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Present and Future Role Expectations"

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WIVES OF LAW, MEDICAL, AND RABBINICAL STUDENTS
THEIR PRESENT AND FUTURE ROLE EXPECTATIONS

by

Stephen E. Fisch

Thesis submitted in partial fulfillment of the
requirements for the Degree of Master of Arts
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SYNOPSIS

Stephen E. Fisch's thesis is entitled: "Wives Of Law, Medical, And Rabbinical Students--Their Present And Future Role Expectations." His methodology consisted of mailing questionnaires to wives of reform rabbinical students in the three United States branches of the Hebrew Union College, as well as to wives of all married students attending the University of Cincinnati Colleges of Medicine and Law. A response rate of 64.9%, which is considered quite good for this type of study, was achieved. The returned questionnaires were analyzed via computer data analysis; interviews were also conducted with samples drawn from each of the Cincinnati based groups.

Analysis of the demographic data showed the three groups to be very similar in such characteristics as age and socioeconomic background. Of those wives still attending school, rabbinical students' wives (68.6%) are enrolled in graduate programs to a greater extent than are wives of law (45.8%) or medical students (40.6%). In addition, of the women who are not currently enrolled in school, a higher proportion of rabbinical students' wives (58.3%) plan to continue their education than do medical students' wives (51.7%) or the wives of law students (45.7%). In conjunction with the above noted results, it was discovered that a smaller proportion of rabbinical students' wives (71.6%) than either law students' wives (81.8%) or medical students' wives (89.3%) are presently employed. Some reasons for these results may

be the higher availability of parental financing, the lower income levels of rabbis, and the subsequent desire of wives to supplement their family income with their own higher paying careers, or the fact that rabbinical students' wives are not eager to be cast into the role of the "rebbitzin" and, therefore, desire to maintain a professional or career identity of their own.

On the whole, a majority of the wives of all three groups were seen to have positive or neutral attitudes toward their husbands' professional school. It must be conceded, however, that a greater proportion of rabbinical students' wives had negative attitudes toward their husbands' school than did the other two groups of women. This may be a function of their own higher educational levels, or a by-product of their feelings that their own standard of living will not be as high as the other two groups of women feel that their future income will be.

These results (of a higher incidence of negative feelings toward the rabbinical school) may also be a function of the rabbinical students' wives own negative feelings about the rabbinate. In a question about a hypothetical career choice for their son, a greater proportion of all groups except wives of rabbinical students picked their husbands' profession (over the other two professions) as being the most desirable career choice for a son with equal aptitudes and equal preference for all three professions. Less than 3% of rabbinical students' wives would recommend the rabbinate for a son, as

opposed to 32% of medical students' wives who would recommend medicine, and 19% of law students' wives who would advise law. In all three groups, a majority of the wives indicated (through questionnaire responses and interview answers) that the final choice would be their child's.

Rabbinical students' wives may also have their greater negative attitudes toward the rabbinate (and the rabbinical school) because of the realization that there are role limitations attached to being a rabbi's wife. This finding is especially relevant when combined with the fact that many of the rabbinical students' wives who participated in an interview disliked the use of the word "rebbitzin" because of its ascribed role characteristics.

Wives of rabbinical students seem to be more aware of the inner workings of their husbands' school than are the other two groups of wives. Their opinion of H.U.C. reflects this knowledge; many view the faculty of Hebrew Union College as being overly paternalistic and patronizing toward the students.

Medical students' wives main complaint was the lack of time that they have with their husbands, whereas wives of law students seem most concerned with the amount of academic pressure and competition at their husbands' school.

As might be expected in this era of heightened female consciousness, it was discovered that all three groups of women are interested in pursuing careers of their own. The wives of rabbinical students seem to be most interested in

this phase of their future activities, but are aware that the rabbinate may prevent them from fulfilling their own career ambitions.

A minority of women studied expressed a desire for some sort of training for their future roles as wives of professional men; of this minority, wives of rabbinical students were more interested in this sort of preparation than were the other two groups of women.

Many of the results of this study seem to indicate that the negative feelings of the rabbinical students' wives are directly related to the role confusion and ambiguity that surrounds the rabbinate and the rabbi's wife, although this phenomenon was noted to a much smaller extent than was observed in the Lenn Report.

In general, there was a remarkable homogeneity among the three groups of wives. As may be inferred from the above results, more negative feelings toward their husbands' profession and professional school were observed among rabbinical students' wives than were noted in the other two groups of women.

PREFACE

First of all, I would like to thank all of the women who returned the questionnaire and/or volunteered for interviews. This thesis could not have been done without their cooperation.

I am especially appreciative of those who read the preliminary questionnaire and made comments and suggestions. My special thanks to Dr. Robert Katz and Sherrie Levy Reiner for their help in this early phase of the study.

My thesis advisor, Dr. Norman Mirsky, has been of immeasurable help and assistance throughout every stage of this thesis. From the very beginning of the pre-pilot study to the final draft of this work, his counsel and guidance have made this thesis possible.

I would like to thank the Rabbi Jerome Folkman Scholarship Fund in Human Relations for their generous and much appreciated grants during the past two years.

There is another foundation that has contributed much to this thesis, including the responsibility of having all of the interviews transcribed, as well as furnishing a great deal of monetary and moral support. This, the Allergy Clinic Foundation of Tyler, Texas, headed by Dr. Ben Fisch, was of great help and assistance to me.

Dr. Robert Fuerst was also a highly valued counselor in the preparation of this thesis. His hints and suggestions, as well as his assumption of a major portion of the expense

for mailing out the thesis questionnaires were much appreciated. In addition, his help with the typing and copying of the final draft was tremendously valuable.

Finally, this thesis is dedicated to my wife Linda who spent many hours helping me formulate my ideas, as well as assisting me in the typing and proof-reading of the many drafts of this thesis. In addition, her constant desire for excellence left me with no choice but to excell. This is not really my thesis, but our thesis, for any credit that I may take for it is shared with my wife. I would also like to thank our son, Bernie, for leaving the typewriter and his Daddy alone for what must have been many long hours for him.

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CHAPTER I

INTRODUCTION AND A REVIEW OF THE LITERATURE

During the past five years, nearly concurrent with the rise of ethnic consciousness within many American minority groups, an American majority has begun to protest its predetermined station in life. An amendment to the United States Constitution is near adoption to protect the economic and societal rights of this majority. A new magazine, "Ms.," has become an overnight success during the same period that "Life" magazine discontinued regular publication.

This group under discussion is, of course, American women. A major part of their program has been to abolish antiquated societal expectations of what a woman should or should not accomplish in life or what occupations she can enter.

Beyond these obvious and tangible goals, women are seeking to assert their independence in a male-oriented society. Perhaps this phenomenon is best illustrated within the marriage relationship. Women are no longer willing to accept a station in life as the wife of John Doe. Instead, Ms. Mary Doe wishes to preserve her own identity and status within her marital relationship.

In certain marriages, however, societal pre-conceptions persist as to what role(s) a wife should play. This thesis is devoted to a study of three professions in which women might be expected to take some part in their husbands' careers.

"Traditionally, the 'learned professions' have been the ministry, law, and medicine."¹ This thesis is a study of wives of future members of these three professions, i.e., wives of students in law, medical, and rabbinical schools. The idea for this thesis was first presented to me in the fall of 1972 by Professor Norman Mirsky of the Hebrew Union College in Cincinnati. As a project for a class studying sociological methodology (particularly within a Jewish context), Professor Mirsky mentioned the possibility of such a study. A relatively simple questionnaire was written and mailed to a sample of wives of law, medical, and rabbinical students in the Cincinnati area. A copy of this questionnaire and the cover letter that accompanied it are included as Appendix A of this thesis.

From the results of this pre-pilot study, it was decided that significant differences did exist among the three groups of wives, and that a more formal and systematic study could be effective.

The question that the reader will invariably ask is the following: If this first survey detected differences among the three groups (as it did), and also achieved satisfactory return rates (as it did), then why wasn't this first form used as a basis for this entire study?

The answer to this question is simple and straightforward. Upon receiving the returned questionnaires, several trends were noted:

- (1) I failed to take into account the growing sentiment

of many women regarding their own independent identity. Many women felt insulted by the questionnaire. The best example of this sentiment was a letter I received within forty-eight hours after mailing out the questionnaires:

12 December 1972

Dear Steve Fisch,

Having once conducted a survey as a thesis project, I determined to aid fellow students by participation whenever possible. Respecting myself as an independent female person, I have also determined to prevent others from treating me according to archaic, demeaning, and inaccurate cultural stereotypes about women. Your questionnaire offends my sensibilities as a woman more than it appeals to my interests in social science. Thus, I respond with frank comments but no answers to the questionnaire.

Above all, your approach bespeaks a view of married woman primarily as wife, as extension of husband's identity rather than having one of her own. Your manner of addressing the envelope was a giveaway (i.e., Mrs. John Doe). I am Ms. Mary Doe.

You seem to presume that my role in life is to be an asset to my husband as a professional, which you indicate by the euphemistic phrase of "career as a wife of a..." (items 18 and 19). Similarly, item 28 ignores the possibility of distinction between the goals of my husband for himself and my goals for myself. No effort is made to assess my goals for myself.

Many of your items are questionable as objective measures of respondents' attitudes: item 9 presumes it is fulfilling being the wife of a student in a professional program and that lonely is the opposite of fulfilling; item 23 presumes that I am content; item 25 presumes that I am suffering deprivation.

From both a personal and scholarly perspective, I am interested in your research topic. I think it merits greater sensitivity and objectivity than your questionnaire conveys.

Sincerely,

(S) Mary Doe²

I do not have any way of knowing the exact percentage of other women who returned the questionnaire, despite such feelings, nor do I know how many women failed to return it, feeling that it insulted them.

(2) Most of the questions on the first survey had only "yes" or "no" as their possible answers. While this dichotomy established a crude measurement, a more refined instrument was needed for a serious study.

(3) Many of the questions were poorly or ambiguously worded, leading toward inconclusive results on key questions.

(4) Important demographic information was not requested on the first survey, e.g. no data was required concerning the current educational status of each respondent.

These were the main inadequacies of the first survey. One must not forget, however, that this first questionnaire served two important functions as a pre-pilot study. It pointed out many pitfalls to be avoided in writing the second questionnaire (upon which this thesis is based), while also revealing marked differences among the three groups of wives, leading the author to believe that a second and more sophisticated survey could be undertaken.

The role of the rabbi's wife has been closely scrutinized as a part of a prior study, The Rabbi As A Family Man, a thesis written last year by Michael Sternfeld.³ An introductory chapter of this thesis deals with the societal expectations placed upon a rabbi's wife.

...the role of the minister's wife undoubtedly has built into it certain potentialities which can be an asset to mental health. But the role can be equally devastating. Many wives find the role deeply meaningful. The wife who seriously feels she is trapped in a role of rigid expectations, or perhaps worse--ambiguous expectations from the church, the community and from her own husband, is the wife who is likely to need counselling.

In reviewing the literature, Sternfeld discovered many other factors that impose limitations upon a minister's family.

In conclusion to this section, let us recall the major problem in minister-family relations. The most difficult problem is that of time. Ministers, as a whole, are overworked and underpaid. Their work can easily last seven days a week, from early morning until late at night. Although the ministry is a profession that has no strict schedule, most ministers do not take advantage of this flexibility. As a result, many wives feel that they must compete with the congregation for their husbands' attention. They are not always successful in that frequently their husbands have "outgrown" them. Wives of ministers have several other problems. Their role is ambiguous in that although most wives feel that the church has expectations, these expectations are never spelled out. They frequently feel isolated and lonely since, by most accounts, developing close friendships is difficult for the minister and his family. Although their family may be warmly received everywhere, this reception is often either superficial or symbolic. "The Royal Family" has many acquaintances but few close friends. The wife, who is usually isolated at home, feels this aloofness in an acute way. Her husband is typically involved in the community doing the work he has chosen. She, on the other hand, feels the limitations of the ministry with few of the satisfactions. If she is to prevail, she must constantly strive to establish her own identity in the face of pressures from church and husband. This applies to the children as well. The minister's problem is to understand his wife's and children's predicament and then to find the means with which to effectively deal with them.⁵

The major part of Sternfeld's thesis deals with interviews that he held with thirteen rabbis and their wives.

When the wives were asked, "What would you say that you like most about being a rabbi's wife?", these thirteen women responded as follows (each number represents one of the thirteen women):

1. the ability to transcend social classes
social prestige
2. husband has no rigid schedule
3. immediate social acceptance
social prestige
community involvement
4. immediate social acceptance
the ability to transcend classes
meeting interesting people.
5. community involvement
sharing husband's challenges
6. comfortable with the entire role of rebbetzin
7. social prestige
8. immediate social acceptance
9. social prestige
immediate social acceptance
community involvement
10. an interesting, varied lifestyle
meeting interesting people
11. being married to her husband
12. meeting interesting people
active life
13. special status of the rabbinate⁶

Sternfeld also asked these thirteen women what they disliked most about being a rabbi's wife. They answered in the following way (each number represents one person):

1. undue criticism
lack of privacy
2. unpredictability of rabbi's schedule
husband is away too much
3. inability to be like everyone else
difficulty in making friends
honor and respect shown her due to her position alone
4. attending services
high role expectations of the congregants
5. too much dependence upon the congregation
6. husband is away too much
7. undue criticism
lack of privacy

8. husband is away too much
loneliness
husband has no day off
9. made to perform certain functions solely because
she is the rebbetzin
10. need for being dishonest, i.e. holding back
about giving true feelings about people
11. husband is away too much
lack of privacy
12. distance from the congregation sometimes makes
personal friendships difficult
13. need for being dishonest, i.e. holding back in
giving true feelings about people?

To paraphrase a popular cliché, one woman's paradise is another's hell. In these responses, Sternfeld discovered that factors that make one woman enjoy her role as the wife of a rabbi are the same factors that another woman mentions as causing the greatest amount of discomfort. It should also be added that within the same person, indecision exists as to whether she likes certain aspects of her husband's profession. The easiest comparison between the two groups of responses may be made by placing them in parallel columns. Remember that the numbers represent people, and that each number represents the same person in both "likes" and "dislikes".

LIKES	DISLIKES
1. the ability to transcend social class social prestige	1. undue criticism lack of privacy
2. husband has no rigid schedule	2. unpredictability of hus- band's schedule husband is away too much
3. immediate social accep- tance social prestige	3. inability to be like every- one else difficulty in making friends

LIKES

DISLIKES

- | | |
|---|--|
| <p>3. continued community involvement</p> | <p>3. continued honor and prestige shown her due to her position alone</p> |
| <p>4. immediate social acceptance</p> <p>the ability to transcend classes</p> <p>meeting interesting people</p> | <p>4. attending services</p> <p>high role expectations of the congregants</p> |
| <p>5. community involvement</p> <p>sharing husband's challenges</p> | <p>5. too much dependence upon the congregation</p> |
| <p>6. comfortable with the entire role of rebbitzin</p> | <p>6. husband is away too much</p> |
| <p>7. social prestige</p> | <p>7. undue criticism</p> <p>lack of privacy</p> |
| <p>8. immediate social acceptance</p> | <p>8. husband is away too much</p> <p>loneliness</p> <p>husband has no day off</p> |
| <p>9. social prestige</p> <p>immediate social acceptance</p> <p>community involvement</p> | <p>9. made to perform certain functions solely because she is the rebbitzin</p> |
| <p>10. an interesting, varied lifestyle</p> <p>meeting interesting people</p> | <p>10. need for being dishonest, i.e. holding back about giving true feelings about people</p> |
| <p>11. being married to her husband</p> | <p>11. husband is away too much</p> <p>lack of privacy</p> |
| <p>12. meeting interesting people</p> <p>active life</p> | <p>12. distance from the congregation sometimes makes personal friendships difficult</p> |

LIKES	DISLIKES
13. special status of the rabbinite	13. need for being dishonest, i.e. holding back in giving true feelings about people

From the above table, one can see that many different factors are mentioned as those which women say they like or dislike most about being the wife of a rabbi.

If we rearrange these reasons in terms of frequency, perhaps we may note some pattern about what these thirteen women really do like the most. Sternfeld did this with the "likes" of the rabbis' wives and obtained the following figures:

social prestige (4)
 immediate social acceptance (4)
 community involvement (3)
 interesting lifestyle (2)
 interesting people met (3)
 sharing of husband's profession (1)
 entire role of rebbetzin (1)
 special favors (1)
 no rigid schedule for husband (1)
 social classlessness (2)⁸

Sternfeld comments:

When we arrange the categories in this manner, it becomes apparent that the greatest perceived "likes" are related to the wife's "inherited" position in the community. A total of ten responses of the husbands and eighteen of the wives clearly point in this direction....The wives appreciate the fact that their husbands have provided them with entre into the community and have given them a certain degree of prestige which they would not have had otherwise.⁹

Sternfeld did not rearrange the wives responses as to what they did not like about being the wife of a rabbi. When they are arranged this way, the following results are noted (numbers in parenthesis represent the number of women who

responded with this answer):

- husband is away too much (4)
- lack of privacy (3)
- undue criticism (2)
- need for being dishonest, i.e. holding back in giving true feelings about people (2)
- unpredictability of husband's schedule (1)
- husband has no day off (1)
- loneliness (1)
- inability to be like everyone else (1)
- honor and prestige shown her due to her position alone (1)
- high role expectations of the congregants (1)
- attending services (1)
- made to perform certain functions solely because she is the rebbitzin (1)
- difficulty in making friends (1)
- distance from the congregation sometimes makes personal friendships difficult (1)
- too much dependence upon the congregation (1)

As may be seen from this type of analysis, the areas most frequently mentioned as causing concern were those related to the amount of time that a husband spends with his congregation(al duties?), as well as the lack of privacy and feelings of hypocrisy in personal relationships with congregants. In addition, two wives felt that they were the subject of undue criticism.

As a minor part of a 1972 study of the Reform Rabbinate by Theodore I. Lenn, et al, questionnaires were sent to 471 wives of rabbis; findings were based upon 238 returned

questionnaires, an approximate sample of 25% of all reform rabbinical wives. The summary highlights of the "Lenn Report" as it applies to wives of rabbis are as follows:

- 1) Rebbetzins are ambivalent regarding their roles; they are married women with all that this entails; they are married to rabbis with all that this entails.
- 2) Some 53% would want their husbands to be rabbis if they were to start all over again. (53% of the rabbis say this for themselves).
- 3) Some 32% would want their husbands to have been a college professor (12% of the rabbis say they want this for themselves; 12% of the congregants feel their rabbis should be professors).
- 4) Only 6% of the rebbetzins would prefer that a daughter marry a rabbi; 26% prefer a physician or other professional person; 58% express no preference.
- 5) Some 19% say their husbands are more successful than they (the wives) would have expected; 43% think he is performing in line with the wife's expectation. Many chose not to express themselves on this point.
- 6) Rebbetzins express some role-confusion in terms of their own self-image; some limitations in perception and communication appear to exist between rabbis and rebbetzins inasmuch as the latter ascribe more fulfillment accruing to their husbands than the rabbis are claiming for themselves from their careers.
- 7) Much less than half the rebbetzins (40%) say their lives as rebbetzins are "fulfilling"; 35% say they are "lonely"; 33% say life is "generally good, but nothing exciting."
- 8) Yet nine out of ten rebbetzins say their marriage is "excellent" or at least "good." (There appears to be some contradiction between this statement and #7, above, and #14, below.)
- 9) Only half the rebbetzins make their personal friendships mostly within the congregation.

- 10) Most rebbetzins are reasonably active but not overly involved in their congregational world; 90% almost always attend Temple social affairs; 75% are at Sabbath services; over half are at the rabbi's side at Bar/Bas Mitzvah dinners; 43% at weddings; 22% accompany their husbands on condolence calls, and 14% attend the funerals of their congregants.
- 11) Some 65% are "reasonably active" in Jewish community affairs; 48% in general community affairs.
- 12) More than half the rebbetzins volunteer advice to their husbands on congregational matters if they feel it necessary; 43% do so only if the rabbi asks them for it.
- 13) Some 14% of the rebbetzins teach in the religious school.
- 14) As women, almost half the rebbetzins feel "the need for developing (their) potentialities outside the home and synagogue"; another 26% are "somewhat in agreement" with this position; only 14% have full-time jobs, and 27% have part-time jobs (not including religious school teaching).
- 15) The unhappiness that exists in the lives of some of the rebbetzins may go back to their days when they were "student-wives" at HUC-JIR.¹⁰

It is one of the major purposes of this thesis to discover if the wives of future rabbis are unhappy with their lives as "student-wives," and to ascertain if their own conceptions of being the wives of future rabbis are in agreement with Sternfeld's findings.

The wife of a lawyer is, undoubtedly, free from some of the stresses and role expectations that society imposes upon a rabbi's wife. In many cases, however, a successful lawyer spends a great deal of his time away from his family. The legal profession is not a "9 to 5" job.

The lawyer has considerable "homework." He may not have time to look up his citations and precedents in his office library during the business day, and as his practice increases, he will find himself taking more work home in his briefcase each night. Even when his practice is large enough to warrant the engagement of a junior counsellor who can be expected to do a great deal of the legal research, the attorney must still study his assistant's work carefully and occasionally check up on the sources used.¹¹

In a discussion of the legal profession, one must not ignore the fact that an inordinately large percentage of politicians enter politics via the legal profession. Mieke Tunney, recently divorced from her husband (a United States Senator), has some excellent observations on the strains that the wife of a politician may encounter.

...to succeed as a political wife, Mieke claims, "You have to learn to get along with very little. Most of the wives are content with what they have and with the fact that their husbands have gone so far. Fortunately, they get enormous satisfaction from their professions. But they don't ask much in their own right. Well, I happen to be a person who wants a lot in my own right. I have a great desire to do things of my own, for myself....And I would find that there was never any time when I could say, 'This is mine, this is my time and I'm going to take it.' Because as a good political wife you always have to stifle your own identity and play second fiddle."

Most politicians' wives adapt very quickly to their inferior roles; otherwise they wouldn't be political wives, Mieke claims. "The wife either becomes a cliché, uttering all those cliché phrases—she's put in a position where she has to—or she stays in the background, trying not to be provocative one way or the other. She can't go dropping bombs like Martha (Mitchell) does. The wife can't say, 'I think this or that.' That could be very harmful to her husband's career. So wives just don't go saying what they feel.

"It's a stifling life; it's very repressive."¹²

Being the wife of a physician also presents particular problems. First of all is the difficulty that is present

when a husband must spend a great deal of his time away from home.

Like many other high-earning U.S. business and professional men, to whom the 40-hour week is a luxury that only their employees can afford, self-employed physicians work notoriously long hours. Most of them devote at least 60 hours a week to their profession, and some as many as 90....While the doctor's business seems to figure in most of the problems of the families, there are those physicians who insist that it needn't. "Frankly... I believe the problem of time with your family is what you make it. If you want to take the time to enjoy them, you'll do it. On the other hand, if you want to let your practice run you-and some doctors have to have it that way-that's the way it will work out."

Another M.D. offers this advice: "To spend time with one's family while tending to a large practice, you've got to be fair and firm and efficient. Too many physicians let their patients run them. They're poorly organized, go to too many stupid meetings and in general waste too much valuable time in life." Several men go a step further, questioning the sincerity of those who claim they're too busy to be with their families. A sample comment: "Being 'too busy' is often just an excuse to leave intrafamily problems for the wife to work out."¹³

Secondly, the emotional load imposed upon a physician can influence his family life:

As one medical man explains it, "My professional relations mean giving to patients emotionally until there isn't much left for the family." Some other obstacles: "I'm away so much that the value of my family gets blurred in my mind." "The depressing nature of my practice depresses my general outlook." "Often patients' problems are a burden to me, but I can't share their confidences with my wife." "I won't let my wife and children upset me or influence me emotionally; it might cost the life of a patient, or at least worsen his condition."

The wife, however, usually sees it somewhat differently. Though she understands the demands of her husband's practice and his frequent fatigue, she's also nagged by the suspicion that he just doesn't care about his family. Thus: "I can never

get him interested in anything concerning our marriage or our children."..."He's always too busy with others' problems to listen to ours."..."He has no desire to help with the character growth of his children."..."After my husband has been with people all day, he just wants to turn on the stereo and read. We rarely spend an evening with friends."..."The only time the family sees him is when he's tired and grouchy; we never do anything together."¹⁴

How do wives react to these pressures?

In two quite different ways. Some simply resent the leadership the community piles on top of the prestige their husbands already enjoy as physicians. It makes them feel inadequate to be so overshadowed by their husbands. Other wives choose to become active themselves in the community, capitalizing on their husbands' prestige to further their own service careers. This can be a source of enormous satisfaction to them. It can also reinforce their marriages by giving them community interests in common with their husbands. That's especially important after the children have grown up and left home, because then the relevant basis of the marriage may have packed up and left with them.¹⁵

Another professional characteristic can present a great deal of emotional frustration for a wife and family of a man in any of these three professions. Within his professional role, the lawyer, physician, or rabbi is often called upon to be an authoritarian, autocratic person. Apparently, some professionals find it difficult to distinguish between their autocratic professional role and the democratic institution that is the "model" for the American family. This is particularly evident within a physician's family:

They're trained to function as autocrats as a requirement of the doctor-patient relationship, but they must also operate within what is essentially a democratic institution--the family. I'm reminded of the comment of a doctor's son at a recent high school family-life conference I attended.

"My God," he said, "I can just imagine my Dad submitting to anything I might say against him in a family discussion!"¹⁶

A 1968 study of medical students' wives showed the following areas of concern and potential frustration for these women:

1. Finances:

Slightly over 50 per cent of the wives felt that finances were a major concern. Generally, the wives contributed the major portion of the income. Most of them considered their income to be adequate, though certainly not abundant; 20 per cent felt that their income was inadequate and that this factor caused a considerable problem.¹⁷

2. Wife-Husband Relations:

There appears to be a pattern...of increasing loneliness and decreasing amount of time spent with the husband from the first to the third year of medical school. However, wives of fourth-year students reported that they were less lonely and were able to spend more time with their husbands than they had during the third year in medical school. There was a significant difference... between the first 2 and the last 2 classes, with the wives of third- and fourth-year students as a group reporting more loneliness.

There is a suggestion that working wives suffered greater loneliness, but the differences are not statistically significant. One might expect the nonworking wife to suffer greater loneliness; but of the nonworking wives, 9 had children and 6 were themselves in school, factors that might lessen the possibility of loneliness.

Overall, about 60 per cent of the wives considered loneliness to be a definite problem.¹⁸

3. Role as the Wife of a Medical Student:

The majority of the wives felt that their role was to be understanding and supporting (particularly emotionally supporting), to be sympathetic, to take on added responsibilities, to be a companion, to tolerate being alone, and to have an understanding of what the husband is doing.¹⁹

4. Expectations of Future Role:

The majority also felt that a physician's wife must have a realistic understanding of the demands of the husband's profession, be willing to accept the fact that the husband's primary responsibility is to his patients, be willing to take over most of the home responsibilities beyond what is usually expected, keep up appearances, and tolerate being alone. Seventy-five per cent felt they could be compared to a minister's wife, primarily in terms of keeping up appearances (or, alternately, being under surveillance by the community); but they also felt that this was more difficult for the minister's wife. The most frequently mentioned disadvantages of medicine as a way of life were again the husband's long hours, the fact that patients come first, and the husband's lack of time with the family, irregular hours, and the long period of training.²⁰

It can be seen that while each of the three professions differs greatly in its goals and directions, many of the stresses placed upon a marriage are similar in all three professions. One of the purposes of this thesis is to determine how much wives of future professional men realize that such problems do exist in their husbands' professional field, and how they view their future roles as wives of professional men. This thesis attempts to ascertain their opinion as to whether their identities, role conceptions of themselves, or career goals will be affected by their husbands' professions.

A second aim of this thesis is to determine how these wives view their present roles: as wives of students in professional schools.

This thesis also seeks to determine the wives' general impressions of their husbands' professional schools. As a corollary to this question, it desires to discover her feelings

of whether her husband's educational institution will prepare him adequately for his future as a professional.

A final purpose of this thesis is to discover how well (and why or why not) the wife of a future lawyer, physician, or rabbi likes her husband's choice of a profession, and whether she would want her children to enter their father's profession.

CHAPTER II

METHODOLOGY

THE QUESTIONNAIRE AND INTERVIEWS

METHODOLOGY

A twelve page questionnaire was sent to all wives of students attending the University of Cincinnati Colleges of Law and Medicine, as well as all wives of students presently attending classes at three branches of the Reform Rabbinical Seminary (Hebrew Union College - Jewish Institute of Religion), located in Cincinnati, Los Angeles, and New York City. The entire questionnaire, along with the cover letter that accompanied it may be found in Appendix B of this thesis. A return envelope (already addressed and stamped) was also included with the questionnaire and cover letter. This packet was mailed on December 18, 1973. A follow up postcard was mailed on January 21, 1974. This card was worded as follows:

Almost a month ago, you should have received a questionnaire regarding your husband's future profession. If you have not yet returned it to me, please do so as soon as possible. If you have returned it, please disregard this card. Except for those who signed up for interviews, I have no way of knowing who has or has not returned it.

If you did not receive the questionnaire, or have lost it, please call me at 351-4917 and I will mail you another copy of it.

Thank you very much for your cooperation.

Stephen E. Fisch
2329 Vera Avenue
Cincinnati, Ohio 45237

At the end of each questionnaire was a brief form for those women who were willing to participate in an interview. It asked them to detach this form from the questionnaire and

enclose it with the completed questionnaire.

Upon receipt of the completed questionnaires, they were immediately checked to ascertain whether the interview form had been completed and detached. If so, this form was immediately filed separately from the questionnaire to guarantee the anonymity of the respondent. The completed questionnaires were then sorted into five groups, corresponding to the three branches of the Hebrew Union College, and the University of Cincinnati Colleges of Medicine and Law.

Answers from the returned questionnaires were coded onto I.B.M. cards and then processed by means of computer data analysis. Interviews were arranged with approximately fifty percent of the respondents who completed the interview section of the questionnaire.

THE QUESTIONNAIRE

In this section, rather than discussing the questionnaire in great detail, only a brief summary of it will be given. In Chapters III and IV, all items will be thoroughly analyzed and discussed.

The first page of the questionnaire titled "Demographic Data" asked each respondent to list basic facts or check appropriate answers to questions about herself, her husband, and her parents, e.g. her age, her husband's age, the couple's income, her parent's educations and income, etc.

The second page of the questionnaire asked questions regarding the wife's own educational status. It was divided into two portions; the first of these was for those women who

were attending school; the second part was for those who were not enrolled in any educational institution. It also asked those who were not attending classes at any school if they planned to continue their education at "some later date."

The third page of the questionnaire asked the respondent whether either of her parents was in the same profession that she herself was (or would be) pursuing, as well as requesting information on whether either of her parents was in her husband's future profession. It also asked if she was presently employed, and whether she found her present job to be enjoyable, fulfilling, and challenging. The final two questions of this page asked if she planned to continue working after her husband's graduation.

The remaining nine pages of the questionnaire contained fifty questions which may be divided into six basic categories:

1. Do you like the profession your husband has chosen? Would you prefer him to have chosen another profession? Do you want your children to enter their father's profession?

2. Do you think your husband is receiving a good education at his professional school? Will this education enable him to be an excellent lawyer, physician, or rabbi?

3. Do you like being the wife of a student in a professional school? Do the academic requirements of your husband's school impose any limitations on your own identity or marriage?

4. Do you think that wives of lawyers, physicians, or rabbis need any preparation for their future roles as wives

of professional men? If so, should the professional school provide you with such preparation?

5. Does society impose any constraints upon the wives of men in your husband's profession? Do you feel that your husband's profession will alter your own identity or limit your own freedom?

6. What are your own career goals? Will being the wife of a professional man interfere with these goals?

INTERVIEWS

During each interview, the person being interviewed was given a copy of the original questionnaire and asked to note any questions that:

1. Were difficult to answer within the range of alternative answers that were provided.
2. Required additional comments not possible to include on the questionnaire.
3. Provoked feelings or emotions of any sort that she was willing to discuss.

In addition, certain questions were asked of each interviewee that were not included on the questionnaire. These questions, and their answers will be discussed in Chapter V, "Interviews." All interviews were taped and transcribed, enabling the author to select any comments that were especially germane to this thesis.

CHAPTER III
RESULTS OF THE QUESTIONNAIRE
DEMOGRAPHIC AND EDUCATIONAL DATA

MARITAL STATUS OF MALE STUDENTS
IN THE THREE PROFESSIONAL SCHOOLS

These results are summarized in Table III.1 (p. 24). In general, as could be expected, the proportion of married students increases with each additional year in school. In addition to this fact, a greater proportion of rabbinical students are married than their peers in the other two professional schools. No data is available on first year rabbinical students; the first year of the rabbinical program is spent in Jerusalem, Israel and was purposely excluded from this study.

RETURN RATE

The return rate of completed questionnaires is presented in Table III.2 (p. 25). The * next to the returns from sixth year rabbinical students indicates that the wives themselves said that their husbands were in the sixth year of rabbinical school; from other material, I was unable to determine the exact number of other students who could also be considered sixth year rabbinical students. Therefore, the sixth year of the rabbinical school is a wife-imposed classification and automatically leads to a 100% return rate.

The overall return rate of 64.9% is considered quite good for research of this type. In any places in this thesis

TABLE III.1

MARITAL STATUS OF MALE STUDENTS

HUSBAND'S SCHOOL AND YEAR IN PROFESSIONAL SCHOOL	NUMBER OF MALE STUDENTS	NUMBER OF MARRIED MALE STUDENTS	PERCENTAGE OF MALE STUDENTS WHO ARE MARRIED
<u>LAW</u>			
1st year	91	27	29.7
2nd year	87	39	44.8
3rd year	83	49	59.0
Total	261	115	44.1
<u>MEDICAL</u>			
1st year	105	18	17.1
2nd year	106	31	29.2
3rd year	107	35	32.7
4th year	117	54	46.2
Total	435	138	31.7
<u>RABBINICAL CINCINNATI</u>			
2nd year	26	10	38.5
3rd year	21	16	76.2
4th year	29	14	48.3
5th year	46	40	86.9
Total	122	80	65.6
<u>RABBINICAL LOS ANGELES</u>			
2nd year	16	5	31.3
3rd year	7	3	42.8
4th year	6	3	50.0
Total	29	11	37.9
<u>RABBINICAL NEW YORK</u>			
2nd year	12	3	25.0
3rd year	11	6	54.5
4th year	18	12	66.7
5th year	13	10	76.9
Total	54	31	57.4
RABBINICAL TOTAL	205	122	59.5

TABLE III.2

QUESTIONNAIRE RETURN RATE

HUSBAND'S SCHOOL AND YEAR IN PROFESSIONAL SCHOOL	NUMBER OF QUESTIONNAIRES MAILED	NUMBER OF QUESTIONNAIRES RETURNED	PERCENTAGE OF QUESTIONNAIRES RETURNED
<u>LAW</u>			
1st year	27	12	44.4
2nd year	39	28	71.8
3rd year	49	28	57.1
Total	115	68	59.1
<u>MEDICAL</u>			
1st year	18	12	66.7
2nd year	31	23	74.2
3rd year	35	23	65.7
4th year	54	30	55.5
Total	138	88	63.7
<u>RABBINICAL CINCINNATI</u>			
2nd year	10	9	90.0
3rd year	16	12	75.0
4th year	15	8	53.3
5th year	27	20	74.1
6th year	4	4	100*
Total	72	53	73.6
<u>RABBINICAL LOS ANGELES</u>			
2nd year	5	1	20.0
3rd year	3	3	100
4th year	3	1	33.3
Total	11	5	45.5
<u>RABBINICAL NEW YORK</u>			
2nd year	3	3	100
3rd year	6	5	83.3
4th year	12	9	75.0
5th year	10	7	70.0
Total	31	24	77.4
OVERALL TOTAL	367	238	64.9

where a limitation exists or one could draw incorrect conclusions because of an insufficient return rate, these limitations will be clearly stated.

Only eleven students of the Los Angeles branch of the Hebrew Union College are married. Of these, only four wives responded to the questionnaire, making any interpretation based upon the California branch of the rabbinical school virtually impossible. The California returns were, however, used in determining an overall picture of the wife of a rabbinical student.

DEMOGRAPHIC DATA

The ages of the three groups of wives did not show any significant differences; the average age of the respondents was approximately 24.5 years of age.

The age at which these women were married did not differ significantly; their average age at marriage was 21.6 years of age.

There were slight differences among the ages of the three groups of husbands, i.e. the students in the three professional schools.

TABLE III.3

AVERAGE AGE OF HUSBANDS

	LAW SCHOOL	MEDICAL SCHOOL	RABBINICAL SCHOOL
AGE IN YEARS	25.31	24.61	25.45

Perhaps the reason for the differences in age may be

discovered by looking at the questionnaire return rate of medical students' wives (Graph III.1, p. 28).

As can be seen from Graph III.1, a lower proportion of upperclassmen's wives returned their questionnaires, causing the ages of medical students to appear lower than their contemporaries in the other two professional schools.

CHILDREN

78.1% of those who returned the questionnaire do not have any children; only 21.8% of the respondents have children. Fewer wives of medical students (15.91%) have children than wives of law students (25.1%) or rabbinical students (25.6%). Apparently, rabbinical students have decided to obey the Mitzvah of P'ru and R'vu (the commandment of procreation) in greater proportions than their peers in the other two professional schools.

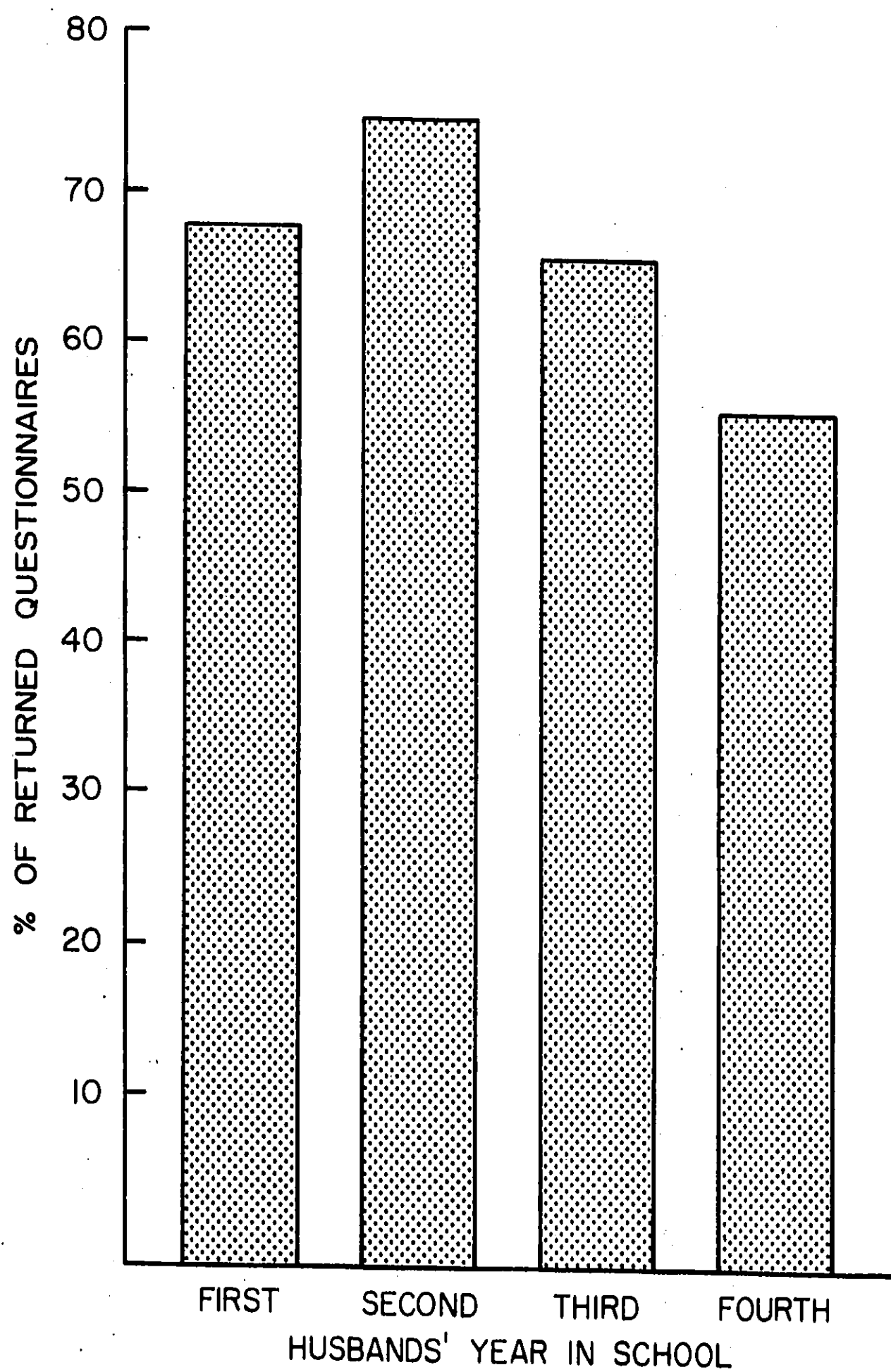
The vast majority of those with children (76.9%) have only one child. Only 21.1% have two children, and only one respondent has three children. The respondent with three children was by far the oldest woman who returned the questionnaire.

OTHER DEMOGRAPHIC DATA

The wives returning questionnaires had known their husbands for an average of 5.79 years; this number includes the years that these women have been married. Their answers to this question ranged from two to twenty-two years, i.e. the least number of years that any woman had known her husband

GRAPH III.1

MEDICAL STUDENTS' WIVES RETURN RATE



was two years; the maximum number of years was twenty-two.

The length of time that the three groups of women have been married differs slightly among the three groups of women.

TABLE III.4

AVERAGE NUMBER OF YEARS OF MARRIAGE

LAW SCHOOL	MEDICAL SCHOOL	RABBINICAL SCHOOL
3.53	2.76	3.23

The lower figure from wives of medical students may possibly be explained by the disproportionately small number of returns from wives of third and fourth year medical students.

The annual income of the parents' of the three groups of wives is best illustrated by a graph (Graph III.2, p. 30).

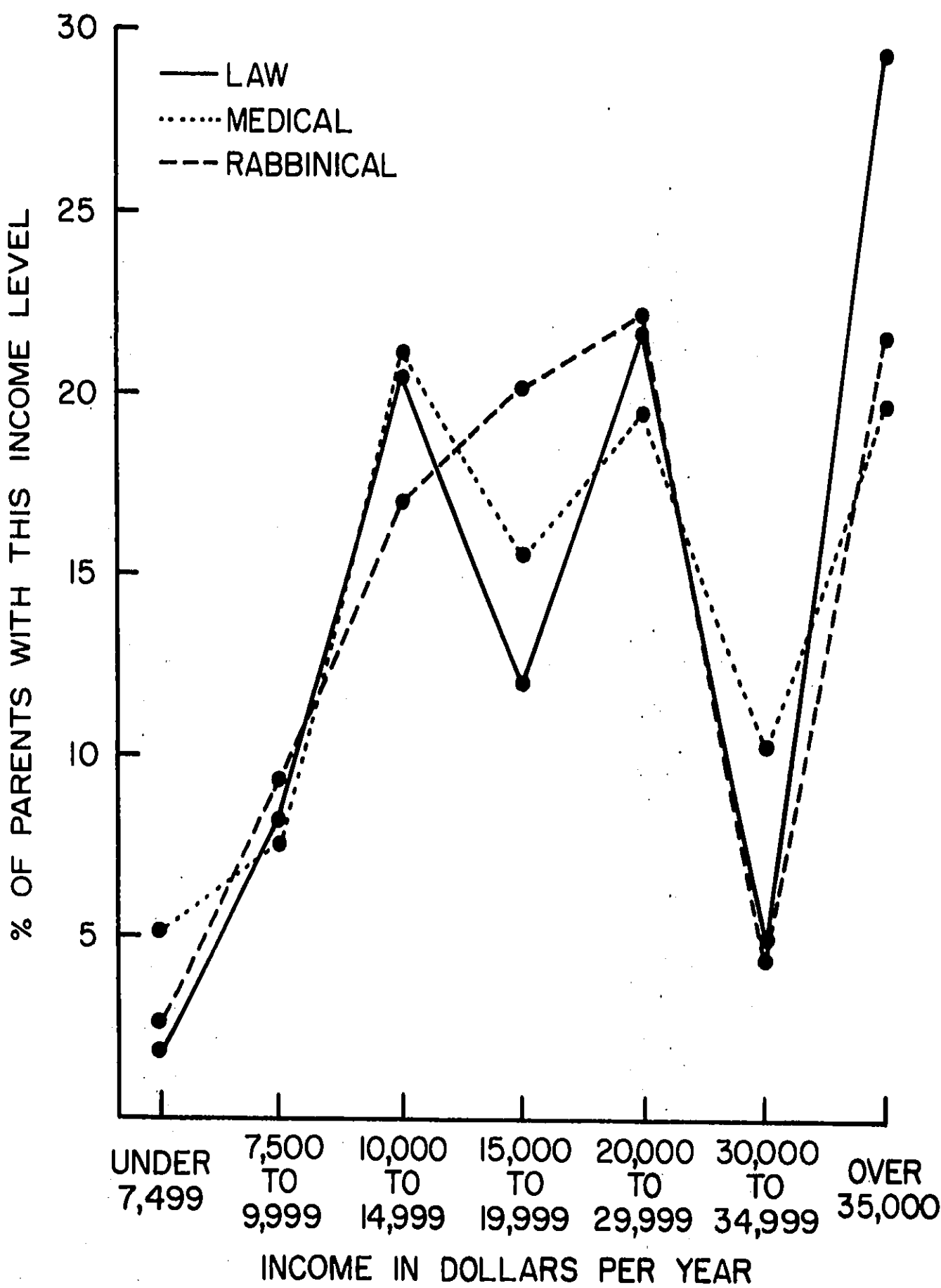
No attempt was made to develop an idea of the average income of the wives' parents because of the "under \$7,499" and "over \$35,000" categories that were provided (and used by some respondents). There are no ways of determining how much under \$7,499 or over \$35,000 these parents are earning.

It is similarly impossible to obtain even a rough estimate of the annual earnings of the students themselves. This is because the category "under \$4,999" was checked by some respondents. Instead, the results of this question are presented in the form of a graph (Graph III.3, p. 31).

It is possible, however, to roughly determine the average education of the respondents' parents by converting their checked answers ("grade school," "some high school," "high school graduate," etc.) into years of education. The following

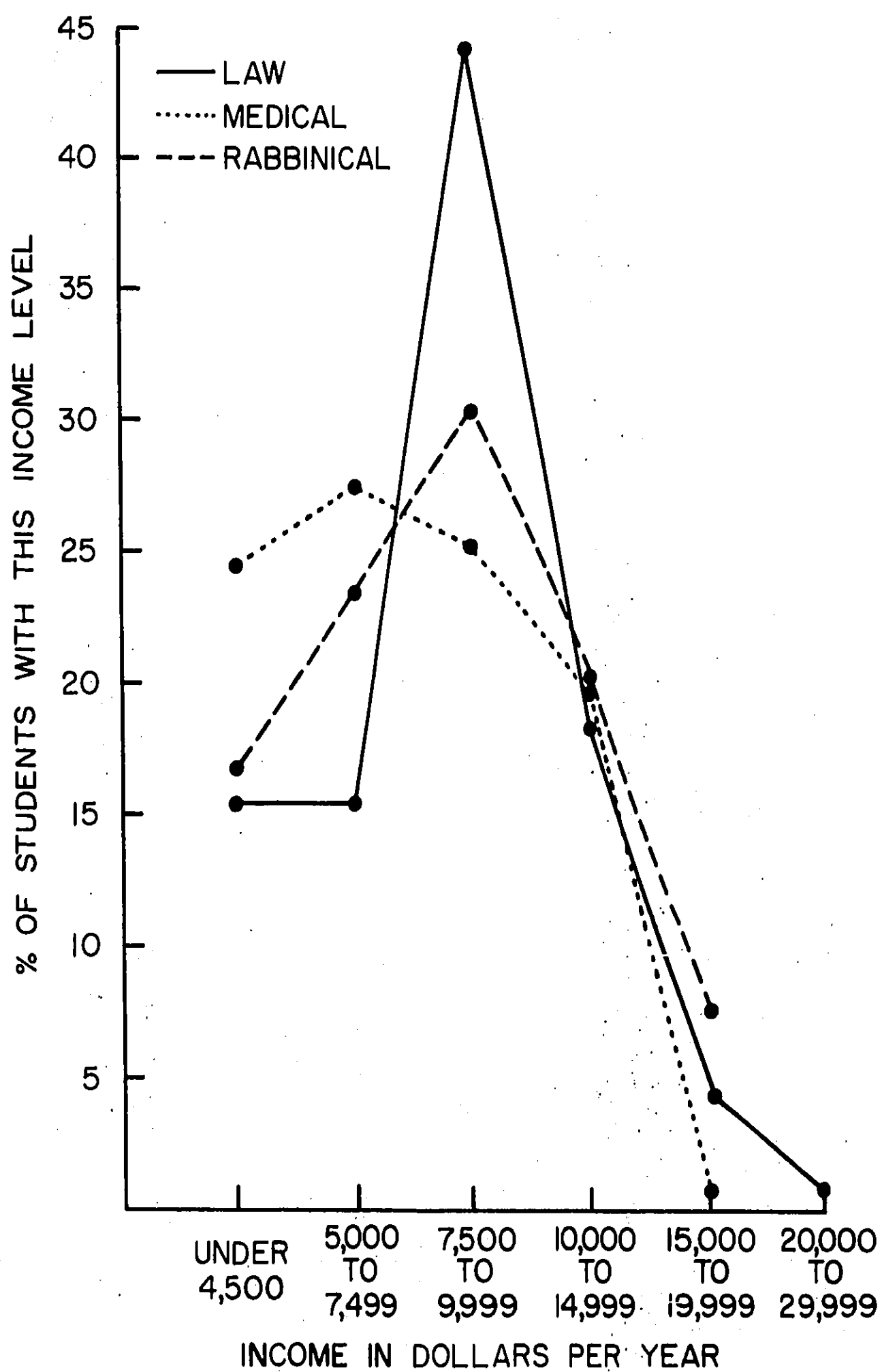
GRAPH III.2

WIVES' PARENTS' INCOME LEVEL
EXPRESSED IN PERCENT



GRAPH III.3

STUDENT INCOME LEVEL
EXPRESSED IN PERCENT



coding procedure was utilized:

CATEGORY	YEARS OF SCHOOL
GRADE SCHOOL	7.5
SOME HIGH SCHOOL	10.5
HIGH SCHOOL GRADUATE	12
SOME COLLEGE	14.5
B.A. OR EQUIVALENT	16
SOME GRADUATE SCHOOL	17
M.A. OR EQUIVALENT	18
Ph.D. OR EQUIVALENT	21
D.D.S.	19
M.D.	20
LL.B. OR J.D.	19
OTHER	CLASSIFIED ACCORDING TO EACH PARTICULAR ANSWER

The numbers of 10.5 years of education for the category "some high school" and 14.5 for the category "some college" were used because they are the real medians (mid-points) of the ranges 8.5-12.5 and 12.5-16.5. That is, high school should not be considered as grades 9-12, but, rather, as grades 8.5-12.5. This use of a real median for integral numerical data is based upon common statistical procedure; if the reader is interested in gaining more information on this topic he should consult any elementary statistics text.

When this procedure had been followed, the following results were obtained:

TABLE III.5

PARENTS' EDUCATION

	LAW		MEDICAL		RABBINICAL	
	MOTHER	FATHER	MOTHER	FATHER	MOTHER	FATHER
AVERAGE NUMBER OF YEARS OF EDUCATION	13.86	15.40	13.70	14.86	13.77	14.62

From this table it is seen that the mothers of all three groups of women have completed approximately the same number of years of school. Fathers of medical students' wives and rabbinical students' wives have similar levels of education, with the fathers of law students' wives having completed, on the average, almost a year more school than the other two groups. This may be one explanation for the higher income level of law students' wives' parents (see Graph III.2, p. 30).

When the three groups of wives were asked: "Are you presently attending any college, university, or other educational institution...", the following results were noted:

TABLE III.6

WIVES PRESENTLY ATTENDING SCHOOL

	LAW	MEDICAL	RABBINICAL
PERCENT ENROLLED IN SCHOOL	35.3	36.4	42.7

Although there are a higher proportion of rabbinical students' wives attending classes, this difference is not statistically significant, i.e. the observed frequency of

school enrollment is probably not related to the fact that they are wives of future rabbis.

The next question requesting information as to whether the wives are enrolled in school as full students or as part-time students produced the following results.

TABLE III.7

WIVES' SCHOOL ENROLLMENT
FULL OR PART-TIME

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ATTENDING FULL-TIME	33.3	46.9	64.7
% ATTENDING PART-TIME	66.7	53.1	35.3

When these results were analyzed by common statistical procedure, it was discovered that the differences among the three groups of wives were statistically significant.

At this point in this thesis, the phrase "statistically significant" needs a precise definition. Simply stated, inferential statistics can never allow one to say that a particular factor is definitely responsible for the results that are observed in a set of data (in this case, the husbands' professional school seems to have some bearing on the wives' full or part-time enrollment). By using inferential statistics, however, one can say (with a high degree of certainty) that the differences among the groups are not due to chance fluctuations in the data, but are, rather, real and significant differences. In this case, there is less than a

10% probability that the differences observed among the groups are due to random fluctuations in the data. The statistical method that is to be used for this purpose is called "chi-square." Results from chi-square tests will be reported in terms of probability ratios. For example, in this case, the probability that the differences are because of chance fluctuations among the three groups is less than 10%. The probability ratio (p.) for this data is, therefore, reported: p. = less than 0.10. When one looks again at Table III.7, he sees that the only group in which more than half of the women are attending classes as full-time students is the group of rabbinical students' wives. This factor, coupled with the fact that there is a two to one ratio of law students' wives who are not enrolled as full time students leads one to the possible conclusion that the significant difference might be due to the differences between these two groups. One also notes, however, that a lower proportion of medical students' wives is enrolled as full-time students than as part-time students. All of these factors, when considered together and used in the computation of the chi-square statistic, allows one to say that significant differences do exist among the three groups of wives.

Those women who are still attending school are classified as follows (Table III.8, p. 36):

TABLE III.8

CLASSIFICATION OF WIVES
WHO ARE STUDENTS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% CLASSIFIED AS COLLEGE UNDERGRADUATES	33.3	37.5	25.7
% CLASSIFIED AS GRADUATE STUDENTS	45.8	40.6	68.6
% CLASSIFIED AS STUDENTS IN A PROFESSIONAL SCHOOL	16.7	18.8	2.85

One wife of a student in each of the three groups classified herself as "other," i.e. as a student who would not be classified in any of the above categories. The wife of a law student who answered in this way said, "I am a college graduate, but taking University of Cincinnati night school courses for my own enjoyment." The medical student's wife replied in a similar manner, "I have a B.A., but am taking extra undergraduate courses." A rabbinical student's wife (Cincinnati) said, "I take courses related to my work which are offered as seminars by a dental school." Her occupation is as a dental assistant.

Applying the chi-square test to the above table, a significant difference is discovered (p = less than 0.10). When one looks carefully at Table III.8, he discovers that the smallest percentages are in the category "% classified as a student in a professional school." Because of these small proportions, a critical technical requirement of the

chi-square procedure cannot be met.²¹ It is, therefore, necessary to perform another chi-square test, omitting from consideration those women who are enrolled in a professional school. This second procedure reveals a significant difference (p = less than 0.20); a close look at the data reveals that the significant difference is due to basically two factors:

1. A larger proportion of medical students' wives are enrolled in undergraduate educational institutions than would be expected; at the same time, a smaller proportion of this group is attending classes at graduate institutions than would be expected by the laws of probability.
2. The inverse is true for wives of rabbinical students' wives. More are enrolled in graduate school than would be expected.

The main reason, therefore, why this chi-square test reveals significant differences is because of the differences between educational levels of rabbinical and medical students' wives. One must recall, however, that a disproportionately low number of wives of fourth year medical students returned the questionnaire; this may, in fact, be the reason for this significant difference between wives of medical and rabbinical students.

The women who are attending professional school are classified as follows.

TABLE III.9

WIVES ENROLLED IN PROFESSIONAL SCHOOLS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
NUMBER ENROLLED IN MEDICAL SCHOOL	1	3	0
NUMBER ENROLLED IN LAW SCHOOL	2	3	1

Because of technical limitations, no chi-square test was performed on the above data. One woman commented that she is a part-time student, enrolled in actuarial school; her husband is a second year law student.

Those wives who were not attending school indicated that they had reached the following academic levels.

TABLE III.10

HIGHEST EDUCATIONAL LEVEL OF WOMEN
NOT CURRENTLY ENROLLED IN SCHOOL

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% WHO HAVE COMPLETED HIGH SCHOOL	6.8	1.8	0
% WHO HAVE COMPLETED SOME COLLEGE	25.0	5.4	8.5
% WHO HAVE A B.A. OR EQUIVALENT	56.8	75.0	48.9
% WHO HAVE AN M.A.	9.1	14.3	38.3
% WITH OTHER DEGREES	2.3	3.6	4.2

Because of the technical limitations which exist for the use of chi-square,²¹ the small proportion of those women who had only completed high school or who have other degrees were excluded from consideration when performing a chi-square test on the data from Table III.10. When the chi-square measurement was utilized on the remaining data, significant differences were noted (p = less than .001). The greatest differences from statistical expectations were noted in the wives of rabbinical students who have an M.A. degree. Generally, the wives of medical students, while differing slightly from statistical expectations, fell between the two extremes of rabbinical students' wives (with M.A. degrees) and law students' wives (with less than bachelor degrees).

When these women (who are not now currently enrolled in school) were asked: "Do you plan to continue your education at some later date?," the following answers were noted.

TABLE III.11

PLANS FOR CONTINUING EDUCATION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ANSWERING YES	45.7	51.7	58.3
% ANSWERING NO	6.5	8.6	4.2
% ANSWERING UNCERTAIN	47.8	39.7	37.5

Because of technical limitations, no chi-square test could be performed on the above data.²¹ In general, however,

it should be noted that a higher proportion of rabbinical students' wives definitely plan to continue their education than do wives of either law or medical students.

One theory of marriage states that women tend to marry men who possess personality traits similar to their fathers. One wonders if their choice of husbands is also influenced by their husbands' entry into the same career that their fathers chose. The question was asked: "Is (or was) your father's job or profession the same as your husband's future profession?" The results were as follows.

TABLE III.12

IS YOUR FATHER'S PROFESSION
THE SAME AS YOUR HUSBAND'S?

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING YES	10.6	4.7	0
% RESPONDING NO	89.4	95.3	100

Apparently, few women consider correlation between their fathers' and husbands' career choices an important criterion on which to base their choice of a mate.

The question was asked, "Is your mother's job or profession the same as your profession (or future profession)?" The women responded as follows.

TABLE III.13

ARE MOTHER AND DAUGHTER
IN THE SAME PROFESSION?

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ANSWERING YES	12.1	10.7	15.9
% ANSWERING NO	87.9	89.3	84.1

As can easily be seen, a very low correlation exists between mothers and daughters in reference to their career choices.

Since the beginning of the women's movement, much attention has been focused upon the woman's role as homemaker. Do these three groups of women plan to adhere to the traditional role as homemakers, or do they plan a career of their own? This question was asked; the responses follow.

TABLE III.14

DO YOU PLAN TO BE A HOMEMAKER
WHEN YOUR HUSBAND FINISHES SCHOOL?

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ANSWERING YES	25.0	12.8	14.5
% ANSWERING NO	35.0	41.0	53.9
% ANSWERING NOT IMMEDIATELY BUT EVENTUALLY	23.3	25.6	17.1
% ANSWERING UNCERTAIN	16.7	20.5	14.5

The interesting response pattern about Table III.14 is the large number of women who answered "No." Even if those who answered "not immediately, but eventually" are added to those who responded affirmatively, in only one of the three groups (wives of law students) does the total proportion answering "yes" exceed those who answered "no." Even more interesting to note is the fact that over half of the wives of rabbinical students never plan to make homemaking their most important career.

The following answers were received to the question, "Are you employed?"

TABLE III.15

EMPLOYMENT

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ANSWERING YES	81.8	89.3	71.6
% ANSWERING NO	18.2	10.7	28.4

When asked if they are employed full or part-time, they responded as follows.

TABLE III.16

EMPLOYMENT
FULL OR PART-TIME

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ANSWERING FULL-TIME	88.2	82.1	64.2
% ANSWERING PART-TIME	11.8	17.9	35.8

Three questions were asked of all women who were employed. These requested information as to how much they liked their present job, and whether they found it to be fulfilling and/or challenging. No significant differences were noted among the three groups on their responses to these three items.

The women were then asked if they planned to work full time after their husbands' graduation. In their answers to this question, a curious anomaly was noted. Although wives of rabbinical students seemed to be the most career oriented women of the three groups under discussion (see p. 41), their future plans for employment were the most uncertain.

TABLE III.17

DO YOU PLAN TO WORK FULL TIME
AFTER YOUR HUSBAND GRADUATES?

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% ANSWERING YES	50.0	36.4	36.1
% ANSWERING NO	20.4	26.0	24.6
% ANSWERING UNDECIDED	29.6	37.7	39.3

As can be seen from the above table, wives of rabbinical students answered "yes" in smaller proportions than did medical students' wives or law students' wives.

When these women were asked if they planned to work part time after their husbands' graduation, a greater proportion of rabbinical students' wives answered yes (47.1%) than did wives of medical students (39.2%) or law students (13.7%).

By combining all of the data gathered regarding educational status, employment, and plans for future employment, a composite picture of the three groups may be made. This composite is based, to some extent, on conjecture. It is also, however, derived from taking the data from all questions dealing with these areas (education, employment, and future employment) and logically arranging it.

Rabbinical students' wives who are still in school are enrolled in graduate programs to a greater extent than are wives of law or medical students (Table III.8, p. 36). In addition to this, of those wives who are not presently enrolled in school, the group with the largest proportion of women who have an M.A. or equivalent degree is rabbinical students' wives. 38.3% of rabbinical students' wives have an M.A.; medical students' wives (14.3%) and law students' wives (9.1%) have an M.A. degree in much smaller proportions.

Of the women who are not currently enrolled in school, a higher proportion (58.3%) of rabbinical students' wives plan to continue their education than do medical students' wives (51.7%) or law students' wives (45.7%).

One is urged not to draw hasty conclusions from the above speculation and data. This is one case where it is entirely possible that those women who did not return their questionnaires may have had entirely different orientations than those who did return them. It is also entirely possible that the low proportion of returns from fourth year medical students' wives may be responsible for the educational data

being skewed in the direction of rabbinical students' wives.

A smaller proportion of rabbinical students' wives (71.6%) are employed than are law students' wives (81.8%), or medical students' wives (89.3%). Of all wives employed, a smaller proportion of rabbinical students' wives work full time (see Tables III.15 and 16, p. 42). Apparently, more rabbinical students' wives are interested in education than in joining the labor force. Several possibilities exist as to why rabbinical students' wives are choosing to study rather than to work:

1. It is possible that a greater proportion of their parents are willing to support their daughters (and sons-in-law) while both are completing their education.
2. Rabbis will have lower incomes than other professionals. Perhaps many wives are continuing their education in order to assure themselves of a career after their husbands have completed their educations, thereby supplementing family income.
3. These women may not be eager to be cast into the role of "rebbitzin." Perhaps they are uncertain whether congregations would "allow" them to work at "low-status" jobs, and therefore want to assure themselves of a profession, or at least of a high-status career.

These are only three conjectural explanations. Perhaps all of them are right; maybe none of them are correct, and another explanation is needed.

In conclusion to this chapter, one notes the differences

that exist among the three groups of wives in regard to their educational and employment status, as well as their plans for the future. In the next chapter, I shall discuss many more differences, as I review the findings of the fifty-item attitude section of the questionnaire.

CHAPTER IV

THE QUESTIONNAIRE--ATTITUDE MEASUREMENTS

As mentioned in Chapter II, "Methodology," the last nine pages of the questionnaire contained fifty items seeking to discover wives' attitudes toward six basic areas:

1. What do you think of your husband's future profession? What advice would you give your child, if he (or she) wanted to enter your husband's future profession?
2. What are your own feelings and your appraisal of your husband's feelings toward his professional school? Is your husband getting enough training at his school to be an excellent professional man? Does your husband enjoy being a student?
3. What do you like (or dislike) about being the wife of a student in a professional school? Do your husband's academic pursuits impose any limits upon you or on your marriage?
4. Do you think that the wives of lawyers, physicians, or rabbis need any preparation for their future roles as wives of professional men? If so, does the professional school have a responsibility to provide this training?
5. Does society impose any constraints upon the wives of professionals? Do you feel that your husband's profession will alter your own identity or limit your own freedom?
6. What are your own career goals? Will being the wife of a professional man interfere with these goals?

In this chapter, a thorough examination and evaluation of the questionnaire will be made. The items on the questionnaire related to each of these areas will be discussed and compared in an attempt to arrive at some conclusions about the six basic question areas mentioned above.

AREA I

WIVES' IMPRESSIONS OF THEIR HUSBANDS' FUTURE PROFESSION

As a result of the many possible approaches to this area, and my own uncertainty as to which questions would be the best indicators of the wives' true feelings, twenty-six questions dealing with various aspects of this topic were included on the questionnaire.

Question one was phrased, "If I had my way, I would prefer my husband to have chosen another profession." The results of this question may be found on the following page (Table IV.1, p. 49). When a chi-square test was utilized on the data from this question, it became evident that these results did not occur because of random or chance fluctuations of the data ($p = \text{less than } .001$). A much larger proportion of rabbinical students' wives than medical students' wives responded with "strongly agree" or "agree"; no law students' wives chose either of these two alternatives. In addition to this, a smaller proportion of rabbinical students' wives disagreed with the above mentioned statement ("...I would prefer my husband to have chosen another profession.") than did wives of students in either of the other two schools.

TABLE IV.1
PREFER HUSBAND IN ANOTHER PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	2.3	2.4
% RESPONDING WITH AGREE	0	4.6	12.2
% RESPONDING WITH NEUTRAL	14.9	14.9	28.0
% RESPONDING WITH DISAGREE	35.8	33.3	26.8
% RESPONDING WITH STRONGLY DISAGREE	49.3	44.8	30.5

Although one could argue that a certain proportion of wives of any group would prefer their husbands to have chosen another profession, the direct comparison among the three groups of wives reveals a tendency for the wives of rabbinical students to be more disapproving of their husbands' career choice than the wives of other professional students. This fact is especially relevant when considering the findings of the Lenn report: "...only 53% of them (wives of rabbis) express a preference that they would like their husbands to choose the rabbinate if they had it to do all over again."²²

For those women who answered question one with "strongly agree" or "agree," the second question solicited their opinion on which profession they would prefer their husbands to have entered. The results of this item may be found in Appendix C (Table C.2).

Questions three through eight were all worded as follows: "If my son (daughter) wanted to enter the clergy (become an M.D.) (become a lawyer) I would":

- A. Strongly encourage him (her).
- B. Encourage him (her).
- C. Say nothing and be totally neutral about his (her) decision.
- D. Discourage him (her).
- E. Strongly discourage him (her).

I think that the best expression of the wives' feelings regarding sons or daughters entering their husbands' future profession may be accomplished by "producing" a composite question. This synthesis was developed by taking data from questions three through eight and re-arranging it in such a way that the data is based upon the wives' answers to only

those questions that apply to their husbands' own future profession. This data may be found in Table IV.2 (p. 52).

Two facts about the results are readily apparent:

1. The only group of women who would discourage their sons from entering their husbands' future profession are wives of rabbinical students.

2. A smaller proportion of rabbinical students' wives (66.7%) than medical students' wives (81.4%) or law students' wives (88.0%) would strongly encourage or encourage their sons to enter their husbands' future profession. In addition to this, wives of both law and medical students, by more than a four to one ratio over the wives of rabbinical students chose the "strongly encourage" alternative.

A similar composite question regarding daughters was generated, and the results may be found in Table IV.3 (p. 53).

The wives' response patterns are similar for both sons and daughters. Wives of future rabbis are more reluctant to recommend their husbands' profession than are wives of medical or law students. The data regarding daughters reveals a greater proportion of rabbinical students' wives (14.8%) than medical students' wives (4.7%) or law students' wives (0%) who would discourage or strongly discourage their daughters from entering their husbands' future profession.

Aside from the similarities of the data regarding wives' responses to both sons and daughters, these two composite questions reveal a very interesting pattern, providing a comment on wives' feelings about women in these three

TABLE IV.2

IF MY SON WANTED TO ENTER HIS
FATHER'S PROFESSION, WHAT WOULD I DO?

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	16.4	15.1	3.7
% RESPONDING ENCOURAGE HIM	71.6	66.3	63.0
% RESPONDING NEUTRAL	11.9	18.6	28.4
% RESPONDING DISCOURAGE HIM	0	0	4.9
% RESPONDING STRONGLY DISCOURAGE HIM	0	0	0

TABLE IV.3

IF MY DAUGHTER WANTED TO ENTER HER
FATHER'S PROFESSION, WHAT WOULD I DO?

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	14.9	11.6	3.7
% RESPONDING ENCOURAGE HER	71.6	65.1	53.1
% RESPONDING NEUTRAL	13.4	18.6	28.4
% RESPONDING DISCOURAGE HER	0	4.7	11.1
% RESPONDING STRONGLY DISCOURAGE HER	0	0	3.7

professions. If one notes the differences in encouragement proportions for men (sons) and women (daughters), an interesting phenomenon is revealed (Table IV.4, p. 55).

In all three groups of students' wives, they would strongly encourage or encourage a lower proportion of daughters than sons to enter their husbands' future profession. Beyond this observation, however, one should also note the amount and direction of difference that exists among the attitudes of the wives in the three different professional groups. There is a descending pattern of encouragement from law to medicine to the rabbinate; there is an ascending pattern of proportional differences between sons and daughters in exactly the same direction. Apparently, wives of law students would feel little reluctance in recommending the legal profession to either a son or a daughter; virtually no difference exists between their encouragement of law for men or women. Medical students' wives are less convinced that daughters (women) should enter medicine, while wives of rabbinical students have more serious doubts about the position of women in the rabbinate.

Rather than giving the full results of all questions relating to sons or daughters, a summary of the more important and interesting findings will be given within the body of this thesis. If one is interested, tables containing the results of all attitude questions may be found in Appendix C of this thesis. A review of the first six questions dealing with wives' feelings about their children's career choices

TABLE IV.4

DIFFERENCES IN ENCOURAGEMENT PATTERNS
BETWEEN SONS AND DAUGHTERS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM OR ENCOURAGE HIM (<u>SON</u>)	88.0	81.4	66.7
% RESPONDING STRONGLY ENCOURAGE HER OR ENCOURAGE HER (<u>DAUGHTER</u>)	86.5	76.7	56.8
DIFFERENCE (IN %) BETWEEN RESPONSES REGARDING SON AND RESPONSES REGARDING DAUGHTER	1.5	4.7	9.9

revealed the following tendencies.

1. By comparing the results of all six questions (items three through eight), it was found that a greater proportion of women in the rabbinical students' wives' sample would discourage the rabbinate than would discourage medicine or law. In addition, a smaller proportion of wives of rabbinical students would encourage their children to enter the rabbinate than to enter medicine or law.

2. The greatest amount of sex differentiation is also seen regarding the rabbinate. A significantly smaller proportion of rabbinical students' wives would encourage the rabbinate for a daughter than for a son; insignificant differences exist among wives of rabbinical students when considering the other two professions for sons or daughters.

3. The wives of medical and law students also see the clergy as the least desirable profession for their children. Insignificant differences exist between medicine and law as career choices.

4. For wives of medical and law students, the greatest amount of sex differentiation also exists regarding the clergy. A smaller proportion of either group of women would encourage the clergy for a daughter than for a son; similarly, they would discourage the clergy in greater proportions for a daughter than for a son.

Questions three through eight also give an excellent indication of the wives' own feelings regarding their husbands' profession. In many cases, one can speculate that women were

projecting their own feelings about their husbands' profession onto a hypothetical career choice for their children. Women might be hesitant to state any definite opinions about their husbands' profession because they are dealing with a delicate portion of their own psyché and identity. If they were dissatisfied with their husbands' choice of a profession, this feeling could create a great deal of inner tension and guilt. If, however, their own feelings were not directly solicited, but, instead, were projected into their opinions of their children's hypothetical career choices, they could respond freely, feeling that a smaller part of their own identity was directly involved and affected. One woman might, in effect, say to herself, "I like being married to a physician, but I wouldn't want my son to be a doctor--the demands on his time are too great to develop a satisfying relationship with his wife and family." In this manner, women can protect their own identity, while simultaneously providing valuable information on their own true (and perhaps subconscious) feelings about their husbands' profession.

When questions three through eight are interpreted in this manner and the results of question one ("If I had my way, I would prefer my husband to have chosen another profession.") are interpolated, only one conclusion can be reached: The wives of future rabbis do not like their husbands' career choice as well as the wives of future lawyers or physicians.

This hypothesis is again confirmed when studying the responses from questions nine through twelve. These items

asked:

If my son (daughter) asked my opinion as to whether he (she) should enter his (her) father's profession, and the three major professions (the clergy, law, and medicine) were equally attractive to him (her) and he (she) had equal aptitudes for all three professions, I would:

Two different sets of responses were provided. The first was a set of five alternatives:

- A. Strongly encourage him (her).
- B. Encourage him (her).
- C. Say nothing and be totally neutral about his (her) decision.
- D. Discourage him (her).
- E. Strongly discourage him (her).

The second set of answers was:

- A. Advise him (her) to enter medicine.
- B. Advise him (her) to enter law.
- C. Advise him (her) to enter the clergy.
- D. Not advise him (her) at all, feeling that I had a positive bias toward his (her) father's profession.
- E. Not advise him (her) at all, feeling that I had a negative bias against his (her) father's profession.
- F. Say nothing and be totally neutral about his (her) decision.

As can be seen, questions nine through twelve have a slightly different implication than questions three through eight. The first set of questions makes the assumption that the son or daughter wants to enter a certain profession. The second group of questions implies no such desire on the part of the child. These latter questions specifically state that the three professions are equally attractive to the child and that the child has equal aptitudes for all three professions. The results of question nine may be found on the following page (Table IV.5, p. 59).

TABLE IV.5

IF MY SON ASKED MY OPINION AS TO WHETHER
HE SHOULD ENTER HIS FATHER'S PROFESSION
AND THE THREE PROFESSIONS WERE EQUALLY
ATTRACTIVE TO HIM AND HE HAD EQUAL
APTITUDES FOR ALL THREE, I WOULD:

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	9.2	13.3	5.3
% RESPONDING ENCOURAGE HIM	50.8	49.4	34.7
% RESPONDING NEUTRAL	40.0	36.1	49.3
% RESPONDING DISCOURAGE HIM	0	1.2	10.7
% RESPONDING STRONGLY DISCOURAGE HIM	0	0	0

Rabbinical students' wives would encourage their sons less and discourage them more in regard to their fathers' profession than would law students' wives or medical students' wives; this finding is consistent with the results of questions three through eight. The next question, asking the wives to comment on their daughters' future career, produced similar results. The results may be found in Table IV.6 (p. 61). When compared to the wives' attitudes concerning sons from the previous question, the inferences are extremely similar, and almost parallel to Table IV.5. Wives of rabbinical students feel that the clergy is more for men than for women; wives of medical and law students think that sex differentiations exist to a much smaller degree in their husbands' professions.

The wives' responses to the next two questions give an honest portrayal of their own feelings regarding all three professions. In these questions, a respondent could express her feelings about all three professions within one question. They could also say that "I would not advise him (her) at all, feeling that I had a positive bias toward his (her) father's profession." The opposite alternative was also available: "I would not advise him (her) at all, feeling that I had a negative bias toward his (her) father's profession." Furthermore, the alternative, "I would say nothing and be totally neutral about his (her) decision" was provided. The results from these two questions may be found immediately following this discussion (Tables IV.7 and IV.8, pp. 64 and 65).

TABLE IV.6

IF MY DAUGHTER ASKED MY OPINION AS TO WHETHER SHE SHOULD ENTER HER FATHER'S PROFESSION, AND THE THREE MAJOR PROFESSIONS WERE EQUALLY ATTRACTIVE TO HER AND SHE HAD EQUAL APTITUDES FOR ALL THREE, I WOULD:

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	9.4	8.3	1.3
% RESPONDING ENCOURAGE HER	50.0	48.8	26.3
% RESPONDING NEUTRAL	40.6	36.9	48.7
% RESPONDING DISCOURAGE HER	0	6.0	21.1
% RESPONDING STRONGLY DISCOURAGE HER	0	0	2.6

These items are very interesting. A large proportion of women responded with the alternative, "Say nothing and be totally neutral about his (her) decision." I doubt seriously that this great a proportion of mothers would be totally neutral about their child's career choice. This alternative was, however, the easiest answer to a difficult and hypothetical question. In interviews, many women said, "This is my child's decision; I'm not going to make it for him. He will, of course, know my own feelings, but I want him to be happy and to do whatever he wants to do. Besides, this is very far in the future-at least fifteen or twenty years from now."²³

Beyond this element of apparent neutrality, there are several other trends which appeared in the wives' responses to these questions.

1. A greater proportion of all groups except wives of rabbinical students picked their husbands' future profession over the other two professions as being the most desirable career choice for their children.

2. Rabbinical students' wives, however, felt that medicine would be the most appealing of the three professions for both sons and daughters. The rabbinate, in fact, was their third choice, behind both medicine and law.

3. Rabbinical students' wives would be more hesitant to give any advice (i.e. advise medicine, law, or the clergy) than wives of law students or medical students.

4. A smaller proportion of rabbinical students' wives than law students' wives, or medical students' wives responded,

"I would not advise him (her) at all, feeling that I had a positive bias toward his (her) father's profession." This is very much in agreement with the results of questions three through eight; wives of rabbinical students are not as positive about their husbands' future professions as are wives of law and medical students.

5. A much larger proportion of rabbinical students' wives than medical students' wives, or law students' wives responded, "I would not advise him (her) at all, feeling that I had a negative bias toward his (her) father's profession." Again, wives of rabbinical students were seen to have a negative attitude against their husbands' future profession in greater proportions than the wives of the other two groups of students.

Several questions were asked regarding wives' feelings toward their children's future spouses and their career choices. These questions were extremely similar in wording to questions three through eight. The results of these questions conform to the data already presented regarding career preferences for sons and daughters. It was, therefore, not felt necessary to present this material within the body of this thesis. If the reader is interested, he may find these results in Appendix C of this theses (Tables C.13 through C.18).

So far, the findings from every item have shown rabbinical students' wives to have a more negative attitude toward their husbands' future profession than wives of medical or law

TABLE IV.7

THREE MAJOR PROFESSIONS EQUALLY ATTRACTIVE TO SON
WITH EQUAL APTITUDES FOR ALL THREE PROFESSIONS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH ADVISE MEDICINE	5.2	32.0	12.9
% RESPONDING WITH ADVISE LAW	19.0	2.7	4.3
% RESPONDING WITH ADVISE CLERGY	0	0	2.9
% RESPONDING WITH NOT ADVISE- POSITIVE BIAS	17.2	20.0	14.3
% RESPONDING WITH NOT ADVISE- NEGATIVE BIAS	0	2.7	11.4
% RESPONDING WITH NEUTRAL	58.6	42.7	54.3

TABLE IV.8

THREE MAJOR PROFESSIONS EQUALLY ATTRACTIVE TO
DAUGHTER WITH EQUAL APTITUDES FOR ALL THREE PROFESSIONS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH ADVISE MEDICINE	6.9	30.1	17.1
% RESPONDING WITH ADVISE LAW	20.7	4.1	8.6
% RESPONDING WITH ADVISE CLERGY	0	0	1.4
% RESPONDING WITH NOT ADVISE- POSITIVE BIAS	15.5	20.5	11.4
% RESPONDING WITH NOT ADVISE- NEGATIVE BIAS	0	1.4	10.0
% RESPONDING WITH NEUTRAL	56.9	43.8	51.4

students. The natural question occurs, Why do these negative attitudes exist? One answer might be that the wives of rabbinical students feel that their husbands are not especially well suited for their profession as rabbis; the following data disproves this hypothesis.

Question twenty asked the women to complete the following statement: "My husband will be an asset to his profession." The results are given in Table IV.9 (p. 67). Differences among respondents from the three groups of wives were not significantly different. Every woman responding used either the "Strongly Agree" or "Agree" alternative, i.e., everyone felt that their husband would be an asset to his profession.

It is possible that the wives of rabbinical students felt that the rabbinate might limit their husbands' personal expression. The results of this question showed quite the opposite to be true. They felt that the rabbinate will allow him room for personal expression in slightly larger proportions than did wives of law or medical students. The results of this question will be found in Table IV.10 (p. 68). The data indicates that this factor is probably not causing tension or stress for any wife.

The results of one item, however, were discovered to be significantly different among the three groups of wives. This factor is the wives' projection of future income. One item asked the wives to respond to the following statement: "I feel that when my husband attains his career goals, our

TABLE IV.9

MY HUSBAND WILL BE AN ASSET TO HIS PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	86.4	83.0	82.9
% RESPONDING WITH AGREE	13.6	17.0	17.1
% RESPONDING WITH NEUTRAL	0	0	0
% RESPONDING WITH DISAGREE	0	0	0
% RESPONDING WITH STRONGLY DISAGREE	0	0	0

TABLE IV.10

MY HUSBAND'S PROFESSION ALLOWS HIM
ROOM FOR PERSONAL EXPRESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	17.9	14.8	25.6
% RESPONDING WITH AGREE	62.7	61.4	58.5
% RESPONDING WITH NEUTRAL	11.9	6.8	11.0
% RESPONDING WITH DISAGREE	4.5	11.4	2.4
% RESPONDING WITH STRONGLY DISAGREE	3.0	5.7	2.4

standard of living will be (in respect to other professionals)."

Five alternatives were provided:

- A. Well above average
- B. Above average
- C. Average
- D. Below average
- E. Well below average

The majority of wives of future lawyers and physicians think that their income will be at least above average (in respect to other professionals). Over 60% of the wives of rabbinical students, however, feel that their standard of living (in respect to other professionals) will be from average to well below average. This is especially significant when one considers the fact that many of their husbands will be serving in congregations where the average income level of their congregants will be higher than the rabbi's own income.²⁴ The wives might also feel that their husbands' education is longer than a lawyer, and, in many cases, far more extensive than many less educated businessmen who will enjoy a much higher standard of living than the rabbi. Their projection of their future standard of living might, therefore, be exerting a negative influence on the wives of rabbinical students. The complete data from this question may be found on the following page (Table IV.11).

The lower income level of the rabbi was, however, only one factor that differentiated the wives of rabbinical students from the wives of medical and law students. In the following sections of this thesis, many other differences among the three groups of wives will be discussed.

TABLE IV.11
OUR INCOME WILL BE
(IN RESPECT TO OTHER PROFESSIONALS)

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH WELL ABOVE AVERAGE	13.6	27.3	2.5
% RESPONDING WITH ABOVE AVERAGE	65.2	64.8	36.3
% RESPONDING WITH AVERAGE	21.2	5.7	51.3
% RESPONDING WITH BELOW AVERAGE	0	2.3	8.8
% RESPONDING WITH WELL BELOW AVERAGE	0	0	1.3

A brief recapitulation of the major findings from this area is given below:

1. Rabbinical students' wives are not as pleased about their husbands' career choice as are law or medical students' wives. This inference is based upon a direct question (question one), as well as a battery of questions referring to future career choices for children.

2. The only factor in this section that was found to be significantly different among the three groups of wives (that might be causing the greater negative feelings of rabbinical students' wives) was their feeling that their own standard of living might not be as high as other professionals.

AREA II

THE HUSBAND'S PROFESSIONAL SCHOOL

One item requested the wives to give their feelings toward their husbands' professional school. The results may be found in Table IV.12 (p. 73). Wives of rabbinical students do not feel as positively about their husbands' professional schools as do wives of law and medical students. In fact, their own feelings are a great deal more negative than the other groups of wives. Less than half of the rabbinical students' wives have a positive or highly positive impression of H.U.C.; 30.1% of them have negative feelings toward the college.

The next question asked these women to assess their husbands' feelings toward their professional school. The outcome of that question may be found in Table IV.13 (p. 74).

According to their wives, a smaller proportion of rabbinical students have highly positive or positive impressions of their school than law or medical students. In addition, a higher proportion of rabbinical than medical or law students have negative or highly negative attitudes toward their school.

The major findings regarding differences between wives' and husbands' impressions are best summarized by a review of the findings from each professional school group.

Law School: A higher proportion of husbands than wives have negative feelings toward the University of Cincinnati

TABLE IV.12
WIVES' FEELINGS TOWARD
HUSBANDS' PROFESSIONAL SCHOOL

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH HIGHLY POSITIVE	11.9	23.9	6.0
% RESPONDING WITH POSITIVE	62.7	50.0	42.2
% RESPONDING WITH NEUTRAL	23.9	13.6	21.7
% RESPONDING WITH NEGATIVE	1.5	11.4	27.7
% RESPONDING WITH HIGHLY NEGATIVE	0	1.1	2.4

TABLE IV.13

HUSBAND'S FEELINGS TOWARD HIS PROFESSIONAL SCHOOL
(AS PERCEIVED BY WIFE)

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH HIGHLY POSITIVE	9.1	29.5	7.3
% RESPONDING WITH POSITIVE	63.6	50.0	50.0
% RESPONDING WITH NEUTRAL	12.1	8.0	11.0
% RESPONDING WITH NEGATIVE	13.6	11.4	28.0
% RESPONDING WITH HIGHLY NEGATIVE	1.5	1.1	3.7

College of Law. Less husbands than wives are neutral; a slightly smaller proportion of husbands than wives have highly positive or positive feelings toward their school.

Medical School: A slightly higher proportion of husbands than wives have highly positive feelings about the medical school. Less husbands than wives are neutral about the college, and the same proportion of husbands and wives have negative or highly negative feelings about the medical college.

Rabbinical School: Husbands have a more positive opinion of Hebrew Union College than wives. Less husbands than wives are neutral toward H.U.C.; a slightly higher proportion of husbands than wives have negative or highly negative feelings toward the school.

These results are exactly what would be expected if one takes the following factor into account. A husband attending a professional school is in constant, daily contact with the college. It is difficult for a person attending an institution to be totally neutral about it. The wives of these men, however, are one step removed from their husbands' daily sphere of activities at their schools. A wife can, therefore, decide that her own life will not be affected by the school in one way or another. The data, with a greater proportion of wives than husbands responding with "neutral," confirms this type of thinking.

As mentioned earlier in this thesis, there are three branches of the Hebrew Union College-Jewish Institute of

Religion located within the United States. These campuses are located in Cincinnati, Los Angeles, and New York City. Unfortunately, the return rate from the Los Angeles branch was too low to utilize these results in any type of comparison among the three different locations. It was, however, interesting to compare the responses of rabbinical students' wives in Cincinnati and New York to the two questions regarding their opinion and their appraisal of their husbands' opinion of the rabbinical school. The first comparison involved the wives' opinion of the college and may be found in Table IV.14 (p. 77). Although the differences between the two groups of wives' attitudes are not statistically significant, an interesting pattern emerges. None of the New York wives have either highly positive or highly negative feelings toward the rabbinical school. Cincinnati wives feel slightly more positive toward H.U.C. than New York wives; 49.1% of the Cincinnati respondents used the highly positive or positive alternatives; in New York, the positive rating was 41.7%. It should also be noted that a greater proportion of New York wives responded with negative answers (37.5%), than did wives of Cincinnati students (28.3%). Overall, there is a slightly greater degree of negative feelings among the New York group.

The comparison of the wives' appraisals of their husbands' feelings toward H.U.C. may be found in Table IV.15 (p. 78). According to the wives, a greater proportion of New York students than Cincinnati students have highly positive or positive feelings about H.U.C. At the same time, a smaller

TABLE IV.14

RABBINICAL STUDENTS' WIVES FEELINGS TOWARD H.U.C.

	CINCINNATI WIVES	NEW YORK WIVES
% RESPONDING HIGHLY POSITIVE	5.7	0
% RESPONDING POSITIVE	43.4	41.7
% RESPONDING NEUTRAL	22.6	20.8
% RESPONDING NEGATIVE	24.5	37.5
% RESPONDING HIGHLY NEGATIVE	3.8	0

TABLE IV.15
RABBINICAL STUDENTS' FEELINGS TOWARD H.U.C.
(AS PERCEIVED BY WIFE)

	CINCINNATI WIVES	NEW YORK WIVES
% RESPONDING HIGHLY POSITIVE	7.5	0
% RESPONDING POSITIVE	43.4	65.2
% RESPONDING NEUTRAL	13.2	8.7
% RESPONDING NEGATIVE	32.1	21.7
% RESPONDING HIGHLY NEGATIVE	3.8	4.3

proportion of New York students (26%) than Cincinnati students (35.9%) have negative impressions of the rabbinical school.

In comparing the wives' feelings with the husbands' impressions, a curious phenomenon is noted. While Cincinnati wives feel more positive toward H.U.C. than their peers in New York, a comparison of the husbands' attitudes showed the opposite to be true; i.e. a greater proportion of New York students than Cincinnati students have positive impressions of the school.

No exact explanation of this phenomenon is possible. Several factors might be responsible for the opposite findings among husbands and wives:

1. This might simply be a function of the differences between the cities of New York and Cincinnati, and have nothing whatsoever to do with the rabbinical school. The cost of living is higher in New York than in Cincinnati; if a family was earning exactly the same amount in New York and in Cincinnati, they could maintain a higher standard of living in Cincinnati than in New York.

2. In the New York City area, many husbands and wives are required to spend a substantial portion of their time commuting back and forth from work and/or school. The wife of a recent graduate of the New York school described her experience there as "seeing my husband on a 'catch-as catch-can' basis. That is, I might see him in the morning before he was leaving for school, and for a little while in the

evening after he had come home. In many cases, we had conflicting schedules and saw very little of each other."

3. In New York, students have ample opportunities for regular rabbinic employment while still in school, e.g. as rabbis of small synagogues, religious school supervisors, etc. In Cincinnati, the main type of practical training that most men have is the "bi-weekly" - a small congregation, frequently in a "Jewishly isolated" community, which they serve on a twice a month basis. By comparison, many New York students have "weekly" congregations, i.e. they leave home every weekend to serve a congregation. This type of training would tend to reinforce a husband's positive impressions of his profession and school. At the same time, however, because of the large amount of time spent away from home, this could cause wives to resent the school. This factor might be one explanation of the more negative impressions of the New York wives and the more positive feelings of their husbands.

These three hypotheses are only conjectures as to why differences exist between the attitudes of husbands and wives regarding the two branches of the Hebrew Union College. Other factors may be responsible for this finding, and the reader may well be able to speculate on them.

A major factor influencing anyone's impression of his training is his own aptitude and feeling toward being a student. If a man enjoys an educational process, it is likely that his own attitudes regarding his school will be more

positive than a man who does not enjoy being a student. The wives were asked if they perceived their husbands as enjoying being students. The results may be found in Table IV.16 (p. 82). From this data, it is obvious that the wives of law students perceive their husbands as enjoying being students in much smaller proportions than wives of medical or rabbinical students. The differences are statistically significant ($p = \text{less than } .05$). The implication of this question seems to be that law students regard their education only as the means to an end; a substantial proportion of both medical and rabbinical students do, however, enjoy being students.

In any professional school, a dichotomy may be made between the scholarly and theoretical aspects of one's education, and the practical application of these principles in other courses. The wives were asked if they felt that their husbands' schools maintained a good balance between these two elements of their husbands' education. The results may be found in Table IV.17 (p. 83). A greater proportion of medical students' wives than wives of rabbinical or law students felt that this balance was properly maintained in their husbands' school. That is, I believe, a reflection of the basic curriculum design of the three schools. Medical schools actually split the four years into two segments; in the first two years, the emphasis is upon classroom learning and theoretical knowledge, while the last two years are mainly utilized for an application of this knowledge in the hospital through

TABLE IV.16
MY HUSBAND ENJOYS BEING A STUDENT

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	13.6	30.7	30.5
% RESPONDING WITH AGREE	30.3	40.9	31.7
% RESPONDING WITH NEUTRAL	24.2	6.8	11.0
% RESPONDING WITH DISAGREE	24.2	17.0	20.7
% RESPONDING WITH STRONGLY DISAGREE	7.6	4.5	6.1

TABLE IV.17

MY HUSBAND'S SCHOOL MAINTAINS A GOOD BALANCE
BETWEEN THE SCHOLARLY AND THE
PRACTICAL ELEMENTS OF HIS PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	7.7	25.0
% RESPONDING WITH AGREE	32.7	57.7	22.8
% RESPONDING WITH NEUTRAL	18.4	23.1	8.9
% RESPONDING WITH DISAGREE	44.9	9.0	53.2
% RESPONDING WITH STRONGLY DISAGREE	4.1	2.6	12.7

clinical experience. The entire three years of law school are spent in the classroom; students get practical experience only during the summer months or after graduation. In rabbinical school, the vast majority of class time is utilized for textual and conceptual courses; only 20% of the required curriculum is designated for "practical" courses such as speech, human relations, synagogue administration, and education.

The confirmation of this type of thinking was seen in the wives' responses to the question: "I think that my husband's school places too much emphasis upon the theoretical and scholarly aspects of his profession." Two-thirds of the sample of medical students' wives disagreed or strongly disagreed with the above statement; only 10.3% agreed with it (the remaining 23% were neutral). The wives of rabbinical students were almost evenly divided in their responses: 43.2% of them answered it with "strongly agree" or "agree"; 45.5% chose the "disagree" or "strongly disagree" alternatives. The law school wives showed the greatest differences; 44% of them answered with an affirmative response, while only 26% of the wives chose the "disagree" or "strongly disagree" alternatives (30% were neutral).

An interesting comparison between the wives from Cincinnati and New York may be pursued in regard to this question. Table IV.18 (p. 85) reveals the results of this comparison.

A much higher proportion of Cincinnati than New York wives feel that there is too much emphasis upon theory and

TABLE IV.18

H.U.C. PLACES TOO MUCH EMPHASIS UPON THE
THEORETICAL AND SCHOLARLY ASPECTS OF THE RABBINATE

	CINCINNATI WIVES	NEW YORK WIVES
% RESPONDING WITH STRONGLY AGREE	15.7	4.5
% RESPONDING WITH AGREE	39.2	18.2
% RESPONDING WITH NEUTRAL	11.8	4.5
% RESPONDING WITH DISAGREE	21.6	36.4
% RESPONDING WITH STRONGLY DISAGREE	11.8	36.4

scholarship at H.U.C. This finding could have one of two meanings. Either the students in Cincinnati are more career oriented than New York students, and, therefore, find the scholarly aspects of their studies to be tedious and too extensive, or, perhaps there actually are differences in the structures of the two schools. One professor from the Cincinnati school commented on this latter hypothesis, "There is more theory in New York, but there are also different professors with a more practical orientation toward the rabbinate." A third possibility also exists, this being that the wives of New York students are more scholarly than the wives of Cincinnati students. The statistics regarding educational attainment and desires are roughly comparable for the two groups of wives; these items do not, however, ask for the internal and psychological feelings of the women regarding their own feelings about the importance of scholarship.

As mentioned earlier in this thesis, one reason that the New York wives might have more negative feelings toward H.U.C. than the Cincinnati wives is due to the amount of time that their husbands spend away from home involved in "on the job" training. If this hypothesis is true, then a greater proportion of New York than Cincinnati wives would agree with the statement: "I feel that my husband's school places too much emphasis upon the practical aspects of his profession." This indeed was found to be the case (see Table C.22, Appendix C). 18.2% of the wives of rabbinical students in New York agreed with the above statement; only 3.8% of rabbinical students'

wives in Cincinnati answered this statement in the affirmative. This difference, of course, might also be due to a different outlook of students and/or wives in the two schools. It is, however, interesting to note that by a proportion of over four to one the New York wives feel that H.U.C. places too much emphasis upon the practical aspects of the rabbinate.

The final question related to this area of inquiry stated: "I feel that my husband is getting enough training at his school to be an excellent professional man." The results from this item are found in Table IV.19 (p. 88). Of the three groups, wives of medical students feel most assured that their husbands are getting enough training to be excellent professional men; 83.9% of them responded to this item with "strongly agree" or "agree." This aspect of the results turned out to be somewhat of a surprise. Since medical students have an internship and/or residency following their formal education, the fact that medical students' wives agreed with this statement in the greatest proportions proves again that sociological research is not the act of "documenting the obvious." The wives of medical students either feel that their husbands' internship and residency is considered part of their husbands' "school" and training, or that their husbands will (by virtue of having attended the University of Cincinnati Medical College) be excellent interns or residents when they finish their formal education at the medical school.

Law students' wives had the next highest proportion of

TABLE IV.19

MY HUSBAND IS GETTING ENOUGH TRAINING
AT HIS SCHOOL TO BE AN EXCELLENT PROFESSIONAL MAN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	12.7	31.0	5.0
% RESPONDING WITH AGREE	41.3	52.9	35.0
% RESPONDING WITH NEUTRAL	22.2	11.5	20.0
% RESPONDING WITH DISAGREE	23.8	4.6	37.5
% RESPONDING WITH STRONGLY DISAGREE	0	0	2.5

assent, with 54% of them answering this question with either "strongly agree" or "agree." Of the three groups, wives of rabbinical students had the lowest proportion who answered with "strongly agree" or "agree"; only 40% of them chose these alternatives. The less positive response of rabbinical students' wives was, I believe, caused largely by one basic aspect of the rabbinical profession: multiple professional roles for the rabbi.

Physicians and lawyers have detailed areas of professional responsibility. While it is true that a doctor may specialize in anything from allergy to surgery, and that a lawyer may make corporate law, tax law, or criminal law his own area of endeavor, lawyers and physicians have definite areas of professional expertise, strictly defined and regulated by society. By contrast, the rabbi must simultaneously function well in several roles to be considered a success. A 1972 report (Reform Is A Verb, a study of Reform Jewish institutions and attitudes) listed ten areas of responsibility for a congregational rabbi. These are: interfaith activities, prayer, family counselling, study, sermons, social action or social reform, socializing with temple members, Jewish education, temple administration, and the capacity to relate to young people.²⁵

No institution can provide a student with a pleasing personality. A school cannot teach one how to "socialize with temple members" or how to "relate to young people." In addition, the abilities mentioned in the Fein report would

require such a diffuse and widespread educational program that even ten years would not be enough time to successfully complete this broad based type of education.

Another factor might influence the wives of rabbinical students to feel that their husbands' education is not preparing them for the congregational rabbinate. Of the areas mentioned in the Fein report, a majority of the items cited by Fein as the "rabbi's activities" are in the practical realm of rabbinical experience. One must recall that a majority of the rabbinical students' wives felt that the emphasis at H.U.C. was on the "theoretical and scholarly aspects of the rabbinate." These wives are, in effect, pleading, "I know that my husband is getting an excellent orientation in Judaica, but will this enable him to be a good rabbi?"

This factor, then, may be one of the reasons why wives of rabbinical students have a more negative attitude toward their husbands' school and profession than their contemporaries from the other two professional schools. They are not sure that their husbands' education will enable him to be a successful rabbi. If they are not sure of their husbands' success, it then seems logical that they will have uncertain feelings about (or even negative impressions of) their husbands' profession.

In conclusion to this area of discussion, the wives' opinions toward their husbands' professional schools are highly correlated with their general feelings toward their husbands' future profession. Wives of rabbinical students

have a more negative impression of their husbands' education and school than do wives of law and medical students. The major cause of this opinion may well be the fact that a smaller proportion of the wives of rabbinical students (than wives of law or medical students) are convinced that their husbands' education will enable their husbands to be excellent professional men.

AREA III

WIVES' FEELINGS ABOUT BEING THE WIFE OF A STUDENT IN A PROFESSIONAL SCHOOL

A large proportion of wives in all three school groups felt that at one time or another during the academic year, their husbands would experience academic pressure from their school. The full results of this item may be found in Table IV.20 (p. 93). There were no significant differences observed among the three groups.

The wives then responded to the following statement: "I feel that this academic pressure has a negative effect on our marriage." The outcome of this question may be found in Table IV.21 (p. 94). The results of these last two questions are extremely relevant to this area of inquiry. While over 80% of the wives (in each group) felt that their husbands would experience academic pressure, a much smaller proportion of the wives of rabbinical students (than wives of students in the other two professional schools) felt that this pressure does not have a negative effect on their marriage. The wives of both medical and law students disagreed with the statement (that academic pressure has a negative effect on their marriage) in much smaller proportions than did rabbinical students' wives. The differences among groups for this last question are statistically significant ($p = \text{less than } .01$), and point toward one of two hypotheses; either the academic pressure is less intense at H.U.C. than in law or medical

TABLE IV.20

HUSBAND WILL EXPERIENCE ACADEMIC PRESSURE FROM HIS SCHOOL

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	59.7	44.3	36.6
% RESPONDING WITH AGREE	28.4	44.3	47.6
% RESPONDING WITH NEUTRAL	3.0	4.5	4.9
% RESPONDING WITH DISAGREE	7.5	5.7	7.3
% RESPONDING WITH STRONGLY DISAGREE	1.5	1.1	3.7

TABLE IV.21

THIS ACADEMIC PRESSURE HAS A
NEGATIVE EFFECT ON OUR MARRIAGE

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	8.5	12.8	10.0
% RESPONDING WITH AGREE	32.2	30.8	12.9
% RESPONDING WITH NEUTRAL	11.9	9.0	4.3
% RESPONDING WITH DISAGREE	32.2	41.0	50.0
% RESPONDING WITH STRONGLY DISAGREE	15.3	6.4	22.9

schools, or rabbinical students and their wives have more stable marriages and are able to handle the academic pressure (that is present in any professional school) better than their contemporaries in the other two schools. The results of the next two questions to be discussed seem to confirm the first of these two hypotheses.

One item on the questionnaire asked each woman, in effect, to rate her marriage. This question was worded, "Compared with the marriages of my five closest friends, I would rate ours as:." The results of this question (found in Table IV.22, p. 96) show that an overwhelming proportion of women in each group feel that their marriage is at least above average. This one bit of data tends to cause one to reject the second hypotheses stated above. The results of the next item to be discussed tend to confirm the first hypothesis.

The popular notion of a student in a professional school is that of an emaciated and pale young man (or woman), constantly studying in the library to learn the reams of material that are required for each day in class. If this impression is true, it would seem that wives would feel that their husbands' school work takes up too much of their husbands' time. This question was asked; full results may be found in Table IV.23 (p. 97). From the results of this question, one may not draw any conclusions about the popular portrait of a student presented above. It is, however, interesting to note that significant differences exist among the three groups of wives ($p = \text{less than } .05$). A smaller proportion of rabbinical

TABLE IV.22
I WOULD RATE OUR MARRIAGE AS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH WELL ABOVE AVERAGE	43.5	32.2	36.4
% RESPONDING WITH ABOVE AVERAGE	40.3	47.1	41.6
% RESPONDING WITH AVERAGE	14.5	14.9	18.2
% RESPONDING WITH BELOW AVERAGE	1.6	4.6	3.9
% RESPONDING WITH WELL BELOW AVERAGE	0	1.1	0

TABLE IV.23
MY HUSBAND'S SCHOOL WORK TAKES UP
TOO MUCH OF HIS TIME

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	10.4	13.8	2.8
% RESPONDING WITH AGREE	25.4	24.1	13.4
% RESPONDING WITH NEUTRAL	20.9	17.2	15.9
% RESPONDING WITH DISAGREE	35.8	41.4	62.2
% RESPONDING WITH STRONGLY DISAGREE	7.5	3.4	6.1

students' wives (15.8%) than law students' wives (35.8%) or medical students' wives (37.9%) feel that their husbands' school work does require too much of his time. This question clears up some of the ambiguity about the results found in Table IV.21 (I feel that this academic pressure has a negative effect on our marriage). Wives of rabbinical students apparently feel that their husbands' school work requires less of their husbands' time than either law students' wives or medical students' wives. The assumption is therefore made that if a student spends less time on his academic pursuits, the school is imposing less of a load on him, and the pressure on him is not going to be as great as a student spending more time on a strenuous academic schedule.

Although significant differences were found to exist for the results of this last question, the next item in this area revealed similar responses among all groups of wives. Over half of the wives in each group did not feel that their husbands' school work was a constraint on their personal activities. The responses from this question, and the last item under discussion (my husband's school work takes up too much of his time), seem to indicate some wives who say, "My husband's school work may require too much of his time, but this factor doesn't stop me from living my own life. We both have activities of our own, and the time he spends with his work isn't causing me to limit my own endeavors." The full results of this item may be found in Table IV.24 (p. 99).

Although the differences among the three groups of wives

TABLE IV.24

MY HUSBAND'S SCHOOL WORK IS A
CONSTRAINT ON MY PERSONAL ACTIVITIES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	7.7	8.0	6.0
% RESPONDING WITH AGREE	21.5	22.7	14.5
% RESPONDING WITH NEUTRAL	7.7	14.8	12.0
% RESPONDING WITH DISAGREE	49.2	45.5	53.0
% RESPONDING WITH STRONGLY DISAGREE	13.8	9.1	14.5

are not significant, it is interesting to note that the results of this item are somewhat similar to those displayed in Table IV.23 (I feel that my husband's school work takes up too much of his time). A smaller proportion of the wives of rabbinical students than wives of either law or medical students feel that their husbands' school work is a constraint on their personal activities.

In conclusion to this section, the results of the five questions produced significant differences among the groups in two related items. A smaller proportion of rabbinical students' wives than wives of law or medical students feel that their husbands' school work requires too much of his time. Secondly, a smaller proportion of the wives of rabbinical students (than law or medical students' wives) think that this academic pressure has a negative influence on their marriage. The logical conclusion is that rabbinical students' wives are not having their negative feelings toward H.U.C. because of the excessive academic requirements of the school.

AREA IV

DO WIVES NEED ANY PREPARATION FOR THEIR FUTURE ROLES AS WIVES OF PROFESSIONAL MEN

In Chapter I of this thesis ("Introduction and A Review of the Literature") many factors were mentioned that could conceivably cause difficulty and frustration for wives of men in the legal, medical and rabbinical professions. Women who are married to students in law, medical or rabbinical school undoubtedly have some idea of the type of difficult situations they will be facing in their future.

This area of questioning sought to discover if women felt that some type of preparation might be helpful or necessary for their future roles as the wives of professional men. Only three questions were included in this area, but from the pattern of results that were obtained, a tenable hypothesis was developed. This proposition will be presented after the data from this area has been supplied.

The first question in this area asked the wives to respond to the following statement: "I feel that it is the responsibility of a professional school to prepare wives for their future roles as wives of professional men." The full results may be found in Table IV.25 (p. 102).

The differences among groups were significant ($p. = \text{less than } .05$). Upon examination of the data the following two tendencies were noted that were largely responsible for this finding (of statistical significance).

TABLE IV.25
RESPONSIBILITY OF THE
PROFESSIONAL SCHOOL TO PREPARE WIVES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	1.5	1.2	8.6
% RESPONDING WITH AGREE	9.0	4.7	14.8
% RESPONDING WITH NEUTRAL	19.4	29.1	18.5
% RESPONDING WITH DISAGREE	47.8	40.7	35.8
% RESPONDING WITH STRONGLY DISAGREE	6.4	9.0	7.7

1. A much larger proportion of rabbinical students' wives (than could be expected on the basis of statistical probability) responded to this item with "Strongly Agree" or "Agree." At the same time, a smaller proportion of medical students' wives responded with these affirmative alternatives.

2. A much larger proportion of medical students' wives responded with "Neutral" than could be expected on the basis of statistical probability.

One question was unfortunately omitted from the questionnaire: Do you feel that any preparation is needed for your future as a wife of a professional man? One must, therefore, make the logical inference that all those who answered the last question with "Strongly Agree" or "Agree" believe that some type of preparation would be beneficial for them in their future roles as wives of professional men.

The next two questions asked these women if they felt they were receiving sufficient preparation for their future as the wives of professional men. One question was worded positively: "I feel that I am receiving sufficient preparation for my future as a wife of a professional man." The next question was phrased from a negative perspective: "I feel that I am not receiving enough preparation for my future role as a wife of a professional man."

The results of these two questions are given in Tables IV.26 and IV.27 (pp. 104 and 105).

The affirmative responses from Table IV.26 reveal a

TABLE IV.26

I AM RECEIVING SUFFICIENT PREPARATION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	14.1	6.5	6.3
% RESPONDING WITH AGREE	29.7	31.2	30.4
% RESPONDING WITH NEUTRAL	43.8	44.2	32.9
% RESPONDING WITH DISAGREE	9.4	10.4	24.1
% RESPONDING WITH STRONGLY DISAGREE	3.1	7.8	6.3

TABLE IV.27

I AM NOT RECEIVING ENOUGH PREPARATION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	3.1	3.9	9.1
% RESPONDING WITH AGREE	7.8	10.4	20.8
% RESPONDING WITH NEUTRAL	37.5	42.9	23.4
% RESPONDING WITH DISAGREE	31.3	36.4	33.8
% RESPONDING WITH STRONGLY DISAGREE	20.3	6.5	13.0

similar response pattern among all three groups of wives; differences were not statistically significant. The proportions of those who responded with "Disagree" or "Strongly Disagree" reveal, however, that a larger proportion of rabbinical students' wives (30.4%) than medical students' wives (18.2%) or law students' wives (12.5%) feel that they are not receiving sufficient preparation for their roles as wives of professional men.

The responses from Table IV.27 reinforce this impression. A larger proportion of rabbinical students' wives (29.9%) than wives of medical students (14.3%) or law students (10.9%) agree that they are not receiving enough preparation. Unlike the previous item, differences among the three groups were significant in the latter set of data. This difference was due mainly to two factors.

1. A larger proportion of rabbinical students' wives (than could be expected on the basis of statistical probability) responded to this item with "Strongly Agree" or "Agree."

2. A larger proportion of medical students' wives responded with "Neutral" than could be expected on the basis of statistical probability.

One curious anomaly is noted in a comparison of Tables IV.26 and IV.27. The two questions related to this area ask basically the same question, i.e., do you feel that you are receiving enough preparation for your future as the wife of a professional man? The only basic difference between the two questions is the use of positive wording in the first

item ("I feel that I am receiving sufficient preparation...") and negative phraseology in the second ("I feel that I am not receiving enough preparation..."). One would, therefore, expect the results of the two questions to be almost exactly the opposite of one another. This, however, is not the case. Further analysis of the data did not produce any satisfactory explanation for this apparent contradiction. The only possible explanation may lie within the psychological makeup of individuals. Perhaps more people are inclined to respond negatively to a negatively worded question than to respond positively to a question that uses positive wording. No further analysis is possible; this apparent contradiction remains nothing more than a curious anomaly.

A summary of the major findings that have emerged from the analysis of Tables IV.25 through IV.27 can lead toward a better understanding of the data.

1. A larger proportion of rabbinical students' wives (23.4%) than wives of law students (10.5%) or medical students (5.9%) feel that it is the responsibility of a professional school to prepare wives for their future as wives of professional men.

2. Medical students' wives have more ambivalent feelings about the professional school being involved in this type of preparation than statistical probability would lead one to expect.

3. To the statement, "I feel that I am not receiving enough preparation for my future role as the wife of a

professional man," a greater proportion of assent was observed among rabbinical students' wives (29.9%) than among medical students' wives (14.3%) or law students' wives (10.9%).

From studying the data in this area one clear statement emerges; many wives of rabbinical students are convinced of the need for preparation for their future as the wives of rabbis. If one refers again to the introduction to this thesis, he can understand the reasons for this phenomenon. Unlike wives of physicians or lawyers, wives of rabbis are unequivocally wedded not only to their husbands, but also to their husbands' professional role. One does not find the expressions "Mrs. Doctor" or "Mrs. Lawyer" in the English language. Many people, however, still prefer to refer to any rabbi's wife as "the rebbitzin." The connotation of the word "rebbitzin" as it exists in the minds of rabbinical students' wives will be fully discussed in the next chapter on interviews. In its mildest and most innocuous connotation, however, the word "rebbetzin" irrevocably ties together the wife of a rabbi with his profession, and in many cases imposes professional obligations upon the wife as well as the husband. This fact might tend to explain the larger proportion of rabbinical students' wives who feel the need for preparation and express regret that the school does not provide it.

AREA V

A WIFE'S RELATIONSHIP TO HER HUSBAND'S CAREER

So far in this chapter, the largest portion of reported results have dealt with either the wives' impression of their husbands' profession or the wives' feelings toward their husbands' professional school. In this section, a discussion of the relationship that exists between the wives and their husbands' career will be presented. Two basic questions are under consideration:

1. Does society impose any constraints upon the wives of men in your husbands' profession?
2. Do wives feel that their husbands' career will alter their identity or limit their own sphere of activities?

The wives were first presented with the statement, "I believe that a wife can help her husband advance within his professional field." Their responses to this statement are presented in Table IV.28 (p. 110).

As can clearly be seen, most of the wives in all three groups agree with this statement. Less than 20% of the wives in each group answered this question with "Neutral," "Disagree," or "Strongly Disagree."

The next item on the questionnaire stated: "I feel that I am permitted to develop an identity separate from my husband's professional field." Over 90% of the total sample responded to this item with "Strongly Agree" or "Agree."

(Full results may be found in Appendix C, Table C.37). No

TABLE IV.28

A WIFE CAN HELP HER HUSBAND
ADVANCE WITHIN HIS PROFESSIONAL FIELD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	19.4	27.6	22.5
% RESPONDING WITH AGREE	61.2	56.3	58.8
% RESPONDING WITH NEUTRAL	14.9	12.6	12.5
% RESPONDING WITH DISAGREE	4.5	2.3	5.0
% RESPONDING WITH STRONGLY DISAGREE	0	1.1	1.3

significant differences were noted among the three groups of wives.

The next two items sought to determine if the wives felt that their identity would be influenced by their husbands' professional status. The only difference in these two questions was a matter of degree, i.e. the first item stated: "I think that my identity will be greatly influenced by my husband's professional status"; the second question was worded, "I think that my identity will be somewhat influenced by my husband's professional status." The results of these two items are presented in Tables IV.29 and IV.30 (pp. 112 and 113).

The response pattern in both tables is very similar for all three groups of women. The differences among the three groups are not significant for either question.

The boundary between identity and personal activities can become blurred and unclear. Identity may be defined as the individual's own introspective feelings about himself; this identity is manifested and reflected in one's personal activities. It seems reasonable, therefore, that if a woman felt that her husband's profession might influence her own identity (see Table IV.30) then her husband's profession could, in theory, also cause a limitation on her personal activities. This hypothesis was confirmed by just such an item on the questionnaire. The wives were presented with the statement, "I feel that my husband's profession will cause a limitation on my personal activities." Their responses may be found in

TABLE IV.29

MY IDENTITY WILL BE GREATLY INFLUENCED
BY MY HUSBAND'S PROFESSIONAL STATUS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	1.5	3.5	8.4
% RESPONDING WITH AGREE	23.1	26.7	32.5
% RESPONDING WITH NEUTRAL	27.7	26.7	21.7
% RESPONDING WITH DISAGREE	35.4	36.0	33.7
% RESPONDING WITH STRONGLY DISAGREE	12.3	7.0	3.6

TABLE IV.30

MY IDENTITY WILL BE SOMEWHAT INFLUENCED
BY MY HUSBAND'S PROFESSIONAL STATUS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	4.7	5.8	13.8
% RESPONDING WITH AGREE	71.9	77.9	70.0
% RESPONDING WITH NEUTRAL	14.1	5.8	10.0
% RESPONDING WITH DISAGREE	6.3	7.0	3.8
% RESPONDING WITH STRONGLY DISAGREE	3.1	3.5	2.5

Table IV.31 (p. 115).

The differences among groups were statistically significant (p = less than .001). Three major trends in the data were responsible for this finding:

1. A larger proportion of rabbinical students' wives than could be expected on the basis of statistical probability responded to the item on limitation of personal activities with "Strongly Agree" or "Agree."

2. A higher proportion of medical students' wives (than could be expected on the basis of statistical probability) answered with "Neutral."

3. A higher proportion of law students' wives than could be expected on the basis of statistical probability used the "Disagree" and "Strongly Disagree" alternatives.

36.1% of the wives of rabbinical students responded to this item with "Strongly Agree" or "Agree," compared to 23.9% of medical students' wives who used this affirmative response; only 10.6% of law students' wives felt that their husbands' profession would cause a limitation on their personal activities.

In conclusion to this section, one should be aware of the fact that the differences noted on the "identity" questions were not statistically significant. One item (see Table IV.31), however, clearly demonstrated that the wives of rabbinical students (in higher proportions than wives of medical or law students) felt that their husbands' profession will affect their own personal activities.

This pattern of results seems to indicate that rabbinical

TABLE IV.31

MY HUSBAND'S PROFESSION WILL CAUSE
A LIMITATION ON MY PERSONAL ACTIVITIES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	8.0	4.8
% RESPONDING WITH AGREE	10.6	15.9	31.3
% RESPONDING WITH NEUTRAL	4.5	19.3	8.4
% RESPONDING WITH DISAGREE	65.2	44.3	45.8
% RESPONDING WITH STRONGLY DISAGREE	19.7	12.5	9.6

students' wives feelings are very similar to medical and law students' wives regarding their own identity being affected by their husbands' profession. When asked about their own personal activities, however, a major difference was noted between rabbinical students' wives and the other two groups.

AREA VI

CAREER GOALS

In this era of heightened career awareness among women, I felt that a few questions relating to these wives' own career plans would be an interesting (although somewhat tangential part of the questionnaire. Three questions were, therefore, included on the questionnaire form.

The first item asked the women to respond to the following statement, "Wives and husbands can both have challenging and fulfilling careers without any conflict existing in their marriage because of their career responsibilities." The responses of all three groups of women to this question were very similar; no significant differences were noted. The full results may be found in Table IV.32 (p. 118). A clear majority of each group responded to the above statement with "Strongly Agree" or "Agree."

The next question was phrased: "When my husband has attained his career goals, I will still want to pursue a career of my own." No significant differences were detected among the three groups. Full results from this item are displayed in Table IV.33 (p. 119). They reveal the continued career ambitions of a large proportion of these women.

The following item showed marked differences among the three groups of women: "I think that being the wife of a professional man will interfere with my own career goals." Whereas 86% of law students' wives and 82.7% of the wives of

TABLE IV.32

WIVES AND HUSBANDS CAN BOTH HAVE CAREERS WITHOUT CONFLICT

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	23.1	26.1	30.0
% RESPONDING WITH AGREE	46.2	43.2	38.8
% RESPONDING WITH NEUTRAL	16.9	9.1	13.8
% RESPONDING WITH DISAGREE	9.2	17.0	17.5
% RESPONDING WITH STRONGLY DISAGREE	4.6	4.5	0

TABLE IV.33

WHEN MY HUSBAND HAS ATTAINED HIS CAREER GOALS,
I WILL STILL WANT TO PURSUE A CAREER OF MY OWN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	35.4	36.4	37.5
% RESPONDING WITH AGREE	33.8	40.9	41.3
% RESPONDING WITH NEUTRAL	23.1	17.0	12.5
% RESPONDING WITH DISAGREE	4.6	5.7	7.5
% RESPONDING WITH STRONGLY DISAGREE	3.1	0	1.3

medical students responded to this item with either "Disagree" or "Strongly Disagree," only 65% of the rabbinical students' wives chose these alternatives. In addition, 12.6% of the rabbinical students' wives chose the "Strongly Agree" or "Agree" alternatives, compared to approximately 3% of the other two groups. In the last section of this thesis, it was seen that rabbinical students' wives felt (in larger proportions than wives in the other two groups) that their husbands' future profession would cause a limitation on their personal activities. Perhaps one of the limitations that the wives of future rabbis envision is the pursuit of their own career ambitions.

The results of the last two items on the questionnaire reveal an interesting pattern of differences among the three groups of wives. These questions asked the wives if they thought their husbands' career choice might cause them to experience emotional stress in their future, and whether their children would be exposed to greater emotional stress (than other children) because of their husbands' future profession. The results are given in Tables IV.35 and IV.36 (pp. 121-22). In regard to the first of these items, wives of future rabbis feel that they are more likely (than wives in the other two groups) to experience emotional stress because of their husbands' profession. Differences among groups were clearly significant (p = less than .001). In the question regarding children, the same pattern of results

TABLE IV.35

I WILL EXPERIENCE EMOTIONAL STRESS BECAUSE
OF MY HUSBAND'S CHOICE OF A PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	6.3	14.9	19.0
% RESPONDING WITH AGREE	29.7	54.0	54.4
% RESPONDING WITH NEUTRAL	28.1	17.2	10.1
% RESPONDING WITH DISAGREE	21.9	9.2	12.7
% RESPONDING WITH STRONGLY DISAGREE	14.1	4.6	3.8

TABLE IV.36

OUR CHILDREN WILL BE EXPOSED TO GREATER
EMOTIONAL STRESS THAN ARE OTHER CHILDREN
BECAUSE OF THEIR FATHER'S PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	8.0	19.5
% RESPONDING WITH AGREE	4.8	23.9	47.6
% RESPONDING WITH NEUTRAL	16.4	19.3	7.3
% RESPONDING WITH DISAGREE	59.7	37.5	23.2
% RESPONDING WITH STRONGLY DISAGREE	19.4	11.4	2.4

was observed; of the three groups, wives of rabbinical students are the most convinced that the rabbinate will cause their children to be exposed to more emotional stress than other children. Differences were also significant ($p. =$ less than .001).

SUMMARY AND CONCLUSION

In the first part of this chapter, it was seen that the wives of rabbinical students had greater doubts about their husbands' future profession than did the wives of law or medical students. From that point onward, almost every time that significant differences occurred, they seemed to help explain the negative feelings of rabbinical students' wives.

A significant correlation was discovered to be present between the wives' feelings about their husbands' professions and their attitudes regarding their husbands' professional schools. It is impossible to discern if any causality exists between these two factors, i.e. does a negative feeling regarding the school cause women to dislike their husbands' profession? Is a basic opposition toward a husband's future profession responsible for a wife's disapproval of his school? It is impossible to discover which of these is the causative factor, or, indeed, if either factor influences the other. It may well be that these two factors exist independently of one another, and the correlation that is observed between them is coincidental. To quote a maxim of the social sciences, "correlation does not imply causation."

To conclude this chapter, a list is presented here of several other items in which significant differences were observed among the three groups of wives.

1. Rabbinical students' wives feel that their own standard of living will not be as high (in relationship to other

professionals) as do the other two groups of wives.

2. A smaller proportion of rabbinical students' wives (than wives in the other two groups) are convinced that their husbands' education will enable them to be "excellent professional men."

3. A smaller proportion of rabbinical students' wives than wives of medical or law students feel that their husbands' school work requires too much of their husbands' time.

4. A smaller proportion of rabbinical students' wives than wives of law or medical students feel that academic pressure has a negative effect on their marriages.

5. A greater proportion of rabbinical students' wives (than wives in the other two groups) feel that it is the responsibility of a professional school to prepare wives for their future roles as wives of professional men. In addition, a greater proportion of rabbinical students' wives (than the wives of future physicians or lawyers) feel that they are not receiving enough preparation for their future roles as wives of rabbis.

6. Wives of rabbinical students (in higher proportions than wives in the other two groups) feel that their husbands' profession will cause a limitation on their own personal activities.

7. Rabbinical students' wives, in greater proportions than wives in either of the other two groups, feel that being the wife of a professional man will interfere with their own career goals.

8. Rabbinical students' wives (in greater proportions than wives in either of the other two groups) feel that they are likely to experience emotional stress at some point in their lives because of their husbands' profession.

9. Of the three groups, wives of rabbinical students are the most convinced that their husbands' future profession will cause their children to be exposed to more emotional stress than are other children.

Any one of these nine factors, or, perhaps, a combination of them may be seen as having a negative influence on the wives of rabbinical students. In the next chapter, "Interviews," some of these areas will be discussed and interpreted by wives from each group.

CHAPTER V

INTERVIEWS

As mentioned in Chapter II, "Methodology," interviews were conducted with approximately fifty percent of those women who were willing to volunteer for an interview. In all, thirty-three women participated in this phase of the study.

The interviews were only moderately structured. Each interviewee received a copy of the original questionnaire and was asked to respond to those questions that:

1. Were difficult to answer within the range of alternative answers that were provided.
2. Required additional information or comments that were not possible to include on the questionnaire.
3. Provoked feelings or emotions of any sort that she was willing to discuss.

In almost all of the interviews, this procedure led to an interesting conversation in which the interviewee felt free to express her opinion on many topics, some of which were not included at all on the questionnaire, and others that were not covered in enough depth or detail.

All interviews were taped and transcribed, in order that comments that were especially relevant to this thesis might be selected. After reviewing the transcriptions of the interviews, it was decided to examine each group of wives separately; i.e. the wives of medical students will be treated and discussed separately from rabbinical or law students'

wives; the same procedure will be followed with each school group. In each group, different questions and areas of discussion were recognized as being relevant to that particular professional school or profession. This chapter begins with a discussion of the interviews held with wives of medical students.

MEDICAL STUDENTS' WIVES

In this section, four basic areas were discovered that seemed especially germane to this thesis. These areas are:

1. The wives' lack of time with their husbands.
2. Societal expectations of a physician's wife, and medical students' wives reactions to these.
3. A wife's identity (in relationship to her husband's professional role).
4. Academic and other pressures of the medical school and the medical profession.

A LACK OF TIME WITH THEIR HUSBANDS

By far, this was the most frequently mentioned comment of medical students' wives. I have selected only a few comments; these are, however, a fair representation of all of the wives in this group who were interviewed— This complaint was common to wives of husbands in each year of medical school.

I guess the stress comes from going it alone at times when you feel your husband should be there... Like when your car breaks down in the middle of the street (this happened to me once) and I tried to get in touch with him and he was in surgery. I was just out of luck... Sometimes, I've gone three days without seeing him... I would say the time he spends on other things away from the home causes the most stress.

Another woman responded in much the same way:

I think I experience emotional stress now because my husband is going to school--because of the time he isn't here (home), and I wish he were. Unfortunately, I think it will be the same way later on (when he has completed his education).

Another wife voiced the same complaint when referring to the future:

I think that doctors are constantly being hassled by their patients, and the stress caused by it is more than a woman wanting her husband to have time off. Doctors just don't have a forty hour work week. I think that patients can expect your husband to be at their beck and call twenty-four hours a day--every day of the week.

Whether that's fair or not, they (patients) expect that. And I think that in the general population, this is very widespread--that is, expecting a doctor to put his patients ahead of himself or his family when it comes to his own time.

One wife related her own experiences and anxieties, and the way that her husband plans to cope with the situation (of having too little time with her and his family) in the future:

He realizes that I don't stand up very well in his lack of presence; you know I'm really dependent on him to do things. I depend on him as a companion, as a calmer for me; I'm kind of "high-strung." He can't stand the pressure he's under right now--he doesn't enjoy it at all, and his entire life is extreme pressure. He doesn't have any time for his family, his children, or his own personal hobbies (he loves to play sports), and he doesn't have time for that--his life would be miserable, and therefore his profession wouldn't be fulfilling...when he finishes his residency, in radiology, he's planning to have the kind of practice where he'll have time for himself and for us too.

Another woman, while discussing the preparation for medical students' wives, realized that her husband's profession

will demand a great deal of his time: "I don't see how on earth you could prepare them (medical students' wives). Your husband is going to be away every other night. What can you say, except, 'lady, you're going to have to have a lot of hobbies; you'd better be pretty independent.' "

Finally, one woman's comment summarized this entire area: "If we have experienced or will experience emotional stress, it's simply because we don't have enough time together. Give us a week or two, and everything seems to iron out."

As can be seen, many women are aware that medical school does require a great deal of their husbands' time. In addition, many wives feel that the medical profession will cause their husbands to be away from them much more than they would prefer.

SOCIETAL EXPECTATIONS OF A DOCTOR'S WIFE

Many women told me that they were aware of the societal expectations placed upon a physician's wife. At the same time, many wives expressed doubts as to whether they would readily accept the stereotype that society imposes upon them.

Well, at least what I've been led to believe is that society expects the wife to entertain, to country club it, to just sit there and act lovely and do nothing more...I think that whether I could act like this or not depends on the town where we settle. I've heard a lot about small towns where a doctor and the wife share a role, and certain things are expected of them. But in suburbia, I think that you can lead a life pretty much the way you want to without people really knowing or caring what you do.

Another woman responded:

I guess most of the doctor's wives that I knew,

when I saw them, they were in this type of situation, or when I went to a doctor's home for some reason, there's just that air of class, seeing that they were all in such big houses, and have things in them that I've never dreamed of, and so I'm in awe of doctor's wives. I guess that I've just carried this through, but I'm not that kind of person at all...we did not have a lot of money when I grew up; I'm perfectly happy going to K-Mart and getting a dress for \$4.98. One day I went shopping with my husband's mother (the wife of a doctor) and she went into the better dress shops and she was going through the more expensive dresses, like the \$100 dresses, and she was just looking at them, saying, "I like this one, I don't like this one, or what do you think," and I couldn't talk. I just couldn't say anything, \$78 for a dress--I couldn't handle that. And my husband is terrible about that, he gets very disgusted because I go out and buy cheap dresses; he wants me buying more expensive things. But right now I can't do it, even though I still have that idea of a doctor's wife...

I think that there are going to be situations in which I'm expected to act like I said, "classy," and I feel very stiff in these situations, because it won't come naturally to me. His mother did it--she's the perfect woman, perfect mother, perfect mother-in-law, perfect everything, and I really look up to her.

A woman whose father is a physician had the following observations:

Well, it is incredible. My mother is a doctor's wife in a small town. She is the wife of a man who is better educated than most of the people in the town, whose income is not the highest in town, but is probably upper middle income...there is a lot of envy and a lot of jealousy directed at her, because in their eyes, she occupies a high position...They expect her to know something about medicine, somehow by absorbing it. They expect her to know all the details about what is going on with all his patients, and she's not supposed to tell anyone else, except that one person who is asking her about one of my father's patients.

The image of a physician's wife was given by a medical student's wife. Notice her reactions to the stereotype in the latter half of the paragraph.

Well, one stereotype is that you should be above reproach and a fairly conservative person, not involved in any kind of offbeat activities or too liberal a person or a thinker. You should be involved with the arts and the garden party and cultural affairs. You should not have any strong career or professional activities of your own...I'm not really that kind of person. I'm not a real society person. I am a teacher; I'm an artist, and I hope to continue my art as a semi-professional career. Financially, it's kind of impossible right now, but this is something that my husband and I have both talked about. And he knows how much it (her career) means to me.

Finally, one wife commented on her own feelings about the entire area of societal expectations. "I don't think that I have to fulfill anything for anybody else if I don't want to. I'm going to do what I want to do; I don't care what other people want me to do."

A WIFE'S IDENTITY

(IN RELATIONSHIP TO HER HUSBAND'S PROFESSIONAL ROLE)

As could be expected because of the diverse opinions of individuals, women had varied reactions to this area.

I very definitely feel that I am permitted to develop an identity separate from my husband's professional role, but I don't know how different my identity is really going to be. I had my own identity before I got married; I still think that I have my own identity. The medical students' wives had a meeting with a psychiatrist from the college, in which they were talking about this, and I was really astounded by some of the questions and answers. A lot of girls felt that they did lose their identity when they married a medical student. They were only known as "so and so's wife." Now this doesn't bother me at all, to be known at the medical school as _____'s wife. I am his wife, but I still have my own identity. At (my) work, _____ is always known as my husband. Some of the girls became very upset because of this; I guess that I'm pretty naive. I have my own identity, and I'm not at all worried about my identity with _____ being a doctor; I still

have mine. I'm very proud of _____; if people think of me as _____'s wife, then that's fine. I'm still somebody; I still have my own identity. I certainly don't expect all of his patients to know who I am, but some of these girls (at the meeting) got very distressed, and didn't want to be known that way (as Dr. _____'s wife).

Another woman responded to the item on identity:

I don't really see how a doctor's wife should be any different than anybody else's wife. He's a professional man, and a wife goes with him, and I don't see any differences, except, perhaps, people look up to him more. But you're supposed to be yourself anywhere you go.

One woman said:

Well, I feel like I have an identity separate from my husband's already. I teach childbirth classes, and there are other things that I belong to. Everything that I do establishes my identity as separate from his. I think that I'm entitled to that, just because I'm a person. In a way, I think that his professional field has helped that more than hindered it. I'm sure that if he came home everyday at 5:00 P.M. and supper needed to be on the table all the time and he didn't need to study or be on call or something like that--I would be more influenced to stay at home with him. This way, I have more freedom really to get out and make more friends in other fields. It's an opportunity as far as I'm concerned. It has helped my identity more than it has hindered it. I will say that when he's in practice that his professional status will influence my identity more than now, but I don't think it's going to hurt me unless I let it.

Another wife remarked:

But as far as the role of a wife, getting into her husband's role, especially regarding medicine--I am not in medicine whatsoever. My job is purchasing and I'm getting ahead in my career, so we really have two separate professional identities. We don't interfere with each other. The role of my being his wife shouldn't matter at my job, any more than his being my husband should matter at his school.

A wife said:

I think that (being a doctor's wife) is my primary identity as far as society is concerned. It doesn't really bother me because I have my own interests. I am able to have my own identity, and it doesn't bug me that I will be known to society as Dr. _____'s wife. It just doesn't disturb me, because I know that deep inside me I'm very different from him and I have my own identity. I have my own identity to my friends and maybe they'll think of me as his wife when they first meet me, but after they've met me and gotten to know me, they'll know that I have my own separate identity and desires.

In general, wives felt that their husband's profession will influence their own identity. Their own reactions to this aspect of their lives, as can be seen, varied widely with each individual.

ACADEMIC AND OTHER PRESSURES ON A MEDICAL STUDENT OR A PHYSICIAN

Naturally, women reacted differently when confronted with questions about the whole area of academic pressures.

He wanted to be in medical school all his life, and he felt that this was the year, the year that was going to show him whether he was going to do it or not, and he was afraid that every day he was going to flunk out, and he couldn't accept anything else. Every test he took, he said, "I'm going to flunk it," and he'd come home and say, "I flunked the test." He'd get the test back in the 90's or 100's, but he never lost that attitude that he was going to flunk out the next day....

During his clinical years, he's just eaten it all up...He's able to enjoy his profession.

Quite obviously, the above statement was made by the wife of a fourth year medical student.

Another wife revealed the opposite attitude:

The way I took it (the question on academic

pressure) to mean was testing - having to reach a certain level, they have to do real well. U.C. doesn't really give them any academic pressure at all. They feel (that) once they've gotten into school, they're there, and if they can't make it in four years, they'll (the medical school) give them five or six.

The following three comments show that women are aware that other pressures confront their husbands.

But also, another part is, well I don't know if you call it academic pressure, but my husband now has the feeling that - well, he's really worried (about) all the things he's going to have to remember because it's going to be important to him as far as a patient is concerned or something. Whereas in undergraduate school you learn it, but you don't expect it to be that important to you.

The second remarked:

I didn't realize the difficulty that was involved, and we married without my even considering what his profession - what effect it would have on our marriage, and since then, his whole emotional commitment to this profession has overwhelmed me, to say the least...

It interferes in our marriage once in a while. It makes demands on our time together. I resent the position he's in as the peon, a medical student who is not paid and puts in 110 to 150 hours a week.

The third woman commented on the pressures placed upon a medical student:

The time and the incredible pressure - to always be right, and the incredible pressure to keep giving of yourself. No one cares about what your day is like. I recall he'd say, "I'm coming home early," and it would be 9:00 at night, and at 11:45 he'd get home, and a woman just had to talk to him about a husband in the hospital. Now, how can you say - a good doctor doesn't say, "Now look, I'm busy." He sat down and he talked to her, and she cried, and he got home at 11:45 and he went back at 5:00. That happens all the time and it's more than just the time; it's what happens to you during that time.

Generally, the pattern revealed by these comments was that the University of Cincinnati College of Medicine does

not exert a great deal of pressure on its students, but, rather, the individual medical student feels an obligation to do well in order to gain his own self-respect. He also realizes the seriousness of the medical profession and the important role for which he is training.

Other comments alluded to other pressures of the medical profession - the emotional energy required and the demands that this places upon a marriage.

RABBINICAL STUDENTS' WIVES

After reviewing the transcripts of the interviews with rabbinical students' wives, it became apparent that four basic topics were especially pertinent in a discussion of Hebrew Union College and the rabbinate. These four areas are:

1. The School
 - A. The relationship that exists between the faculty and the students, as well as the wives' opinions of their husbands' fellow students.
 - B. The presence (or lack) of academic pressure at Hebrew Union College.
 - C. The practical and scholarly aspects of the rabbinical program.
2. The societal and/or congregational expectation of a rabbi's wife.
3. The wives' feelings regarding the use (and misuse) of the word "Rebbitzin."
4. The wives' feelings as to whether some type of training is needed for their future roles as wives of rabbis, and what form of preparation would be useful.

Interviews were conducted only with wives of students at the Cincinnati school because of the distance involved in conducting personal interviews and the expense necessary for telephone conversations with wives of students at the Los Angeles and New York branches of the College.

THE SCHOOL

FACULTY, ADMINISTRATION AND STUDENTS

One woman commented on the lack of respect that the faculty shows toward the rabbinical students:

I feel that the faculty doesn't respect the students to a large extent and, on the other hand, there are a lot of students who don't deserve respect. I'm surprised to see the variety of people entering the rabbinate, because, I guess, before I used to stereotype (them) and figured (that only) a certain type (would enter the rabbinate)...I think a lot of people go into the field just for the prestige involved, rather than because they are necessarily interested in what the rabbinate entails...I think my expectations of rabbis are lower now - maybe I see them more as people.

Another wife gave her observations on Hebrew Union College's perspective on the students. In her statement, she describes the role ambivalence many rabbinical students feel as they return from being the Rabbi of their bi-weekly congregations to being a student:

It's hard to tell, I don't know...there are certain things that I dislike a great deal about the school...The fact that the guys are treated as children in a great many cases...I think the mentality of the administration is that until you are a rabbi, you are still boys. I think there is a problem awaiting you at the pulpit, for you are respected as a rabbi and in many cases as a leader of the community, (especially) if it is a small community. And then you come back to school and you're little boys again. Then, on the other hand, the students ask for it, because in many ways students are immature. You know - they are very young. I don't know why, but they expect the school to be a parent figure in some ways. In other words, if someone gets into trouble, they know that they can turn to the school and that the school will help them out, whether it be a financial trouble or trouble with their congregation...I think (that a paternalistic attitude) is unhealthy in any professional school, or any school. I suppose it exists more in a rabbinical school just because the

administration happens to be rabbis, and I think they probably feel more paternal than most people, so that's the problem.

One wife said essentially the same thing regarding the patronizing attitude of Hebrew Union College, but offered an alternate explanation:

It's like any other professional school where the faculty has been in the field. They may have been in the field of academics for a lot more years than they have been in the field of the active rabbinate, but they also feel (that) "you'll find out. We know how it's going to happen to you and you're lucky that we know, because we can prepare you, but you'll find out." It's very paternalistic; it's patronizing. Well, I find it horrible.

Another wife gave her own observations about the students who are attending Hebrew Union College.

I personally have been shocked by the caliber of the students there. I thought that when I went to school that I had seen the dummies of the world united, but that was okay for being a _____ and all, but if you're going to be a rabbi, you're going to be center-stage all the time. The pettiness that goes on at that school, I was appalled at - like gossiping to the point of damaging people. Personally, the things that people have said about my husband who don't even know him, out loud, in a classroom, in front of everybody else, I wouldn't stand for it. In _____'s class, I was appalled at the stupid questions people asked time and time again, and also the fact that people sat in the back of the classroom and talked - the rudeness. Maybe I've been away from school too much, but I think by the time you're in school, that you have better things to do than to sit around and cut up your professors...

I'm sure a lot of these are very bright boys; they had to do fairly well in college to be accepted. The outsider would think this is the cream of the crop. You would also expect them to be a little more grown up. The reassuring thing that I've heard is that once the HUC student gets out into the field, there is a change. There is no way that knowing them in school, what you know about them in school, will indicate what kind of rabbi they will be...

The wives' reactions to this area revealed that many of

them are disappointed in the faculty's approach to students at Hebrew Union College. In many cases, they feel that the faculty and administration treat their husbands as irresponsible children, and, viewing themselves as adults, are naturally resentful of this type of approach. In at least one instance, a wife stated that she felt that this treatment was caused by the immature and unprofessional conduct of the students themselves. It seems that many wives feel that a vicious circle has been established; the students do not gain the acceptance or respect of the faculty, but they feel that the faculty's behavior has been caused by the past behavior of many students.

THE SCHOOL

ACADEMIC PRESSURE

Wives had varying opinions on the presence (or lack) of academic pressure at Hebrew Union College.

One wife commented:

I mean - I feel like HUC is a lot easier than many other graduate schools. Overall, there are less academic pressures put upon the guys and - I've enjoyed being the wife of a rabbinical student. No question about it. I've had plenty of time with my husband. I haven't really enjoyed the weekends my husband has been gone at his bi-weekly, but that is only eighteen weekends a year, and we have the whole rest of the week and everything.

Another wife complained about the students with varied levels of linguistic aptitude and knowledge being placed together in the same classes, after having separate classes (according to background and ability) during the first year in the Israel program.

Yes, he was in the lowest level (in Israel), and he comes back and takes the Bible class with the highest level person and he can't possibly translate into English what that person can do. Yet he's given the same exam when all along he's been individualized in Hebrew. He comes into this kind of thing and it's terribly difficult. My husband dropped Midrash. Well, he was out of school for awhile, but that was also because the level is so much above him right now, that they - they - you don't track someone all along for Hebrew in Israel and then bring them back and put them all together and expect them to do the higher level. It's just impossible!

One wife explained the effect of academic pressure on some students while offering a tangential comment on the curriculum:

I've seen a lot of students who are very afraid that they do this or that and they'll be flunked out, or one professor would "blackball" you. On the other hand, I think this also exists in a lot of graduate departments and universities, but I think the school, the curriculum here is too - it spreads itself too thin.

Another woman felt that her husband was constantly under a great deal of pressure:

This academic pressure has become more intense through the years. It is a constant feeling of pressure from the school. My husband has had some difficulty in a few courses, and with each failure, the tension seems to build...I would define academic pressure, for him, at least, as not getting papers in on time, and a clear failure (in a test or course). This (academic pressure) seems to just hang around all of the time.

In general, wives felt that their husbands experienced academic pressure in an inverse proportion to their year in Rabbinical school, i.e. a second year student is more likely to feel academic pressure than a fifth year student. Naturally, the situation is different for every person. The wife of a fifth year student said:

We've been married for four years, and this is my fourth year in Cincinnati. It seems that either the work gets easier each year, or else my husband cares and worries about it less. I remember the letters that he wrote me during his first year in Cincinnati. He studied all of the time, and was really scared of flunking out of school. With each passing year, he seemed to study less, especially since he finished his philosophy courses (considered by many students as the most difficult courses at Hebrew Union College). Besides working less, he has skipped more and more classes with each successive year.

It seems that he never goes over to school any more. He doesn't have but two classes now, and, except for finishing his thesis, he's able to sit home with me; in fact, he is even watching some of the soap-operas with me every day and has even become quite involved in the plot of one of them. It will be great to have the thesis out of his way--some of the guys already finished them. There's still a lot of pressure and tension, but it's all because of job interviews and the uncertainty of the future--like we don't even know where we'll be next year.

THE SCHOOL

THEORETICAL AND PRACTICAL ELEMENTS

OF A RABBINICAL EDUCATION

One wife commented extensively on this area:

The weakest area at Hebrew Union College is the practical rabbinate... Suppose that a particular situation comes up. How should you react? Just model situations and enough time spent on each, and enough diverse possibilities of what really happens in the field should be presented. The bi-weekly helps; there's definitely no better experience or teacher than experience (itself), but two days every two weeks isn't exactly the ultimate (experience) as far as learning. I think that's perhaps why a lot of the guys are so disillusioned their first year out (of school), and have so many different impressions (of the rabbinate) that they didn't expect... I said no, that my husband's school doesn't place too much emphasis on the theoretical and scholarly. I think that it is important for a Rabbi to be educated in Jewish literature, etc. Where it (the questionnaire) said, "I think that my

husband's school places too much emphasis on the practical..." I put definitely not, because I think there's much too little (emphasis on the practical elements of the rabbinate).

Another wife had similar reactions to this question:

"I believe my husband's school places too much emphasis upon the theoretical and scholarly aspects of his profession." I strongly disagree. I strongly disagree, because, generally speaking, I would say it is not enough for his own satisfaction or for mine in terms of my relationship with him. Now as far as the practical, I would also say there could be more of this, not "downplaying" the scholarly or theoretical. I think that it (the practical aspects of the rabbinate) could be more. I don't think that he was satisfied, and I think the little bit that I know of what goes on there...I would say that if I were a student I would be disgruntled with it too.

The bi-weekly was seen by one wife as a very important training experience:

I would have to say the bi-weekly, because that's the only practical experience we've had--if it's really practical. Because he is hired as a student and they know he's a student and they treat him with a little more respect because they might be afraid of hurting his feelings or something. I know that he's not going to be treated like this his first year out. I mean, everything he does, that's really great, "great sermon this week," or if it's a bad sermon--they just don't say that much about it. They don't come up and say, "if you ever give a sermon like that again, you might as well consider yourself gone." They're very understanding of his opinions, of his ideas, and they accept anything new very quickly. But I think it's because they've accepted a student who is learning and I think it's going to be different when we're out. I'm not really sure how practical this experience is, but at least it's a congregation and he's had to cope with the sisterhood, and Sunday School, and things like that... At Hebrew Union College, regarding the scholarly (aspects of his training), I think it's excellent. I don't think that it can be beat. Naturally, every school has the professors that the students aren't going to agree with regarding their opinions or their way of teaching, but I think the ideas do get through, and they learn--whether they want to or not. And I think that any fellow who is ordained by this college

is educationally superior to many people. I think as far as education and scholarship, there's no question about it. But (regarding) practical experience (type courses), I think they could use a lot more of it.

The wife of a second year student responded as follows to the question of the theoretical and practical aspects of her husband's training:

"I believe that my husband's school places too much emphasis on the theoretical and scholarly aspects of his profession." YES! YES! YES! I think that a Rabbi has to learn to deal with people and these (courses) should be made to involve people as much as possible. A guy comes from spending a year in Israel and comes here to school and then he gets nothing at all that's to deal with anybody else. This is why they've already lost people in my husband's class. _____ is fortunate, he has a bi-weekly. He has some contact; he has something to make the studying and everything else worthwhile. He can see where it's going to lead him, but the guy who doesn't have it, the guy who just breaks his back studying Midrash and has no contact with the congregation...like _____ just left the school and the reason is (that) there's nothing for him right now. He's an older fellow and the end isn't in sight when he has nothing like this (the bi-weekly) to help him get along. He wanted to take the human relations course and one other (course) next semester, but he was pushed out of them because they hadn't given it in two years and so they had to give it to people who had bi-weeklies now or graduating seniors who hadn't taken the course. _____ just couldn't do it anymore. He had to have something to make it worthwhile.

As can be seen from these wives' comments, they all feel that H.U.C. should place more emphasis upon the practical aspects of the rabbinate. None of them, however, feel that this should be done at the expense of reducing the scholarly and textual courses. The best suggestion made toward integrating the two elements of a rabbinical education was by one woman who said:

A strong balance between the two (scholarly and practical) should exist. The student must realize (where his own emphasis should be placed) after the first few years, so the student doesn't come to the realization that he's lacking in some area and he doesn't feel frustrated or realize in his fifth year, or even after he's been ordained (that he is lacking in some area), and say, "I wish I could have taken that hospital tour course and seen how to counsel people who are ill or just had a member of their family pass away. I wish I could have taken _____'s course on the introduction to the religious school. Or, I wish I could have taken that extra course in Bible--it would have really helped me when I have an adult education course to teach. I took too many education courses; I wish I could have taken another Bible course." Maybe the adjustment has to be made in the curriculum, but they (the school) are just floundering around. Should the emphasis be on the scholarly or on the practical? This is a decision that the individual student should be forced to make.

THE SOCIETAL AND CONGREGATIONAL

EXPECTATIONS OF A RABBI'S WIFE

Most wives of rabbinical students felt that some demands would definitely be made of them as a wife of a rabbi, and that their own activities might influence their husband's success in the rabbinate. One wife said:

As far as a wife helping her husband along--maybe she could, possibly in consultation with her. Possibly if the wife has some kind of a profession that sort of complements his profession. She could help him in that respect--offer guidance to him if she happened to be a social worker or a doctor--their roles really complement each other. But I think that he has to make it on his own. If she can help him in any way...possibly the only way she could help him is in some kind of a social role in entertaining, just as a wife would help her husband in many professions. And she could comfort him, and discuss things with him. But I don't think that his career should be hampered or advanced according to his wife. It should all be on his own merits.

Another wife responded:

Possibly the type of activities (that) I join (might influence his career). It depends on where we go and what type of people are in the congregation. If I wanted to go out and join a bowling league, if they're the type of people that don't like that, I would consider that...but I would deal with that when the time came. In other words, I'm expecting some problems, but I certainly wouldn't even attempt to say what they were at this time.

A woman stated:

I don't think today that a rabbi's wife is looked at--you know, what she's wearing and stuff like that, but I think that a wife of any professional man has a lot to do with his success or failure. If she dresses like a slob, that's going to look bad for him. But that's the same for professional women too. She shouldn't be married to a slob either. In that respect, she'll help him; I don't think that her being president of the sisterhood is going to help his career.

Another wife, however, realizes the importance of participating in some activities:

I feel that if I want to be involved, I will, but even if I don't want to, I think that I'm going to have to make some sort of an appearance...I'm sure that the wife can (help or hinder her husband's career) because if the rabbi's wife is not involved, then the rabbi really has no way of saying "come on, everybody, let's get involved," when his own wife isn't doing anything.

One wife, however, attaches certain limits to her own involvement:

I hope that she (the rabbi's wife) isn't his "side-kick." I would think that she would be expected to attend certain functions, go with him to parties, give parties herself (to people she really doesn't care about) and this upsets me--the fact that I have people in my house that I don't particularly like; and that I have to put on a smile wherever I go, and I can't hang around the house in my blue jeans, for fear somebody might drop in.

The wife of one rabbinical student has a great deal of apprehension about being a rabbi's wife.

I feel insecure in the role that I might have to play, and I don't know if I have the knowledge to fulfill the role as a rabbi's wife...knowledge of Judaism, appreciation for Judaism, respect for Judaism--I'm not sure that I have all of those things. I don't have the background, and my husband's profession scares me...I don't feel that I can successfully fulfill the role as a rabbi's wife to the standard that I have to meet. I guess that I feel that a rabbi's wife or a rabbi's family is the most perfect Jewish family, and I'm not ready for that.

The woman quoted above is not alone. Another wife expressed her own doubts about being able to accept the criticism that is often leveled against a rabbi's wife:

I have a feeling that no matter who you are or what you do as a rabbi's wife, people are going to talk about you, and you have to accept that. Because there are going to be people in the congregation who like you and people who don't (like you) no matter what you do. Basically I'm a very sensitive person, and it hurts me when people don't like me...I don't think anyone knows the facts of your personal feelings, and your personal life, yet people are judgmental without knowing what you're doing or why you are doing it.

One wife felt that her directness might cause her to have problems as the wife of a rabbi:

I'm pretty honest. I'm very blunt when I feel that it's proper. I'm learning to keep my mouth shut occasionally, but it's still there. I can't stand people's bad actions towards each other; if there is malevolence between families in a congregation or brothers and sisters, or whatever it is, I can't abide by it. I won't sit and listen to it on one side and go the next day and listen to the other side. It's very difficult for somebody with my amount of bluntness to be an impartial kind of judge. People ask me my opinions and I tell them what I think most of the time, and I find that I've put my foot in my mouth more than I'd like to. I feel that's the hardest part of being a rebbitzin, I really do: just being neutral. I'm very opinionated, and if I think that somebody is a bigot I'm liable to tell them that I think they're close-minded. I don't know whether that's part of my image

of a rebbitzin or not. I think my picture of a rebbitzin is a lady who sits by her husband and smiles.

Another wife stated:

I think that you have to keep your mouth shut most of the time. I've heard from a friend of mine who is married to a rabbi--that people will try to get you in the tightest spots, talking about somebody in the congregation, or gossiping to the point of no return, and you have to sit there and be quiet. If you say one word it comes back to you in two different ways, and, invariably, some sort of damage happens.

One wife feels that there are expectations of a rabbi's wife, but also states that she will lead her own life:

For example, we keep a kosher home, and yet we don't keep kosher when we're outside. _____ is much stricter out of the home than I am, and I think that will cause a problem perhaps. I may have to change my style, because I think that people may see us at a restaurant and see me ordering something...that's a personal activity. Or going to an X rated movie--you know that people would say that a rabbi and his wife shouldn't do that...(I would say, if someone asked me about it) that it's my personal choice, and it's something that I want to do. I'm sorry that they don't approve, but I would go ahead and do it.

There are some wives who feel that being a rabbi's wife is an enjoyable responsibility. One wife remarked:

I enjoy going to sisterhood (affairs) and I enjoy working in the kitchen. I like having my "two cents" into things. I think that a rabbi's wife also has to be careful not to try to take over. She is not hired by the congregation to be a leader. I think that she has to be a person who is reserved to a certain extent, and who takes things upon herself (to do) when (she is) asked. I don't think that she's a person who should come forth, unless she happens to have a specific talent in an-area that's needed. But I think that she has to realize that she's not the one who is hired.

This same wife later responded:

At my husband's bi-weekly, we were discussing kashrut (the rituals surrounding Jewish dietary laws). I began keeping kosher this year, and she's been doing it for three years. She's a convert and did it because she felt that this was her way of expressing herself Jewishly. We discussed this and were able to talk about different things. Even though she had done it longer (keeping kosher) than I had, she was asking my advice on things. Then, how do you respond to other people who say to you, "isn't that ridiculous, there's no need to keep kosher," and these kinds of things. They really do look to you for some answers, and it's hard to give them sometimes.

One wife stated that many women married rabbinical students without fully realizing what their own obligations would be.

I really think that a wife can hurt a husband by saying, "I'll have nothing to do with the congregation." I think it's a shame because a lot of girls, I imagine, married their husbands not knowing this was their career goal. When that happens, there's a great deal of conflict, because when you marry someone, and know that (the rabbinate) is what they want, you know what's "in store" for you.

One woman compared the rabbi's wife to a wife of a physician or lawyer:

In comparing all three professions, I think that the rabbi's wife is the most difficult job because she is a more public figure than the other two. She also, more than the other two, has to stand alongside her husband. She has to deal with more stress than the other two and, generally speaking, she has a bigger burden placed on her shoulders. She definitely has a greater role to play with her husband's profession than the other two. The role, the grand role, that her husband plays involves her to a very big extent, more so than the wives of the other two professionals.

In general, as can be seen from the above comments, wives of rabbinical students are well aware that they will face many difficult situations in their years as a rabbi's wife. At the same time, they recognize the fact that they do have individual

personalities and preferences, and that being a rabbi's wife can be a very fulfilling as well as a most frustrating experience. Sternfeld devised a dichotomy to describe two positions that a rabbi's wife may take, that of the "rebbe-tzin," or that of the "detached wife of a rabbi."²⁶ His description of the two roles is given below.

A. The Rebbitzin

1. feels that she has a definite role in the congregation along with her husband.
2. minimizes the loneliness of the rabbinate, but with some understanding of the distance between rabbi and congregant.
3. would be the same kind of Jew as she is now even if she were not the wife of a rabbi.
4. would encourage her children to enter the rabbinate if they had the interest and aptitude for it.
5. participates primarily in synagogue-centered activities, mostly with her husband.
6. regularly attends services, sisterhood and most social and educational activities at the synagogue.
7. feels basic expectations of her on the part of the congregation.
8. has few dislikes about being a rabbi's wife and minimizes the severity of even these complaints.
9. generally is not privy to confidential data concerning congregants.
10. comes from an active Jewish family background.

B. The Detached Wife of a Rabbi

1. feels that she has no specific role in the congregation and resents the suggestion that she does.
2. feels that the rabbinate is lonely for her in the sense that her husband is away from home so much.
3. would be a less active Jew if she weren't the wife of a rabbi.
4. would not overtly encourage her children to enter the rabbinate.
5. participates in various outside activities which are not necessarily of a Jewish nature, on the basis of her own interests (including employment).
6. attends services and sisterhood on a semi-regular basis.
7. feels that the congregation has strong expectations of her which she rejects.
8. has several dislikes about being a rabbi's wife with her husband's lack of time being the most

- severe dislike.
9. generally is consulted by her husband about confidential matters.
 10. comes from an inactive Jewish family background.²⁷

When these criteria were applied to the wives that I interviewed, many of them exhibited tendencies which would place them in both categories simultaneously. While Sternfeld's dichotomy, and the measures that he uses may be useful for women whose husbands are already rabbis in the field, this scale was of little use for wives of rabbinical students. If, however, one takes all comments, of all wives interviewed, then the interviewed sample would probably be placed somewhere within the group, "detached wife of a rabbi." This finding is perfectly reasonable to expect. None of the wives have served as a rabbi's wife on a full time basis, and can, therefore, afford to be somewhat detached.

THE WIVES' FEELINGS ABOUT

THE USE (AND MISUSE) OF THE WORD "REBBITZIN"

From all of the interviews with wives of future rabbis, four comments on this topic were selected that were representative of the entire sample of women who were interviewed. Only one of the four had no objection to the word "rebbitzin" as it was used in reference to her:

It (the use of the term rebbitzin) doesn't bother me. I never had a real negative feeling about it. I never knew a rebbitzin I didn't like-- I mean, in my own experience. Since I've come to Hebrew Union College as the wife of a student here, I've met a couple of rebbitzins that I really like. I don't mind the expression. People always pinch my cheek and say, "Oh you're not like a rebbitzin at all." And I say, "Why not, I'm married to a rabbi."

Another wife has a somewhat negative feeling about this "title." This reaction was especially surprising, since the rest of her opinions regarding the role of the wife of a rabbi were very enthusiastic. Regarding the title of rebbitzin, however, she said:

I don't particularly care for it. Because you wouldn't say Mrs. Doctor, and it's like saying Mrs. Rabbi. I just think that you should have a name and that's all. You're not just a title, that's why I object to it...I'd rather they call me by my first name.

Another wife objected to the use of this term for similar reasons:

I don't care for the word because it's such an old-fashioned sort of "shtetle" word. Rabbi's wife appeals to me much more, because I think that a rebbitzin is already putting you into a defined role... (a rebbitzin is) the wife of a rabbi whose whole life revolves around the congregation (and certainly a large part of my life will, because I enjoy it) but it's not my profession. I don't get paid for it; it's something that I do because I want to do it and if someone doesn't want to do it, they shouldn't have to.

Finally, one wife had a vehement reaction against the use of the term:

It (the use of the term rebbitzin) shows stupidity; it shows a lack of intelligence, and it is incorrect terminology. Supposedly, I think that people use the term to try to refer to the wife of a rabbi and I think that if someone is referring to the wife of a rabbi, they should use the term "the rabbi's wife" or Mrs. So and So. I think the term is degrading because when I hear the word "rebbitzin" the first thing that comes to my mind is a stupid little "yenta" who walks around with a "babushka" and knows all of the gossip in town. She's also a very stupid woman; all she does is cook chicken soup and clean off the rabbi's talmud. She also takes care of all the little kids running around with snot pouring out of their noses. Maybe that's the way a

rebbitzin was back in the good old "shtetle," but first of all, the term, I feel is used incorrectly. Whenever I've heard it, it's been used with a sneer. It's not used with any type of respect implied. I just don't like it. If someone asked me what I'd like to be called, I would like to be called by my first name or Mrs. _____.

While the last person was somewhat stronger in her opinion than most women, the clear majority of those interviewed expressed some type of displeasure with the use of the term "rebbitzin."

WIVES' FEELINGS REGARDING PREPARATION

The women had mixed feelings on whether any preparation was necessary for their future roles as wives of rabbis, and had even more doubts as to whether this preparation could be effective. Of those who thought some type of preparation might be useful, a majority of them favored informal sessions with people in the field. The following comment is representative of this type of opinion.

I'd like some sort of informal get-togethers where there are wives of rabbis in the field who would come in and give their opinions of things they have to be cautious about, and things that they have learned from experience. Perhaps a few leading members of the congregation, e.g. the president of the sisterhood, or perhaps even a few congregational presidents, or wives of congregational presidents (could meet with us). Have them come in and say what they, from the congregational point of view, feel are the duties or responsibilities of the rabbi's wife.

Another wife responded in much the same way:

The only preparation we had was _____'s classes, and I think that he spent a minimum of time on the wife's role. I think that there should be sessions conducted by wives of rabbis in the area and then it should be completely voluntary, because there

are some wives who aren't at all interested in their role as the wife of a rabbi. For those of us who are, I don't think we've been given an opportunity to learn--maybe we could initiate it by ourselves.

One woman answered:

A few years ago, I would have said yes (that the school can help wives prepare for their future roles), but like so many other women who have become independent during the past few years... For myself, I would say no (to preparation), because I'd like to find out what it is as I go along. I wouldn't want to be prepared to do all kinds of fantastic things and then go into a congregation where they wouldn't ask anything of me. You know, I'd be all keyed up to do all these terrific things and I'd just be sitting in the background. I think that would cause stress in the opposite direction, whereas I'd be willing to help and nobody would ask me. It might be a very bad beginning.

Another wife feels that preparation is unnecessary, but for another reason:

As far as being prepared for congregational life--in my terms I always think of the rabbinate in terms of the congregational rabbinate--I think if you have a half-way decent personality and enjoy being with people, then you don't need any preparation.

One wife expressed the same opinion, but was much more detailed in her analysis of the situation.

If you're dealing with people who are not morons and are relatively intelligent, I would think that they would have some idea of what goes on. And I don't care what kind of profession it is, whether it's the rabbinate or being a little old country school teacher, you have some idea of what your role is and it is rather difficult for someone to sit back in a classroom very passively and have someone tell them about their very unique situations and experiences. It's all right to listen to that sort of thing, or read about it and see how other people reacted. However, I feel that as far as your role is concerned, the only way you're going to be prepared for it is to dive right in. The preparation is on your own; if you're interested, you can speak to people who are actively participating

in it now, or possibly read books and come to your own conclusions. If you have the opportunity to practice beforehand, like if there is a bi-weekly and the wife is fortunate enough to go along, that's a very unique type of situation, and I don't think you can compare it to a regular congregational setting. But if the people (wives) are reasonably intelligent, they can learn as they go along when they're actually out in the real world. As far as the practical aspect of going out to a congregation, you can't learn about it until you're actually thrown in and you have to face it right then. I don't think you can sit back in a classroom and learn about it.

One wife suggested that instead of training the wives, that congregations should be re-trained:

I think that they should prepare the congregations for the fact that the rabbi's wife is a person. I think it's a woman's choice if she wants to be somebody's wife, and that would be her primary identity, or whether she wants to be her own person and also she is somebody's wife. I think more and more women are going to pursue their careers, and are not going to be introduced as "oh, this is the rabbi's wife," rather, "this is ____." I think congregations have to be prepared for this; I definitely think that the wives are prepared for this.

In this area, of preparation of wives for their future roles, three main responses were noted:

1. A minority of wives felt that some type of preparation would be necessary and beneficial.
2. Most wives felt that any type of preparation would be a repeat of already known information, and that they would rather learn as they go along.
3. Another minority felt that the wives do not need any preparation, as no definite role is prescribed for the rabbi's wife in this day and age.

LAW STUDENTS' WIVES

After reviewing the transcripts of the interviews with law students' wives, two topics emerged that were mentioned time and again by many different women. In this section, therefore, I will concentrate on these two areas. They are:

1. The academic pressure of the law school.
2. The societal expectations of a lawyer's wife.

In addition to these two topics, a third area was cited by a few women. This was their own feelings about the legal profession. These three subjects will be discussed in this section.

ACADEMIC PRESSURE

Many wives mentioned this as one of the basic problems that they encounter. Some felt that this pressure was most acute at examination periods. One wife stated:

I think that he's really under academic pressure around finals, when he has a lot of work to do, or at a time when he's working ten to twelve hours a day and taking a certain number of subjects in school and just doing a lot of work.

Another wife agreed that the final exam period was filled with stress:

I think that the most common form (of emotional stress) would be at exam time. Once a semester, when exams come, there is a real pressure that's built up--the pressure to do well enough to satisfy himself and well enough to succeed in terms of where you are in the class, or where you'd like to be (in the class standings).

One woman repeated this complaint, and added another

stressful time:

I feel it mostly at exam time, and I think that I am especially going to see it around bar (exam) review time. Then it's the pressure of having one time--one chance--to spill out all that you're supposed to have learned all of this time. I don't know of any other system that could be used, but I think it's unavoidable pressure.

One wife made a rather humorous comment regarding the period surrounding final exams: "There's only pressure around exam time--I have to walk quietly."

Wives generally felt that the pressure decreases with each successive year of law school.

It (the pressure) is less this year than it was last year, because my husband feels more confident about what he's doing and he's not taking it quite as seriously as he had in the past. Not that he's not concerned or involved (for he is), but he doesn't worry about it as much, because he's more comfortable; he knows where he's going, and what the system is. He's learned how to take exams there, and how to study for them, or how to prepare for certain professors.

One woman gave the following advice (to a hypothetical wife whose husband would be entering law school):

It's just a matter of having a lot of patience. The first six months in law school--you're not going to see much of your husband, because that's the worst time in law school, and they spend all of their time studying. I might have reacted a little differently during his first six months--his law school encroaching upon things we wanted to do, causing limitations on us because there's so little time (together) then. I feel like if you can make it through the first six months, you can make it through anything.

Another wife told of the first year:

It's new and you're studying madly and going crazy. You just want to know everything. You're almost overwhelmed with all the details and everything you think you ought to know. What's worse,

is that you haven't learned to structure yourself yet...you're not quite sure how to study or how to make the best use of your study time. Should you look up all the footnotes at the bottom of the case books? If you don't look all of them up, which ones should you pick? How often should you review? The second year is already a grind, but then the pressure begins to build again because you're a little closer to your goal and the professors expect more out of you--you're not new anymore.

Three scattered comments regarding other phases of academic pressure were also noted.

I didn't like Christmas vacation because he had to study all the time and that was kind of a drag. It hasn't had a negative effect on our marriage, and as far as having free time--I'd say that he has as much free time as I do after cooking and things like that.

When a hypothetical situation was given to one woman (regarding advice she would give an entering freshman's wife), she responded:

It's hard. You have to understand that your husband's professional school is very hard and you (the wife) just have to understand...in most cases, the girl is used to being with her fiancé or husband, but my husband and I are able to spend very little time together...Academic pressure is pressure from studying, school, and exams. It affects my husband, especially at exam time. He is the kind of person that is very emotional and sensitive. Law school is very important to my husband, and the pressure is tremendous. I think that the biggest element of academic pressure in my husband's case is the competition: competition with his friends and other people that he goes to law school with. Trying to keep up, doing as well as they do, and constant studying--that's my idea of pressure.

Another wife responded:

The emotional stress is just constant work and the lack (of time) that my husband and I can spend together. All the emotional things he goes through with the competition and trying to be in the top ten percent of his class (are very difficult for him).

The comments of law students' wives were different from medical students' wives or rabbinical students' wives in one major area regarding academic pressure. Whereas many wives of both medical and rabbinical students mentioned that their husbands would have some sort of academic pressure, the wives of law students seemed to say that a major part of this pressure emerged from the excessively competitive nature of the law school itself.

SOCIETAL EXPECTATIONS OF A LAWYER'S WIFE

Generally, law students' wives felt that there are societal expectations of a lawyer's wife. In comparing their comments with the interviews of the other two groups of wives, however, one notices that the wives' own expectations of their societal image and limitations are considerably less for lawyers' wives than for wives of physicians or rabbis.

One wife remarked:

Your husband would like for you to attend certain meetings--we've already gone to several fraternity sort of things--law fraternities. But I would expect this sort of thing in any of the more educated careers...it does bother me when other people look at me and see "the wife of a lawyer." They're not looking at me; this is one of those status games where people say, "Oh your husband is a lawyer," and then proceed to talk about your husband's career, when you may have a career of your own. I don't feel that his being a lawyer hampers my own identity.

This same woman, when commenting on her dress, said:

If I want to go to the store in jeans and sneakers, I will...But if it were an incident where I absolutely, positively knew that I was going to be in the company of certain people. If it (blue jeans and sneakers) really did offend

them, I would dress up for my husband's sake, if I knew it was going to come back to him in a negative way. If I could prevent it (hurting his career), I would.

Another wife expressed the same sort of feelings.

I'm sure that the occasion will arise (when I have to attend a certain function that I don't want to attend). I think I'm aware of it, and I think I realize that I would just have to go along and be nice, and that's just part of the whole thing. I think that I'm fortunate because he's not planning to enter the corporate law type of thing. He is thinking of politics, and that would be the same thing. At least I realize it now, and I think that you could put up with a little bit of that (social affairs that you don't really want to attend) every now and then if it's going to pay off in the end.

One wife gave her definition of what she feels are the societal images of a lawyer's wife.

I feel that she should be very adaptable with almost every situation; she should be very hospitable...having the ability to entertain people regardless of whether you like them or not, and to feel that your home is open to his clients or to his friends, or to whoever he has to bring into your home. It takes a good disposition to put up with all of this nonsense sometimes...I think that she should be a real lady...and that it takes many, many years to acquire this type of grace...I like this role that I'm describing, and I think it's a very good one to try to attain. I don't think I've reached it because I don't think it's possible to attain it at my age--to become that gracious and to become that kind of a lady. When I do attain it, I think I'll love it--I've always wanted to be that way--a gracious lady.

Another wife was very conscious of the pressures that her future role might bring:

I can see what happens to other people, and I know that this bothers me, and I don't especially like it. Suppose you want to do something with a very good friend, let's say you want to go to dinner, or to have any kind of activity together, and your husband calls at 4:30 and says, "Oh, by the way, I have fifteen people coming over for dinner

in an hour." I can just see this happening, for it's happened with a lot of people. And it's going to be very limiting to me, because I always like to be out, and I don't think I want to stay in the house and be "cooped" up with people that I really don't like.

One wife mentioned what she felt was the minimum standard she would have to maintain:

Well, she should be neat and clean and know how to speak English and all of that kind of stuff. I don't think that she has to be some kind of a social butterfly just to put on a good image. But I hope to be a good wife and a good companion, and if there are times when I have to entertain, I will, and try to do my best. I'm not going to be running in and out of the office all of the time or anything like that. I don't think that is the wife's role.

Of the wives interviewed, two feel that there are no special expectations or demands placed upon a lawyer's wife.

I can't see any (societal expectations of a lawyer's wife) right now. Perhaps it's because I'm not that closely associated with too many lawyers. The one lawyer's wife that I do know rather closely seems to have no problems, nor does she feel any pressure from society to maintain any standards.

Another wife stated this in even more specific terms: "I don't think that society asks anything more of a lawyer's wife than they ask of the wife of a plumber."

Generally, the pattern that emerged from the interviews with law students' wives was that a lawyer's wife may be required to be "socially acceptable," and may sometimes be called upon to entertain clients or colleagues of her husband. Beyond this, few wives view the legal profession as a limit on their freedom, personal expression, or identity.

FEELINGS ABOUT THE LEGAL PROFESSION

In view of the "Watergate" incident and investigations, it was not surprising that a few women mentioned the fact that some lawyers and politicians are dishonest. It was, however, an unexpected development when two women questioned the integrity of the entire legal profession.

One woman said:

I have very little respect for the law profession itself...I think lawyers know how to get around it (the legal system). I mean they know so many loopholes; they know so many ways that they can "take" people and get away with it. I think that as long as my children have strong moral fiber, they would be all right (as lawyers), but at the same time, if their interests are in politics too--that's the one thing I wonder about with respect to my husband, because he's headed towards politics--I question whether you can go into politics and be a success and still be honest...it gets to the point of what means more to you--your honesty, or being in politics and succeeding. This could cause problems.

This same wife could not, however, picture her husband as being dishonest:

I think he is the kind of person who would have to remain honest in order to live with himself. I mean that there are considerations and concessions that you have to make--you might vote for something that you don't quite agree with so that you might get something else through, but I think that might be the worst thing he'd do. He's almost too honest to be a politician.

The second wife made a comparison between her husband (and other law students) and lawyers already in practice:

I hope that the students are more honest than the lawyers that are already up there...well, at least, just on the political level there seems to be so many dishonest lawyers and politicians. You kind of hope that the new bunch is going to do a little bit better.

Neither of these two women had any qualms about their own husband's integrity or honesty; they merely questioned the honesty of many "other" lawyers.

CHAPTER VI

CONCLUSIONS, LIMITATIONS, AND SUGGESTIONS FOR FURTHER RESEARCH

As mentioned in the introductory chapter of this thesis, the pre-pilot study showed that significant differences did exist in many areas among the three groups of wives. The second questionnaire (and subsequent interviews) enabled me to isolate and compare certain factors that were different among the three groups. At the same time, I learned that the three groups have many characteristics in common with each other. This thesis concentrated on the differences among groups, rather than on the similarities that were observed.

Analysis of the demographic data showed the three groups to be very similar in such characteristics as age and socioeconomic background. Of those wives still attending school, rabbinical students' wives (68.6%) are enrolled in graduate programs to a greater extent than are wives of law (45.8%) or medical students (40.6%). In addition, of the women who are not currently enrolled in school, a higher proportion of rabbinical students' wives (58.3%) plan to continue their education than do medical students' wives (51.7%) or the wives of law students (45.7%). In conjunction with the above noted results, it was discovered that a smaller proportion of rabbinical students' wives (71.6%) than either law students' wives (81.8%) or medical students' wives (89.3%) are presently employed. Some reasons for these results may be the higher

availability of parental financing, the lower income levels of rabbis, and the subsequent desire of wives to supplement their family income with their own higher paying careers, or the fact that rabbinical students' wives are not eager to be cast into the role of the "rebbitzin" and, therefore, desire to maintain a professional or career identity of their own.

It was seen that the wives of rabbinical students have greater doubts about their husbands' future profession than do wives of law or medical students. From that point onward, in my interpretation of the questionnaire results, many different items seemed to help explain the higher proportion of negative feelings among rabbinical students' wives.

A significant correlation was discovered to be present between the wives' feelings about their husband's profession and their attitudes regarding their husband's professional school. Earlier in this thesis, I refused to ascribe causality to either Hebrew Union College or the nature of the rabbinate for the greater negative attitudes of rabbinical students' wives on items dealing with the school and/or the rabbinate. At this point, however, I have changed my assessment, and can describe these two factors as being complementary. The role of the rabbi's wife is, in many cases, highly nebulous and ambiguous. At the same time, H.U.C. does nothing toward helping wives discover their own feelings about the role that many of them will have to face in the future. I would strongly recommend that the college establish some type of regular, but voluntary, sessions for the wives, conducted by wives of congregational

rabbis, to allay some of the fears and anxieties that many wives have concerning their future roles in the congregation and the Jewish community.

At this point, I am presenting a list of nine other items in which significant differences were observed among the three groups of wives.

1. Rabbinical students' wives feel that their own standard of living will not be as high (in relationship to other professionals) as do the other two groups of wives.

2. Rabbinical students' wives are less convinced (than wives in the other two groups) that their husband's education will enable them to be excellent professional men.

3. The wives of medical and law students feel that their husbands' school work requires too much of his time in greater proportions than do wives of rabbinical students.

4. A larger proportion of medical and law students' wives (than the wives of rabbinical students) feel that academic pressure has a negative effect on their marriage.

5. A greater proportion of rabbinical students' wives (than wives in the other two groups) feel that it is the responsibility of a professional school to prepare wives for their future roles as wives of professional men. In addition, a greater proportion of rabbinical students' wives (than the wives of medical or law students) feel that they are not receiving enough preparation for their future roles as wives of rabbis.

6. Wives of rabbinical students, in higher proportions than the wives of future lawyers or physicians, feel that

their husbands' future profession will cause a limitation on their own personal activities.

7. Rabbinical students' wives, in greater proportions than wives in either of the other two groups, feel that being the wife of a professional man will interfere with their own career goals.

8. Rabbinical students' wives, in greater proportions than wives in either of the other two groups, feel that they are likely to experience emotional stress at some point in their lives because of their husbands' future profession.

9. Of the three groups, wives of rabbinical students are the most convinced that their husbands' future profession will cause their children to be exposed to more emotional stress than are other children.

The major findings of the interviews are presented for each of the three groups of wives.

MEDICAL STUDENTS' WIVES

1. The major complaint that medical students' wives have is that they are not able to spend enough time with their husbands. This complaint was voiced in almost every interview with a wife of a medical student.

2. They realize that some societal expectations exist for the wife of a doctor, but they also state that these vary with the size of the community. Most wives are not upset over these demands, for they feel that they are not that excessive.

3. The wives of medical students do feel that their identity will be influenced by the fact that they are the wife

of a doctor. Some wives object strongly to this phenomenon, while others welcome it. Most wives are somewhere in between these two extremes, feeling that it is merely one phase of their total identity.

4. Most medical students' wives feel that academic pressure is not imposed by the medical school, but, rather by their husbands' own desires and expectations. A few wives also mentioned the emotional pressure that is placed upon a physician because of the nature of the medical profession.

RABBINICAL STUDENTS' WIVES

1. Hebrew Union College

A. The wives feel that the faculty treats the students as children, but also feel that this treatment is, in many cases, justified by some students' immature behavior.

B. They have varying estimates as to the amount of academic pressure that H.U.C. imposes, depending mainly on the individual success of their own husband's studies. This pressure is also seen to exist in inverse proportions according to the year of school in which the student is enrolled.

C. Wives feel that the rabbinical program does not have enough emphasis on the practical aspects of the rabbinate, but also feel that scholarly courses should be maintained.

2. Wives realize that society and the congregation will have certain expectations of them. A few wives react to this with enthusiasm, while another minority has a very rebellious attitude regarding any preconceived role for the rabbi's wife. Most wives simply accept this as part of their husband's job.

3. Some wives resent and dislike the use of the word "rebbitzin," feeling that it infringes upon their own identity. Others are neutral about it. Not a single wife stated that she liked the term.

4. The wives are almost evenly divided on whether preparation is or is not necessary, generally depending on how helpful they feel such preparation would be for them.

LAW STUDENTS' WIVES

1. Wives frequently mentioned academic pressure and the intense competition of the law school as their greatest complaint.

2. The wives felt that there are minimal societal expectations of a lawyer's wife.

3. A few wives questioned the entire legal profession.

As I alluded to in the introduction to this thesis, these three professional schools are similar, in that they are all charged with the responsibility of preparing students to become professionals. At the same time, they are preparing students for three different professions, and, therefore, can be seen to have different aims, outlooks and perspectives in some of their teachings. From reviewing hundreds of yards of computer output, as well as over three hundred pages of interview transcripts, I have reached the following conclusions.

All three of these professions are high status careers. While students are attending any of these three professional schools, they are required to work diligently toward their own

goals. Beyond this apparent similarity, the differences which appeared among the three groups of wives are, I believe, results of the basic and fundamental differences among the three professions. An even further distinction must be made at this point. As many questionnaire items and interviews indicated, the wives of rabbinical students are sui generis, in a completely different class than the wives of the other two groups of students.

In regard to the other two studies that have recently been done concerning the rabbi's wife, Sternfeld's findings were, in most cases, quite tangential to this thesis. In the few cases where his results were useful to me, I used them within the body of the text.

The findings of the Lenn report regarding the "rebbitzin" are, I believe, totally inaccurate. Lenn's sampling procedure was inadequate. When one considers his overall return rate, in proportion to the total number of rabbis' wives, he learns that Lenn's results were based on a total sample of less than thirty percent of all reform rabbinical wives. This low a return rate should not have been used in presenting a portrait of the rabbi's wife. Secondly, as I discovered in my interviews, many young wives have serious objections to the use of the word "rebbitzin." To have addressed his cover letter "Dear Rebbitzin," was a serious error that might well have been avoided.

Beyond these shortcomings, many of Lenn's areas of inquiry were not applicable to this thesis. In addition, a few

findings of these thesis contradict Lenn's results. These differences are mostly in regard to women desiring to have their own careers and identities, separate from their husband's professional role. I believe that most of these differences are a result of the fact that students' wives have not yet been faced with the necessity of being a rabbi's wife in a congregational setting, or they may be due to my having a younger sample than did Lenn. Many questionnaire responses, as well as wives' comments during interviews, substantiate their idealism and desire for somewhat independent identities. I applaud the desire that these women have shown toward pursuing a career of their own. At the same time, many wives are not willing to admit that their husbands' professions may require sacrifices that some wives are not willing to make. There is no easy solution to this problem, and each rabbinical couple (and congregation) must seek their own answers.

I must state what I feel is the major shortcoming of this thesis. This thesis used a questionnaire to gain much of its information. Since 100% of the population being studied did not return their questionnaires, an inevitable bias was present in this stage of the sociological process. Although the return rate was considered sufficient for descriptive and inferential analysis, one does not know if the attitudes of those who did not return their questionnaires are similar to those who did. Obviously, there is no answer to this question. I do believe that the interviews, when combined with the questionnaire, may have been some indication as to what the true feelings of

the entire population were.

SUGGESTIONS FOR FURTHER RESEARCH

One project that immediately comes to mind is the following: A similar study should be done with the professional students themselves. Another interesting study would be a longitudinal study, i.e. an investigation of these same women ten or fifteen years from now to see if their attitudes have changed during that time. It might also be worthwhile to do a similar study with professional students' wives in another location. Another project could involve wives of Conservative and Orthodox rabbinical students, or even wives of students in Protestant seminaries.

This entire thesis has been a fascinating and rewarding research topic; I only hope that the reader has gained as much information and knowledge as I have.

APPENDIX A
THE PRE-PILOT QUESTIONNAIRE

Dear Student Wife,

As a project for a class in Contemporary Jewish Studies at Hebrew Union College in Cincinnati, I am conducting a survey of professional students' wives' attitudes toward themselves, their husbands' academic work, and their future professions.

I am comparing the attitudes of wives of Medical, Law, and Rabbinical students to determine what differences, if any, exist between these three groups.

I would really appreciate a few minutes of your time to fill out the enclosed questionnaire, and to return it in the enclosed self-addressed, stamped envelope. Also, as a later phase of this study, interviews might be conducted with representative wives of each group. If you would be willing to participate in such an interview, please enclose your name, address, phone number, and in what professional school your husband is enrolled on a separate sheet of paper in the envelope with the completed questionnaire. In this way, strict anonymity can be maintained regarding the questionnaires themselves, as the sheet with your name will be separated before I begin to evaluate your responses.

Thank you very much for your co-operation in this survey.

Sincerely,

Stephen E. Fisch
Rabbinical Student,
Hebrew Union College
Jewish Institute of Religion
Cincinnati

Husband's Professional School: Rabbinical__ Law__ Medical__

Husband's Year In School: 1__ 2__ 3__ 4__ 5__

Your Age__ Your Age At Marriage__ Husband's Present Age__

Highest Educational Level You Have Attained__

Children__ Ages Of Children__

How Long Have You Known Your Husband?__

Annual income of your parents: Your annual income (family):

Under \$5,000__

Under \$5,000__

\$5,000-7,500__

\$5,000-7,500__

\$7,500-10,000__

\$7,500-10,000__

\$10,000-15,000__

\$10,000-15,000__

\$15,000-20,000__

\$15,000-20,000__

\$20,000-30,000__

\$20,000-30,000__

Over \$30,000__

Over \$30,000__

What is your father's job or profession?__

Father's highest educational level__

Mother's highest educational level__

Are you employed? Yes__ No__

If so, what is your position?__

Do you like your job? Yes__ No__

Do you plan to continue working after your husband graduates?

Yes__ No__

1. If I had my way, I would choose another profession for my husband.

Yes__ No__

2. If you answered yes to question 1, this profession would be:

Law__ Medicine__ Clergy__ Business__

College Professor__ Other (Please specify)__

3. I would like my daughter to marry a man in the same profession as her father.

Yes___ No___

4. I would like my son to enter his father's profession.

Yes___ No___

5. I would like my daughter to enter her father's profession.

Yes___ No___

6. How successful is your husband as a student?

Very successful___ Moderately successful___

Not successful___

7. Does your husband enjoy being a student? Yes___ No___

8. Will your husband be an asset to his profession?

Yes___ No___

9. How fulfilling is it being the wife of a student in a professional school?

Fulfilling___ Generally good, but nothing exciting___

Lonely___

10. As far as marriages go, ours is: Excellent___

Above Average___ Average___ Below Average___ Poor___

11. How many hours per week are you involved in activities directly related to your husband's school?

_____hours

12. Do you consider this: a great deal of time___ a moderate

amount of time___ a small portion of your time___

13. Are you at all involved in your husband's school work?
If so, specify in what ways. If not, why not?

14. Do you feel that you are permitted to develop an identity separate from your husband's professional role?

Yes___ No___

15. Do you think that your identity will be greatly influenced by your husband's professional status?

Yes___ No___

16. Do you feel that your husband's work is a constraint on your personal activities?

Yes___ No___

17. Do you feel that your husband's profession will cause any constraint on your personal activities?

Yes___ No___

18. What preparation for your future career as a wife of a Doctor, Lawyer, or Rabbi do you feel you are receiving now?

A great deal___ Enough___ Insufficient orientation___

19. Do you feel that it is the responsibility of a professional school to prepare wives as well as husbands?

Yes___ No___

20. Do you feel that the academic pressure on your husband has any effect on your marriage?

Yes___ No___

21. Generally, my feelings toward my husband's professional school are:

Positive___ Neutral___ Negative___

22. I feel that my husband's school work takes up too much of his time.

Yes___ No___

23. I feel that my own contentment is a function of my husband's attitude toward his professional school.

Yes___ No___

24. I feel that the professional school has little bearing on whether or not I'm content.

Yes___ No___

25. I feel that whatever deprivation I am currently enduring will be compensated for as a result of my husband's achieving his professional goals.

Yes___ No___

26. I regard my husband's new profession as a chance to develop more freedom for myself.

Yes___ No___

27. I think that my husband's profession will cause a great deal of change in my life.

Yes___ No___

28. The thing(s) that I look most forward to when my husband achieves his professional goals are:

Please number your
choices 1, 2, 3, (4),
in order of preference.

- a. Affluence_____
- b. Prestige_____
- c. Opportunity for
Personal Growth_____
- d. Other (Please specify)

29. When my husband attains his professional goals, I believe that our relationship will:

Improve___ Remain the same___ Deteriorate___

Additional comments are welcome, and may be included on the back of this sheet, or on a separate sheet of paper.

APPENDIX B
THE QUESTIONNAIRE

Almost one year ago, many of you received a survey questionnaire from me, attempting to discover the various attitudes that exist among wives of students in three different (Rabbinical, Medical, and Law) professional schools.

The results of that survey were very interesting. They were, in fact, interesting enough to warrant a master's thesis project, and, hence, a second survey. I recognize now that many questions from the first form could not be answered adequately with a simple "yes" or "no," and that some questions on that preliminary survey were not worded clearly.

To correct these errors, I have compiled another questionnaire. Please take a few minutes of your time to complete and return it in the enclosed stamped and self-addressed envelope. If you are interested in the final results of my thesis, it will be available from Hebrew Union College, Cincinnati branch, in the fall of 1974.

One unsolved problem remains, however, that I feel I should mention now. Last year, many women commented that the survey (and, presumably, its author) had a sexist bias that offended and/or insulted them. I have tried to eliminate or alter many of those items that bothered many of you. Please recognize, however, that I am studying only one facet of your total identity, that which is related to your husband and his future profession. I realize that all of you have identities, roles, and aspirations that are completely separate from your husband or his future profession. Please keep the limited intent of this questionnaire in mind as you read it,

and do not be offended by my exclusion of questions about your total identity.

As a second stage of this project, interviews will (as time prevented last year) be conducted with many wives from each of the three schools. If you are willing to participate in such an interview, please complete and detach the interview section from the last page and enclose it (along with the questionnaire) in the return envelope. In this way, strict anonymity can be maintained, as the slip of paper with your name on it will be separated from the questionnaire before it is evaluated.

ALTHOUGH THIS QUESTIONNAIRE LOOKS LONG AND OVERWHELMING, IT WILL PROBABLY TAKE YOU NO MORE THAN TEN TO FIFTEEN MINUTES TO COMPLETE. PLEASE DO COMPLETE IT.

Thank you very much for your cooperation.

Yours truly,

Stephen E. Fisch,
H.U.C.-J.I.R.

DEMOGRAPHIC DATA

Husband's professional school: Law___ Medical___ Rabbinical___

If Rabbinical, is your husband attending school in:

Cincinnati___ Los Angeles___ New York___

Husband's year in professional school: 1___ 2___ 3___ 4___ 5___ 6___ 7___

Your age___ Your age at marriage___ Husband's present age___

Number of children___ Ages of children___

How long have you known your husband? How long have you been married?

Less than 1 year___
 Between 1 and 2 years___
 Between 2 and 3 years___
 Between 3 and 4 years___
 Between 4 and 5 years___
 Between 5 and 6 years___
 Between 6 and 7 years___
 Between 7 and 8 years___
 Between 8 and 9 years___
 Between 9 and 10 years___
 Over 10 years. Please specify
 number of years___

Less than 1 year___
 Between 1 and 2 years___
 Between 2 and 3 years___
 Between 3 and 4 years___
 Between 4 and 5 years___
 Between 5 and 6 years___
 Between 6 and 7 years___
 Between 7 and 8 years___
 Between 8 and 9 years___
 Between 9 and 10 years___
 Over 10 years. Please specify
 number of years___

Annual income of your parents:

Under \$7,499___
 \$7,500-9,999___
 \$10,000-14,999___
 \$15,000-19,999___
 \$20,000-29,999___
 \$30,000-34,999___
 Over \$35,000___
 I have no idea whatsoever___

Your annual income (family):

Under \$4,999___
 \$5,000-7,499___
 \$7,500-9,999___
 \$10,000-14,999___
 \$15,000-19,999___
 \$20,000-29,999___
 Over \$30,000___

Father's highest educational level: Mother's highest educational level:

Grade School___
 Some High School___
 High School Graduate___
 Some College___
 B.A. or equivalent___
 Some Graduate School___
 M.A. or equivalent___
 Ph.D. or equivalent___
 D.D.S. ___
 M.D. ___
 LL.B. or J.D. ___
 D.D. ___
 Other (Please specify)___

Grade School___
 Some High School___
 High School Graduate___
 Some College___
 B.A. or equivalent___
 Some Graduate School___
 M.A. or equivalent___
 Ph.D. or equivalent___
 D.D.S. ___
 M.D. ___
 LL.B. or J.D. ___
 D.D. ___
 Other (Please specify)___

EDUCATION

Are you presently attending any college, university or other educational institution? Even if you are attending as a part-time student, please check yes. Yes___ No___

If you answered yes above, then please answer the questions in part one below; if not, then proceed directly to the questions in section II.

SECTION I
FOR THOSE WHO ARE STILL IN SCHOOL

I am classified as a Full Time___ Part Time___ Student by my school.

I am a: 1. College Undergraduate___

Classification: Fr. ___ Soph. ___ Jr. ___ Sr. ___

2. Graduate Student___

Working toward an M.A. or equivalent___

Working toward an M.A. or equivalent as an intermediate step toward a Ph.D. or equivalent___

Working toward a Ph.D. or equivalent___

Other (Please specify)_____

3. Student in a Professional School:

Medicine___

Law___

Dentistry___

Nursing (Not in a university program)___

The Clergy___

Other (Please specify)_____

Are you a student in any category not covered by the above classifications? If so, please specify_____

SECTION II
FOR THOSE WHO ARE NOT IN SCHOOL

What is the highest academic level you have reached?

Junior High___

High School___

Some college, but no degree___

B.A., B.S., or equivalent___

M.A. or equivalent___

Ph.D. or equivalent___

Other (Please specify)_____

Do you plan to continue your education at some later date?

Yes___ No___ Uncertain___

Is (or was) your father's job or profession the same as your husband's future profession? Yes___ No___

Is (or was) your father's job or profession the same as your profession (or future profession)? Yes___ No___

Is (or was) your mother's job or profession the same as your husband's future profession? Yes___ No___

Is (or was) your mother's job or profession the same as your profession (or future profession)? Yes___ No___

If your mother's profession is (or was) homemaking, are you planning to pursue this profession when your husband finishes his schooling?

Yes___ No___ Not immediately, but eventually___ Undecided___

Are you employed? Yes___ No___ Full Time: Yes___ No___

Answer the following questions on this page only if you are presently employed.

What is your position?_____

I enjoy my present job:

Strongly Agree___ Agree___ Neutral___ Disagree___ Strongly Disagree___

I find my present job fulfilling:

Strongly Agree___ Agree___ Neutral___ Disagree___ Strongly Disagree___

I find my work challenging:

Strongly Agree___ Agree___ Neutral___ Disagree___ Strongly Disagree___

I plan to work full time after my husband graduates:

Yes___ No___ Undecided___

I plan to work part time after my husband graduates:

Yes___ No___ Undecided___

1. If I had my way, I would prefer my husband to have chosen another profession.
 - ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
2. If you answered question 1 with either "strongly agree" or "agree," this profession would be:
 - ☐ A. Law
 - ☐ B. Medicine
 - ☐ C. Clergy
 - ☐ D. Business
 - ☐ E. College Professor
 - ☐ F. Other (Please specify) _____
3. If my son wanted to enter the Clergy, I would:
 - ☐ A. Strongly encourage him.
 - ☐ B. Encourage him.
 - ☐ C. Say nothing and be totally neutral about his decision.
 - ☐ D. Discourage him.
 - ☐ E. Strongly discourage him.
4. If my daughter wanted to enter the Clergy, I would:
 - ☐ A. Strongly encourage her.
 - ☐ B. Encourage her.
 - ☐ C. Say nothing and be totally neutral about her decision.
 - ☐ D. Discourage her.
 - ☐ E. Strongly discourage her.
5. If my daughter wanted to become an M.D., I would:
 - ☐ A. Strongly encourage her.
 - ☐ B. Encourage her.
 - ☐ C. Say nothing and be totally neutral about her decision.
 - ☐ D. Discourage her.
 - ☐ E. Strongly discourage her.
6. If my son wanted to become an M.D., I would:
 - ☐ A. Strongly encourage him.
 - ☐ B. Encourage him.
 - ☐ C. Say nothing and be totally neutral about his decision.
 - ☐ D. Discourage him.
 - ☐ E. Strongly discourage him.

7. If my son wanted to become a lawyer, I would:
- ☐ A. Strongly encourage him.
 - ☐ B. Encourage him.
 - ☐ C. Say nothing and be totally neutral about his decision.
 - ☐ D. Discourage him.
 - ☐ E. Strongly discourage him.
8. If my daughter wanted to become a lawyer, I would:
- ☐ A. Strongly encourage her.
 - ☐ B. Encourage her.
 - ☐ C. Say nothing and be totally neutral about her decision.
 - ☐ D. Discourage her.
 - ☐ E. Strongly discourage her.
9. If my daughter asked my opinion as to whether she should enter her father's profession, and the three major professions (the Clergy, law and medicine) were equally attractive to her and she had equal aptitudes for all three professions, I would:
- ☐ A. Strongly encourage her.
 - ☐ B. Encourage her.
 - ☐ C. Say nothing and be totally neutral about her decision.
 - ☐ D. Discourage her.
 - ☐ E. Strongly discourage her.
10. If my son asked my opinion as to whether he should enter his father's profession, and the three major professions (the Clergy, law, and medicine) were equally attractive to him and he had equal aptitudes for all three professions, I would:
- ☐ A. Strongly encourage him.
 - ☐ B. Encourage him.
 - ☐ C. Say nothing and be totally neutral about his decision.
 - ☐ D. Discourage him.
 - ☐ E. Strongly discourage him.
11. If my son asked my opinion as to whether he should enter his father's profession, and the three major professions (the Clergy, law, and medicine) were equally attractive to him and he had equal aptitudes for all three professions, I would:
- ☐ A. Advise him to enter medicine.
 - ☐ B. Advise him to enter law.
 - ☐ C. Advise him to enter the ministry.
 - ☐ D. Not advise him at all, feeling that I had a positive bias towards his father's profession.
 - ☐ E. Not advise him at all, feeling that I had a negative bias towards his father's profession.
 - ☐ F. Say nothing and be totally neutral about his decision.

12. If my daughter asked my opinion as to whether she should enter her father's profession, and the three major professions (the Clergy, law, and medicine) were equally attractive to her and she had equal aptitudes for all three professions, I would:
- ☐ A. Advise her to enter medicine.
 - ☐ B. Advise her to enter law.
 - ☐ C. Advise her to enter the Clergy.
 - ☐ D. Not advise her at all, feeling that I had a positive bias towards her father's profession.
 - ☐ E. Not advise her at all, feeling that I had a negative bias towards her father's profession.
 - ☐ F. Say nothing and be totally neutral about her decision.
13. If my son's wife (or fiancée) wanted to become a lawyer, I would:
- ☐ A. Strongly encourage her.
 - ☐ B. Encourage her.
 - ☐ C. Say nothing and be totally neutral about her decision.
 - ☐ D. Discourage her.
 - ☐ E. Strongly discourage her.
14. If my daughter's husband (or fiancé) wanted to become a lawyer, I would:
- ☐ A. Strongly encourage him.
 - ☐ B. Encourage him.
 - ☐ C. Say nothing and be totally neutral about his decision.
 - ☐ D. Discourage him.
 - ☐ E. Strongly discourage him.
15. If my daughter's husband (or fiancé) wanted to become an M.D., I would:
- ☐ A. Strongly encourage him.
 - ☐ B. Encourage him.
 - ☐ C. Say nothing and be totally neutral about his decision.
 - ☐ D. Discourage him.
 - ☐ E. Strongly discourage him.
16. If my son's wife (or fiancée) wanted to become an M.D., I would:
- ☐ A. Strongly encourage her.
 - ☐ B. Encourage her.
 - ☐ C. Say nothing and be totally neutral about her decision.
 - ☐ D. Discourage her.
 - ☐ E. Strongly discourage her.

17. If my son's wife (or fiancée) wanted to enter the Clergy, I would:

- ☐ A. Strongly encourage her.
- ☐ B. Encourage her.
- ☐ C. Say nothing and be totally neutral about her decision.
- ☐ D. Discourage her.
- ☐ E. Strongly discourage her.

18. If my daughter's husband (or fiancé) wanted to enter the Clergy, I would:

- ☐ A. Strongly encourage him.
- ☐ B. Encourage him.
- ☐ C. Say nothing and be totally neutral about his decision.
- ☐ D. Discourage him.
- ☐ E. Strongly discourage him.

19. My husband enjoys being a student.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

20. My husband will be an asset to his profession.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

21. I believe that my husband's school places too much emphasis upon the theoretical and scholarly aspects of his profession.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

22. I think that my husband's school places too much emphasis upon the practical aspects of his profession.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

23. I think that my husband's school maintains a good balance between the scholarly and theoretical aspects of his profession and the practical elements of his profession.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
24. I feel my husband is getting enough training at his school to be an excellent professional man.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
25. I feel that is the responsibility of a professional school to prepare wives for their future roles as wives of professional men.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
26. I feel that I am receiving sufficient preparation for my future as a wife of a professional man.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
27. I feel that I am not receiving enough preparation for my future role as a wife of a professional man.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
28. Generally, my feelings toward the professional school which my husband is attending are:
- ☐ A. Highly Positive
 - ☐ B. Positive
 - ☐ C. Neutral
 - ☐ D. Negative
 - ☐ E. Highly Negative

29. I perceive my husband's feelings toward his professional school as being: (Do not ask him; try to assess this yourself).

- ☐ A. Highly Positive
- ☐ B. Positive
- ☐ C. Neutral
- ☐ D. Negative
- ☐ E. Highly Negative

30. I feel that at one time or another during the academic year my husband will experience academic pressure from his school.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

ANSWER QUESTION 31 ONLY IF YOU ANSWERED QUESTION 30 WITH "STRONGLY AGREE" OR "AGREE"

31. I feel that this academic pressure has a negative effect on our marriage.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

32. I feel that my husband's school work takes up too much of his time.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

33. I feel that my husband's profession allows him room for personal expression.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

34. I feel that my husband's profession allows him room for personal expression not present in other professions.

- ☐ A. Strongly Agree
- ☐ B. Agree
- ☐ C. Neutral
- ☐ D. Disagree
- ☐ E. Strongly Disagree

35. I feel that when my husband attains his career goals, our standard of living will be: (in respect to other professionals).
- ☐ A. Well Above Average
 - ☐ B. Above Average
 - ☐ C. Average
 - ☐ D. Below Average
 - ☐ E. Well Below Average
36. I believe that a wife can help her husband advance within his professional field.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
37. I feel that I am permitted to develop an identity separate from my husband's professional role.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
38. I think that my identity will be greatly influenced by my husband's professional status.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
39. I feel that my identity will be somewhat influenced by my husband's professional status.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
40. I feel that my husband's school work is a constraint on my personal activities.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree

41. I feel that my husband's profession will cause a limitation on my personal activities.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
42. I think my husband's new profession will help me develop more freedom for myself.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
43. When my husband attains his professional goals, I believe that our relationship will:
- ☐ A. Greatly Improve
 - ☐ B. Improve
 - ☐ C. Remain the Same
 - ☐ D. Deteriorate
 - ☐ E. Greatly Deteriorate
44. Compared with the marriages of my five closest married friends, I would rate ours as:
- ☐ A. Well Above Average
 - ☐ B. Above Average
 - ☐ C. Average
 - ☐ D. Below Average
 - ☐ E. Well Below Average
45. Wives and husbands can both have challenging and fulfilling careers without any conflict existing in their marriage because of their career responsibilities.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree
46. When my husband has attained his career goals, I will still want to pursue a career of my own.
- ☐ A. Strongly Agree
 - ☐ B. Agree
 - ☐ C. Neutral
 - ☐ D. Disagree
 - ☐ E. Strongly Disagree

47. I think that being the wife of a professional man will interfere with my own career goals.
- ☐ A. Strongly Agree
☐ B. Agree
☐ C. Neutral
☐ D. Disagree
☐ E. Strongly Disagree
48. I feel that at some time in my life, I will experience emotional stress because of my husband's choice of a profession.
- ☐ A. Strongly Agree
☐ B. Agree
☐ C. Neutral
☐ D. Disagree
☐ E. Strongly Disagree
49. I feel that wives of men in my husband's profession are exposed to greater emotional stress because of their husband's profession than are other wives.
- ☐ A. Strongly Agree
☐ B. Agree
☐ C. Neutral
☐ D. Disagree
☐ E. Strongly Disagree
50. I feel that our children (if and when we have them) will be exposed to greater emotional stress than are other children because of their father's profession.
- ☐ A. Strongly Agree
☐ B. Agree
☐ C. Neutral
☐ D. Disagree
☐ E. Strongly Disagree

OPTIONAL FOR INTERVIEWS

DETACH AND ENCLOSE IF COMPLETED

Name _____

Husband's Professional School: Law____ Medical____ Rabbinical____

Phone Number _____

Days and Hours most convenient for an interview:

APPENDIX C

THE RESULTS OF THE ATTITUDE
SECTION OF THE QUESTIONNAIRE

TABLE C.1

IF I HAD MY WAY, I WOULD PREFER MY HUSBAND
TO HAVE CHOSEN ANOTHER PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	2.3	2.4
% RESPONDING WITH AGREE	0	4.6	12.2
% RESPONDING WITH NEUTRAL	14.9	14.9	28.0
% RESPONDING WITH DISAGREE	35.8	33.3	26.8
% RESPONDING WITH STRONGLY DISAGREE	49.3	44.8	30.5

TABLE C.2

IF YOU ANSWERED QUESTION 1 WITH EITHER "STRONGLY AGREE"
OR "AGREE," THIS PROFESSION WOULD BE:

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH LAW	0	16.7	25.0
% RESPONDING WITH MEDICINE	0	0	16.7
% RESPONDING WITH CLERGY	0	0	0
% RESPONDING WITH BUSINESS	0	16.7	0
% RESPONDING WITH COLLEGE PROFESSOR	0	0	25.0
% RESPONDING WITH OTHER	0	66.7	33.3

TABLE C.3

IF MY SON WANTED TO ENTER THE CLERGY, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	3.0	2.4	3.7
% RESPONDING ENCOURAGE HIM	55.2	42.9	63.0
% RESPONDING NEUTRAL	31.3	45.2	28.4
% RESPONDING DISCOURAGE HIM	4.5	8.3	4.9
% RESPONDING STRONGLY DISCOURAGE HIM	6.0	1.2	0

TABLE C.4

IF MY DAUGHTER WANTED TO ENTER THE CLERGY, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	1.5	2.4	3.7
% RESPONDING ENCOURAGE HER	52.3	36.9	53.1
% RESPONDING NEUTRAL	27.7	45.2	28.4
% RESPONDING DISCOURAGE HER	10.8	14.3	11.1
% RESPONDING STRONGLY DISCOURAGE HER	7.7	1.2	3.7

TABLE C.5

IF MY DAUGHTER WANTED TO BECOME AN M.D., I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	10.4	11.6	16.0
% RESPONDING ENCOURAGE HER	77.6	65.1	60.5
% RESPONDING NEUTRAL	10.4	18.6	23.5
% RESPONDING DISCOURAGE HER	0	4.7	0
% RESPONDING STRONGLY DISCOURAGE HER	1.5	0	0

TABLE C.6

IF MY SON WANTED TO BECOME AN M.D., I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	16.4	15.1	11.1
% RESPONDING ENCOURAGE HIM	71.6	66.3	70.4
% RESPONDING NEUTRAL	10.4	18.6	18.5
% RESPONDING DISCOURAGE HIM	0	0	0
% RESPONDING STRONGLY DISCOURAGE HIM	1.5	0	0

TABLE C.7

IF MY SON WANTED TO BECOME A LAWYER, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	16.4	14.0	12.3
% RESPONDING ENCOURAGE HIM	71.6	64.0	69.1
% RESPONDING NEUTRAL	11.9	20.9	18.5
% RESPONDING DISCOURAGE HIM	0	1.2	0
% RESPONDING STRONGLY DISCOURAGE HIM	0	0	0

TABLE C.8

IF MY DAUGHTER WANTED TO BECOME A LAWYER, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	14.9	11.5	14.6
% RESPONDING ENCOURAGE HER	71.6	65.5	63.4
% RESPONDING NEUTRAL	13.4	20.7	22.0
% RESPONDING DISCOURAGE HER	0	2.3	0
% RESPONDING STRONGLY DISCOURAGE HER	0	0	0

TABLE C.9

IF MY DAUGHTER ASKED MY OPINION AS TO WHETHER SHE SHOULD
 ENTER HER FATHER'S PROFESSION, AND THE THREE MAJOR
 PROFESSIONS (THE CLERGY, LAW AND MEDICINE) WERE EQUALLY
 ATTRACTIVE TO HER AND SHE HAD EQUAL APTITUDES FOR ALL
 THREE PROFESSIONS, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	9.4	8.3	1.3
% RESPONDING ENCOURAGE HER	50.0	48.8	26.3
% RESPONDING NEUTRAL	40.6	36.9	48.7
% RESPONDING DISCOURAGE HER	0	6.0	21.1
% RESPONDING STRONGLY DISCOURAGE HER	0	0	2.6

TABLE C.10

IF MY SON ASKED MY OPINION AS TO WHETHER HE SHOULD ENTER HIS FATHER'S PROFESSION, AND THE THREE MAJOR PROFESSIONS (THE CLERGY, LAW, AND MEDICINE) WERE EQUALLY ATTRACTIVE TO HIM AND HE HAD EQUAL APTITUDES FOR ALL THREE PROFESSIONS, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	9.2	13.3	5.3
% RESPONDING ENCOURAGE HIM	50.8	49.4	34.7
% RESPONDING NEUTRAL	40.0	36.1	49.3
% RESPONDING DISCOURAGE HIM	0	1.2	10.7
% RESPONDING STRONGLY DISCOURAGE HIM	0	0	0

TABLE C.11

IF MY SON ASKED MY OPINION AS TO WHETHER HE SHOULD ENTER HIS FATHER'S PROFESSION, AND THE THREE MAJOR PROFESSIONS (THE CLERGY, LAW, AND MEDICINE) WERE EQUALLY ATTRACTIVE TO HIM AND HE HAD EQUAL APTITUDES FOR ALL THREE PROFESSIONS, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH ADVISE MEDICINE	5.2	32.0	12.9
% RESPONDING WITH ADVISE LAW	19.0	2.7	4.3
% RESPONDING WITH ADVISE CLERGY	0	0	2.9
% RESPONDING WITH NOT ADVISE- POSITIVE BIAS	17.2	20.0	14.3
% RESPONDING WITH NOT ADVISE- NEGATIVE BIAS	0	2.7	11.4
% RESPONDING WITH NEUTRAL	58.6	42.7	54.3

TABLE C.12

IF MY DAUGHTER ASKED MY OPINION AS TO WHETHER SHE SHOULD
 ENTER HER FATHER'S PROFESSION, AND THE THREE MAJOR
 PROFESSIONS (THE CLERGY, LAW, AND MEDICINE) WERE EQUALLY
 ATTRACTIVE TO HER AND SHE HAD EQUAL APTITUDES FOR ALL
 THREE PROFESSIONS, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH ADVISE MEDICINE	6.9	30.1	17.1
% RESPONDING WITH ADVISE LAW	20.7	4.1	8.6
% RESPONDING WITH ADVISE CLERGY	0	0	1.4
% RESPONDING WITH NOT ADVISE- POSITIVE BIAS	15.5	20.5	11.4
% RESPONDING WITH NOT ADVISE- NEGATIVE BIAS	0	1.4	10.0
% RESPONDING WITH NEUTRAL	56.9	43.8	51.4

TABLE C.13

IF MY SON'S WIFE (OR FIANCEE) WANTED
TO BECOME A LAWYER, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	7.6	13.3	13.9
% RESPONDING ENCOURAGE HER	57.6	42.2	63.3
% RESPONDING NEUTRAL	33.3	44.6	22.8
% RESPONDING DISCOURAGE HER	1.5	0	0
% RESPONDING STRONGLY DISCOURAGE HER	0	0	0

TABLE C.14

IF MY DAUGHTER'S HUSBAND (OR FIANCE)
WANTED TO BECOME A LAWYER, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	9.1	15.5	11.4
% RESPONDING ENCOURAGE HIM	63.6	44.0	68.4
% RESPONDING NEUTRAL	27.3	40.5	20.3
% RESPONDING DISCOURAGE HIM	0	0	0
% RESPONDING STRONGLY DISCOURAGE HIM	0	0	0

TABLE C.15

IF MY DAUGHTER'S HUSBAND (OR FIANCE)
WANTED TO BECOME AN M.D., I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	9.1	14.3	12.7
% RESPONDING ENCOURAGE HIM	59.1	42.9	67.1
% RESPONDING NEUTRAL	31.8	42.9	20.3
% RESPONDING DISCOURAGE HIM	0	0	0
% RESPONDING STRONGLY DISCOURAGE HIM	0	0	0

TABLE C.16

IF MY SON'S WIFE (OR FIANCEE) WANTED
TO BECOME AN M.D., I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	7.6	10.7	13.9
% RESPONDING ENCOURAGE HER	53.0	42.9	60.8
% RESPONDING NEUTRAL	36.4	44.0	22.8
% RESPONDING DISCOURAGE HER	3.0	2.4	2.5
% RESPONDING STRONGLY DISCOURAGE HER	0	0	0

TABLE C.17

IF MY SON'S WIFE (OR FIANCEE) WANTED
TO ENTER THE CLERGY, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HER	3.1	4.9	5.1
% RESPONDING ENCOURAGE HER	35.4	25.6	50.0
% RESPONDING NEUTRAL	52.3	59.8	30.8
% RESPONDING DISCOURAGE HER	3.1	8.5	9.0
% RESPONDING STRONGLY DISCOURAGE HER	6.2	1.2	5.1

TABLE C.18

IF MY DAUGHTER'S HUSBAND (OR FIANCE)
WANTED TO ENTER THE CLERGY, I WOULD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING STRONGLY ENCOURAGE HIM	4.6	4.9	8.9
% RESPONDING ENCOURAGE HIM	41.5	29.3	54.4
% RESPONDING NEUTRAL	47.7	57.3	32.9
% RESPONDING DISCOURAGE HIM	3.1	6.1	3.8
% RESPONDING STRONGLY DISCOURAGE HIM	3.1	2.4	0

TABLE C.19
MY HUSBAND ENJOYS BEING A STUDENT

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	13.6	30.7	30.5
% RESPONDING WITH AGREE	30.3	40.9	31.7
% RESPONDING WITH NEUTRAL	24.2	6.8	11.0
% RESPONDING WITH DISAGREE	24.2	17.0	20.7
% RESPONDING WITH STRONGLY DISAGREE	7.6	4.5	6.1

TABLE C.20

MY HUSBAND WILL BE AN ASSET TO HIS PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	86.4	83.0	82.9
% RESPONDING WITH AGREE	13.6	15.9	17.1
% RESPONDING WITH NEUTRAL	0	1.1	0
% RESPONDING WITH DISAGREE	0	0	0
% RESPONDING WITH STRONGLY DISAGREE	0	0	0

TABLE C.21

I BELIEVE THAT MY HUSBAND'S SCHOOL PLACES TOO MUCH EMPHASIS
UPON THE THEORETICAL AND SCHOLARLY ASPECTS OF HIS PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	10.0	2.6	13.0
% RESPONDING WITH AGREE	34.0	7.7	31.2
% RESPONDING WITH NEUTRAL	30.0	23.1	10.4
% RESPONDING WITH DISAGREE	22.0	53.8	27.3
% RESPONDING WITH STRONGLY DISAGREE	4.0	12.8	18.2

TABLE C.22

I THINK THAT MY HUSBAND'S SCHOOL PLACES TOO MUCH EMPHASIS
UPON THE PRACTICAL ASPECTS OF HIS PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	1.2	0
% RESPONDING WITH AGREE	0	2.4	7.6
% RESPONDING WITH NEUTRAL	29.6	16.9	11.4
% RESPONDING WITH DISAGREE	53.7	60.2	53.2
% RESPONDING WITH STRONGLY DISAGREE	16.7	19.3	27.8

TABLE C.23

I THINK THAT MY HUSBAND'S SCHOOL MAINTAINS A GOOD BALANCE
BETWEEN THE SCHOLARLY AND THEORETICAL ASPECTS OF HIS
PROFESSION AND THE PRACTICAL ELEMENTS OF HIS PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	7.7	2.5
% RESPONDING WITH AGREE	32.7	57.7	22.8
% RESPONDING WITH NEUTRAL	18.4	23.1	8.9
% RESPONDING WITH DISAGREE	44.9	9.0	53.2
% RESPONDING WITH STRONGLY DISAGREE	4.1	2.6	12.7

TABLE C.24

I FEEL MY HUSBAND IS GETTING ENOUGH TRAINING AT
HIS SCHOOL TO BE AN EXCELLENT PROFESSIONAL MAN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	12.7	31.0	5.0
% RESPONDING WITH AGREE	41.3	52.9	35.0
% RESPONDING WITH NEUTRAL	22.2	11.5	20.0
% RESPONDING WITH DISAGREE	23.8	4.6	37.5
% RESPONDING WITH STRONGLY DISAGREE	0	0	2.5

TABLE C.25

I FEEL THAT IT IS THE RESPONSIBILITY OF A PROFESSIONAL
SCHOOL TO PREPARE WIVES FOR THEIR FUTURE ROLES AS WIVES
OF PROFESSIONAL MEN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	1.5	1.2	8.6
% RESPONDING WITH AGREE	9.0	4.7	14.8
% RESPONDING WITH NEUTRAL	19.4	29.1	18.5
% RESPONDING WITH DISAGREE	47.8	40.7	35.8
% RESPONDING WITH STRONGLY DISAGREE	22.4	24.4	22.2

TABLE C.26

I FEEL THAT I AM RECEIVING SUFFICIENT PREPARATION
FOR MY FUTURE AS A WIFE OF A PROFESSIONAL MAN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	14.1	6.5	6.3
% RESPONDING WITH AGREE	29.7	31.2	30.4
% RESPONDING WITH NEUTRAL	43.8	44.2	32.9
% RESPONDING WITH DISAGREE	9.4	10.4	24.1
% RESPONDING WITH STRONGLY DISAGREE	3.1	7.8	6.3

TABLE C.27

I FEEL THAT I AM NOT RECEIVING ENOUGH PREPARATION
FOR MY FUTURE ROLE AS A WIFE OF A PROFESSIONAL MAN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	3.1	3.9	9.1
% RESPONDING WITH AGREE	7.8	10.4	20.8
% RESPONDING WITH NEUTRAL	37.5	42.9	23.4
% RESPONDING WITH DISAGREE	31.3	36.4	33.8
% RESPONDING WITH STRONGLY DISAGREE	20.3	6.5	13.0

TABLE C.28

GENERALLY, MY FEELINGS TOWARD THE PROFESSIONAL
SCHOOL WHICH MY HUSBAND IS ATTENDING ARE

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH HIGHLY POSITIVE	11.9	23.9	6.0
% RESPONDING WITH POSITIVE	62.7	50.0	42.2
% RESPONDING WITH NEUTRAL	23.9	13.6	21.7
% RESPONDING WITH NEGATIVE	1.5	11.4	27.7
% RESPONDING WITH HIGHLY NEGATIVE	0	1.1	2.4

TABLE C.29

I PERCEIVE MY HUSBAND'S FEELINGS TOWARD
HIS PROFESSIONAL SCHOOL AS BEING

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH HIGHLY POSITIVE	9.1	29.5	7.3
% RESPONDING WITH POSITIVE	63.6	50.0	50.0
% RESPONDING WITH NEUTRAL	12.1	8.0	11.0
% RESPONDING WITH NEGATIVE	13.6	11.4	28.0
% RESPONDING WITH HIGHLY NEGATIVE	1.5	1.1	3.7

TABLE C.30

I FEEL THAT AT ONE TIME OR ANOTHER DURING THE ACADEMIC YEAR
MY HUSBAND WILL EXPERIENCE ACADEMIC PRESSURE FROM HIS SCHOOL

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	59.7	44.3	36.6
% RESPONDING WITH AGREE	28.4	44.3	47.6
% RESPONDING WITH NEUTRAL	3.0	4.5	4.9
% RESPONDING WITH DISAGREE	7.5	5.7	7.3
% RESPONDING WITH STRONGLY DISAGREE	1.5	1.1	3.7

TABLE C.31

I FEEL THAT THIS ACADEMIC PRESSURE HAS
A NEGATIVE EFFECT ON OUR MARRIAGE

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	8.5	12.8	10.0
% RESPONDING WITH AGREE	32.2	30.8	12.9
% RESPONDING WITH NEUTRAL	11.9	9.0	4.3
% RESPONDING WITH DISAGREE	32.2	41.0	50.0
% RESPONDING WITH STRONGLY DISAGREE	15.3	6.4	22.9

TABLE C.32

I FEEL THAT MY HUSBAND'S SCHOOL WORK
TAKES UP TOO MUCH OF HIS TIME

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	10.4	13.8	2.4
% RESPONDING WITH AGREE	25.4	24.1	13.4
% RESPONDING WITH NEUTRAL	20.9	17.2	15.9
% RESPONDING WITH DISAGREE	35.8	41.4	62.2
% RESPONDING WITH STRONGLY DISAGREE	7.5	3.4	6.1

TABLE C.33

I FEEL THAT MY HUSBAND'S PROFESSION ALLOWS
HIM ROOM FOR PERSONAL EXPRESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	17.9	14.8	25.6
% RESPONDING WITH AGREE	62.7	61.4	58.5
% RESPONDING WITH NEUTRAL	11.9	6.8	11.0
% RESPONDING WITH DISAGREE	4.5	11.4	2.4
% RESPONDING WITH STRONGLY DISAGREE	3.0	5.7	2.4

TABLE C.34

I FEEL THAT MY HUSBAND'S PROFESSION ALLOWS HIM ROOM FOR
PERSONAL EXPRESSION NOT PRESENT IN OTHER PROFESSIONS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	6.0	10.5	15.9
% RESPONDING WITH AGREE	32.8	30.2	43.9
% RESPONDING WITH NEUTRAL	29.9	30.2	18.3
% RESPONDING WITH DISAGREE	29.9	24.4	18.3
% RESPONDING WITH STRONGLY DISAGREE	1.5	4.7	3.7

TABLE C.35

I FEEL THAT WHEN MY HUSBAND ATTAINS HIS CAREER
GOALS, OUR STANDARD OF LIVING WILL BE
(IN RESPECT TO OTHER PROFESSIONALS)

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH WELL ABOVE AVERAGE	13.6	27.3	2.5
% RESPONDING WITH ABOVE AVERAGE	65.2	64.8	36.3
% RESPONDING WITH AVERAGE	21.2	5.7	51.3
% RESPONDING WITH BELOW AVERAGE	0	2.3	8.8
% RESPONDING WITH WELL BELOW AVERAGE	0	0	1.3

TABLE C.36

I BELIEVE THAT A WIFE CAN HELP HER HUSBAND
ADVANCE WITHIN HIS PROFESSIONAL FIELD

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	19.4	27.6	22.5
% RESPONDING WITH AGREE	61.2	56.3	58.8
% RESPONDING WITH NEUTRAL	14.9	12.6	12.5
% RESPONDING WITH DISAGREE	4.5	2.3	5.0
% RESPONDING WITH STRONGLY DISAGREE	0	1.1	1.3

TABLE C.37

I FEEL THAT I AM PERMITTED TO DEVELOP AN IDENTITY
SEPARATE FROM MY HUSBAND'S PROFESSIONAL ROLE

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	48.5	44.8	38.6
% RESPONDING WITH AGREE	43.9	50.6	45.8
% RESPONDING WITH NEUTRAL	4.5	3.4	8.4
% RESPONDING WITH DISAGREE	3.0	1.1	6.0
% RESPONDING WITH STRONGLY DISAGREE	0	0	1.2

TABLE C.38

I THINK THAT MY IDENTITY WILL BE GREATLY INFLUENCED
BY MY HUSBAND'S PROFESSIONAL STATUS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	1.5	3.5	8.4
% RESPONDING WITH AGREE	23.1	26.7	32.5
% RESPONDING WITH NEUTRAL	27.7	26.7	21.7
% RESPONDING WITH DISAGREE	35.4	36.0	33.7
% RESPONDING WITH STRONGLY DISAGREE	12.3	7.0	3.6

TABLE C.39

I FEEL THAT MY IDENTITY WILL BE SOMEWHAT INFLUENCED
BY MY HUSBAND'S PROFESSIONAL STATUS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	4.7	5.8	13.8
% RESPONDING WITH AGREE	71.9	77.9	70.0
% RESPONDING WITH NEUTRAL	14.1	5.8	10.0
% RESPONDING WITH DISAGREE	6.3	7.0	3.8
% RESPONDING WITH STRONGLY DISAGREE	3.1	3.5	2.5

TABLE C.40

I FEEL THAT MY HUSBAND'S SCHOOL WORK IS A
CONSTRAINT ON MY PERSONAL ACTIVITIES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	7.7	8.0	6.0
% RESPONDING WITH AGREE	21.5	22.7	14.5
% RESPONDING WITH NEUTRAL	7.7	14.8	12.0
% RESPONDING WITH DISAGREE	49.2	45.5	53.0
% RESPONDING WITH STRONGLY DISAGREE	13.8	9.1	14.5

TABLE C.41

I FEEL THAT MY HUSBAND'S PROFESSION WILL CAUSE
A LIMITATION ON MY PERSONAL ACTIVITIES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	8.0	4.8
% RESPONDING WITH AGREE	10.6	15.9	31.3
% RESPONDING WITH NEUTRAL	4.5	19.3	8.4
% RESPONDING WITH DISAGREE	65.2	44.3	45.8
% RESPONDING WITH STRONGLY DISAGREE	19.7	12.5	9.6

TABLE C.42

I THINK MY HUSBAND'S NEW PROFESSION WILL HELP
ME DEVELOP MORE FREEDOM FOR MYSELF

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	6.2	5.7	2.4
% RESPONDING WITH AGREE	36.9	52.3	15.9
% RESPONDING WITH NEUTRAL	44.6	27.3	37.8
% RESPONDING WITH DISAGREE	10.8	13.6	37.8
% RESPONDING WITH STRONGLY DISAGREE	1.5	1.1	6.1

TABLE C.43

WHEN MY HUSBAND ATTAINS HIS PROFESSIONAL GOALS,
I BELIEVE THAT OUR RELATIONSHIP WILL

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH GREATLY IMPROVE	4.6	1.2	1.3
% RESPONDING WITH IMPROVE	43.1	38.1	21.3
% RESPONDING WITH REMAIN THE SAME	52.3	56.0	76.3
% RESPONDING WITH DETERIORATE	0	4.8	1.3
% RESPONDING WITH GREATLY DETERIORATE	0	0	0

TABLE C.44
 COMPARED WITH THE MARRIAGES OF MY FIVE CLOSEST
 MARRIED FRIENDS, I WOULD RATE OURS AS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH WELL ABOVE AVERAGE	43.5	32.2	36.4
% RESPONDING WITH ABOVE AVERAGE	40.3	47.1	41.6
% RESPONDING WITH AVERAGE	14.5	14.9	18.2
% RESPONDING WITH BELOW AVERAGE	1.6	4.6	3.9
% RESPONDING WITH WELL BELOW AVERAGE	0	1.1	0

TABLE C.45

WIVES AND HUSBANDS CAN BOTH HAVE CHALLENGING AND FULFILLING
CAREERS WITHOUT ANY CONFLICT EXISTING IN THEIR MARRIAGE
BECAUSE OF THEIR CAREER RESPONSIBILITIES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	23.1	26.1	30.0
% RESPONDING WITH AGREE	46.2	43.2	38.8
% RESPONDING WITH NEUTRAL	16.9	9.1	13.8
% RESPONDING WITH DISAGREE	9.2	17.0	17.5
% RESPONDING WITH STRONGLY DISAGREE	4.6	4.5	0

TABLE C.46

WHEN MY HUSBAND HAS ATTAINED HIS CAREER GOALS,
I WILL STILL WANT TO PURSUE A CAREER OF MY OWN

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	35.4	36.4	37.5
% RESPONDING WITH AGREE	33.8	40.9	41.3
% RESPONDING WITH NEUTRAL	23.1	17.0	12.5
% RESPONDING WITH DISAGREE	4.6	5.7	7.5
% RESPONDING WITH STRONGLY DISAGREE	3.1	0	1.3

TABLE C.47

I THINK THAT BEING THE WIFE OF A PROFESSIONAL
MAN WILL INTERFERE WITH MY OWN CAREER GOALS

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	1.1	1.3
% RESPONDING WITH AGREE	3.1	2.3	11.3
% RESPONDING WITH NEUTRAL	10.9	13.8	22.5
% RESPONDING WITH DISAGREE	56.3	60.9	45.0
% RESPONDING WITH STRONGLY DISAGREE	29.7	21.8	20.0

TABLE C.48

I FEEL THAT AT SOME TIME IN MY LIFE, I WILL
EXPERIENCE EMOTIONAL STRESS BECAUSE OF MY
HUSBAND'S CHOICE OF A PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	6.3	14.9	19.0
% RESPONDING WITH AGREE	29.7	54.0	54.4
% RESPONDING WITH NEUTRAL	28.1	17.2	10.1
% RESPONDING WITH DISAGREE	21.9	9.2	12.7
% RESPONDING WITH STRONGLY DISAGREE	14.1	4.6	3.8

TABLE C.49

I FEEL THAT WIVES OF MEN IN MY HUSBAND'S PROFESSION ARE
EXPOSED TO GREATER EMOTIONAL STRESS BECAUSE OF THEIR
HUSBAND'S PROFESSION THAN ARE OTHER WIVES

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	1.5	15.9	20.0
% RESPONDING WITH AGREE	15.2	43.2	43.8
% RESPONDING WITH NEUTRAL	19.7	18.2	15.0
% RESPONDING WITH DISAGREE	54.5	19.3	17.5
% RESPONDING WITH STRONGLY DISAGREE	9.1	3.4	3.8

TABLE C.50

I FEEL THAT OUR CHILDREN (IF AND WHEN WE HAVE THEM) WILL
BE EXPOSED TO GREATER EMOTIONAL STRESS THAN ARE OTHER
CHILDREN BECAUSE OF THEIR FATHER'S PROFESSION

	LAW WIVES	MEDICAL WIVES	RABBINICAL WIVES
% RESPONDING WITH STRONGLY AGREE	0	8.0	19.5
% RESPONDING WITH AGREE	4.5	23.9	47.6
% RESPONDING WITH NEUTRAL	16.4	19.3	7.3
% RESPONDING WITH DISAGREE	59.7	37.5	23.2
% RESPONDING WITH STRONGLY DISAGREE	19.4	11.4	2.4

FOOTNOTES

¹Jerome D. Folkman and Nancy M. Clatworthy, Marriage Has Many Faces (Columbus, Ohio, 1970), p. 261.

²One response to the 1972 questionnaire.

³Michael P. Sternfeld, "The Rabbi As A Family Man" (unpublished master's thesis, Hebrew Union College, Cincinnati, Ohio, 1973).

⁴Ibid., p. 34.

⁵Ibid., pp. 39-40.

⁶Ibid., pp. 119-20.

⁷Ibid., p. 121.

⁸Ibid., p. 123.

⁹Ibid., p. 124.

¹⁰Theodore I. Lenn, et al, Rabbi and Synagogue in Reform Judaism (New York, 1972), pp. 381-83.

¹¹Folkman, p. 265.

¹²Winzola McLendon, "How Washington Breaks Up A Marriage," The Ladies Home Journal, XCI, February, 1974, pp. 84 ff.

¹³A. Owens, ed., "The Physician As A Family Man," Medical Economics, XLII, October 17, 1966, pp. 87 and 91.

¹⁴Ibid., pp. 89-90.

¹⁵Ibid., p. 117.

¹⁶Ibid., pp. 122-124.

¹⁷John R. Eagle and Burke M. Smith, "Stresses of the Medical Student Wife," The Journal of Medical Education, XLIII, 842.

¹⁸Ibid.

¹⁹Ibid., p. 843.

²⁰Ibid., p. 844.

²¹In any chi-square test, expected frequencies for any cell cannot be lower than 5. For further information on the entire chi-square procedure, see Joan Welkowitz, et al, Introductory Statistics for the Behavioral Sciences (New York, 1971), pp. 228-242.

²²Lenn, p. 369.

²³A composite response from many interviews.

²⁴Lenn, p. 26.

²⁵Leonard J. Fein, et al, Reform Is A Verb (New York, 1972), pp. 91-92.

²⁶Sternfeld, p. 209.

²⁷Ibid., pp. 214-215.

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