

PROJECT

**A STUDY OF THE ATTITUDES AND BACKGROUNDS OF
RELIGIOUS SCHOOL TEACHERS IN SELECTED
SCHOOLS OF
THE GREATER NEW YORK AREA**

by

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Approved by the Faculty Committee

June, 1961

**Submitted in Partial Fulfillment of the
Requirements for the Master of Arts in Education
Hebrew Union College - Jewish Institute of Religion**

1961

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INTRODUCTION

In a national study of Jewish education, Dr. Engelman introduced the section on teachers by stating:

It is not necessary to expatiate on the importance of the teacher in the educational process. From every literature and every age, noble expression could be brought extolling the teacher. The teacher and the pupil - these are the essence of the educational situation; 'all else is commentary'.⁽¹⁾

However, for the purposes of this study, it would be best to dwell a bit longer on the "essence" before proceeding to the commentary.

An outstanding example of the importance of the teacher in the classroom is illustrated in an experiment performed by R. Lippitt and R. K. White at the Iowa Child Welfare Research Station under the direction of Kurt Lewin.

The experiment was done to determine the effects of different leadership, and therefore different social atmospheres on the behavior

of groups of ten and eleven year-old boys and girls. These groups were led by adult students, using at first two, and then a third type of leadership. In one group, the adult determined the policy, procedures and activities of the group; this was referred to as the "authoritarian" set up. In the other, the adult encouraged participation by the members in deciding these matters, and behaved in a friendly, helpful manner to the members, giving technical assistance and suggesting alternative procedures which the children were free to choose from; this was called the "democratic" group. In the third group, which was later introduced, the adult leader allowed complete freedom for decisions and activity, keeping his own initiative and suggestions to a minimum; this was referred to as the "laissez-faire" method. In comparing them, it was found that the autocratic atmosphere created a much more aggressive dominance of the leader, and a narrowing down of the free movement of the members.

In the democratic group there was almost no hostile domination in the child-to-child relationships, though there was a great deal of this in the authoritarian one. Also in the authoritarian group, there were more demands for attention and hostile criticism, whereas in the democratic group there was an atmosphere of co-operation, constructive suggestions were offered to one another, and there was a matter-of-fact relationship between the children. There was a feeling of "we-ness" as opposed to many statements of "I" which were common in the authoritarian group.

To see whether this difference in behavior might possibly be related to the particular child involved and his way of reacting in a

group, as opposed to the behavior being brought on by the group atmosphere, the experimenters, after a while, took a child from each of the groups and transferred him to the other. It was found that in the course of time the child's behavior changed in accordance with the type of group he was in: "the behavior of the children mirrored very quickly the atmosphere of the group in which they moved."⁽²⁾

Levin concludes from this study that, "The social climate in which a child lives is for the child as important as the air he breathes."⁽³⁾ Thus the child in the democratic group is friendly and co-operative, whereas the child in the authoritarian group becomes anarchic or apathetic.

From this study it is only too apparent how great an influence the teacher's behavior has on the classroom atmosphere. There is almost no one who at one time or another in his school career has not been subjected to the tyranny of the dominating teacher, or on the other hand, been exposed to the warm atmosphere created by the friendly, accepting teacher. In each of these situations the child reacts so differently, that one author has been prompted to write: "Many of the child's difficulties in learning or adjustment at school, have their origin not only in his own emotional life but also in that of his teacher."⁽⁴⁾

To illustrate this he cites an example of two teachers of mathematics, Mr. A and Mr. B, each attempting to teach that $x^0 = 1$. Mr. A has just received a favorable report from his supervisor, while Mr. B's has been unfavorable. In his teaching Mr. A explained patiently to the class until all understood. However, Mr. B rejected all questions ab-

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ruptly, his behavior reflecting his impression that the pupils also thought of him as a poor teacher.

Rivlin concludes therefore, that as teaching is a matter of interpersonal relationships, all study of the emotional life of the student will be for naught unless at the same time the emotional life of the teacher is subjected to similar scrutiny.

In his book, In Search of Self, Jerald's basic contention is that the teacher who wants to help his pupils understand themselves must constantly strive to understand himself. In another instance he has written that the qualities of the teacher as a person are the most important single factor in any school situation.

Having seen then how significant and crucial a role the teacher plays in the educational process above and beyond the basic pedagogic methodology in the secular school system, it remains that this be translated into religious education.

If, as we have seen, the teacher's emotional reaction patterns to and with the students have such a penetrating influence, then in the Religious School, where we are teaching more than subject matter or general self-development, the preceding is of tantamount importance. It is in the Religious School that the teacher is bestowed with the responsibility of inspiring within the child a religious faith and a religious outlook on life.

Martin Buber has said that a basic principle of education can only be a basic relation which is fulfilled in education.⁽⁵⁾ This relation of which he speaks is the "I-Thou" relation in which two people confront one another as total beings. It is here in the Religious

School that this principle must assume its fullest proportions. The teacher, in order to be true to himself and true to his student must be fully committed to the faith and way of life which he represents in his role as Jewish teacher.

If there is a gap between what the teacher is teaching and what he is practicing in his human relations with the children, confusion will be the result. The children may hear words which encourage piety and reverence toward life from him at the very moment he may be about to castigate one of them publically. Obviously, one of two things will be learned. Either the children will feel that all of religion is pure hypocrisy, (since the teacher doesn't practice what he preaches), or worse yet, that religion is really an unpleasant experience as in a Religious School one meets with painful and intimidating situations.

Clearly this is wrong; this is not what we want to teach our children. Rather we seek to show and to teach them that man must be pious and reverent, that he must love life fully if he is to live as a dynamic and whole individual. Therefore we must be prepared to show our children that religion is real and works in our lives. For better or worse, the only vehicle we have for this is our own life, and Judaism goes on trial every time a Religious School teacher enters a classroom. If the teacher does not feel love and reverence for children and for life, this teacher does not belong in the Religious School. Judaism at its best is not history, or Hebrew, or customs, or holidays, but something much more - a way of life. But if we believe in this, then our lives must bear testimony to it. We

must demonstrate Judaism in action by everything we do and say in the classroom.

When we do this we will be saying to the children on a deep and meaningful level, "this is Judaism." If the teacher genuinely feels this, he will discover many ways in which to communicate these feelings to the children. No matter what he says and does, the undertone of his way of behaving will constantly reach out to the children. This feeling of sharing, of consideration, of joy we feel toward one another, this is the treasure our Sages have preserved for us. If this can be communicated, then no matter what mistakes the teacher makes, the children will always forgive him. Regardless of how little technical material they have learned, they will have had a master demonstrating that Judaism is a practical way of life. Guided by a positive and selfless example, they may some day want to try to imitate him and become the good Jew that he is. Baber's words will then be fulfilled, for in the meeting of individuals, effective and lasting learning will be accomplished.

(1) Alexander Dushkin and Uriah Engelmann: Jewish Education in the United States, Vol. I, New York, American Association for Jewish Education, 1959, p. 112.

(2) Kurt Lewin: Resolving Social Conflicts, New York, Harper and Brothers, 1948, p. 80.

(3) ibid., p. 80.

(4) Summers, Rivlin, Ryans, Ryden, eds.: Growth, Teaching and Learning - A Book of Readings, New York, Harper and Brothers, 1957, p. 414.

(5) Martin Baber: Between Man and Man, translated by Ronald Gregor Smith, Boston, Beacon Press, 1955, p. 93.

SUMMARY OF EARLIER STUDIES

Prior to this year several studies have been done which inquired into the backgrounds of the teachers in our Religious Schools. So that there might be something against which to compare the results of the current study, it would be profitable to present the major findings of each of the other studies. It must be borne in mind that each was done at a different time, and dealt with different groups of people.

Most recent was the study done under the auspices of the American Association for Jewish Education by Alexander Dushkin and Uriah Engelman. Their project took several years and covered all phases of Jewish education in communities all over the country. Presented below is the profile of the Jewish teacher which they drew from their findings.

The typical teacher in the Jewish Sunday School is likely to be

a woman (64.2%) - aged 20 to 40 (median 34.6), married (70.4%), parent of one to three children (95.0%) - who receives \$15 to \$45 for teaching two to three hours per week on Sundays. She is most likely to have come from a home in which Yiddish was spoken "sometimes or all of the time", and probably her parents were orthodox Jews who were born abroad. She may still be able to speak Yiddish, but is much less likely to know Hebrew. Her Jewish education was very elementary (68.2%), but in her general education she is probably a college graduate. She is not likely to have pedagogic training in a Jewish training school (19.7%), but she may have studied in a general teachers college (36.5%). She is more likely to be continuing her general education than her Jewish education (46.8%). Her Jewish teaching experience is likely to be two to five years, but in her present position she has served less than three years (59.2%), in New York less than two years. Jewish teaching is not her main occupation, which may be: teacher in a public institution (31.7%), housewife (27.0%), some professional or commercial pursuit (25.8%), or student (15.0%). Most likely she has no Jewish license (only 22.9% do have). For the Jewish education of her children she is likely to choose either a Sunday School (50.1%) or a week-day afternoon school (43.6%); but a few of her colleagues may choose a Jewish Day School (4.8%). She is affiliated with a congregation (80.1%) which is likely to be Conservative (47.5%) or Reform (37.2%). (6)

More specifically, in relation to teacher turn-over, they found that in the one-day schools (as are most of those questioned in the present study) 19.9% had served less than one year, 39.3%

one to three years, 23.2% three to five years and 17.6% five years or more.

In the study conducted by Dr. Israel S. Chipkin for the Jewish Education Committee of New York in 1952 it was found that 46.5% of the teachers were men, and 53.5% were women. The age distribution was the following: under 20 years - 2.8%, 20 to 29 years - 34.8%, 30 to 39 years - 31.5%, 40 to 49 years - 20.1%, 50 to 59 years - 8.2% and 60 years or over - 2.2%.

He also found that the average length of time that teachers have been holding present positions is 1.5 years for the one-day school. In one day schools 66 per cent of the teachers are in their present position for either the first or second year. Out of the number of teachers reported on, 46 per cent were licensed Religious School teachers. However, for the one-day schools this figure was only 24.4 per cent.

About twenty years ago, Dr. Philip Jaffe of the Union of American Hebrew Congregations, conducted a study on the backgrounds of teachers in the Reform Religious Schools of New York. He found that 60 per cent of the teachers were women, while only 40 per cent were men.

The age range was from 17 to 51 years, with the median age being 29 years. Most had had nine to twelve years of religious education. One-third of the teachers were themselves taught in Reform Religious Schools. A bit more than 40 per cent attended a school designed to prepare them for Religious School teaching and 14.2% held Religious School diplomas or licenses. Seventy-one percent of

the teachers held one or more college degrees; the modal group had 25 to 36 college credits in pedagogy, and 53 per cent held a public school license. Eighty-six per cent had previous Religious School teaching, the mode being four to six years.

He concluded that teachers in the Reform Religious Schools, as a group, have had an elementary Religious School education of their own, supplemented by some religious teacher training. Any deficiency in religious teacher training for the group as a whole was compensated by secular education and pedagogical training.

It was Dr. Jaffe's study, however, that provided the most immediate motivation for the current one in that the teachers concerned represented a similar geographic location, had similar educational opportunities, both religious and secular, and worked in basically the same type of school, i.e., one-day a week in a Reform Temple.

Also, as it is now almost twenty years since Dr. Jaffe's study was done, and in view of the fact that in this period of time the Reform movement in New York City has approximately tripled in size, and that a permanent teacher education and teacher certification program has been set up, it was thought that a follow-up study would serve as an interesting yardstick against which to measure the progress that has been made.

It was decided, however, to make this study a more intensive one and extend the questions asked to include the Jewish practices and attitudes of our teachers. In view of the introductory remarks it would appear that these very attitudes may be even more crucial in

evaluating the group than even the background information on education.

With this much as background it is now feasible to proceed with the more specific development of the current study and its outcome, after which we will return to make the comparisons.

(6) Bushkin and Engelman, op. cit., p. 114.

PROCEDURE

After deciding that the basic scope of the study would be an enlargement upon the earlier ones and therefore add to our knowledge of the subject both because of the time lapse and the additional information being sought, it seemed that the questionnaire was the best method to use.

The possibility of personal interviews was discarded because of the length of time it would take, the small number of teachers which could be reached, and because many of the questions being of a personal nature, the teachers might be hesitant about giving reliable answers when their identity was known. It was therefore decided to use a mailed questionnaire which could be filled out at the respondent's leisure, sent to teachers over a larger geographical area, and constructed so that it required a minimum amount of time to complete. This latter is especially important in that almost

all of our teachers have full time jobs outside of religious education and household responsibilities as well.

The questions asked in the questionnaire concerned with background were constructed primarily to enable us to have results which could then be compared with ^{the} earlier studies, though a few questions were added. The questions on practices and attitudes were largely drawn from a questionnaire for a community study done by the American Jewish Committee a few years ago. A copy of the questionnaire as it was received by each teacher is included as Appendix A.

Because it would not have been possible to send the questionnaire to all of our teachers in the area, (there are currently some 1300), a selection had to be made. Several schools were chosen in each of nine counties. The counties included were: Bronx, Kings, New York, Queens, Richmond, Nassau, Suffolk, Westchester and Bergen (N.J.). Although only the first eight are usually considered Greater New York, nearby Bergen County was also included as many of its teachers live in New York and study here. In each of the counties an attempt was made to choose schools of varying sizes from very small to the largest in order to obtain a more accurate cross-sample. When this was done we obtained a total of 510 teachers, representing a little more than one-third of all the faculties.

In order to distribute the questionnaires, a sufficient number was sent to the principal of each of the participating schools along with a cover letter (Appendix B) briefly explaining the purpose of the study and asking him (or her) to request each of his teachers to complete one and return it by mail. A stamped, self-

addressed envelope was attached to each questionnaire to facilitate this. As a result of this method of distribution and return, complete anonymity of the respondent was assured. All questionnaires were put into the mail on April 21st and 22nd. On May 10th a follow-up letter was sent to the principals (Appendix C) asking them to request once again that the questionnaires be completed by those teachers who had not yet done so. As most probably only a few of the schools received the questionnaires the weekend they were sent out, and it was thought that a full month should be allowed for returns, the closing date was May 31st. Questionnaires received after that date were not used in the tabulations as this would have delayed the compilation of the final results.

When all the questionnaires were received, the answers were recorded in the right hand margin according to a code sheet that had been drawn up (Appendix D). These figures were then transferred to sheets which were used by the key punch operator while transcribing the information on to IBM cards. In this manner greater accuracy of results was assured, and any further tabulations that might be desired will be easier to obtain. It should be noted that this tabulating procedure is both more costly and time-consuming than hand tabulation, but it was felt that the advantages, as indicated above, outweighed this consideration.

The tables that follow present all of the information received. All percentages are to the nearest one-tenth of a per cent. Except in Table 20, the numbers in the male and female columns are raw figures, with the percentages being shown only in the total

column. This manner of presentation was chosen to enable the reader to know the actual number of teachers concerned in each instance.

Following the tables there are some comments which seek to explain both coding methods and some figures which might appear to be questionable for one reason or another.

PRESENTATION OF FINDINGS

Out of the 510 questionnaires that were distributed, 204 (or 40 per cent) were returned by the closing date. Only two-hundred were used as the others were insufficiently answered to make them meaningful.

Of the two hundred teachers used in the tabulations, 109 (54.5 per cent) were male, and 91 (45.5 per cent) were female.

TABLE 1Age, Marital Status and Occupation
(By Sex of Respondent)

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	No.	No.
<u>Age</u>			
Under 20 years	1.5	1	2
21-25 years	7.5	2	13
26-30 years	14.0	18	10
31-35 years	18.0	25	11
36-40 years	22.0	21	23
41-50 years	25.0	29	21
More than 50 years	11.5	13	10
Not Stated	0.5	-	1
<u>Marital Status</u>			
Single	14.5	10	19
Married	85.5	99	72
<u>Occupation</u>			
Secular Education	64.5	85	44
Housewife	24.0	-	48
Religious Education	26.0	18	34
Student	7.0	6	8
Other	10.5	14	7
Not Stated	0.5	-	1

From Question 1, 2, 3&5

TABLE 2
Family Composition

	TOTAL	MALE	FEMALE
BASE: All Married Respondents	171	99	72
	%	No.	No.
<u>Have No Children</u>	<u>10.0</u>	<u>8</u>	<u>9</u>
<u>Have Children</u>	<u>90.0</u>	<u>91</u>	<u>63</u>
Under 5 years	36.2	40	22
5-12 years	52.0	50	38
13-18 years	22.2	19	19
Over 18 years	18.7	18	14

From Questions 3&4

TABLE 3Religious Education of Respondents

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	No.	No.
<u>Attended Religious School</u>	<u>91.0</u>	<u>108</u>	<u>74</u>
<u>Years Attended</u>			
1-4 years	22.0	22	22
5-8 years	39.0	50	28
9-12 years	17.5	20	15
More than 12 years	6.5	6	7
Not Stated	6.0	10	2
<u>Type of School Attended</u>			
Reform	22.0	19	25
Conservative	45.0	51	39
Orthodox	22.5	34	11
Private Instruction	16.0	24	8
Yiddish	4.5	5	4
Others	1.5	1	2
Not Stated	0.5	1	-
<u>Terminal Point of Religious Education</u>			
Bar or Bat Mitzvah	29.0	54	4
High School Graduation	15.0	17	13
College	13.5	13	14
Confirmation	12.5	14	11
During High School	4.0	2	6
After Bar Mitzvah	2.0	4	-
Before Age 13	1.5	-	3
All Others	7.5	3	12
Still in Attendance	1.0	1	1
Not Stated	5.0	-	10
<u>Did Not Attend Religious School</u>	<u>9.0</u>	<u>1</u>	<u>17</u>

From Question 6 a-d

TABLE 4

General Education

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Attended College</u>	<u>99.0</u>	<u>109</u>	<u>89</u>
<u>Degrees received</u>	<u>90.0</u>	<u>108</u>	<u>72</u>
Bachelor of Arts	48.5	55	42
Bachelor of Science	19.5	25	15
B. S. S.	6.5	13	-
B. S. in Education	6.0	6	6
B. A. in Education	3.5	1	6
B. B. A.	3.0	4	2
L. L. B.	2.0	4	-
B. H. L.	1.0	2	-
B. S. M.	1.0	2	-
All other bachelor's degrees	3.5	6	1
Master of Arts	38.5	57	20
Master of Science	6.5	11	2
M. S. in Education	6.5	11	2
M. A. in Education	1.5	3	-
M. Ed.	1.0	2	-
All other master's degrees	3.5	5	2
Ed. D.	2.0	4	-
Ph. D.	2.0	4	-
All other degrees	2.0	1	3
<u>Attended (or attending) college,</u> <u>but no degree received</u>	<u>9.0</u>	<u>1</u>	<u>17</u>
<u>Did Not Attend College</u>	<u>0.5</u>	<u>-</u>	<u>1</u>
<u>Not Stated</u>	<u>0.5</u>	<u>-</u>	<u>1</u>

From Question 7

TABLE 5

Credits Received in Education

	TOTAL	MALE	FEMALE
BASE: Respondents Who Attended College	198	109	89
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Credits Received</u>	<u>70.7</u>	<u>87</u>	<u>53</u>
1-12	5.6	7	4
13-24	14.6	16	13
25-36	17.7	22	13
37-48	9.1	9	9
49-70	11.6	15	8
71-99	4.5	8	1
100 or more	7.6	10	5
<u>No Credits Received</u>	<u>5.6</u>	<u>3</u>	<u>8</u>
<u>Not Stated</u>	<u>23.7</u>	<u>19</u>	<u>28</u>

From Question 7

TABLE 6

Preparation For Religious School Training

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	No.	No.
Took Courses To Prepare	69.5	79	60
Did Not Take Courses To Prepare	30.0	29	31
Not Stated	0.5	1	-

Where Courses Taken and Certification

Attended Reform	61.0	71	51
Received Certificate	38.5	41	34
Attended Conservative	10.5	12	9
Received Certificate	3.5	4	3
Attended Orthodox	5.0	5	5
Received Certificate	1.5	2	1
Attended Non-denominational	3.0	3	3
Received Certificate	0.5	1	-
Not Stated	0.5	1	-

Credits In Education

No Credits	4.5	7	2
1-4 Credits	12.0	14	10
5-8 Credits	11.5	14	9
9-12 Credits	11.0	15	7
13-16 Credits	3.0	4	2
17-20 Credits	2.5	2	3
More Than 20	6.0	6	6
Not Stated	19.0	17	21

From Question 8a, b&c

TABLE 7

Religious School Teaching Experience

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	<u>No.</u>	<u>No.</u>
<u>Years Teaching Religious School</u>			
Less than 1 year	-	-	-
1-3 years	25.0	29	21
4-6 years	25.5	26	25
7-9 years	19.0	24	14
10-12 years	12.0	11	13
13-15 years	9.5	10	9
16-25 years	3.5	4	3
26-35 years	4.0	3	5
Not Stated	1.5	2	1

Years Teaching In Reform
Religious School

Less than 1 year	1.0	2	-
1-3 years	31.5	35	28
4-6 years	24.0	23	25
7-9 years	19.5	23	16
10-12 years	10.5	12	9
13-15 years	5.0	5	5
16-25 years	4.5	5	4
26-35 years	2.5	2	3
Not Stated	1.5	2	1

From Question 9a&b

TABLE 8Years Teaching In Present School and Size Of School

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Years In Present School</u>			
Less than 1 year	1.5	3	-
1-3 years	43.0	48	38
4-6 years	23.5	22	25
7-9 years	13.5	17	10
10- 12 years	8.5	10	7
13-15 years	3.0	3	3
16-25 years	3.0	2	4
More than 25 years	2.0	1	3
Not Stated	2.0	3	1
<u>Size Of School In Which Respondent Is Presently Teaching</u>			
Fewer than 150 pupils	6.5	8	5
150-299 pupils	20.0	18	22
300-499 pupils	29.5	30	29
500-699 pupils	17.0	21	13
700 or more pupils	25.0	30	20
Not Stated	2.0	2	2

From Question 9c and Question 10

TABLE 9Synagogue Affiliation

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Unaffiliated</u>	<u>21.5</u>	<u>31</u>	<u>12</u>
<u>Affiliated</u>	<u>76.5</u>	<u>76</u>	<u>77</u>
Reform	48.5	49	48
Conservative	23.5	27	20
Orthodox	5.5	2	9
Reconstructionist	0.5	-	1
<u>Not Stated</u>	<u>2.0</u>	<u>2</u>	<u>2</u>

Note: Three respondents indicated dual affiliations

From Question 11

TABLE 10

Attendance Of Courses Dealing With Jewish Religion,
Culture or History

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Attended Courses</u>	<u>64.5</u>	<u>75</u>	<u>54</u>
<u>Number Of Sessions Attended</u>			
1-3	15.0	22	8
4-6	16.5	19	14
7-10	7.5	9	6
11-20	9.0	9	9
21-50	5.0	7	3
More than 50	4.5	4	5
Indefinite Numbers (i.e. several)	2.0	-	4
Not Stated	5.0	5	5
<u>Did Not Attend Courses</u>	<u>33.5</u>	<u>32</u>	<u>35</u>
<u>Not Stated</u>	<u>2.0</u>	<u>2</u>	<u>2</u>

From Question 12

TABLE 11Readership Of Magazines And Periodicals Of Jewish Content

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Read Periodicals</u>	<u>71.0</u>	<u>76</u>	<u>66</u>
<u>Periodicals Read</u>			
Commentary	44.0	55	33
American Judaism	31.5	33	30
Congress Weekly	15.5	17	14
Jewish Digest	11.0	18	4
Mid-Stream	6.0	8	4
National Jewish Post (and Opinion)	3.0	3	3
London Jewish Chronicle	2.5	2	3
Reconstructionist	2.0	3	1
Jewish Teacher and/or Pedagogic Reporter	2.0	1	3
All Others	14.0	15	13
<u>Read No Periodicals</u>	<u>6.0</u>	<u>4</u>	<u>8</u>
<u>Not Stated</u>	<u>23.0</u>	<u>29</u>	<u>17</u>

From Question 13

TABLE 12Jewish Artwork On Display In Home

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
Yes	83.5	85	82
No	15.0	22	8
Not Stated	1.5	2	1

From Question 14

TABLE 13

Observance of Jewish Customs and Practices

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	No.	No.
<u>Buy Kosher Meat</u>			
Yes	35.5	37	30
On occasion	4.0	5	3
No	53.5	57	50
Not Stated	9.0	10	8
<u>Light Friday Night Candles</u>			
Yes	64.5	66	63
On occasion	2.5	3	2
No	27.0	34	20
Not Stated	6.0	6	6
<u>Participate in a Seder</u>			
Regularly	87.0	93	81
Sometimes	11.0	13	9
Never	1.0	1	1
Not Stated	1.0	2	-
<u>Light Hanukkah Candles</u>			
Regularly	88.0	97	79
Sometimes	8.0	7	9
Never	2.5	3	2
Not Stated	1.5	2	1
<u>Attend High Holiday Services</u>			
Regularly	76.0	82	70
Sometimes	17.0	18	16
Never	6.0	7	5
Not Stated	1.0	2	-
<u>Attend Sabbath Services</u>			
Regularly	23.5	25	22
Sometimes	62.0	65	59
Never	12.0	16	8
Not Stated	2.5	3	2

From Question 15 a-f

TABLE 14

Contributions to Jewish and Non-Sectarian Groups

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	<u>No.</u>	<u>No.</u>

Out of \$10 Gave to Jewish Groups:

\$ 0	1.5	2	1
1	1.5	2	1
2	6.5	6	7
3	3.0	5	1
4	5.5	6	5
5	25.5	29	22
6	5.0	5	5
7	11.0	11	11
8	16.0	20	12
9	8.0	7	9
10	3.5	2	5
Not Stated	13.0	14	12

Out of \$10 Gave to Non-Sectarian Groups:

\$ 0	3.5	2	5
1	8.0	7	9
2	16.0	20	12
3	11.0	11	11
4	5.0	5	5
5	25.5	29	22
6	5.5	6	5
7	3.0	5	1
8	6.5	6	7
9	1.0	1	1
10	1.5	2	1
Not Stated	13.5	15	12

From Question 16

TABLE 15Hours Spent in Fund Raising for Jewish Groups
and Non-Sectarian Groups

	<u>TOTAL</u>	<u>MALE</u>	<u>FEMALE</u>
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Hours Spent for Jewish Causes</u>			
None	47.5	53	42
1-5 hours	14.0	18	10
6-10 hours	5.5	3	8
11-25 hours	6.0	3	9
26-50 hours	3.0	5	1
More than 50 hours	1.5	1	2
Not Stated	22.5	26	19
<u>Hours Spent for Non-Sectarian Causes</u>			
None	53.0	64	42
1-5 hours	15.0	10	20
6-10 hours	5.0	3	7
11-25 hours	3.5	4	3
26-50 hours	1.5	1	2
More than 50 hours	1.0	1	1
Not Stated	21.0	26	16

From Question 17

TABLE 16

What Respondents Would Most Like Their Money
Used for in Jewish Causes and Non-Sectarian Causes

	<u>TOTAL</u>	<u>MALE</u>	<u>FEMALE</u>
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Amongst Jewish Causes</u>			
Domestic institutions	31.5	34	29
Israeli causes	30.0	32	28
Combat anti-Semitism	18.0	20	16
Overseas relief	11.0	12	10
All others	1.0	2	-
No difference	29.5	29	30
Not Stated	6.5	11	2
<u>Amongst Non-Sectarian Causes</u>			
Health research	54.5	55	54
Higher education	19.5	15	24
Community Chest	18.5	24	13
Interfaith relations	15.5	21	10
All others	1.5	2	1
No difference	17.5	19	16
Not Stated	6.5	10	3

Note: A number of respondents indicated more than one cause for which they would like their money to be used.

From Questions 18 and 19

TABLE 17

Various Factors As They Relate to the Respondents' Children

	<u>TOTAL</u>	<u>MALE</u>	<u>FEMALE</u>
BASE: All Respondents with Children Ages 5-18	111	63	48
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Attendance at Religious School</u>			
<u>Yes</u>	<u>71.2</u>	<u>39</u>	<u>40</u>
<u>Hours Attended</u>			
Less than 2	1.8	-	2
2	18.0	10	10
3	19.9	12	10
4-6	18.9	12	9
7-9	1.8	1	1
10 or more	2.7	2	1
All day school	5.4	2	4
Not Stated	2.9	-	3
<u>No</u>	<u>23.4</u>	<u>18</u>	<u>8</u>
<u>Not Stated</u>	<u>5.4</u>	<u>6</u>	<u>-</u>
<u>Scout Troop Preferred</u>			
Non-sectarian	47.7	29	24
Jewish sponsored	18.9	10	11
Christian sponsored	-	-	-
No preference	5.4	6	-
Not Stated	28.0	18	13
<u>Troop Belonged to</u>			
Non-sectarian	33.4	18	19
Christian sponsored	3.6	1	3
Jewish sponsored	1.8	2	-
Do not belong to a troop	20.7	15	8
Not Stated	40.5	27	18

(cont'd.)

From Questions 20, 21, 22 & Question 4

TABLE 17 (cont'd.)

34

	TOTAL	MALE	FEMALE
BASE: All Respondents with Children Ages 13-18	38	19	19
	%	<u>No.</u>	<u>No.</u>
<u>Participation in Synagogue Youth Activities</u>			
Yes	42.2	6	10
No	34.2	6	7
Not Stated	23.6	7	2
<u>Religion a Factor in Friends</u>			
Yes	81.5	15	16
No	13.2	3	2
Not Stated	5.3	1	1
<u>Date Non-Jews Most of the Time</u>			
Object	71.1	12	15
Approve	2.6	1	-
No difference	2.7	1	-
Not Stated	23.6	5	4
<u>Date Non-Jews Some of the Time</u>			
Object	36.9	7	7
Approve	29.0	3	8
No difference	10.5	3	1
Not Stated	23.6	6	3
<u>Never Date a Non-Jew</u>			
Object	21.0	3	5
Approve	44.8	11	6
No difference	18.4	2	5
Not Stated	15.8	3	3

TABLE 18
Attitude Towards Inter-Marriage

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	<u>No.</u>	<u>No.</u>
<u>Person Would:</u>			
Strongly disapprove	59.0	64	54
Mildly disapprove	16.5	17	16
Makes no difference	7.0	8	6
Mildly approve	-	-	-
Strongly approve	-	-	-
Not Stated	17.5	20	15

From Question 23

TABLE 19

Recognition of Christmas in the Home
and Attitudes Toward Recognition of Christmas in the Public Schools

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
<u>Send Christmas Cards to Friends</u>			
Yes	33.5	39	28
No	39.0	44	34
Only to Christian friends	17.0	12	22
Not Stated	10.5	14	7
<u>Exchange of Family Christmas Gifts</u>			
Yes	8.5	9	8
No	68.5	71	66
Not Stated	23.0	29	17
<u>Display Christmas Cards</u>			
Yes	11.5	12	11
No	64.0	65	63
Not Stated	24.5	32	17
<u>Have a Christmas Tree</u>			
Yes	1.0	2	-
No	73.0	74	72
Not Stated	26.0	33	19

(cont'd.)

From Question 24 and 25 & Question 4

TABLE 19 (cont'd.)

	TOTAL	MALE	FEMALE
BASE: All Respondents with Children in the Public Schools*	105	61	44
	%	<u>No.</u>	<u>No.</u>
<u>Singing Christmas Carols</u>			
Object	39.0	23	18
Approve	15.3	11	5
Makes no difference	39.0	20	21
Not Stated	6.7	7	-
<u>Taking Part in a Christmas Pageant</u>			
Object	70.5	43	31
Approve	4.7	5	-
Makes no difference	17.2	6	12
Not Stated	7.6	7	1
<u>Taking Part in a Nativity Play</u>			
Object	83.0	51	36
Approve	-	-	-
Makes no difference	8.5	2	7
Not Stated	8.5	8	1

* Those with children in Jewish all day schools were subtracted from the number having children 5-18 years.

	<u>Female</u>	<u>Not Stated</u>			
		<u>Total</u>	<u>Male</u>	<u>Female</u>	
<u>Base: All Respondents</u>	91	200	109	91	
	1	1	1	1	
Accept his being a Jew and not try to hide it	- -	8 4.0	1 0.9	7 7.7	
Contribute to Jewish philanthropies	1 1.1	9 4.5	1 0.9	8 8.8	
Support Israel	9 9.9	8 4.0	3 2.8	5 5.5	
Support humanitarian causes	- -	13 6.5	6 5.5	7 7.7	
Belong to a synagogue or temple	4 15.4	7 3.5	1 0.9	6 6.6	
Attend weekly services	5 16.5	10 5.0	3 2.8	7 7.7	
Lead an ethical and moral life	3 3.3	6 3.0	1 0.9	5 5.5	
Attend services on High Holidays	3 8.8	10 5.0	5 4.6	5 5.5	
Know the fundamentals of Judaism	2 2.2	7 3.5	- -	7 7.7	
Gain the respect of Christian neighbors	1 12.1	5 2.5	1 0.9	4 4.4	
Promote civic betterment and improvement	2 13.2	12 6.0	4 3.7	8 8.8	
Observe the dietary laws	3 63.7	16 8.0	3 2.8	13 14.3	
Work for equality for Negroes	0 11.0	14 7.0	7 6.4	7 7.7	
Marry within the Jewish faith	2 2.2	6 3.0	1 0.9	5 5.5	
Believe in God	6 6.6	10 5.0	3 2.8	7 7.7	

From Question #26.

TABLE 21
Effect of Israel on American Jewry

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	<u>%</u>	<u>No.</u>	<u>No.</u>
The existence of the State of Israel has had an effect on the status and security of American Jews	78.5	90	67
It has not had such an effect	18.0	17	19
Not Stated	3.5	2	5
<u>If has had an effect, this has been:</u>			
Beneficial	74.5	86	63
Harmful	0.5	1	-
Neither	2.5	2	3
Not Stated	1.0	1	1

From Question 27

TABLE 22

Ways in Which American Jews
Should Help Israel

	TOTAL	MALE	FEMALE
BASE: All Respondents	200	109	91
	%	<u>No.</u>	<u>No.</u>
<u>Raising Money for Israel</u>			
Yes	92.0	102	82
No	3.5	4	3
Not sure, no difference	1.5	2	1
Not Stated	3.0	1	5
<u>Encourage Their Children to Live in Israel</u>			
Yes	12.0	14	10
No	78.0	88	68
Not sure, no difference	2.5	2	3
Not Stated	7.5	5	10
<u>Belong to a Zionist Group</u>			
Yes	25.5	20	31
No	65.0	79	51
Not sure, no difference	2.5	4	1
Not Stated	7.0	6	8
<u>Seek to Effect U.S. Foreign Policy in Favor of Israel</u>			
Yes	78.0	89	67
No	15.0	15	15
Not sure, no difference	1.5	2	1
Not Stated	5.5	3	8
<u>Give Israeli Financial Needs a Priority over Local Jewish Causes</u>			
Yes	18.5	24	13
No	71.5	75	68
Not sure, no difference	4.0	5	3
Not Stated	6.0	5	7

(cont'd.)

From Question 28

TABLE 22 (cont'd.)

	TOTAL	MALE	FEMALE
<u>Participate Personally in the</u>			
<u>Building of Israel through</u>			
<u>Becoming a Citizen of Israel</u>			
Yes	4.0	6	2
No	87.5	95	80
Not sure, no difference	1.5	3	-
Not Stated	7.0	5	9

EXPLANATORY NOTES

- TABLE 1** There were a large number of respondents who indicated more than one occupation. Most of these checked Religious Education in addition to their primary occupation. As in coding we had no way of determining those for whom it was a major occupation, all answers had to stand as stated. Perhaps the question should have asked for main occupation.
- TABLE 3** Many respondents checked or three types of school attended. The most common combination was either Conservative or Orthodox together with private instruction.
- TABLE 4** All degrees received were tabulated.
- TABLE 5** From the figures given it seemed as though all those who

wrote one hundred or more credits wrote the total number of credits received rather than only those in education. As such a significant number (7.6 per cent) misinterpreted this, it might have been better to phrase the question, credits in pedagogy.

- TABLE 9** It is interesting to note that less than half of the teachers in our schools are themselves affiliated with a Reform Temple.
- TABLE 11** Other periodicals read include: Judaism, Jewish Frontier and National Jewish Monthly. The high percentage of respondents who did not answer the question is very likely due to a fault in the questionnaire design, as the word none was omitted.
- TABLE 13** In Question 15 a and b, several respondents wrote in "on occasion". A more significant way of phrasing 15 a would have been, "Do you ever buy non-kosher meat?"
- TABLE 14** There is little apparent reason for the high percentage of no answers, but a few people did flatly refuse, and several wrote in "don't know". Perhaps the question was too difficult; certainly it was redundant. There should have been only one question: Of the money you give to charity, what percentage goes to Jewish causes?
- TABLE 15** Here there is no obvious reason for the large number not answering; there was room enough to write none.

TABLE 17 The three questions on dating may have been confusing, thus accounting for the not stateds. Some people might have skipped the question on Scouts if they did not have children in a troop.

TABLE 19 A large number indicated that they did send Christmas cards, but only to Christian friends; therefore this was added to the tabulation.

If another study of this nature is done, perhaps in another few years, I think it might be better for it to be done under the sponsorship of an organization rather than by an individual, as this might raise the percentage of return. The sample should be a larger percentage - perhaps including all the teachers in the Greater New York area if at all possible.

As far as the questionnaire design, several changes could be suggested. (1) Several of the questions could be stated more explicitly to reduce the number of those not responding because of lack of comprehension. (2) More space should be allowed between lines so it is not as difficult to read. (3) A few questions might be eliminated, e.g. questions 10, 14, part of 16 and 17, for as they stand they do not really yield any significant results.

In general the questionnaire should be made to look less forbidding as to the amount of material on each page, and yet not go into too many more pages for this will both add cost and also act as a deterrent.

A COMPARISON OF THE FINDINGS OF EARLIER STUDIES
WITH THE PRESENT STUDY

Whereas all of the previous studies found that there were more female than male teachers, this study shows for the first time a reversal of that trend. However, it may be an untrue finding, as male questionnaires were returned more quickly; perhaps more women did not have time to complete the questionnaire. This group also seems older as a whole, with almost 60 per cent of the teachers over 35 years of age.

On the whole the group represented in the current study has a better general educational background - 90 per cent have college degrees and another 9 per cent have had at least some college - and is more highly involved in education (64.5 per cent are public school teachers as compared to 53 per cent twenty years ago). However, in the amount of Jewish education received in childhood there is a drop

from the figures of 1942. This though, would seem to be more than compensated for by the large increase in the number of teachers who have had specific preparation for Religious School teaching (69.5 per cent / 40.6 per cent), and who are certified (42 per cent / 14 per cent).

The number of teachers who themselves were taught in Reform Religious Schools has dropped from 33 per cent to 22 per cent. This might be due in part to the tremendous growth within the Reform movement, many of the people coming from more traditional families.

It would seem too that now the turn-over of teachers is slowing down, for almost 50 per cent of the teachers currently engaged have been teaching in Religious School seven or more years, and more than 50 per cent have been teaching in the same school for four or more years.

On the whole the profile made by the teachers questioned in the current study presents a much brighter picture than any of the previous studies, and would give one cause, I think, to look toward the future with hope.

IMPLICATIONS FOR THE FUTURE

The study would seem to imply that the faculties of the Reform Religious Schools in the Greater New York area are becoming more and more of a highly trained professional group and most likely will continue to do so. Though their Jewish educational background in childhood was not of a prolonged nature, as indicated previously, they now are taking more courses on the adult level in schools specifically designed to prepare them as Religious School teachers; 65 per cent have attended classes with Jewish content material in the past year, and 71 per cent indicate that they regularly read Jewish periodicals.

However, the fact that only 22 percent of the teachers come from a Reform background is a bit more disturbing. One of the most obvious indications of this study is that the Reform movement must work unceasingly to keep its youngsters active and interested, not

only through the H.F.T.Y. years. They must be so inculcated with the idea of how important their religious education was to them, that upon their return from college they will apply for teaching jobs.

It seems also that the staffs, though growing, and therefore always having newcomers, have begun to stabilize, and the coming years should see more and more teachers who have remained in their positions over a considerable number of years.

Synagogue affiliation also gives us some figures which might be cause for distress. The fact that 21.5 per cent are unaffiliated indicates a lack of sense of commitment to that which they are teaching. Although just less than half of the respondents belong to Reform congregations they represent 63.4 per cent of those who are affiliated, and it would appear that this number will grow larger.

The facts that only 76 per cent attend High Holiday services, only 64.5 per cent light Sabbath candles, and only 23.5 per cent attend Sabbath services indicate that our teachers must be educated to the knowledge that if they personally are not committed to practice the very things that they are teaching their students to practice, the students will absorb their attitudes.

In fact, on looking through all of the results, the above seems to be the basic conclusion. As it was pointed out in the introductory section to this study, the teacher has a more abiding influence on the student than any other factor in the school environment.

It is here not being suggested that we stop looking for teachers

of professional educational backgrounds to staff our schools; that would be sheer folly, for it has taken too many years to reach the high level that has now been attained. Rather, it seems that as we look toward the future we must keep our eyes open for the teacher who has this background, but who as well is strongly committed to Judaism and Jewish education.

APPENDIX A
Questionnaire

40 West 68 Street
New York 23, N.Y.

April 15, 1961

Dear Friend:

Please answer the questions on the following pages as completely as possible. You will note that it is not necessary to identify either yourself or the school in which you are now serving. By way of explanation, the numbers on the right-hand side of the pages are for tabulation purposes.

I would appreciate your returning the questionnaire as quickly as possible in the attached, pre-paid addressed envelope.

May I thank you for your cooperation.

Very truly yours,

Louisa Fish
Louisa Fish

P.S. PLEASE REMOVE THIS COVER LETTER WHEN RETURNING THE QUESTIONNAIRE.

THANK YOU.

SECTION I
(Background Information)

51

- 1-3
1. Male _____ Female _____ 4
2. Age of respondent. Please check appropriate space. 5
 a) Under 20 _____ b) 21-25 _____ c) 26-30 _____ d) 31-35 _____ e) 36-40 _____
 f) 41-50 _____ g) Over 50 _____.
3. Marital status 6
 a) Single _____ b) Married _____
4. Family 7
 a) No children _____ b) Children under 5 years _____ c) Children 5-12 years _____
 d) Children 13-18 years _____ e) Children over 18 years _____
- Occupation (5) 8
 a) Housewife _____ b) Secular education _____ c) Religious education _____
 d) Student _____ e) Other _____
6. Religious Education of Respondent 9
 a) Did you attend Religious School? Yes _____ No _____ 10
 b) If yes, for how many years? _____ 11
 c) What type of Jewish education did you receive?
 Reform _____ Conservative (Talmud Torah) _____ Orthodox (Yeshiva) _____
 Yiddish (Sholom Aleichem, Arbeiter Ring, etc.) _____ Secularist _____ 12
 Private instruction _____ Other (please specify) _____
 d) What was the terminal point of this education?
 Bar or Bat Mitzvah _____, Confirmation _____, High school graduation _____
 Other (please specify) _____ 13
7. General Education

Colleges and Universities Attended	Degree Received	
		14
		15

 Did not attend college _____ 16
 How many credits in education did you receive from this school(s)? _____ 17
8. Preparation for Religious School Teaching 18
 a) Have you at any time taken courses which were designed to prepare you to teach in Religious School? Yes _____ No _____
 b) If yes, check the institution(s) at which you have studied and those from which you have received a certificate. 19

	Attended	Rec'd. Cert.	
Reform	(1) _____	(2) _____	
Conservative	(3) _____	(4) _____	19
Orthodox	(5) _____	(6) _____	
"Non-denominational"	(7) _____	(8) _____	20

 c) How many credits in education did you receive from this school(s)? _____ 21

9. Experience in teaching Religious School
- a) For how many years have you been teaching in Religious School? _____ 22
 - b) For how many years in a Religious School sponsored by a Reform Temple? _____ 23
 - c) For how many years have you been teaching at present school? _____ 24
10. Would you say that the school in which you are now teaching has (check one)
- a) Fewer than 150 pupils _____ 25
 - b) 150 - 299 pupils _____ 26
 - c) 300 - 499 pupils _____ 27
 - d) 500 - 699 pupils _____ 28
 - e) More than 700 pupils _____
11. Respondent's synagogue affiliation
- a) Unaffiliated _____ b) Reform _____ c) Conservative _____
 - d) Reconstructionist _____ e) Orthodox _____ f) Yiddish _____ 29
 - g) Other (please specify) _____

SECTION II
(Jewish Participation and Practices)

12. During the past year have you participated in any study or discussion groups or attended courses or lectures dealing with Jewish religion, culture or history? _____ 30
- Yes _____ No _____ 31
- About how many sessions did you attend? _____ 32
13. Which magazines or periodicals, of a Jewish nature and content, do you read fairly regularly. List the six most frequently read.
- a) Mid-Stream _____ b) Congress Weekly _____ c) Commentary _____ d) Jewish Digest _____
 - e) London Jewish Chronicle _____ f) American Judaism _____ g) Others (list) _____ 33
14. Do you have any paintings, pictures, sculpture, silverworks or other art objects which have a Jewish subject or interest on display in your home? _____ 34
- Yes _____ No _____
15. Which Jewish customs and observances do you observe?
- a) Buy kosher meat? Yes _____ No _____ 35
 - b) Light Friday night candles? Yes _____ No _____ 36
 - c) Participate in a Seder? Regularly _____ Sometimes _____ Never _____ 37
 - d) Light Hanukkah candles? Regularly _____ Sometimes _____ Never _____ 38
 - e) Attend High Holiday services? Regularly _____ Sometimes _____ Never _____ 39
 - f) Attend Sabbath services? Regularly _____ Sometimes _____ Never _____ 40
16. Out of every \$10.00 you contributed last year to charities and philanthropies, about how much did you give to Jewish groups and to non-sectarian groups? (Do not include synagogue dues.) _____ 41
- Jewish groups: \$ _____. Non-sectarian groups: \$ _____ 42
17. During the year, how many hours have you spent in any fund-raising drive for a Jewish or a non-sectarian cause? _____ 43
- Jewish cause: _____ hours Non-sectarian cause: _____ hours 44
- _____ 45
- _____ 46

18. In contributing to Jewish causes and philanthropies, what would you most like your money to be used for? Domestic institutions____, Israeli causes____ Overseas relief____, combat anti-Semitism____, Other (specify)____
No difference____ 47
19. In contributing to non-sectarian causes and philanthropies, what would you most like your money to be used for? Health research____, higher education____, Community chest____, Interfaith relations____, Other (please specify)____, No preference____ 48
20. If you have any children between the ages of 5 and 18, do they attend Religious School? Yes____ No____ 49
a) If yes, how many hours do they attend? _____ hours per week 50
b) If 13-18, does he (or she) participate in any of the synagogue or temple youth activities? Yes____ No____ 51
21. If you have any teen-age children, do you consider religion an important factor in the kinds of friends your children should have? Yes____ No____ 52

How do you feel about him (or her) going out on dates with non-Jewish girls or boys?
a) Date non-Jews most of the time? Object____ Approve____ No difference 53
b) Date non-Jews some of the time? Object____ Approve____ No difference 54
c) Never date a non-Jew? Object____ Approve____ No difference 55
22. If you have a son or daughter of scout age, in what kind of troop would you like them to belong?
Jewish sponsored____, Non-sectarian____, Christian sponsored____, No preference____ 56

In what kind of troop, if any, do they belong?
Jewish sponsored____ Non-sectarian____ Christian sponsored____ None____ 57
23. How would you feel about your child marrying a non-Jew? Would you:
Strongly disapprove____ Mildly disapprove____ Makes no difference____ 58
Mildly approve____ Strongly approve____
24. In what way, if any do you give recognition to Christmas in your home?
a) Send Christmas cards to friends yes____ no____ 59
b) Exchange of family Christmas gifts yes____ no____ 60
c) Display Christmas cards yes____ no____ 61
d) Have a Christmas tree yes____ no____ 62
25. If you have children in the public schools, how do you feel about their taking part in the following kinds of Christmas programs in the school?
a) Singing Christmas carols? Object____ Approve____ Makes no difference____ 63
b) Taking part in a Christmas pageant? Object____ Approve____ No difference____ 64
c) Taking part in a nativity play? Object____ Approve____ Makes no difference____ 65

SECTION III
(Attitudes)

26. In your opinion, for a Jew to be considered a good Jew, which of the following must he do? Which are desirable but not essential that he do? Which have no bearing on whether or not you consider him a good Jew?

	<u>Essential</u>	<u>Desirable but not Essential</u>	<u>No Difference</u>	
a) Accept his being a Jew and not try to hide it	_____	_____	_____	66
b) Contribute to Jewish philan- thropies	_____	_____	_____	67
c) Support Israel	_____	_____	_____	68
d) Support humanitarian causes	_____	_____	_____	69
e) Belong to a synagogue or temple	_____	_____	_____	70
f) Attend weekly services	_____	_____	_____	71
g) Lead an ethical and moral life	_____	_____	_____	72
h) Attend services on High Holidays	_____	_____	_____	73
i) Know the fundamentals of Judaism	_____	_____	_____	74
j) Gain the respect of Christian neighbors	_____	_____	_____	75
k) Promote civic betterment and improvement	_____	_____	_____	76
l) Observe the dietary laws	_____	_____	_____	77
m) Work for equality for Negroes	_____	_____	_____	78
n) Marry within the Jewish faith	_____	_____	_____	79
o) Believe in God	_____	_____	_____	80

27. Do you think the existence of the State of Israel has had any effect on the status and security of American Jews? Yes _____ No _____ 81

If yes, has it been: Beneficial _____ Harmful _____ Neither _____ 82

28. Should American Jews help the Jews of Israel in any of the following ways?

a) Raising money for Israel.	Yes _____	No _____	83
b) Encourage their children to live in Israel	Yes _____	No _____	84
c) Belong to a Zionist group	Yes _____	No _____	85
d) Seek to affect U.S. foreign policy in favor of Israel	Yes _____	No _____	86
e) Give Israeli financial needs a priority over local Jewish causes	Yes _____	No _____	87
f) Participate personally in the building of Israel through becoming a citizen of Israel	Yes _____	No _____	88

THANK YOU

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

SCHOOL OF EDUCATION
SCHOOL OF SACRED MUSIC
Office of the Dean

40 WEST 68 STREET • NEW YORK 23, N. Y.

TRafalgar 3-0204

April 15, 1961

Dear Friend:

May we have your help in relation to this important matter?

Miss Louisa Fish is a student in the graduate program of the School of Education of the College-Institute. I should appreciate it greatly if your teachers would cooperate with Miss Fish in this special research project relating to the background and attitudes of teaching personnel currently serving in our religious schools. In a sense this is a follow-up, on a more intensive basis, of the pioneering study done by Dr. Philip Jaffe about 20 years ago.

I know that you will be interested in learning the results of the study. I am certain that Miss Fish will be pleased to send you a copy of the report.

With every good wish.

Cordially yours,

Paul M. Steinberg
Rabbi Paul M. Steinberg
Executive Dean

APPENDIX C
Follow-up Letter

40 West 68 Street
New York 23, N.Y.

May 8, 1961

Dear Friend,

You may recall that I recently sent to you questionnaires with the request that you distribute them to your teachers. Although the returns have been satisfactory as of this date, more are needed in order for my study to be a valid one.

I am therefore requesting you to remind your teachers about the questionnaires and to ask those who have not as yet returned them to do so.

May I thank you for your cooperation.

Sincerely yours,

Louisa Fish
(Miss) Louisa Fish

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