against explaining God as father is the extreme anthropormhism implied. Though we may bring the child to understand that God is the father to everyone and that He is not like his father on earth, the child will nevertheless think of God as a person with all the physical attributes of a father. This anthropomorphic God may be difficult to root out when the child advances to the stage of receiving a more mature God.

2. "God is our Father in Heaven. Heaven is up in the sky."

Heaven has been introduced to the child in an effort to answer the inevitable question: "Where does God live?" Heaven also is mentioned as the abode of the dead. In either case, the child becomes acquainted with heaven and soon learns that it is up in the sky. In this connection, we have a case in which a boy accounted for the existence of stars. He knew that God lived in Heaven. He also heard that God was sometimes angry. Therefore the child concluded that the stars were caused by God, who, in His

moments of wrath, punched his cane through the sky thus letting the light of heaven seep through. If we think in terms of those explanations which will have to be discarded because of their heavy anthropomorphic content, surely the Heaven aspect should be eliminated at this stage of the child's growth.

3. "God is always with us."
4. "God is somebody we can not see, but he can see us."

In these explanations, the rabbi studiously tries to avoid any reference to the corporeality of God. If such a description were given to the adult, he may look askance and demand proof. Filled with the empirical spirit, the adult often cannot visualize the presence of an invisible spirit who watches over our actions. The child has no such problem. He understands the rabbi immediately when he is told that God is an invisible companion who is always with him. For the preschool child, this is nothing new. He has many companions who are invisible to anyone other than himself, but to him these companions are perfectly real.

To the child a God whom he can not see is acceptable because of his vivid imagination. Since he can not conceive of intangible or spiritual forces, the best the child can do is to imagine God to be a fairylike person

who takes his place alongside his other creations in his world of imagery. God becomes associated with the bogey-man in one instance when children in a nursery class were afraid to go into the coatroom. "The bogey-man is there,' said one, "or maybe God' ".[99]

These efforts to explain to the children the invisibility of God are bound to end in failure. Since the child has not had enough experiences to distinguish between the world of reality and the world of invisible fairies, God ceases to be the essence of spirit but becomes in the mind of the child another fairylike creature who plays with him and goes wherever he goes. Not only does the child fail to grasp the difference between the intangible and the concrete, but the lofty idea of God is leveled to that of a bogey-man or some elf from a fairy tale.

5. "God is something like a person."
6. "God is someone we love. He is our friend."
7. "We can talk to God."

In all these explanations, the same objections might be voiced as had been against the fatherhood of God. These statements are all anthropomorphic and assume concrete images in the mind of the child. If He is something like a person, then the child will conclude that He must be a person. Since the child has never encountered a thing like a person and still not a person, he associates God with that

which he has experienced--a person.

Again in number 6 and 7, God fits in nicely with the other people who inhabit the child's dream world. Many of these imaginative characters are friendly to the child, and in turn, the child talks to them.

8. "God is something within us, helping us to think and to know what is good."

Piaget, in his book, The Language and Thought of the Child, makes the significant point that only part of the answer is heard by the child, and even then, it is inaccurately comprehended. Difficult words slip by, and the child takes only the familiar words to construct into a meaningful thought.[100] In the above explanation of God, it is entirely likely that the child lets that part of the helpfulness of God slip by and retains only the thought that God is something within us. Surely the object of the parents is not only to impress the child that God is spirit, but that He is a spirit which helps us to do the right things. The reaction of the children to this type of description is to pass over the helpfulness of God and dwell exclusively on the exact location of God within their bodies.

We have seen how logical the child's thinking is from the illustrations in Werner Wolff's book. This same method of careful reasoning applies to the spirit

within our hearts". Manwell and Fahs provide a wealth of examples of how children tried to logically figure out just exactly where God might be. Since God is within us, so the reasoning follows, He must have entered our bodies through our mouths, and ended up in our stomachs. The children have been told that food is taken in the mouth and passes into the stomach. If this is the way food acts, why shouldn't God behave in the same way: It is reported that Jean, age 5, was about to take a drink of water from the kitchen faucet when she stopped and asked her mother: "If I swallow this water, will I swallow Jesus?" [101] Then there are other children who ask how can God fit into a heart when He's as big as the whole world. These questions follow a logical pattern of thinking only because the children can not depart from their concrete, anthropomorphic concepts and imagine God to be a spirit in the religious sense of the world.

9. "God is everywhere."

Many rabbis checked this statement as being one which they used in their explanations of God to their pre-school children. By these words the rabbis hope to convey some idea of the omnipresence of God. Many adults have struggled to imagine this cosmic attribute while preserving their concept of a close personal God. The child too struggles with this thought, but for another reason. His ordered process of thought forces him to question this

divine attribute. "If God is in my house, how can He be in the house across the street at the same time when there is a road in between?" This is a typical question of the nursery school child.

Other children are reported bent on the quest for God. If God is everywhere, then wherever they look, these children should find God. So they reason and so they act. A case was reported where a preschooler was found in the yard busily cutting in two every worm he could find. He was observed to hold up the sliced sections to his eye and look at them carefully. When his mother asked what he was doing, the child replied that he was looking for God. Upon further questioning, the mother learned that this search for God in the worms grew out of the remark that God is everywhere. In this same connection, Helen Parkhurst, who has done an amazing job in recording on tape children's conversations on religion, ethics, sex, etc., relates a conversation which transpired between herself and a child of three. They were both riding together in a car when the child said that her mother has the head of God in her. Nonplused, Helen Parkhurst asked if there was a piece of God in her father. The little girl answered that God's leg was in her father and God's arm was in her brother. A piece of God's leg was in herself. Later Helen Parkhurst had an opportunity to ask

the mother what led the child to make such conclusions. The mother replied that the only possible connection could have come from a conversation she had two weeks ago with little Betty. She had returned from a funeral, and in answer to the questions about the nature of a funeral, the mother replied that the dead person is now with God. Betty asks where was God and her mother said that God is everywhere. If God is everywhere, Betty asked "Right in this room, Mommy?" Then she asked if God was inside Mommy. The deduction in this question was logical, insofar as she had been informed a few months earlier that her new baby sister had been "in the mother". If that were the case, why couldn't God be there? The conversation ended only to be resumed when the child, in typical child-like, logical fashion, reasoned that God would have to be spread out rather thin if He was to be in all the members of the family. [102] This is another example of the child's inability to generalize and think in abstract terms. Since God is usually pictured as a male personage in the form of an old man, a superman or king, how else can the child comprehend the omnipresence of God?

If these fantastic pictures of God were really unusual, we could dismiss them as illustrations of the activity of a few children's fertile imaginations, however

such stories are far too easy to collect to lead one to think that they are exceptions to the rule. From the abundance of such stories, we may conclude that these examples are the normal reactions of a great many of our preschool children. Though they may not verbalize their thoughts on God, it would not be too far amiss if we stated that they fall into the patterns of thought enumerated above.

These illustrations of children's reactions to our explanations of God coupled with the principles of child psychology lead to the following conclusions:

1. In the simplicity of our explanations, we are giving children pictures of God which they will have to discard as they grow older. At some time God will have to cease being the old man or superman.

2. The religious development of the child may be seriously impaired if the child can not rid himself in later years of these childish, anthropomorphic concepts.

3. The child may transfer his feelings of hostility for his parents to God, the Father. If these feelings have been intense, synaesthesia will cause the child, now the mature man, to feel antagonism and repugnance whenever God is mentioned.

4. If we try to explain God without anthropomorphic trappings, then we befuddle the child. At the

preschool level, the child is unable to grasp the ideas of the intangible, the omnipresent, or the abstract. Either our explanations will carry no meaning, or the child will distort them to fit into his pattern of experience. Thus we have found that our noble intentions have been twisted into these fantastic pictures.

These conclusions cause us to pause and ask what approach we may take regarding the religious development of our children and what attitude we should adopt regarding the explanation of God to our children. On the basis of the evidence offered thus far, it would not be advisable to mention God at this early stage in the child's life. The temptation is hard to resist, but resist we must. When previously we had offered God as the explanation of the growth of flowers, we should try to explain the presence of the flowers in purely naturalistic terms. It is quite likely that the child will not be able to fully comprehend what we say, but at least we avoid the mention of God. If the child has the opportunity to watch seedlings sprout into leaves, the child will observe a natural process. What is the cause for growth, he will not understand, but there will be no occasion to imagine that a tiny elf is pushing the leaves out of the seed.

Even though we may be careful in not mentioning

God to our children, the possibility is great that the child will hear the word God in the home or will hear it from his playmate and then will come to the Temple nursery and ask who is God. What then? In such a situation we should use those explanations employed by Sophia L. Fahs and Verna Hills in the Martin and Judy stories published by the Beacon Press.

In the Martin and Judy series, there is a story entitled: "Martin Asks About God." In this story an attempt is made to deal with the child's first exposure to the thought of God. An excerpt from this short story will illustrate how Verna Hills would explain God to a child of the nursery age level.

"Mother ! Mother!" he called as he ran upstairs. "Tell me about God. Does God know if it's going to rain?"

"Why do you ask that question, Martin? What have you been hearing about God?"

"I asked a man if it was going to rain, and he said God knew. And he told me to ask you about God, because he didn't know much about it."

"Come and sit down with me," said Mother. "I can't tell you all about God, because nobody knows it all. You will keep on learning about God as long as you live."

"Why?" asked Martin.

"Because there is so much to learn. God is not like us. We cannot see God. We cannot touch God or hear God talk as we talk."

"Why not?" asked Martin. "Is God just make-believe like a fairy?"

"Martin's mother shook her head. "No, God is as real as the wind and the sunshine. God is as real as being hungry and being glad. You are sure of these things, even if you can't touch them. I think God is more real than anything else in all the world."

Martin leaned his head against his mother's shoulder. "I wish God would come right here sometime."

"I think God is here all the time," said Martin's mother. "I think God is everywhere where there is sunshine, and air, and living and growing."

"Well, I wish I could see God now," said Martin. "I want to ask if it is going to rain."

"Oh, I see, "Martin's mother seemed to be thinking. "I really don't believe God could tell us that, Martin."

Martin sat up straight again. "Why not? Doesn't God know? The man said so."

"Yes, most people think God must know," said Martin's mother.

"Then why doesn't God tell us?" asked Martin.

"I think it is better for us to find out for ourselves, just as much as we can," answered Mother. "It's fun to think things out with our own minds. People have learned wonderful things that way."

Martin remembered something. It had happened a long time before. "I thought what to do when I was lost, didn't I?" he said. "And I think things out in school. Is that the way you mean, Mother?"

"Yes," said Mother. "That's just the way I mean. And when you are bigger, you will think out much harder things. You will learn some things by reading books. You will learn other things by watching and asking questions. And sometimes you will learn from the way you feel inside when you are quiet."

"O-oh!" Martin liked the way his mother was talking.

"But doesn't God tell us anything?" he asked at last.

"Not the way I am telling you," said Mother. "But our wonder-parts come from God, and without them, you know we would not be able to think." 103

The word, wonder-parts, mentioned in the story is not a new term for the child. The young child has found a "wonder-part" in previous stories in different kinds of living things that he is able to see and touch. In one story, when Judy and her father are together, they play a game in which one looks for the love of the other. In this way the story impresses the children with the reality of certain intangible things, especially with the intangibles within people. As Judy learns that she can feel her father's love without seeing it, she feels the reality of the invisible within her.

This intangible quality is called a "wonder-part". By comparing God to a "wonder-Part", there is a possibility of conveying the idea that just as we can not see the wonder-part, we can not see God. Just as the wonder-part is real, so God is real.

These Martin and Judy stories are to be recommended in preference to the stories in the Bible for illustrations concerning the nature of God, because the Biblical stories were not written for the psychological needs of preschool children. First, there is much material which is definitely harmful for children of this age, material filled with frightening scenes, such as Abraham preparing to sacrifice Isaac, the drowning of the Egyptians in the Red Sea, and other events too numerous to mention. Secondly, in those Bible stories which do not contain fearful scenes, the impression the child is likely to receive is that of an anthropomorphic God or a God whose nature he can not understand. In either event, the child is not advanced enough in years to appreciate the insights contained in the Bible stories.

The Martin and Judy stories, on the other hand, are written from the child's point of development. The authors have asked first and foremost: what are the fundamental emotional needs of the children and what experiences

are most significant in the children's future development? On the basis of their answers, Verna Hills and Sophia Fahs have written a series of stories that speak to the children in their own language about their basic experiences and "are meant to encourage in small children a sensitivity to intangible spiritual values that are basic in all worthy religions, and in all real living that deserves to be characterized as spiritual in quality." [104]

It is probable that the answers presented in the Martin and Judy series will not satisfy entirely our children's curiosity concerning God. It would be beyond reason to expect any book to do this. However, these stories still remain the most appropriate for our preschool children when they come asking about God.

C. Prayer

The function of prayer, according to Kauffman Kohler, is to close the gap between man and God. It is the medium which brings the heart of man into close communion with the Divine. "Prayer is the expression of man's longing and yearning for God in times of dire need and of overflowing joy, an outflow of the emotions of the soul in its dependence on God, the ever-present Helper, the eternal source of its existence..... prayer..... becomes the adoration of the Most High, whose wisdom and whose paternal love

and goodness inspire man with confidence and love." [105]
Most theists would accept this definition of Dr. Kohler as being a satisfactory presentation of the essential purpose of prayer.

It is this definition of the nature and purpose of prayer which some psychologists have taken to serve as the ground for their investigations of the relationship of prayer to the preschool child. Gordon Allport categorically states that the little child has no conception of the purpose and nature of prayer. When we teach our children to bow their head or fold their hands and repeat simple prayers, these responses are not religious at all, but wholly social in character. "To the child these acts are as routine as brushing the teeth or shaking hands, or any other of the pointless habits required of him by his well-meaning but trying parents. The rituals are learned but not their significance." [106]

To substantiate this view, Dr. Allport cites the case of a child of four whose practice it was to recite his nightly prayers before a religious picture. One day he went visiting and remained overnight away from his home. When he was told to say his prayers, he didn't find any religious picture available. Looking around, he saw a copy of the

Saturday Evening Post. He went to the table, placed the magazine cover before him, and with complete satisfaction performed his devotions. "And the words of the prayer he said had essentially no different significance for him than the words of his nursery rhymes." [107]

Another psychologist, Elizabeth Hurlock, is of the same opinion regarding the element of routine surrounding prayer. For most children, praying is part of the routine of going to bed. [108] The religious belief behind prayer is "meaningless to the child." [109] The ideas, phrases and theories are far beyond his comprehension, and in the simple prayer, "God bless Mommy, God bless Daddy," the meaning of the word "bless" is unknown to the child. [110]

Though the religious belief behind prayer, such as that ennunciated by Dr. Kohler, is meaningless to the child, this is not to imply that the child does not have some conception of prayer. Quite to the contrary. The child has a clear and well-defined concept of prayer, but this type of prayer would hardly be called an example of expressing the lofty sentiments of Dr. Kohler. This kind of prayer is called by Arthur Jersild the "pennies-from-heaven" type of prayer. [111]

First the child is taught that God is something

like an absent-minded magician, who grants any reckless or thoughtless petition that might be addressed to Him. "The idea of praying to a higher power is usually accepted quite readily by children, who, in their experiences, frequently have occasion to be reminded of their own limitations and unfulfilled desires. The desires that lie back of the child's frequent 'I wish' or 'If only I had' and which he realizes vicariously in his own make-believe can readily be translated into the petition: 'Please give'." [112] Thus prayer appears to the preschool child as the acceptable means whereby he may achieve what he wishes by means other than his own.

We know from Wolff that the child's feelings of inferiority and insecurity forces him into daydreams in which he is all-powerful. Since the distinction between daydream and reality is not firmly established, the child acts also in reality according to a belief in magic practices. "Fairy tales and religious ideas support this concept of a magic world. This concept is checked when children become aware of facts; however, its fragments frequently remain in some form throughout life." [113] Prayer might well come under the category of the "religious ideas" of which Wolff speaks. Prayer then would lead the child to believe that he has a magic influence upon persons and objects, and that

his wishes can be fulfilled by prayer to his superman type of God. Children's play often is an attempt to overcome the obstacles of reality. When the child's play is a realization of his desires, his play is a wish-fulfillment. Since much of the preschool child's activity concerns itself with wish-fulfillment, the child looks upon prayer as the magical means towards obtaining what he wishes. This is the prayer which is not expressed before his parents or his rabbi. In this connection, Sophia Lyon Fahs, found that the spontaneous, unlearned prayers, the prayers which show the real desire of the child, are sometimes surprising or even shocking to parents. For example, there was the awkward boy who, feeling himself inferior to his schoolmates in sports, prayed, "O God, help me to run fast." [114] Here prayer is regarded simply as the means to an end. The favor has been asked; its up to God to do the rest.

In contrast with this psychological data on the effects of prayer on the preschool child, the majority of the rabbis who answered the questions about prayer indicate that they think that prayer is a beneficial experience for the child. At this point it is in order to ask why our rabbis favor teaching the child to recite prayers. Is it because they are unaware of the psychological investigations regarding prayer and the child, or do they feel that

they are laying the emotional groundwork for Temple observance in later years? Because of the conditions under which the questionaire was drawn up, it was not possible to obtain this information. However, let us suppose that many rabbis realize that their preschool children do not comprehend the full meaning of the prayers they recite. Yet they continue teaching the recitation of prayers, on the argument that all will be made clear to the child in a few years and that the child is now being psychologically conditioned. The familiar will be more palatable, and the groundwork will have been laid for a personality atuned to prayer and to temple services. Without questioning the good intentions of these rabbis one may wonder how sound is this approach to the problem of prayer and the preschool child?.

Actually there is not enough scientific evidence to give a clear-cut, yes or no answer. There have been many instances in which high values have been achieved from just this type of religious instruction. [115] Yet, from all the facts presented thus far, it would seem that the general over-all effect would be more detrimental than beneficial. First we know that it is altogether too easy for children to develop a feeling of special privilege, to think that God is a good fairy who will send what they want merely for the asking. Secondly, the gratitude of the

children may change to resentment if they do not get what they ask for... We know that every child usually encounters grave disappointments and deprivations, and it is at these moments that he finds his self-centered prayers unavailing. "To take this hurdle, and to revise one's views of Providence, passing from self-interest to self-disinterestedness, is extremely difficult. Many individuals, finding religion no magical aid in this early period, once and for all drop it." [116] It is this resentment and disappointment which we desire to avoid. It would seem that instead of preparing a welcoming attitude for the maturing child, we would be doing just the opposite and defeating our original intentions.

We may conclude that rote prayers, prayers of the "Thank you, God" and "God bless..." variety had best be omitted from the religious nursery school, but this does not mean that prayer should be dropped entirely. To the contrary, prayer should be encouraged in the religious nursery class, but it must be prayer of another variety. This new type of communication should concentrate on "one element that has always been found in prayer at its best, and which should not be lost out of the life even of a small child. This is the free yet purposeful meditation on the happenings of each day." [117]

Refelection on the meaningful experiences of the

day's events may be motivated by first reading in a period of quiet thoughtfulness the experiences of other children. The Martin and Judy stories are valuable from this aspect, because they have been written for just this purpose. As the children listen to such stories, they discover their own inner thoughts and "find a more radiant thrill in their own contacts with things and people through learning that other children have had similar stirrings." [118] In some religious nursery schools, the children listened to "music stories". The phonograph would be played, and then the teacher would ask what the children heard in the music. Their remarks would either accompany or follow the music. Some of the children heard the birds singing, and they heard the wind blowing; others heard children running and laughing in the snow. Through the Martin and Judy stories and the "music stories", these four-and five-year olds were helped to relive their happy experiences. "They were lifting out of their days certain intangible qualities and enjoying them vividly. We may well call such experiences, relived through the intangible medium of music, the beginnings of meditation on a four-and five-year-old level." [119]

In these moments of prayerful meditation and conscious reflection upon happy experiences, we reach in another direction by plumbing the depths of the child and allowing him to get below the surface of things. In our society

today, too many things have been speeded up for the child. We strive to give the child activities to keep him busy and make knowledge easily accessible to him. Herein lies our mistake. We give knowledge instead of letting it grow in the experiences of the child. In this sense, Madeline Dixon asks if knowledge doesn't remain a superficial accomplishment. [120] The answer is yes. When we thrust the facts at the child and do not allow him to slowly probe for himself, we are in effect cheating him. "A child has a right to some of this slow probing, this painful uncovering for himself." [121] Therefore we have to provide those periods of experience when the child can sit in moments of contemplation and sense the awe and wonder about the phenomena in his little world. If we do not nourish this faculty for wonder in the preschool child, he will soon lose it, perhaps never to regain it. This need for questioning the unknown and sounding the depths, can not be met by reciting the Sh'ma or any other prayer learned by rote. The child must plumb vastness and infinity. It does not matter whether the child expresses his wonder and awe in dance, song, drama, or in moments of conscious reflection, the important thing is to cherish the experience and keep alive the capacity to wonder.

Druing these moments of quietude, the teacher

may encourage the children to express thanksgiving, but these expressions should not be in the usual form of "Thank you, God, for my bicycle." Even in this conventional form, if we are trying to encourage a feeling of thankfulness and gladness for the giver, it would be more meaningful to the child if he were allowed to express his thanks directly to the person who gave him the bicycle. If the source of thanksgiving is beyond the comprehension of the child, then we should postpone such expressions until the child is old enough to appreciate what he is doing and saying. At this stage of his growth, the child should be given the opportunity to voice his gladness and his appreciation to some person whom the child knows. These moments are also to be classified as prayer even though the word God is not mentioned.

Another means for prompting purposeful meditation is to allow the children to express their inner longings by granting them three wishes. "If you could have three wishes, what would you wish for?" A question, such as this, would draw from the child what seems to him to be the most desirable things in the world. It is important that the child be allowed to express his wishes to someone who understands and who will not condemn him for having his desires. Secondly these open expressions are far more meaningful than the petitions which children usually put in their prayers.

This heartfelt yearning, when followed by the teacher's sharing of her thoughts, might well be called an experience of prayer. [122]

These suggestions and comments on activating the child to express his wonder, his thankfulness, and his inner desires carry one implication: we should never belittle, condemn a wish, or instill a sense of shame for any sincere longing. The children must feel that the rabbi or teacher or parent is the person who seeks to understand their struggles, their fears, their moments of gladness and who shares with them his own wishes and feelings. Furthermore, we should make every effort that the young child learn to rely upon his own inner resources and not to seek help apart from his own purposeful efforts. Gradually he will come to feel the amazing possibilities in human effort and may reach the belief that life is permeated with a creative strength. [123]

This new type of prayer of which we have been discussing carries within it an element of spontaneity. While a special time may be set aside for purposeful meditation, there may be moments outside of the fixed schedule when the opportunity for prayer may present ~~themselves~~ itself. These moments may occur when the children group around to

watch an ant drag food to his ant hill or when a rainbow spreads its colors across the sky. The fleeting wonder and awe of the children can be deepened and enlarged if we are alive to the unexpected opportunity. An extra burden is placed upon the religious teacher if she would instruct or lead children in prayer — the task of being sensitive to these glorifying moments, when she too can feel the cosmic mystery in a buttercup or the thrill of gladness from the warm rays of the sun.

D. Death

No matter how carefully we shield the child, by the time he is three years old, he will have come in contact with some form of death. Whether his pet dog is killed in an automobile accident or a member of the family dies, the child is forcefully shoved into tabooed ground— an acquaintance with death. When this happens, how does the child react to the presence of death? What are his thoughts about death? How does the preschool child visualize death? These pertinent questions are now being asked in psychological circles, but until recent years, the whole subject of childhood experiences with death had been neglected. In the index of that comprehensive manual on child psychology, edited by Leonard Carmicheal, there is not a single reference to death and its reaction upon children.

A few studies have been made, but none of these reveal too much material on the attitudes and ideas regarding death among children under five years of age. We have just enough material to realize that more research is needed before any comprehensive picture may be formed.

In his study of the preschool personality, Werner Wolff states that the same curiousity which prompts the child to ask immumerable questions concerning his origin now forces him to ask questions about what will happen to him at the end. However, we meet an obstacle when we attempt to answer the child's questions in a naturalistic approach. Just as many children prefer the more imaginative story of the stork, so they prefer to consider death as a state of dreaming from which one can awake.[124] The study made by Nagy of the University of Budapest confirms this view of Wolff. After an analysis of children's drawings and discussions, Nagy concluded that between the ages of three and five, the child denies death as a regular and final process. He believes that the dead person or animal is only asleep. He wants to know where and how the person continues to live after death. Between the ages of five and six, he begins to think of death as a gradual or temporal thing, but he does not comprehend the meaning of its finality.[125]

In 1940, Sylvia Anthony published the results of her studies in The Child's Discovery of Death. At the outset of her book, she makes the penetrating observation that what death means and may mean to children can not be considered fully, apart from what it means to the adults who rear the children and to the whole society and culture with which they come in contact.[126] This factor must be borne in mind when the practical steps are considered in dealing about death with the child. According to Anthony, death is seen as a sorrow-bringing and fear-bringing thing.[127] This grief is associated by the child with loss or separation and the fear with the aggressive intrusion of an outsider who breaks into the home and kills.

The omnipotence displayed by the preschool child is evident in his thoughts on death. In the child's mind he believes that his wishes have the power to influence events. "Consequently, in the child's fantasy, he takes responsibility for his wishes. Unconscious logic works ruthlessly in both directions. If things don't happen, then he didn't wish them. If things do happen, then it was because he wished them. If his father or little sister have died, that is because he wished it. He must have wished it. So he is responsible for it."[128] While generally affirming the part which the child's wishes play,

Dr. Margaret Mahler places more stress on the child's angry feelings towards members of his family and the accompanying guilt reaction when that person dies. The child remembers that at times he had been angry with his mother or father when they became hindrances to his wishes. He wished them out of the way. Now that this has happened, he is uncertain as to his own part in causing death to occur. "Death breaks the child's belief, often unexpressed, in his own magic ability to wish things away and back again. It is the finality of death that he cannot accept. He always believed in his ability to restore with wishing and magic." [129] Guilt feelings manifest themselves especially when the child can not effect a resurrection.

Elizabeth Manwell and Sophia Fahs, by drawing upon their own experiences with children and the results of the psychological studies, present a picture of how death reacts upon the child. First, we are cautioned to be aware that not all children are alike. Therefore they will differ among themselves in their reactions to death. Some are completely silenced in the presence of this mystery, some frightened, while others ask countless questions on the nature of death. [130]

In the cases where death becomes a recurring

nightmare for the child, Manwell and Fahs suggest that a basic sense of insecurity lies at the heart of the terrifying dreams and restless tossing. Already insecure in his relationships with his parents, the child meets death unfortified. In such cases the exaggerated fears point to a need of the child for a steadier love and intimacy from his parents. [131]

The subject of death presented a problem for our rabbis who answered the questionaire. More than a few rabbis failed to answer any of the questions dealing with death, and quite a percentage preferred not to register their opinion on the question: Do you believe that death is a reality that children of the nursery school age must be prepared to experience? This reticence to commit themselves on the matter reveals that some of our rabbis simply do not know how to handle the problem of death with their nursery school children. For some of these men, the problem has not arisen. These are probably the rabbis who stated that the subject of death is never brought up by the children. Since the children do not trouble their heads about death, it is better to leave well enough alone and not stir up any curiosity along these lines. This reasoning is sound to a certain degree, but it exhibits the familiar adult attitude toward children with respect to death: protect

the child from the disquieting thought of death.

What should be the reform rabbi's position to the introduction of the topic of death in his nursery class? Is he justified in not mentioning the subject merely because the subject is never broached by the children? Or should he take the opposite view, discuss death, because the children should be prepared for the pain they will have to face?

As we have seen earlier, the child comes into contact with some form of death by the time he is three years of age. The fact that he doesn't talk about it does not necessarily mean that he is totally unaware of its manifestations. To the contrary. In not a few cases, the child did not talk about the death in the family because he sensed the tabooed nature of this subject. On the basis of all available evidence, we may assume that the child has either heard of death, seen death, or felt the effects of death by the time he enters the religious nursery class. This being the situation, the child has already formed some conception of death. What these pictures are we have no means of finding out; all we know thus far is that the preschool child does not look upon

death as something final. This leaves a wide latitude for the child's imagination to run in. The effects of this vivid imagery may be observed in frightening dreams or impersonal, objective curiosity. Because death has become a province of religion (funeral services, and theological explanation), it should be the task of the rabbi to deal with death at whatever level it is apprehended. Considering the ability of comprehension of these children the rabbi should touch upon the phenomenon of death and try to put it into meaningful terms for the preschool child, he will show the child that death can be discussed, and that it is not something to be feared and evaded. For some children, it is most necessary that this taboo be broken.

The first point to bear in mind when trying to explain death to children is the necessity for proceeding slowly. Since the child can not integrate many items of knowledge, especially if the approach is a naturalistic and not an imaginative one, we have to go carefully, step by step. Certain realistic facts may be given, but not so many that the child is bewildered.[132] From this point on, the explanations regarding death will depend in large measure on the attitude and belief of the rabbi or nursery school teacher. If the rabbi believes in personal immortality, then he can explain death in the following manner:

When we say someone's grandmother is dead, it is only her body that is dead. The body doesn't move and doesn't talk. It is still because the grandmother has left her body and gone to live in a beautiful place where every one is happy, where no one is ever sick, and where everyone is kind. "Probably most children to whom death is so explained accept the picture without question and feel satisfied." [133]

The rabbi or teacher who does not believe in personal immortality may explain death in this fashion: When somebody dies, he falls into a long sleep. He sleeps so soundly that he never dreams and he never wakes up. [134] This explanation would be acceptable to most children, because they already have an idea that death means sleep. The new element in this definition is the note of finality, the never waking up. This may puzzle the child and ramain an undigested bit of information, that is, if the child has not yet been introduced to the concept of the wonder part.

The idea of the wonder part, as we have seen is vital in the child's achieving a sense of the intangible. In the discussion on God, the concept of the wonder part was necessary if the child were to arrive at some meaning for the invisible and yet real. Likewise, in the explanation of death, we can not start unless the child has been

introduced to this idea. Manwell and Fahs suggest that our approach to young children should be divided into three steps. This approach should be acceptable to the rabbi who believes in personal immortality and to the rabbi who cannot conceive of personal immortality but who believes that there is an ongoing after death. This ongoing would not have to be conscious or personal. It is enough if we recognize that the significance of a person's life does affect the larger currents of life. [135]

The first step would be to inform the children that in dying the live or wonder part leaves the body. The body is dead and is just like a dried leaf or a wilted flower. The person the child knew is no longer in the body. (~~Rabbi~~, ~~Info~~) This is enough for the first conversation. If the child asks, "Where has the wonder part gone?", then we have the opportunity for the second step. The parent, at this point, may simply say, "I do not know. I wish I knew. The answer to your question is a secret none of us knows." [136] This would be enough if the child wishes to know about a dead animal or bird. If, however, the rabbi talks about a person the child knew or was familiar with, then he can introduce his third thought: " 'I do not think that the wonder part has really gone into nothing. I think it is somewhere. I think that somehow it is still with us, even though we cannot see Mrs. Brown or talk to her any more." [137]

In the Martin and Judy series, there are two stories which deal with the problem of facing death by utilizing these three steps. In the first story, "The Bird That Could Fly", Martin and Judy discover a dead bird. In the ensuing conversation with Judy's mother, the children learn that when a live thing becomes dead, the wonder-part goes, because we can not see it when the bird is alive.[138] In the second story, "Judy Hears About Grandmother", the authors present a situation in which death strikes closer to home. Judy's grandmother died, and her father is explaining to Judy why she died.

> " 'But Grandmother was old' said Father, going on with his story. 'Her body was tired. It wanted to rest. It grew so tired that Grandmother could not eat any more...She could not talk any more. She could not breathe any more. A telegram that came this morning says that Grandmother is dead.'
> 'Dead like the little bird we found in the grass?' asked Judy.
> 'Yes, said the Father. 'Grandmother is dead, like the little bird you found in the grass.'
> 'Will they put her in the ground, the way we put the little bird in the ground?' asked Judy.
> 'They will put Grandmother's body in the ground,' said Father. 'But they can't put Grandmother herself in the ground. Grandmother herself has left her body." [139]

In answer to the question, of where Grandmother has gone, Father says:

> " 'I wish I knew. Dying is like a secret that nobody understands. I do not understand it. Mother does not understand it. Nobody understands it...."
>
> " 'There's just one thing I feel sure of,' said Father. 'There is a part of Grandmother that has not gone away. It's part of Grandmother that you cannot see. It's a part of Grandmother that you cannot touch. It's a part of Grandmother that she gave us all before she died.' "".....
>
> " 'There's just one thing I feel sure of,' said Father. 'Grandmother's love has not gone away. Grandmother's love could not be put into the ground. She gave some of her love to Daddy. She gave some of her

love to Mother. Grandmother's love is ours. We may keep that part of Grandmother as long as we wish.' 140

This last point is particularly important. The child knows what love means and has experienced this love of her Grandmother. This is the love which brought her a feeling of gladness and caused her to respond in similar fashion to her Grandmother. When we tell our children that the dead person's love remains behind and that we have it, we may be lessening the effect of the sudden desertion and whatever guilt feelings the child may have. Not only is no one angry with the child for the Grandmother's or father's death, but the love which father and child both had for each other is still intact. Though we have no way of determining what effect this approach will produce in mitigating guilt feelings, it seems plausible enough to try without risking any ill effects. In addition, if a death does occur in the family of the preschooler, the rabbi should take it for granted that there will be guilt feelings, and he should impress upon the parents the necessity of loving and sympathetic treatment. In this way, the parents reveal their trust for the little child and so inform him that they do not regard him responsible for the death.

If these Martin and Judy stories are read in a

nursery classroom, an occasional child may respond by refusing to accept the idea that he is going to die. In this case, the teacher's or rabbi's response should not be a refutation but an assurance, such as: " 'We don't expect children to die: they have lots of living to do.' " [141] If the child asks whether his mother or his father will die, we should answer that his mother or his father will not die until he is big enough and old enough to be a Daddy.

These suggestions in approaching the subject of death with little children are not to be construed as the last word. They are offered tentatively, because they have been used with fairly good results. These answers may not entirely satisfy the curiosity of the child, but they will go a long way in clearing up some of the mystery surrounding death. If the child realizes that death is not caused by his wishes and agressive anger, and that he is not responsible for death, then the rabbi is justified in introducing this subject. What we strive to avoid is a false notion of death which may lead into a negative attitude toward life. Though the methods may not be foolproof and guaranteed, the responsibility of the rabbi is clear.

E. Festival celebrations

Religious festivals which contain a certain amount

of ritual, singing and community participation are welcomed by children because of their sensitivity to the changed pace of living during the holiday season. Not only does the child enjoy the symbol of the festival, such as the turkey on Thanksgiving, but Gesell tells us that the child at the age of three enjoys the party aspect. He feels the warmth of friendship from his family and relatives. [112]

The child's delight for the holiday should not deceive us into thinking that the child understands the historical meaning which lies back of the festival. Most psychological evidence tends to lead us far in the other extreme. The preschool child is too young to understand the historical and religious meanings which give significance to these festivals. Returning to the example of Gesell, the whole meaning of Thanksgiving for the child is the turkey. On Hallowe'en, the child is delighted with the Jack O'Lantern which constitutes the whole meaning of this celebration. [143] At this age, as we have previously observed when dealing with God, prayer and death, the child can not grasp the complex reasons we give to our holidays. The child can not think in terms of nations and national strivings. Victory, war, slavery, religious distinctions all mean nothing to the child of three and four.

Psychological investigations indicate that a

child must have a sense of time before he can develop a sense of historical sequence. These studies have brought out the following facts in relation to the child's concept of time. At the age of four years, children showed little understanding of the meaning of the time of day, and the five-year-olds made a greater number of errors in answering questions about the duration of time than about the time of day. Even as late as the primary grade, children were found to show a better comprehension of such an indefinite concept as "A short time ago" than of a "long time ago" [144] When we realize that children know morning or afternoon at four years; what day it is, at five years, we can see how fruitless it is to impress children with the historical meanings behind some of our religious festivals. [145] If teaching the historical meanings is so difficult, how shall we introduce our preschool children to these religious festivals? For the rabbi who is interested in providing the preschool child with experiences that will contribute in a wholesome way to the child's next stage of growth, this question is of fundamental importance.

The questionaire revealed more of the "what" of holiday observances rather than the "how". Most rabbis celebrate Rosh Hashanah, Sukkot, Hanukkah, Purim, Pesach, and Shavuot in the nursery classrooms and present the

historical meanings of these festivals wherever required by the nature of the holiday. Because one of the purposes of the questionaire was to reduce the amount of writing to one or two words at most, it was impossible to obtain any kind of a picture of how our rabbis explained the historical significance to their nursery classes and how they celebrated these festivals.

Most of the rabbis have a Seder table on Pesach, and for Sukkot there is a Sukkah, which the children help construct. On Hanukkah the children light their candles and exchange gifts with one another. Gifts are also exchanged on Purim. Though not a majority, a considerable number of the rabbis felt that the children should have a hand in making the gifts which they presented to others. On these festive occasions, almost every rabbi requires the attendance of the parents to share in the holiday celebrations.

A more detailed picture of how a Jewish nursery school observes the religious festivals is given by the Beth Hayeled nursery school of New York City. The Women's Division of the Jewish Education Committee of New York established this experimental nursery school in 1939. Its purpose was "to create an integrated American-Jewish

curriculum that will meet the needs of the very young child." [146] These women felt that the child be properly introduced, early in life, to the particular culture to which he belongs, if that culture is to be adequately assimilated and become a source of strenght. "In the case of the Jewish child, these early experiences must especially serve as a background for a wholesome adjustment to his bi-cultural development. The Beth Hayeled, therefore, is interested in providing the program of a progressive nursery school and at the same time endeavors to create a happy environment in which there is a harmony of American and Jewish influences." [147]

The staff of the Beth Hayeled impart these Jewish experiences in ritual, in festival observance, in song, dance, and in conversational Hebrew. Hebrew is an integral part of the program, and the teachers feel that the children develop a"positive attitude towards, and encourage interest in, the language." [148] More important for our immediate purposes are the customs and ceremonies which are observed in connection with the festivals. The children participated in the following religious celebrations:

Sukkot - This was the first holiday celebrated at the Beth Hayeled. The children watched all the steps in the building of the Sukkah, asked questions concerning its purpose, and sang songs. [149]

Simchat Torah - For most of the children, this holiday marked their first experience in the Synagogue. Each child was given a flag, and then they all marched around the Synagogue singing special songs for the occasion. The Ark was opened, the Torah scroll was taken out, and all the children touched the soft velvet coverlet and listened to the tinkling of the Torah Bells. At lunch, the children ate apples dipped in honey. [150]

Hanukkah - On the first day of Hanukkah, the children were seated around a table on which stood a Menorah. The first candle was lit, and all joined in singing the blessing. On each of the eight days something new was added to the celebration - a new song or a new game. On the last day of Hanukkah, at the suggestion of the teachers, the children invited their mothers to a party. The mothers came, each bearing a gift for her child. First the child presented his mother with a gift he had made, and then the mother gave her gift. The entire party lasted fifteen minutes. [151]

Purim - At school the children baked Hamantaschen. One was eaten and one was set aside with some fruit as presents for their parents. The children

dressed up for a masquerade with masks made from paper bags and costumes from brightly colored cloths. After the children from the older group came to wish the children of the younger group a "Happy Purim", all joined in the procession to the music room where the celebration culminated in a Hora dance. [152]

Pesach - In preparation for Pesach the children scrubbed their shelves, dolls and dishes and helped make the Charoses and Knedlach. The younger and older groups conducted the Seder in separate rooms in a "U" shape table arrangement. The Pesach plate with the traditional symbols were placed at the head of each table. A cup for Elijah and Kiddush cup stood close by while each child had a small cup of grape juice for the Kiddush blessings, which were recited by an invited guest. The older group came to the Seder, each carrying a long-stemmed daffodil. The flowers were then presented to each child's mother who was seated next to him. Before leaving school that day, the children took home nuts and flowers. A later innovation has been to let the children bake Matzot by themselves. [116]

Shavuoth - Two weeks before the holiday flowers were planted and carefully tendered by the children.

> Since Shavuoth was celebrated as a spring holiday, the teachers and children filled the rooms with green foliage and flowers. Garlands were made for the hair; strawberry baskets were painted for the Bikkurim. The children gathered the first flowers which they planted and a natural procession was formed to the accompainment of Shavuot songs. Later the children went down stairs to visit the synagogue. Here they admired the Sifre Torah, the Ner Tamid, and the Menorot. [154]

In this summary of the activities of the Beth Hayeled, we have a brief, but detailed description of how the religious festivals are observed. However, nowhere in the article in Jewish Education, do we have a resume of how these holidays are explained. To fulfill this need, the following suggestions are offered in an effort to produce an explanation that will be true to the facts and at the same time be comprehendable to the child:

Sukkot - Since this festival occurs in the autumn, at the time of the harvesting of produce, it is especially important for our children who live in large urban centers to sense this season of gladness and develop a feeling for nature's rhythm. Therefore Sukkot should be a time for talking about all that is required for bring-

ing the fruit and vegetables to ripeness. This is a period of thanksgiving for the rain, for the sunshine, the earth, the seeds the farmers, and the men who bring us the fruits and vegetables to eat. The fruits that are hung in the Sukkah serve to heighten the harvest aspect of this religious holiday. Because Sukkot comes in the fall, we have an excellent opportunity to tell stories about the birds which fly south for the winter, the squirrels which store away food for the cold, snowy days and the other creatures that make special provisions for the winter. By watching these animals and birds, the child will not only develop a vague feeling of the rhythm of nature, but we can use this festival of the harvest and the thanksgiving to give some of our food to those birds and animals who were not able to store food for themselves. In this way we shall develop within our children a reverence and responsibility for life. Not only will Sukkot be a time for building a Sukkah, but it should be a time for helping the teacher hang out trays of food and seed. Sukkot would inaugurate the beginnings of a practice which the children would continue throughout the winter. We can explain to our

children that, not only are we thankful for the sun, the rain, and the earth for our food, but we want to show how glad we are by taking care of the birds and the little animals who can not take care of themselves during winter.

Hanukkah - We can explain to the children that this is a time for remembering long, long ago when a certain people stopped fighting. Because these people stopped fighting, they were happy, and so we too are happy. Therefore we light Hanukkah candles and exchange presents. At best, this explanation is inadequate, because the time concept is beyond the comprehension of the child and he may not realize the full import of a people at peace. However, with Hanukkah we are striving more for the observance than the reason behind the observance. The explanation is purely stop-gap. The children may thoroughly enjoy the ritual of lighting the candles without having and understanding of its meaning. The ceremony does not have to be explained in theological terms. Otherwise the children may learn to equate religion with mere ceremony.

Purim - With this festival, a historical presentation should not be offered to the children. Though

they are not old enough to understand the forces involved, they are old enough to imagine a wicked man who wants to kill good people. These scenes in the child's mind had better be left alone. It is enough if we tell our children that Purim is a happy day, a day on which we make all kinds of good things to eat and dress up in funny clothes. We are happy because a good woman, named Esther, helped a lot of daddys and mommys and boys and girls. Since this is the day when Esther was good to all these people, we are all going to have a party. Here again, the emotional undertone of the festival is important, not so much the historical significance. This holiday spirit can be caught in the making of Hamantaschen, the giving and receiving of presents, and the masquerading in costume.

Pesach - Here again we have a holiday which does not lend itself for an explanation to children. Manwell and Fahs write: "Nor is the story of Israel's escape from Egypt, the traditional Passover story, one that fits the needs of young children. It involves conceiving of

two nations, one enslaved and the other powerful, one unjustly treated and the other cruel, and of a God who protected and blessed the oppressed group by means of special miracles. For the preschool child such a story can have no valuable meaning." [155] If we follow the suggestion of these authors, we should concentrate our efforts on bringing to our children an appreciation of spring. At Pesach time, the season of spring is felt everywhere. The children may participate in this rebirth into life by planting bulbs and seeds and then caring for them. A comparison can be made between Sukkot and Pesach. Now, the birds are returning from the South, the animals are coming out of their winter houses and shedding their heavy clothing. By pointing out these changes, the children can observe the other phase of nature's rhythmic cycle. Then we might tell the children that, in celebration of the return of spring, we have a party called a Seder and we bake special cakes called Matzot. In this way the children can become acquainted with the ceremonial objects of Pesach and still not be burdened with the historical explanation.

Shavuot - This is another holiday which does not lend itself to explanation and celebration on the nursery school level. If this holiday must be celebrated, then we can say that the day is the birthday of the Temple and Nursery school, and in commemeration of that event, we shall decorate the class room with flowers and wish the teachers and rabbi a happy birthday. Thus the Ner Tamid could serve as the birthday light of the Temple, burning tomorrow and the next day.

Whether two, three or four holidays are celebrated, we should not forget that the historical comprehension of the child is very limited and that as little emphasis should be placed upon the explanations as possible. At this stage in their development, if the children can be sensitized to the different manifestations of nature, and develop a compassion for all living things, vegetation or animal life, then we shall have fulfilled our duty in introducing the children to those festivals which highlight the processes of life.

Appendix

One day per week nursery schools in Reform congregations

Small (150 members)	Medium (150-500)	Large (500-1000)
Beth Israel, Fresno	Suburban, Cleveland	Oheb Sholom, Baltimore
Beth Israel, Hazelton	Ahavath Sholom, Brooklyn	de Hirsch, Seattle
Old York Rd., Willow Grove, Pa.	Flushing Free Syn, Flushing	Beth Israel, Houston
Columbus, Miss.	Bnai Israel, Little Rock	Emanu-el, Houston
Ventura, Cal.	Madison Ave. Scranton	Beth Ahabah, Richmond
Isaiah, Los Angeles	Emanuel, Grand Rapids	Vine St., Nashville
	Brith Sholom, Springfield, Ill.	Beth Israel, Portland
Moses Montefiore, Bloomington	Sinai, Mt. Vernon	Sinai, New Orleans
Shaarai Zedek, Tampa	Emanuel, Lawrence	
Beth Israel, Macon	Beth Or, Montgomery	
Salinas, Cal.	Bnai El, St. Louis	
Emanuel, Dothan, Ala	Bnai Israel, Charleston, W. Va.	
Beth Israel, Meridian	Jewish Com. Center, White Plains	
Shaarai Shomayim, Mobile	Hebrew Union, Greenville, Miss	
Emanuel, Wichita	Mt. Sinai, Soux City	
Bnai Sholom, Santa Ana	Israel, Tulsa	Very Large (1000-)
Berith Sholom, Troy	Bnai Israel, Baton Rouge	
Honolulu, Hawaii	Beth Israel, Austin	Sholom, Chicago
Beth El, St. Petersburg	Peekskill, N.Y.	Beth Zion, Buffalo
Clarksdale, Miss.	United, Terre Haute	Beth El, Detroit
Israel, W. Palm beach	Emanuel, Greensboro, N.C.	Israel, Memphis
Beth Sholom, Topeka	Oheb Sholom, Huntington, W.Va.	Rodeph Sholom, Phil.
Bnai Israel, Mckeesport	Bnai Zion, Shreveport	
Israel, Staten Island		
Emanuel, Spokane		
Judah, Grand Rapids		
Albany Hebrew, Albany, Ga.		
Beth-El, Hammond, Ind.		
Beth-El, Colorado Springs		
Israel, Blytheville, Ark.		
Sinai, Sumter, S.C.		
Columbus, Miss.		
Bnai Jeshurun, Leavenworth		

Reform Congregations running five-day-per-week nursery schools

Small	Medium	Large
Judea, Chicago	Beth Hillel, N. Hollywood	Beth El, San Antonio
Beth Zion, Johnstown	Emanu-el, Lynbrook, L.I.	Brith Sholom, Louisville
Children of Israel, Augusta, Ga.	Israel, Omaha	Free Synagogue, N.Y.C.
Emanuel, Roanoke	Evanston, Ill.	Har Sinai, Baltimore
	Ahavath Chesed, Jacksonville	Isaiah Israel, Chicago
	Bnai Israel, Oklahoma City	
	Belmont-Watertown Jewish Comm. Center	
	Beth Israel, San Diego	
	Emanuel, Yonkers	
	Anshe Hesed, Erie (3 days)	Very Large
	Emanuel, Duluth	
	Beth-El, Chicago	Sinai, Chicago
	Beth-El, South Bend	Emanuel, N.Y.C.

Results of a survey of the nursery school educational program in the Conservative movement.

Survey question: Does your congregation conduct a daily nursery school?

	Small cong.	Medium cong.	Large cong.	Very lg. cong.	Total
Yes	5%	6%	16%	39%	16.5%
No	90%	92%	81%	61%	81%
No ans.	5%	2%	3%	0	2.5%
Total No.	(37)	(48)	(74)	(41)	(200)

Survey questions: To what extent is your program Hebraic?

	No. of schools	Total
Great extent	5	15%
Moderate	18	55%
Small	6	18%
None	2	6%
No answer	2	6%
Total No. with Nursery School	33	100%

Survey Question: Do you provide lunch in the nursery school?

	No. of Schools	Total
Yes	4	12%
No	28	85%
No ans.	1	3%
Total	(33)	100%

Survey Questions: Do you provide transportation for the children?

	No. of schools	Total %
Yes	25	76%
No	6	18%
No ans.	2	6%
Total	33	100%

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