

Statement by Referee of Master's Thesis

The M.H.L. dissertation entitled:

"An Experimental 'Problems' Core Curriculum in
Meeting the Life-Needs of Jewish Adolescents in
the First Year of the Religious High School."

written by David S. Hachen
(name of student)

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DIGEST OF THESIS

"An Experimental 'Problems' Core Curriculum in Meeting the Life-Needs of Jewish Adolescents in the First Year of the Religious High School."

There are three parts to this thesis. First, there is the introduction: What is the need? Second, is the body: Meeting the need. Third, is the conclusion.

In the introduction the author has tried to show how in the field of education one must begin with a need. First, he must try to find out what that need is, and then he must attempt to help his students meet the need. By use of a questionnaire sent out to twelve religious schools in the United States, the life-needs of Jewish students were clarified. There were over 500 youths between the ages of 14-15 who participated in the poll. The results show that they are concerned about school, life after school, themselves, family, social life, human growth, and the world as a whole. The questionnaire and the tabulations of the results are included in the first part of the thesis.

The main section of this thesis is designed to meet the need of youngsters by helping them to face their own problems. The body of the thesis consists of two parts: (1) Meeting Life Situations as a Jewish Youth, a textbook for ninth and tenth grade youngsters in our Reform Religious Schools, and (2) Teacher's Guide: Meeting Life Situations, a manual for the teachers.

Meeting Life Situations is organized as follows.

Every chapter starts with incidents in the lives of young people---life situations. These cases are then analyzed, and the underlying questions discussed. Then suggestions are made as to where the facts about these problems can be obtained. There are varied sources: the Rabbi, members of the congregation, teachers at school, specialists in the community, films, books, tests, and projects. Then in each chapter a section is devoted to what Judaism has to say about the difficulties youth face. There are passages quoted from the whole gamut of Jewish History. At the close of each chapter some suggestions about plans of action are made.

It is the author's hope that this thesis will help to open up a new field in Jewish Religious Education.

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MEETING LIFE SITUATIONS
AS A JEWISH YOUTH

by

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TABLE OF CONTENTS

	P a g e
Part I What Is the Need?	1
Part II Meeting the Need	21
<u>Meeting Life Situations</u>	
Chapter 1 Life Situation Problems ..	21
Chapter 2 My School Life	42
Chapter 3 Why Religious School?	51
Chapter 4 Where I Am	59
Chapter 5 Where I Am Going	66
Chapter 6 About Me Personally	76
Chapter 7 Getting Along with the Family	84
Chapter 8 Making New Friends	96
Chapter 9 Date Today	107
Chapter 10 Marry Tomorrow	116
Chapter 11 Human Growth	128
Chapter 12 How Do I Look?	135
Chapter 13 The Challenge: A Better World	145
Chapter 14 Looking Back and Looking Ahead	159
Teacher's Guide: Meeting Life Situations	169
Part III Conclusion	220
Bibliography	223

PART I WHAT IS THE NEED?

"An Experimental 'Problems' Core Curriculum in Meeting the Life-Needs of Jewish Adolescents in the First Year of the Religious High School." This is the subject of this thesis. It is the aim of the author to develop a course of study that might help our Jewish adolescents meet the life situations which confront them.

It is a maxim in the field of education that before one prepares a course of study, he must first determine whether there is a need for this program. Need is a crucial matter. If there is no need, then the educator would do better to turn his attention elsewhere.

In the field of adolescent problems, it seems quite obvious that there is a need for a new approach. In the general field of education several attempts have been made to help adolescents face their difficulties. Some of these are thorough and helpful, but others are of doubtful value.

Is there a real need among Jewish adolescents in our religious schools to receive help and guidance in meeting life situations? This is the question with which the author was concerned. In an attempt to solve this question, a "Poll for Jewish ninth and tenth grade students" was drawn up. The aim of this poll was to determine what were the attitudes of Jewish adolescents toward certain life-needs. How did they feel about school, about life after high school, about themselves, about friends, about parents, about health and growth, and about things in general. Without the aid of the "Purdue

Opinion Poll for Young People" this task would have been extremely difficult.

Because this course was to be centered around youth in the first year of a religious high school, it was decided that the questionnaires would be given only to ninth and tenth grade students. Almost 1,000 questionnaires were sent out to Reform Jewish Religious Schools in the United States and more than 500 have been returned. The concerns which were indicated by this group of more than 500 religious school students will be used in this thesis as a guide in determining the primary needs of our young people.

A wide and varied sampling was obtained by giving the poll to students in Baltimore, (Md.); Great Neck, (N.Y.); Rockville Centre, (N.Y.); Chicago, (Ill.); Cincinnati, (O.); Birmingham, (Ala.); Nashville, (Tenn.); New Orleans, (La.); Hollywood, (Calif.); and San Francisco, (Calif.). In all there were twelve congregations co-operating, and Rabbis in these congregations showed a genuine interest in the project.

The following is a copy of the actual questionnaire that was used in the survey, and the questionnaire in turn is followed by a tabulation of the results. The tabulations are worked out to show the percentage of young people who checked a particular problem that seemed to concern them. This would tend to indicate that these are the areas in which they have a definite need. The percentages are also broken down into age groups, sex groups, and area groups. In this way it is possible to determine whether a matter is primarily of concern to 9th or 10th graders, to boys or girls, to youth living in the east, midwest, south, or far west.

POLL FOR JEWISH NINTH AND TENTH
GRADE STUDENTS

May, 1951

Dear Student-

This poll is different from others you have taken. It is all about you and your problems. We are trying to find out what things bother Jewish ninth and tenth grade students most - how they get along at home, what things they'd like to know more about. Approximately 1,000 other High School students all over America will take part in this poll.

Your help will make possible the preparation of new religious school materials designed to meet your needs.

Please do not sign your name, therefore you may be perfectly frank in your answers.

FACTS ABOUT MYSELF

(Please check correct answer)

a. Are you a boy or a girl?

-----Boy

-----Girl

b. Which religious school grade are you in?

-----Grade 9

-----Grade 10

HOW I FEEL ABOUT THINGS

This part of the poll is made up of statements and questions about problems that bother many Jewish High School students. You will recognize a number of these as problems which have been troubling you - others will not apply to you at all.

Please read each statement carefully. If it expresses the way you feel, please put a check mark before it.

Look at the first statement. If you have difficulty keeping your mind on your public school studies, you will put a check mark before the first question. If this is not one of your difficulties, you will put no mark before the question, but go on to the next statement. Remember, when you do not check a statement, you are saying "This does not apply to me."

A. ABOUT ME AND SCHOOL

- _____ 1. I have difficulty keeping my mind on my public school studies.
- _____ 2. I wish I knew how to study more effectively.
- _____ 3. I wish I could be more calm when I recite in class.
- _____ 4. I worry about tests in public school.
- _____ 5. I would like to get some practical work experience.
- _____ 6. I would like to know more definitely how I am doing in my public school work.
- _____ 7. I have difficulty expressing myself in words.
- _____ 8. I worry about grades at public school.
- _____ 9. I really don't know why I attend religious school.
- _____ 10. Why don't I feel a sense of loyalty to the Temple?
- _____ 11. Am I getting everything I should "out of" religious school?
- _____ 12. I don't get along well with my teachers.

B. AFTER HIGH SCHOOL?

- _____ 13. What shall I do after High school?
- _____ 14. For what work am I best suited?
- _____ 15. How much ability do I actually have?
- _____ 16. How shall I select a College?
- _____ 17. Do I have the ability to do College work?
- _____ 18. What courses in public school will be most valuable to me later on?
- _____ 19. What career shall I pursue?
- _____ 20. How do I go about finding a job?
- _____ 21. Am I likely to succeed in the work I do when I finish school?
- _____ 22. Should I get work experience now?

C. ABOUT MYSELF

- _____ 23. I have trouble keeping my temper.
- _____ 24. I worry about little things.
- _____ 25. I can't help day-dreaming.
- _____ 26. I have a crush on another (boy) (girl).
- _____ 27. I often do things I later regret.
- _____ 28. People dislike my religious group.
- _____ 29. I want to discuss my personal problems with someone.
- _____ 30. I get stage fright when I speak before a group.
- _____ 31. I am trying to get rid of an undesirable habit.
- _____ 32. I bite my nails.
- _____ 33. I wish I could overcome being careless.

- _____ 34. I can't do anything right.
- _____ 35. Should I smoke or drink?
- _____ 36. I must learn to "keep my head" when things go wrong.
- _____ 37. I am blue very often.
- _____ 38. I feel insecure.
- _____ 39. I wish I wasn't Jewish.
- _____ 40. Criticism bothers me.
- _____ 41. I wish I were older.
- _____ 42. I am ill at ease at social affairs.
- _____ 43. I need to develop self-confidence.

D. GETTING ALONG WITH OTHERS

- _____ 44. I want people to like me more.
- _____ 45. I wish I were more popular.
- _____ 46. I want to make new friends.
- _____ 47. I have a desire to feel important to society or to my own group.
- _____ 48. I don't know how much of my inner feelings to reveal to my friends.
- _____ 49. I'd like to know how to become a leader in my group.
- _____ 50. How could I work better with other people?
- _____ 51. I feel a certain sense of inferiority.
- _____ 52. I wish I really belonged to the gang.
- _____ 53. I want to be like my friends.
- _____ 54. I am ashamed of some Jews.
- _____ 55. I try to live up to the ideals of my group.

E. MY HOME, MY PARENTS AND I

- _____ 56. I can't discuss personal things with my parents.
- _____ 57. I want to be accepted as a responsible person by my parents.
- _____ 58. My parents won't let me make my own decisions.
- _____ 59. I am afraid to tell my parents when I have done something wrong.
- _____ 60. I am seldom consulted in family decisions.
- _____ 61. My parents are too strict about the time I shall be in from a date.
- _____ 62. My parents give me no responsibility to work at home.
- _____ 63. Why don't my parents participate more in the Temple?
- _____ 64. My parents want me to be more Jewish.
- _____ 65. Why don't we celebrate the Jewish holidays at home?
- _____ 66. My parents push me to get better grades.

F. BOY MEETS GIRL

- _____ 67. I seldom have dates.
- _____ 68. I don't have a (girl) (boy) friend.
- _____ 69. I am not popular with (boys) (girls).
- _____ 70. I don't know how to keep (boys) (girls) interested in me.
- _____) 71. (Boys only) I'm bashful about asking girls for dates.
- _____) (Girls only) How do I refuse a date politely?
- _____ 72. Should I date a person of a different religion than mine?
- _____ 73. Should I go steady?
- _____ 74. Should I kiss my date the first time we go out together?

- _____ 75. My parents avoid discussing sex with me.
- _____ 76. I think about sex a good deal of the time.
- _____ 77. How far should High School students go in love relationships?
- _____ 78. I need more correct information about sex.
- _____ 79. What things should we consider in selecting a mate?
- _____ 80. How long should people know each other before getting married?
- _____ 81. What things cause trouble in marriage?

G. GROWTH AND HEALTH

- _____ 82. I want to gain (or lose) weight.
- _____) (Boys only) I want to improve my posture and body build.
- _____) 83. (Girls only) I am concerned about improving my figure.
- _____ 84. I don't get enough sleep.
- _____ 85. I want to get rid of pimples.
- _____ 86. How can I achieve an attractive personal appearance?
- _____ 87. How am I changing physically?
- _____ 88. Why do girls at my age grow faster than fellows?
- _____ 89. When will I be physically mature?

H. THINGS IN GENERAL

- _____ 90. I am confused in my religious beliefs.
- _____ 91. How does one set standards of "right" and "wrong"?
- _____ 92. How can I help get rid of intolerance?
- _____ 93. How can I help to make the world a better place in which to live?

- _____94. What can I do about the injustice all around us?
- _____95. I'm mixed up about world affairs.
- _____96. I worry about the next war.
- _____97. Is there something I can do about race prejudice?
- _____98. Is there any way of eliminating slums?
- _____99. How can I learn to use my leisure time wisely?
- _____100. I am losing faith in religion.
- _____101. I wonder about life.
- _____102. I'm bothered by the idea of death.
- _____103. What makes people selfish or unkind?
- _____104. I'm concerned with what life is all about.

Tabulation of Poll

Question#		Number of cases			
Total	526	25	51	37	53
Boys	208	17	49	34	45
Girls	318	31	53	39	59
9th Gr.	347	19	46	33	49
10th Gr.	179	44	66	49	66
East	116	15	46	35	59
Midwest	125	22	52	35	50
South	49	37	69	49	59
Far west	236	29	49	35	50
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					

Number of cases

difficulty keeping mind on studies

how to study more effectively

more calm when I recite

worry about tests

would like some practical work experience

would like to know how I am doing in school

difficulty expressing myself in words

worry about grades at public school

don't know why attend religious school

why don't I feel sense loyalty to the Temple

am I getting everything I should from religious school

don't get along with teachers

what shall I do after high school

for what work am I best suited

how much ability do I actually have

Question#	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48
Total	29	42	4	20	25	17	10	1	26	21	15	34	45	47	56	44	27
Boys	38	49	5	22	22	12	10	0	21	26	18	30	48	45	58	47	24
Girls	24	39	3	19	27	22	11	2	30	18	13	37	42	49	54	42	29
9th Gr.	26	40	3	19	23	15	8	1	25	20	14	30	40	43	51	40	25
10th Gr.	38	48	7	21	31	23	16	3	27	24	19	50	63	60	71	57	34
East	28	50	5	21	23	14	5	1	25	18	12	33	46	46	47	49	31
Midwest	34	40	1	28	28	18	7	1	26	26	14	28	38	37	59	37	26
South	49	67	2	22	43	16	18	4	27	24	22	39	69	67	71	55	31
Far west	24	34	5	15	22	19	12	1	21	20	15	38	43	48	55	42	24
	bite my nails	wish I could overcome being careless	can't do anything right	should I smoke or drink	must learn "keep my head" when things go wrong	am blue very often	feel insecure	wish I wasn't Jewish	criticism bothers me	wish I were older	am ill at east at social affairs	need to develop self-confidence	want people to like me more	wish I were more popular	want to make new friends	desire to feel important to society or my own group	don't know how much of my inner feelings to reveal to friends

Question#	Total	Boys	Girls	9th Gr. 10th Gr.	East Midwest South Far west	
49	32%	35%	30%	28%	27%	I'd like to know how to become leader in my group
50	23	24	22	20	19	how could I work better with other people
51	26	19	32	24	28	feel a certain sense of inferiority
52	17	23	14	16	27	wish I really belonged to the gang
53	11	17	8	10	13	want to be like my friends
54	35	38	32	42	39	am ashamed of some Jews
55	33	33	33	31	26	try to live up to the ideals of my group
56	24	20	26	23	23	can't discuss personal things with my parents
57	38	40	36	37	34	want to be accepted as responsible by parents
58	10	14	7	11	14	parents won't let me make own decisions
59	21	27	18	20	26	am afraid to tell parents when I have done wrong
60	13	16	11	13	15	am seldom consulted in family decisions
61	10	11	9	11	9	parents too strict about time coming in from date
62	7	8	7	4	5	parents give no responsibility to work at home
63	20	18	22	19	19	why don't my parents take part more in the Temple
64	9	15	5	8	13	my parents want me to be more Jewish

Question #	65	66	67	68	69	70	71	72	73	74	75	76	77	78
why don't we celebrate Jewish holidays at home														
my parents push me to get better grades														
seldom have dates														
don't have a girl-boy friend														
am not popular with boys-girls														
don't know how to keep boys-girls interested in me														
(boys) bashful about asking girls for dates (girls) how do I refuse a date politely														
should I date a person of different religion														
should I go steady														
should I kiss my date the first time we go out together														
my parents avoid discussing sex with me														
think about sex a good deal of the time														
how far should High School students go in love relationships														
need more correct information about sex														
Total	13%	32	28	34	18	23	33	35	28	28	12	25	31	11
Boys	14%	45	34	39	24	26	27	30	21	31	13	40	31	16
Girls	13%	23	25	30	15	21	37	39	35	26	11	14	31	8
9th Gr.	12%	30	27	31	17	22	31	33	27	26	13	24	28	10
10th Gr.	17%	38	31	42	19	25	40	40	31	34	8	29	40	15
East	12%	34	28	34	19	22	40	33	27	27	15	25	28	11
Midwest	14%	29	26	35	18	19	33	42	29	30	11	30	41	9
South	16%	47	43	35	35	37	20	33	16	24	14	31	20	14
Far west	13%	26	25	32	16	22	31	32	31	30	10	20	29	11

Question #	Total	Boys	Girls	9th Gr. 10th Gr.	East Midwest South Far west
79	29%	28%	30%	26%	29%
80	24	22	25	21	18
81	31	27	32	28	27
82	57	49	63	53	50
83	63	67	60	60	54
84	37	37	37	33	37
85	30	26	32	27	27
86	26	21	29	23	17
87	11	18	6	11	11
88	9	9	9	11	7
89	17	23	14	18	22
90	11	12	10	9	8
91	26	23	29	23	26
92	33	36	31	27	39
93	50	47	51	51	57

Question #	Total	Boys	Girls	9th Gr. 10th Gr.	East Midwest South Far west	
94	40%	38%	41%	38%	44%	what can I do about the injustice all round us
95	27	18	34	24	31	I'm mixed up about world affairs
96	44	41	46	40	37	worry about the next war
97	46	41	49	44	52	is there something I can do about race prejudice
98	44	40	46	41	49	is there any way of eliminating slums
99	36	36	36	34	40	how can I learn to use my leisure time wisely
100	9	12	6	8	9	am losing faith in religion
101	42	40	44	39	42	wonder about after life
102	28	20	34	24	27	I'm bothered by the idea of death
103	35	31	39	32	37	what makes people selfish or unkind
104	34	31	37	30	34	I'm concerned with what life is all about

A student in an education class at the Hebrew Union College once asked: "What are the needs of Jewish adolescents?" It is the belief of the author that this questionnaire and its results show very clearly what those needs are. One girl from San Francisco wrote on the back of her questionnaire: "I gave a lot of thought to the ones I checked--the ones I checked I would like help in understanding them better." She was concerned, and indicated a realistic need which has to be met. So did the hundreds of others who checked various questions.

In clarifying the need, it is necessary to study the percentage of boys and girls who checked different questions. It is worth noting that over 50 percent of the teen-agers checked such matters as how to study more effectively (No. 2), worry about tests (No. 4), worry about grades (No. 8), for what work am I best suited (No. 14), how much ability do I actually have (No. 15), what career shall I pursue (No. 19), want to make new friends (No. 46), want to gain or lose weight (No. 82), want to improve posture and body build (boys), and am concerned about improving my figure (girls) (No. 83), and how can I help make the world a better place in which to live (No. 93).

It is also significant that over 30 percent checked such statements as I would like to be more calm when I recite (No. 3), would like some practical work experience (No. 5), am I getting everything I should "out of" religious school (No. 11), what shall I do after high school (No. 13), how shall I select a college (No. 16), do I have the ability

to do college work (No. 17), what courses in school will be valuable later on (No. 18), how do I go about finding a job (No. 20), am I likely to succeed in work (No. 21), should I get work experience now (No. 22), I have trouble keeping my temper (No. 23), I worry about little things (No. 24), I can't help day-dreaming (No. 25), I have a crush on another boy or girl (No. 26), I often do things I later regret (No. 27), I get stage fright when I speak before a group (No. 30), trying to get rid of an undesirable habit (No. 31), wish I could overcome being careless (No. 33), need to develop self-confidence (No. 43), want people to like me more (No. 44), wish I were more popular (No. 45), desire to feel important to society or my own group (No. 47), I'd like to know how to become leader in my group (No. 49), am ashamed of some Jews (No. 54), try to live up to the ideals of my group (No. 55), want to be accepted as responsible by parents (No. 57), my parents push me to get better grades (No. 66), don't have a girl-boy friend (No. 68), bashful about asking girls for dates, and how do I refuse a date politely (No. 71), should I date a person of a different religion (No. 72), how far should High School students go in love relationships (No. 77), what things cause trouble in marriage (No. 81), don't get enough sleep (No. 84), want to get rid of pimples (No. 85), how can I help get rid of intolerance (No. 92), what can I do about the injustice all around us (No. 94), worry about the next war (No. 96), is there something I can do about race prejudice (No. 97), is there any way of eliminating slums (No. 98), how can I learn to use my leisure time wisely (No. 99),

wonder about after-life (No. 101), what makes people selfish or unkind (No. 103), and I'm concerned with what life is all about (No. 104).

This is an imposing list. These are the things that our young people are concerned about. They are therefore, the needs that we must help them meet. The general areas seem quite clear: public school and religious school, college and vocations, personal problems, family, social life, dating and marriage, human growth, appearances, and building a better community and world.

In light of these results and the areas of concern that they indicate, the author feels that the problem of need has been sufficiently clarified to proceed with the project.

After having discovered the need, the next step is to attempt to meet that need. A number of attempts are being made today to meet the need of our teen-agers by the community, by the public school, and by the synagogue. Dr. Emanuel Gamoran implies that this is an important task of the synagogue when he says in the introduction to Dr. Stanley Brav's, Wife of Thy Youth, "If religion is to function in life it should guide our young people on the urgent problems of life." The author of this thesis is in complete agreement with the spirit of Dr. Gamoran's statement. Therefore, he has planned a course of study for Jewish adolescents in the first year of the religious high school entitled: Meeting Life Situations.

Included in this course of study will be a textbook for the students and also a guide for the teacher. Now let us turn to the text and the guide which form Part II of the thesis.

Part II

MEETING THE NEED

MEETING LIFE SITUATIONS
AS A JEWISH YOUTH

Chapter 1 Life Situation Problems

Ruth and Larry Have Problems

Ruth was sitting on the bus going to school; a number of thoughts were running through her mind: Hard day ahead at school. Two quizzes coming up--Latin and English. Have to do better than last time or I'll get another C in Latin this marking period. Have always liked English--should be able to do well in that.....Will Bill look at me today? He sure is handsome! Wish he would pay attention to me! Maybe I'm too fat. Mom and Dad are after me all the time to go on a diet.....Oh, have to remember to hand in the article for the paper.....Wonder whether Miss Harris will be late for Social Studies again today. Hope I get to school on time. This bus makes such a racket.

On the other side of the bus sat Larry, and he was thinking: Wish I could get up courage to call Sue for a date. Is she pretty! What would I say if I did call? What if she said no?.....Just remembered, have that report to give in science class today. Boy, am I frightened. Bet I don't do well. That science teacher doesn't like me. Just like Dad, he seems to be always picking on me..... That little sister of mine, boy is she spoiled. She keeps teasing me all the time. Never does her share around the house either.....Wonder how our football team will

make out Saturday. Wish I could make the team, but everybody says I'm too skinny.....Lady just got on--maybe I ought to get up and give her my seat. Aw what the heck. I'm tired too. Didn't sleep too well last night. Kept wishing I could get a date with Sue.

Are any of these thoughts that are going through the minds of Ruth and Larry the kind that you think about? Which ones bother you too?

Problems and Problems

As we look over the list of problems that bother Ruth and Larry, which are the ones they can solve fairly easily? Which are more difficult?

We can see that not all problems are alike. Some are surface difficulties which can be handled easily. Some are deeper. The deeper ones are life situations. They are problems that all teen-agers face in one form or another.

Let us look at Larry's surface problems? What can Larry do about the lady who got on the bus, or about the football team's winning this Saturday? He can either get up for the lady or stay seated. He can either attend the pep rally Friday afternoon for the football game, or he can go out to the field and cheer for the team on Saturday.

Now we see that a surface problem can be solved easily by the individual through his own almost-immediate actions. Do life situation problems differ from surface problems? Can we meet them the same way? How about getting that date with Sue? or the fear that comes upon Larry when he has to give a report in class? or the difficulties he has at home?

These Larry cannot solve easily, for they require much more time and effort to work out.

In what ways should Larry go about solving these more difficult problems? The first step is to find out what a life situation problem really is. A group of Jewish young people your own age answered a survey. Here is the list of some life situation problems that concerned them. As you read the list see if any of these problems bother you. Are these like Larry's and Ruth's problems?

I wish I knew how to study more effectively.

I don't get along well with my teachers.

Do I have the ability to do college work?

How do I go about finding a job?

I can't help day-dreaming.

I often do things I later regret.

I wish I were more popular.

I am ashamed of some Jews.

My parents give me no responsibility to work at home.

Why don't we celebrate the Jewish holidays at home?

I seldom have dates.

Should I kiss my date the first time we go out together?

I want to lose weight.

I want to get rid of pimples.

I'm mixed up about world affairs.

How can I help to make the world a better place in which to live?

It is evident that life situation problems are very complex. They require a great deal of time and thought in order to be worked out.

Now that we recognize the nature of a life problem, we next need to know which ones actually concern us. Let's try to find out by asking ourselves some questions.

Let's Ask Ourselves Some Questions

The following list of questions is a type of poll. It is made up of statements and questions that will help you understand how you feel about things. You will recognize a number of these as problems which may have been troubling you--others will not apply to you at all. Since this is to be a poll for the class as a whole please do not place your name on the questionnaire!

Read each statement carefully. If it expresses the way you feel, put a check mark before it.

Look at the first statement. If you have difficulty keeping your mind on your public school studies, you will put a check mark before the first question. If this is not one of your difficulties, you will put no mark before the question, but go on to the next statement. Remember, when you do not check a statement, you are saying, "This does not apply to me."

A. ABOUT ME AND SCHOOL

- _____ 1. I have difficulty keeping my mind on my public school studies.
- _____ 2. I wish I knew how to study more effectively.
- _____ 3. I wish I could be more calm when I recite in class.
- _____ 4. I worry about tests at public school.
- _____ 5. I would like to get some practical work experience.
- _____ 6. I would like to know more definitely how I am doing in my public school work.
- _____ 7. I have difficulty expressing myself in words.
- _____ 8. I worry about grades at public school.
- _____ 9. I really don't know why I attend religious school.
- _____ 10. Why don't I feel a sense of loyalty to the Temple?
- _____ 11. Am I getting everything I should "out of" religious school?
- _____ 12. I don't get along well with my teachers.

B. AFTER HIGH SCHOOL?

- _____ 13. What shall I do after High school?
- _____ 14. For what work am I best suited?
- _____ 15. How much ability do I actually have?
- _____ 16. How shall I select a College?
- _____ 17. Do I have the ability to do College work?
- _____ 18. What courses in public school will be most valuable to me later on?
- _____ 19. What career shall I pursue?
- _____ 20. How do I go about finding a job?

- _____ 21. Am I likely to succeed in the work I do when I finish school?
- _____ 22. Should I get work experience now?

C. ABOUT MYSELF

- _____ 23. I have trouble keeping my temper.
- _____ 24. I worry about little things.
- _____ 25. I can't help day-dreaming.
- _____ 26. I have a crush on another (boy) (girl).
- _____ 27. I often do things I later regret.
- _____ 28. People dislike my religious group.
- _____ 29. I want to discuss my personal problems with someone.
- _____ 30. I get stage fright when I speak before a group.
- _____ 31. I am trying to get rid of an undesirable habit.
- _____ 32. I bite my nails.
- _____ 33. I wish I could overcome being careless.
- _____ 34. I can't do anything right.
- _____ 35. Should I smoke or drink?
- _____ 36. I must learn to "keep my head" when things go wrong.
- _____ 37. I am blue very often.
- _____ 38. I feel insecure.
- _____ 39. I wish I wasn't Jewish.
- _____ 40. Criticism bothers me.
- _____ 41. I wish I were older.
- _____ 42. I am ill at ease at social affairs.
- _____ 43. I need to develop self-confidence.

D. GETTING ALONG WITH OTHERS

- _____ 44. I want people to like me more.
- _____ 45. I wish I were more popular.
- _____ 46. I want to make new friends.
- _____ 47. I have a desire to feel important to society or to my own group.
- _____ 48. I don't know how much of my inner feelings to reveal to my friends.
- _____ 49. I'd like to know how to become a leader in my group.
- _____ 50. How could I work better with other people?
- _____ 51. I feel a certain sense of inferiority.
- _____ 52. I wish I really belonged to the gang.
- _____ 53. I want to be like my friends.
- _____ 54. I am ashamed of some Jews.
- _____ 55. I try to live up to the ideals of my group.

E. MY HOME, MY PARENTS AND I

- _____ 56. I can't discuss personal things with my parents.
- _____ 57. I want to be accepted as a responsible person by my parents.
- _____ 58. My parents won't let me make my own decisions.
- _____ 59. I am afraid to tell my parents when I have done something wrong.
- _____ 60. I am seldom consulted in family decisions.
- _____ 61. My parents are too strict about the time I shall be in from a date.
- _____ 62. My parents give me no responsibility to work at home.

- _____ 63. Why don't my parents participate more in the Temple?
- _____ 64. My parents want me to be more Jewish.
- _____ 65. Why don't we celebrate the Jewish holidays at home?
- _____ 66. My parents push me to get better grades.

F. BOY MEETS GIRL

- _____ 67. I seldom have dates.
- _____ 68. I don't have a (girl) (boy) friend.
- _____ 69. I am not popular with (boys) (girls).
- _____ 70. I don't know how to keep (boys) (girls) interested in me.
- _____) 71. (Boys only) I'm bashful about asking girls for dates.
- _____) (Girls only) How do I refuse a date politely?
- _____ 72. Should I date a person of a different religion than mine?
- _____ 73. Should I go steady?
- _____ 74. Should I kiss my date the first time we go out together?
- _____ 75. My parents avoid discussing sex with me.
- _____ 76. I think about sex a good deal of the time.
- _____ 77. How far should High School students go in love relationships?
- _____ 78. I need more correct information about sex.
- _____ 79. What things should we consider in selecting a mate?
- _____ 80. How long should people know each other before getting married?
- _____ 81. What things cause trouble in marriage?

G. GROWTH AND HEALTH

- _____ 82. I want to gain (or lose) weight.
- _____) (Boys only) I want to improve my posture
 _____) and body build.
- _____) 83. (Girls only) I am concerned about im-
 _____) proving my figure.
- _____ 84. I don't get enough sleep.
- _____ 85. I want to get rid of pimples.
- _____ 86. How can I achieve an attractive personal
 appearance?
- _____ 87. How am I changing physically?
- _____ 88. Why do girls at my age grow faster than
 fellows?
- _____ 89. When will I be physically mature?

H. THINGS IN GENERAL

- _____ 90. I am confused in my religious beliefs.
- _____ 91. How does one set standards of "right" and
 "wrong"?
- _____ 92. How can I help get rid of intolerance?
- _____ 93. How can I help to make the world a better
 place in which to live?
- _____ 94. What can I do about the injustice all around
 us?
- _____ 95. I'm mixed up about world affairs.
- _____ 96. I worry about the next war.
- _____ 97. Is there something I can do about race
 prejudice?
- _____ 98. Is there any way of eliminating slums?
- _____ 99. How can I learn to use my leisure time
 wisely?

- _____100. I am losing faith in religion.
- _____101. I wonder about after life.
- _____102. I'm bothered by the idea of death.
- _____103. What makes people selfish or unkind?
- _____104. I'm concerned with what life is all about.

Your teacher will tabulate these questionnaires and report to your class on "How the class feels about things!" Your individual answers will remain completely anonymous!

What Concerns Our Class -- Teachers Report

Now let's note in our books the two questions in each area which seem to be of greatest concern to our class.

A. About Me and School

1.

2.

B. After High School

1.

2.

C. About Myself

1.

2.

D. Getting Along with Others

1.

2.

E. My Home, My Parents and I

1.

2.

F. Boy Meets Girl

1.

2.

G. Growth and Health

1.

2.

H. Things in General

- 1.
- 2.

Where Do We Go From Here?

Now that we know some of the things that concern us, what should we do about them?

To begin with, let's recognize that everyone has problems. Larry had problems. Ruth had problems. Even older people have problems. It is a very common, normal thing to have problems. The person who does not have problems is probably kidding himself. Anyone who lives among people has to cope with life situations and has problems.

The question for us right now is how can we meet these problems. Here is one plan that may help you in solving your life situation problems:

1. Try to use the process of talking things out.
According to an old legend, there used to be a big ear to which everybody went and talked. After they had finished, they felt much better. By your talking in class, through class discussion, you can use the talking out process. Another way is by having a personal conversation with someone you respect, someone who can help you. Jews used to go to the Rabbi with their problems and many still do.
2. Formulate your problems clearly--what is really bothering you? Is it your little sister, or

the courses at school, or your inability to make good grades?

3. Try to find the facts that can help you understand the problems and lead you to the solutions. Sometimes to get the facts you will call in experts. Other times you will take trips, or see movies, or talk to your parents, or read books, pamphlets, or magazines. All of your experiences will give you facts and thereby help you solve your problems.
4. There are some other sources from which you can get help in meeting your difficulties and in developing new attitudes. Surely one of these is your religion which has a lot to say about some of the problems you face in life. We can all find real insight in the rich treasure that is our Jewish Heritage.
5. Attempt to develop a personal plan of action. This can be done by a better understanding of yourself, by a defining of the problems you have, by getting at the facts about those problems, and by discovering what Judaism has to say about life situations. This personal plan is very important.
6. The real test is in living the situation, in putting your plan into action.

This is a great task we have given ourselves. Remember that it is not new to men. All men at sometime have struggled to meet life.

We Are Not Alone

Throughout the centuries religion has attempted to give men a philosophy of life. Some religions have emphasized the supernatural (beyond life). Others have stressed immortality (after-life). But Judaism on the whole has always been a religion of life. In fact a recent book on the Jewish Faith is entitled Judaism--A Way of Life.

In our attempt to meet life situations, we shall continually turn to Jewish sources: ---our literature which contains the spirit of Judaism. It is our belief, as Jews, that Judaism has something to say about the problems we face today. It is truly "A way of life."

Without doubt, our Jewish heritage has insight into Life Situations. Here is a good example of how Judaism had insight into a life situation in the past.

It was 70 C.E. (Common Era). The Second Temple had just been destroyed. The Jews of Palestine were scattered throughout the diaspora. Some went to Babylonia; some went to Egypt; many were carried away as slaves by the Roman conquerors. Disaster had struck the Jewish community. Jerusalem was a ruin.

The people were left in despair. They were haunted by hunger and disease. How were they to face life? How were they to go on? What could they do in the light of the disaster and ruin? What hope could there be in the foreign lands where there was no Temple? How could they manage now that they had left their native land?

In those days our fathers must have searched for

insight into the problems which confronted them. They must have turned to the prophets, and they must have read the great passage from Jeremiah:

"Thus saith the Lord of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon:

Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them.....and seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace." (Jeremiah 29.5&7)

Do you think this passage was helpful to the Jews of 70 C.E. who were scattered throughout the world? Why? Did it not give them insight into how to live their own lives? This is the kind of insight we shall be looking for as we proceed in our study! We shall try to find out what Judaism has to say about how we should live today!

Talking It Out

Many hundreds of years ago, Nehemiah, a great Jewish leader, said: "Come now, therefore, and let us take counsel together." (Nehemiah 6.7) Does this statement have implications for us? Does it indicate the insight of Judaism into problem-solving? Does it mean that the talking-out process is valuable?

What makes the talking-out process a help to us in meeting life situations? The answer is that just like the big ear it releases certain tensions and fears. We feel better. It was difficult at first for Ruth to talk

things over with her Mother, but after they had finished-- what a feeling of relief Ruth felt! Also when we talk things over we see our problems more clearly. We no longer have the distorted picture that we had before. Finally, we get the benefit of more than one head working on the problem. Sometimes we think how nice it would be to be a two-headed person, and then we could talk things over with ourselves. A good friend, the Rabbi, or a real teacher can serve as that other head giving us a little boost in facing life situations.

There are several ways we can approach a talking-out session. We can be like Jim or Hank.

Jim ran into the Temple. He was fifteen minutes late. He rushed by Rabbi Block's secretary and opened the door to the Rabbi's study. Rabbi Block was talking on the phone, but Jim made so much noise, that the Rabbi ended the conversation quickly.

"Glad to see you aren't too busy, Rabbi.

"I'm here for my personal conference.

"I haven't got any problems, so let's make this short. There is nothing on my mind. We have nothing to talk about. I have it all decided. I'm taking a college preparatory course at school. Then I study pre-med. Then I go to medical school. Then I go into my Dad's practice.

"The girls are swooning over me, Rabbi, not a week without a date. Well? Not a couple of weeks.

"Nothing important you wanted to see me about, was it, Rabbi? So long, I'll be seeing you....."

Let us watch Hank. His whole approach was a little different.

Hank walked slowly into the Temple. He was five minutes early. He knew Rabbi Block was very busy, and he did not want to keep him waiting. He checked with the secretary to find out if the coast was clear. Then he knocked at the study door and he was invited in by Rabbi Block.

He told the Rabbi that he had been looking forward to this personal conference. That there were a number of things on his mind, and he wanted to talk them over with an older person who had a little more experience in the world.

The Rabbi listened while Hank told him about the fun he had at home with his folks, but during the last few months he felt that his Mother wouldn't let him do anything on his own.

Hank said he would like to have more dates, but he just wasn't a good dancer. He felt a little uneasy with girls.

He mentioned that he had been doing pretty well at school, and wondered whether the Rabbi would give him some material on Israel for a Social Studies report.

Hank apologized that he had to leave to go to deliver the papers on his route. As he walked out Hank said so long, and told the Rabbi that he felt a little better, and a little wiser.

Which one of these fellows got the most out of the

personal conference? Jim or Hank? Why? If you were going into an interview what would you do? How would you be able to get the most out of such a talking-out session?

To help us get started let's set a date for our first personal conference. My appointment is _____.

Suppose You Were Meeting With Yourself

Now that you have made an appointment for a "talking-out session," think about some of the things the counselor needs to know in order to help you. Suppose you were a counselor and wanted to be of help to a person coming in to talk things over. What things would you want to know about this person?

You certainly would want to know the person's name? What else would you need to know?

Below is a list of things you might find useful. Which one of these would you want some information on? Why? Could it be to save time? Maybe it is so that you will be in a better position to talk intelligently with the person coming for the conference?

Address	Interests
Telephone number	Intelligence
Members in family	Grades in school
Father's occupation	Activities
School grade	Friends
Health	Photograph
Summer experiences	Work experiences

There are many more things a counselor would like to know.

Can you add to the list? Which ones seem to be most important?

Information About Me

In order that the person with whom you are having your talking-it-over session will have all the necessary information about you, fill out this "Information About Me Page."

Information About Me

Name _____	Date _____
Address _____	Telephone No. _____
Other members of family _____	Father's Occupation _____
Average grade during last marking period _____	Activities _____
Interests _____	_____
_____	Work experiences _____
Other Information _____	_____
_____	_____

On to Our First Problem--School

Now let us look over the poll on "How I Feel About Things." You will note that there are a number of questions about school. This subject is very important to you. It may mean a lot of fun for some of you or only aggravation for others.

Is school really a problem to some of us?

Let us look back at the two things about school with which

our class was concerned. Here are some of the questions about school which appeared on the quiz:

I wish I could be more calm when I recite in class.

I worry about tests at public school.

I have difficulty keeping my mind on my public school studies.

I worry about grades at public school.

These were the two most frequent problems about school that concerned our class:

1.

2.

Chapter 2 My School Life

Life Situations

In New York City not long ago, there was a teachers' strike. The teachers wanted a higher salary. Otherwise, they would not continue to work on extra-curricular activities after school hours. The city would not grant them the increase. The teachers, therefore, decided that they would no longer help with the after-school activities.

At one school an undefeated basketball team had to quit for the season. They had no coach. At another school, the newspaper office was closed. They had no adviser. At still another school, the students were told to leave the school right after their last class and not to stay around the school building.

All of these teen-agers were left without help. What could they do? Where would they go?

What would you do if this happened at your high school? What would you do with your time?

What do you do at your school now? Do you take part in after-school activities?

You have never seen a boy like Ben! He studies all night. He studies all day. And then he worries, worries, worries. Ben's a nice fellow, but such a book worm. He would be attractive, but he always has his nose in a book.

You have to hand it to him though, he certainly gets the grades. He had four "A's" and a "B" last marking period. But he's always driving. You would think that all he cared

about was examinations and papers and grades. He'll have ulcers at the age of twenty if he keeps going like that! Wonder why he does it?

Last week one of the girls got a higher mark on a math exam than he did; you should have seen Ben. There was no living with him!

He's got it bad. Real bad!

School and Its Problems

What are the problems that these life situations raise? Should I participate in activities? What would I do if they weren't offered to me? What can they do for me? How should you go about studying? How do you get ready for an exam? How much time should be spent each night on studies? How much should you have to memorize? What do you do if there is no place to study at home? What if you have "TVitis"---meaning you just can't study when you know there is something good on television?

Why do teachers always seem to have certain pets? Are you a teacher's pet? Why don't teachers smile a little more? Why don't you smile a little more? Do teachers have a responsible position? How many years did they have to go to school? Are they human beings?.....

Where to Get Some Facts

If you want to know why teachers behave the way they do, whom would you ask? Teachers! You could invite a high school teacher to visit with your class and tell you about her problems with students? It is always helpful to get the

other fellow's point of view.

Do you want to know how to get into activities? What can you get out of them? Which are the most interesting ones? Why not get a high school senior who is a "big wheel" to tell you all about the activities in which he or she takes part? Be sure to pick some one who is well-rounded, not just an athlete, or a journalist, or a musician. The wider his experiences the more he will be able to help you.

You might send a committee to read over the following selections and make up a skit about them for the next class hour.

1. Time Out for Youth by Arthur S. Gregor, MacMillan, Chapters 6 and 8. Here you will find an excellent discussion of school life and its problems. These chapters will help you get the facts about school.
2. "Study Your Way Through School" by C. d'A. Gerken. Life Adjustment Booklet (Available from Science Research Associates, Inc., 57 W. Grand Ave., Chicago 10, Illinois). "High School Handbook" by Markaret E. Bennett. Life Adjustment Booklet, Pp. 1-28.

These booklets are designed to aid you in your attempt to learn about activities, to master your studies, and to improve your grades.

Out of Our Jewish Heritage

Not only do we get our facts from resource people and educational materials, but we also may draw upon our rich heritage that is Judaism. Let us see what Judaism has to say about study, about learning, about education, and about teachers.

1. Said the Hasidim, Jews of Eastern Europe who formed an important religious movement in the eighteenth and nineteenth centuries,

"A man should know even in study when he has attained sufficiency. He should not attempt to study too much lest he become confused; he cannot learn all there is to be known." (Hasidic Saying)

"A man should study even though he forgets quickly. He will find many occasions to recall what he has learned." (Hasidic Saying)

"He who learns and does not review his studies, is like one who sows and does not reap." (Hasidic Saying)

"In every good deed, there is both littleness and greatness. If a man studies with inattention, it is littleness. If he concentrates upon his study, it is greatness." (Hasidic Saying)

The Mishnah, a book of law completed at the end of the second century C.E. under the direction of the great scholar Rabbi Judah ha-Nasi, said,

"Who is wise? He that learns from all men." (Aboth 4.1)

The following statement is found in the Jerusalem Talmud which contains discussions of the law by Palestinian Rabbis

and was completed by the end of the fifth or sixth century C.E.

"He who understands the why and wherefore of what he learns does not forget it quickly." (Yerushalmi Berachoth 5.1)

Sirach, who lived in the second century B.C.E. (before the common era), wrote the book of Ecclesiasticus which was not accepted in the Bible and thus became a part of the Apocrypha. He said,

"Learn before thou speak." (Ecclesiasticus 18.19)

What are the insights into learning and studying that we find in these passages? Are they important for us? Which do you think are the most important? How would you say the same thing today?

2. Hosea, the great prophet of the eighth century B.C.E., said,

"My people are destroyed for lack of knowledge."

(Hosea 4.6)

The Babylonian Talmud, completed by the fifth or sixth century C.E., contains discussions of the Mishnah by Babylonian Rabbis. The following two passages are from this great source.

"Jerusalem was destroyed because the children were kept back from school." (Shabbath 119b)

"Finally Joshua ben Gamala came and instituted that teachers should be appointed in every province and in every city, and children about the age of six or seven placed in their charge." (Baba Bathra 21a)

What is the attitude of Judaism toward education?

Does it still apply in our times? Is there any evidence in this material that at one time there was a type of public school system among the Jews in Palestine?

3. Moses Maimonides, renowned Jewish scholar and physician of the twelfth century, C.E., said,

"Honor the teachers." (Maimonides--Guide to the Perplexed--III.36)

The Babylonian Talmud says,

"A teacher should always employ conciseness of expression with his pupil." (Pesachim 3b)

What is our religion saying about teachers? What does it mean to "honor a teacher"? What are the responsibilities of a teacher to his students? What is the one responsibility which has been noted here?

4. Leo Baeck, famous German Rabbi and saint of the twentieth century, has said,

"The Jewish idea of education is that it is, to use the ancient metaphor, a 'building up.'" (Baeck--The Essence of Judaism--p. 220)

"Through education peace is increased." (Hasidic Saying)

What are the benefits of learning? What does building up" mean? How does education tend to increase peace? Is this an underlying truth?

Some Plans of Action

There are certain definite ways you can go about improving your school work. If you want to study, if you are

preparing for an exam, if you are taking a test, here are some pointers you should follow.

When you want to study:

- Work in your own room.
- Watch out for interruptions either from friends, family, radio or television.
- Attempt to work out a time schedule for your work at home.

Before the big exam:

- Do your reviewing during the weeks prior to the exam, and relax the night before the test.
- If you have to study the night before, go to sleep immediately after studying. Don't let anything come between your studying and your sleeping.
- When you do your daily assignments do them as if under pressure.
- Keep in good physical and mental shape.
- Get to the exam on time.

While taking the exam:

- Read the whole test through first.
- Write something for every question.
- Remember examinations seek to find out how much you know, not how little.
- Reread the questions and your answers before handing in the paper.

What is My Intelligence?

Before making further plans about studying or school,

we must ask ourselves one very important question. What is my mental ability?

One of the questions on the poll previously referred to was: How much ability do I actually have? It was found that a number of the youth, like yourselves, were concerned with this.

One of the factors mentioned in connection with the personal conference was intelligence. Wouldn't it be interesting to find out what your mental ability is!

How can you find out? You might take an intelligence test. Try the Science Research Associates Primary Mental Abilities test! Remember that these tests can only give approximations. There is a good chance also that as you grow older your mental ability will change.

Now how do you go about taking a test? Are you like Coughing Sally, who has to leave the room because she gets so nervous and coughs so much? Or are you like Shaky Charlie, who fidgets, bites his nails, and turns pale when the papers are handed out?

You would be better off if you were like Steady Eddie, who knows how to go about taking a test. He reads the instructions carefully. He concentrates on each question but keeps moving. In this way he stays relaxed.

Now it's up to you.....

Another School

Have we covered the whole of our school life in this chapter? No! We have missed the religious school. It

also deserves our attention, for it too is a part of our life. Yet we ask ourselves, why should we give of our free time to the religious school?

Now let us deal with this problem.

Chapter 3 Why Religious School?

Why I Go

A class similar to yours recently had this question posed to them: Why do you go to religious school? Here are some of their answers.

June said that she was just holding out until next year when she would be confirmed. This getting up on Sunday morning was just too much after a date on Saturday night. If it were not for confirmation next year, she would be sleeping in bed right now.

Sam said that his folks made him come. He had tried to give it up once before, but they really made it tough for him. They cut his allowance; would not let him go out on weekends, and even made him do extra chores around the house. Those couple of weeks were unbearable. So he came back to religious school. He would have to stick it out.

Dotsie said that she really came because she wanted to. She didn't come because of confirmation, or because her folks forced her. She liked religious school. It was interesting. This course in meeting life problems was really stimulating, and she was learning a lot. There was only one thing that bothered her; she didn't know exactly what she should be getting "out of" religious school.

Questions Raised

Are any of the situations above similar to yours? Do you think the way June does--are you just waiting for confirmation, and then you'll get out as fast as you can? If

that is the only reason you go to religious school you must ask yourself why is confirmation so important? Or are you in Sam's boat? Do your parents force you to come, and that's all there is to it? Perhaps you should talk this over with your folks and see why they feel the way they do. Maybe you are a Dotsie. If so, you have a much better chance in the long run to learn and to grow at religious school. But you might still be troubled just as she was-- do you know what you should be getting "out of" religious school?

You might be surprised to know that in a recent survey almost half of the teen-agers questioned were concerned about that question:

Am I getting everything I should "out of" religious school?

(Read Source No. 5 under Our Tradition in this chapter.)

Getting the Facts

If you really want to know why you are in religious school and what you should be getting "out of" it, there is one person here in the Temple who should have some good ideas on the subject. That person is your Rabbi. Another person who might be of help is your religious school principal or supervisor. Either of them should know the answers to these questions. That is the reason they have their jobs. Why don't you call one of them in and have a "bull session" on: why religious schools?

At the same time you might have a committee report on Chapter IX "Why Jewish Education?" in Modern Jewish Problems

by Roland B. Gittelsohn. It would be good to compare some of the facts Rabbi Gittelsohn presents with those presented by your own Rabbi or the head of your school.

To summarize this discussion, you might have several committees make up a chart showing the "plusses" of religious school. Some of the items that should be checked are: What do we learn here that we cannot learn at school? What are those extras like beauty, prayer, ideals that we should be getting "out of" religious school? Put them on the chart so we can see them!

Our Tradition Past and Present Says

Even before we make up the chart showing the "plusses" of religious school, it might be well for you to gain added insight as to what our tradition has to say about religious education.

1. The Midrash is made up of valuable interpretations of Biblical passages. It is very helpful in clarifying the Bible. There are a number of different Midrashic works. The following selection is taken from the Midrash to Proverbs. It says:

"Happy is the man who has acquired Torah in his youth." (Religious Education-Torah) (Midrash Mishle 5).

The Zohar, a mystical commentary on the Bible which first appeared in the thirteenth century in Spain, tells us that:

"What stabilizes the world? The voice of the

children who study the Torah." (Hakdamah to Zohar 1b)

The greatest work in the whole of Jewish tradition is our Torah--the first five books of the Bible. The following passage found in Deuteronomy adds to our understanding when it says,

"And thou shalt teach them diligently unto thy children." (Deuteronomy 6.7)

Torah thereby equals religious education. But why was Torah always so important to our people? In the concrete sense what is Torah? How does it come to mean religious education?

2. The Midrash to Proverbs says,

"If you do not bend the twig of a vine when it is young, you cannot bend it when it hardens."
(Midrash Mishle 22)

The following passage found in the Mishnah relates,
"If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper."
(Aboth 4.20)

What does this mean? Is it true? If so, why? Are you still young enough to be bent as the twig of a vine?

3. In the Palestinian Talmud Rabbi Simeon ben Yohai said:

"If you see cities in the land of Israel that are destroyed to their very foundation, know that it is because they did not provide pay for teachers of the Bible and of tradition." (Yerushalmi Chagigah 1.7)

The Babylonian Talmud tells the story about the three Rabbis who came to a town. They said:

"Bring us the protectors of the town." They brought them the military guard. The Rabbis exclaimed: "These are not the protectors of the town but its destroyers." "Who, then, are the protectors?" they were asked. They answered: "The Teachers!" (Chagigah 76c)

Teachers again! Why was the teacher considered the protector of the town and not the soldier? Is this idea workable in our world today? Is it something we should be working towards?

4. This excerpt is taken from a letter by a Spanish Jew who lived in the thirteenth century C.E.

"The hour when the Torah was given to us, Moses spoke first to the women. And why was he bidden to speak first to the women? Because it is they who send their sons to school; because they keep an eye upon their sons, so that they may occupy themselves with the Torah; because they tend them when they come home from school, and they watch over them." (Iggeret ha-teshubah--Jonah ben Abraham Gerondi).

"The erstwhile Bar Mitzvah should have his religious teacher's close attention at first; then he should be permitted to lead himself more and more. Too often the Rabbis give their sole attention to the adults, while the adolescents receive only scant attention." (Hasidic Saying)

Who is responsible for your religious education? Is it your Mother? the Rabbi? Do they each have their own areas or are they interdependent?

5. The following is a statement of the goals that Temple Beth-El of Great Neck, L. I., N. Y., has set forth for its program of religious education. As you read them see if they help answer your question of "why religious education"?

"The goal of our educational program is to help the members of our congregation and their families, at all age levels, to want to live as Jews in our community, and in our country, and to have a brotherly feeling for the Jews all over the world. It is our aim, in this way, to help our congregational family to enjoy the benefits and to secure the emotional strengths that lie in being a fully-understanding and fully-participating American Jew.

"The purpose of our Religious School is to educate our children in such a way that they will want to live as Jews in America as they grow up.

"Our Religious School aims to help the child:

- (1) Develop a religious and ethical approach to everyday living.
- (2) Convey a sense of Jewish continuity through knowledge of our language, history and tradition.
- (3) Foster a desire to participate in the religious,

philanthropic, social and educational activities of the Jewish community.

- (4) Emphasize the unity of the ideals of Reform Judaism and American democracy.
- (5) Stimulate a desire for continued Jewish education.

"The essential harmony that exists between the social ideals of Judaism and the democratic spirit of America provides an unparalleled opportunity for our children to live up to both these great traditions. The teachings of our religion inspire us to strive with all men for the improvement of humanity under the fatherhood of God." (Adopted by the Board of Education of Temple Beth-El, Great Neck, L. I., N. Y., May, 1951.)

A Plan of Action

Let us recall Sam and his attitude towards religious school. He was the fellow who came because his folks made him. Here is one way Sam might act after he has analyzed the problem and learned the facts.

Sam listened to all the different answers to the questions: Why am I here and what should I get "out of" religious school? Then he decided that these answers made sense to him. In religious school he has a chance to work out a philosophy of life, and the whole matter of being Jewish is clarified. He learned about his relationship with the Jewish community. He really grasped for the first time

the closeness in spirit of Reform Judaism and American democracy. He found help in meeting his problems.

He thought: If my Judaism is so important, then my attitude towards class has been all wrong. I haven't been paying attention. I haven't been participating. Now that I have a better idea of what I should be getting "out of" religious school, I am not going to miss a thing. I am going to participate so that I can help myself to become a better person and a better Jew!

Looking Ahead

One of the reasons you found for attending religious school is because it helps you work out a philosophy of life. But a philosophy of life is not just something vague, it is a very practical matter. It is closely related to what your future shall be. That future also includes your life's work. After you leave high school, you will either go to college or look for a job. Are you going to college? Or do you plan to begin working as soon as you graduate from high school? What type of work are you interested in?

Before you can decide upon life after high school, you have to know what your abilities and interests are. Do you know what they are? The next chapter will help you find out about yourself.

Chapter 4 Where I Am

Dick Tries Out

Dick decided that this year he was going to go out for football. He had gotten a little heavier, and he thought that he would give it a try. He went down to see Coach Larkin.

"I want to try out for the football team, coach."

"Well, Dick, you'll have to fill out this form before you can come out for practice. What position are you interested in?"

"I don't know. Maybe something in the line, maybe backfield."

"Better think it over. We'll have to know before you come out."

That night Dick filled out the form. It had blanks for his name, age, height, weight, physical defects, years of experience playing football, and position interested in. All of this had to be filled out even before he went out for practice. Guess it makes sense, thought Dick. Coach has to know what material is available in order to build a good team. If he is going to have a first-class squad, he has to know what our abilities are, which position we are interested in, and how much experience we've had.

Janet Searches for a Job

Janet decided that this year she was going to get a job on Saturday. She was old enough, and she could use the money. So she went to some of the department stores to

apply for a job. At each one she talked to the personnel manager, and this is the kind of conversation that usually took place.

"I would like to know if there are any openings here for part-time work."

"When would you be able to come in?"

"Saturdays."

"We might be able to use you, but you'll have to fill out this application before we can officially consider you. What kind of work would you like to do?"

"Gee, I don't really know yet."

"Think it over and fill out this application. Then drop in to see me in a couple of days, and we'll see what we can do."

Janet filled out the application. She had to enter her name, age, business knowledge, experience, and the kind of job she was interested in. She understood why all this was necessary. How could they know whether to give her a job or where to place her unless they knew how much business knowledge she had, what she was interested in, and what other positions she had held.

Dick and Janet had pretty much the same experience. Each one was trying to be placed--either on the football team or at a job. Before they could move ahead they had to think about their abilities, interests, and experiences.

Like Dick and Janet, we have to find out where we are today. We must answer such questions as: For what work am

I best suited? How shall I select a College? What courses in public school will be most valuable to me later on? What career shall I pursue?

Therefore, the important questions for us at this point are: How much ability do I actually have? What are my true interests? How much experience have I had? How can I get some practical work experience?

What Information We Need and What To Do With It

Let us look at the abilities you actually have. Do you realize that there are many kinds of abilities such as mental, physical, manual, artistic, and musical? These abilities are hard to measure. If you took the SRA Primary Mental Ability Test, you already have been able to measure your Primary Mental Ability. This test covered five areas:

- a. verbal-meaning---the ability to understand ideas which are expressed in words.
- b. space---the ability to think about objects in more than one dimension.
- c. reasoning---the ability to work out logical problems---to look ahead and to plan.
- d. number---the ability to work with figures.
- e. word-fluency---the ability to write and converse easily.

You should be able to check your ability profile by making up a graph of the results you had in each area. Pictures of such graphs and how to make them can be found in "You and Your Mental Abilities" (Life Adjustment Booklet) pp. 42-44.

On p. 44 of this same booklet, there is a chart showing the relationship of the five areas of ability to different types of jobs. This chart might be very helpful in indicating the direction you should be heading.

But ability is not the only important factor in getting a job. Your interests have their place, too. You may say almost without thinking, "I like to play football." Or "I would like to be a doctor." Or "I have always liked mathematics." But you had better check those interests. The best check is some type of interest inventory. Let's try the Kuder Preference Record--Vocational. This interest inventory is a lot of fun and will be very valuable in answering the question: What are my true interests?

Once you have taken the test, you will find that "Discovering Your Real Interests" (Life Adjustment Booklet) will be very useful in helping you to analyze the test. Read pp. 11-12 to see the type of interests the Kuder inventory covers. Look over the charts on pp. 34-48 to understand what the job implications are for your interests.

Now you are getting closer to the facts. You have them for ability and for interest. What about work experience? What do you really consider to be a work experience? There are really three types of work experiences open to you. You can have:

1. a part-time job after school,
2. an unpaid job in school, and
3. a job in which you help to better your community.

There is one additional Life Adjustment Booklet that will be of

help in this area. It is called "Getting Job Experience." Here you will find a discussion of the values of work experience, how you go about getting a job, and how work experience now can help you in getting the right job later on.

At this point you should have a clearer idea of where you are in terms of your abilities, interests, and experiences. The next time you have a personal conference, talk all these things over with your counselor. He may be able to help you get a better understanding of these facts. My next personal conference is _____.

From Our Jewish Heritage

Before you can fully understand the importance of this area of "where you are," you should gain added insight from our Jewish heritage.

1. In the Yalkut, a collection of Midrash that were compiled in the thirteenth century, is found the following statement:

"Opportunity falls into the hands of him who is receptive towards it." (Yalkut to Shemot 168)

The Babylonian Talmud says,

"What means that which is written 'He hath made everything beautiful in its time' (Ecclesiastes 3.2)--- it teaches that the Holy One, blessed be He, makes every occupation agreeable in the eyes of those who follow it. (Berachoth 43b)

What are these passages saying? Is receptivity and interest the same thing? Is it always true that opportunity comes to those who are receptive to it? Should a man enjoy

his work?

2. The following statement is found in one of the earlier Midrash.

"The feast I have made is intended only for those who have prepared themselves for it." (Ecclesiastes Rabbah 9.8)

How does one get ready for a feast? How does one get ready for his life work? What general principles apply in both cases? Is preparation really important?

3. Sirach says,

"He that hath no experience knoweth few things: but he that hath wandered shall increase his skill."
(Ecclesiasticus 34.10)

Is this true when you are looking for a job? Was it true for both Dick and Janet? What kind of experience is this passage from the Apocrypha talking about? Is it just travel? Is there a further implication?

4. The Yalkut contains the following keen observation.

"Even the words of Torah were given in a measure fitting each person. The mind of one man has the capacity and aptitude for the Scriptures, another for the Halakot, another for the Aggadah, another for the discussion of the Gemara." (Yalkut to Isaiah--281)

Here the commentator is talking about different kinds of scholars, but how might the principle be expanded? How could we apply this passage to our own lives---our interests, our intelligence, our experience?

Where I Am---A Beginning

Now that you see more clearly where you are: what your abilities and interests are, and what experiences you should have; the next step is to look into the subject: Where I Am Going. What courses are you going to take in high school? Are you going to college? What career are you choosing?

Chapter 5 Where I Am Going

Terry, Dan and Kit Are Looking Ahead

It was registration time at Madison High. The sophomores were making out programs for their next year at school. Dr. Bishop, soph adviser, was sitting at a long desk, and one by one the students came up to check over their schedules with him.

Terry sat down next to Dr. Bishop and explained her problem:

"Dr. Bishop, I don't think I want to take home economics this year. I want to be a child psychologist, and I can't see any sense in taking home economics. Am I right in planning for a career? Maybe I'll be lucky and find the right person and get married, then I'll wish I had the home economics. Or maybe I should take typing. Secretaries make good money! I'm all mixed up."

Later Dan took his turn.

"Sir, I don't know whether to take the college preparatory program or just the general course. Last year almost all the freshmen took the same type of course, but this year there are different choices. I would like to go to college. My Mother and Father want me to go, but I'm not sure I can do the work. I didn't do too well on grades last year. I guess that I'm just about average. Maybe I had better stick to the general course. Even if I could do the work, I am not sure that I'd be able to afford to go to college. Maybe I could find a school that is not too expensive. What would

you advise, sir?"

Kit had a better idea than Terry and Dan as to where she was headed, but she too, had problems.

"Hi Dr. Bishop, would you help me go over my program for this year? I am pretty sure I want to go into nursing. That's a career that really appeals to me. You're helping people. That is what I want, Doc, I want to help people. But what I can't see is why I have to take plane geometry? I just managed to pass algebra last year. That was tough enough. What good will plane geometry do me when I am a nurse? Why should I take a course that doesn't fit in with what I want to do after high school?"

Where Do You Want to Go?

Are these real life situations for Terry, Dan and Kit? Are most girls concerned about whether to go into a "career" or into the field of "home-making"? Are you thinking about what job you would like to have after high school? Are you wondering about college--can you make it, will it be too expensive, and which one should you choose? Are you at all disturbed about some of the high school courses you are taking? Would you like to fit your school subjects in with the job you have in mind for later on?

If these are questions you have, then you are like other teen-agers across the country, a high percentage of whom checked the following statements on the previously mentioned poll:

For what work am I best suited?

What career shall I pursue?

How shall I select a college?

What courses in public school will be most valuable to me later on?

Data on My Future

There are many places we can go to get the facts that will help us. One way to get such data without even moving out of your seat is through a film. In this area of jobs, colleges, and careers there are several good films. Three are listed below.

1. "Of Pups and Puzzles"--Teaching Film Custodians--11 minutes--for boys and girls. This film shows how three young men apply for a job at an airplane factory. You can see how their individual differences effect their placement.
2. "Choosing Your Occupation"--Coronet Films--for boys and girls. An opportunity is presented for self-appraisal; occupational possibilities are suggested; and preparatory requirements are explained.
3. "Careers for Girls"--March of Time--for girls. This film covers the amazing variety of fields now open to women. It also relates to a girl's everyday interests and the type of work that she might do successfully.

If would be very helpful if you viewed one of these films

at your next class session.

Another way to get the facts about jobs and colleges is to call in resource people. You might decide on the occupational fields in which the class is most interested. Then ask your teacher or Rabbi to get people from these fields to pay you a visit. There are within your congregation successful physicians, lawyers, journalists, teachers, homemakers, business men, secretaries, accountants, and engineers. You might even be interested in knowing how your Rabbi prepared for the ministry. These people will be glad to share their experiences with you, and to answer any questions that you might have about their occupations. Don't forget to ask them about the college training necessary for each field.

Along with the films and discussions, you might also have a committee read the booklet in the Life Adjustment Series called "Should You Go to College?" Be sure that they check pp. 21-27 which deal with the different kinds of colleges, and also p. 36 which has a chart showing the "estimated yearly expenses at six typical schools." One method that the committee could use to report back to the whole class is called role-playing. Have you ever heard of role playing? It is an interesting approach to life situations. The idea is to make up a certain life-like situation, then let members of the class play out the roles. There is no prepared script.

Suppose you were going to "role-play" the case of Dan which you read earlier in this chapter. One student would

take the part of Dan, and another the part of Dr. Bishop. Dan explains his problems, and Dr. Bishop asks questions about the things that are bothering Dan. Dan may then come to a decision, or he may decide to talk with somebody else. The key to the role-playing scene is that the students act out in their own way the situation which confronts them. It is important that the roles, the problem, the setting, and the situation be made very clear before the role-playing starts.

Role-playing, or as it is sometimes called socio-drama, can be very interesting. It will help you to feel that you are a part of the situation. It will help you to understand that situation more clearly.

Work experience is another good way to get facts about jobs. If you are thinking about going into journalism, there is no better way to understand what writing would be like than to become a reporter for your town paper or for your high school paper. Work experience can be gained through activities at school or through some type of part-time work. Why not set up your own class placement bureau to find part-time jobs for the fellows and girls in your class? The boys and girls on the bureau could ask the Jewish Vocational Service, the Temple office, and various social agencies about job possibilities. An "up-to-date" baby-sitter file could be part of the bureau's work. Your Rabbi will be glad to include a plug for your part-time workers in a future Temple Bulletin. Get working and you'll get the facts!

If you have a clearer idea of what jobs are open to you, then it now is the time to plan. Would you like to know which courses in high school will be of help later on? Would you like to know which subjects will help in your training for these occupations? Would you like to know how much post high school training is required for the vocation you are interested in? Then turn to pp. 16-49 in the booklet called "School Subjects and Jobs." (Life Adjustment Series). This booklet can be of help, but be careful! Don't go overboard! Don't drop Latin too quickly! Talk over your findings with either your personal counselor or your teacher! Get some advice!

Insight from Judaism

There is much more for us to learn. Our Jewish literature will give us further insight into the matter of choosing jobs and the joys received from them.

1. Among the ten commandments, we find the following statement:

"Six days shalt thou labor." (Exodus 20.9)

In the last section of our Holy Scriptures, there is the interesting book of Ecclesiastes. Its Hebrew name is Koheleth, and it is Koheleth who says,

"My heart rejoiceth in all my labor." (Ecclesiastes 2.10)

Sirach says,

"The life of one that laboureth, and is contented, shall be made sweet." (Ecclesiasticus 40.18)

Amidst the pages of our Mishnah, we find,
 "Excellent is study of the law together with a wordly
 occupation--but all study of law without worldly
 labor comes to naught." (Aboth 2.2)

The following piece of advice was ascribed to the
 school of Rabbi Eliyahu. It is taken from a collection
 of Midrash.

"May the Lord Thy God bless thee. (Deuteronomy 14.29)
 One might think that this is so even if you sit
 and do nothing? Scripture says: 'with all the work
 of thy hands that you do'--if a man works, he is
 blessed; and if not, he is not blessed." (Tana d'be
 Eliyahu 14)

What are these passages driving at? Do they have any
 relevance for us today? Why? What is Judaism trying to
 say to us about our attitude toward labor and work? Is the
 common idea found in these passages important for us?

2. In another book of interesting Midrash, we find,

"Happy is the son who can fill the place made vacant
 by his father." (Pesikta Zutarta, Bereshith 26)

Rabbi Hezekiah said,

"It is told about a gentile of Askelon who was chief
 of the councilmen: On the stone upon which his
 father sat he never seated himself; when his father
 died, he idolized the stone." (Rabbinic Literature)

"After Rabbi Noah's succession as Rabbi at Lekhivitz,
 some Hasidim inquired of him: Why do you not conduct
 yourself like your father, the late Rabbi? I do con-

duct myself like him, retorted Rabbi Noah, he did not imitate anybody, and I likewise do not imitate anybody." (Hasidic Saying)

Do these three passages have the same idea? If there is a difference, what is it? What do they indicate about following in a father's footsteps? Do they help at all to clarify your thinking about vocations? How?

3. The Tosephta is a collection of additions to the Mishnah. It contains many important thoughts that were not included in the Mishnah, such as,

"A man is obliged to teach his son a trade, and whoever does not teach his son a trade teaches him to become a robber." (Tosefta Kiddushin 1.11)

The Babylonian Talmud says,

"As my fathers planted for me, so do I plant for my children." (Ta'anith 23)

The Ma'aseh Book contains poems and legends, primarily of Jewish life. The earliest material probably dates from the fifteenth century C.E. In one of its sections we find the following thought.

"R. Meir said: Every one should teach his son a clear and light trade." (From Maaseh Book--No. 82)

Does this mean that a modern Jewish father is obligated to send his son to college? Does this mean that your father should eventually hand over his business to you? What is the responsibility of a parent to a child?

4. Our great Babylonian Talmud says,

"Hire yourself out to a work which is strange to

you rather than become dependent on others."

(Sanhedrin 30b)

Does this mean that it is wrong to accept charity, relief, or an old age pension? What was the author of this passage really driving at? Is Judaism trying to say to us: self-reliance is important? Does this whole business have anything to do with going out and getting a part-time job or working your way through college?

5. The following passages from the Babylonian Talmud all say something similar.

"Therefore choose life. (Deuteronomy 30.19) For example: a handicraft." (Peach 15c)

"Great is work that enobles the workman." (Nedarim 49b)

"Great is work that enthuses the workman." (Gittin 67b)

What are the authors of the Talmud trying to point out in these statements? Are these thoughts related at all to the Kuder Interest Inventory that you took? What is Judaism attempting to say about one's attitude towards his occupation? Does this help to clarify your thinking?

Some Tips

When considering vocations and thinking about occupations, it is well to keep an open mind. If you have decided on your goal, don't let anybody keep you from it. But be careful not to be too set and too rigid. Most people change their minds several times before they actually decide what they want to do with their lives.

The best way to meet this life situation is to keep on

getting the facts. This means: Keep your ears open! Take advantage of all opportunities for experiences that come your way! Always be on the alert for new possibilities! Get good sound advice!

There is another area that might help you decide which vocation you are interested in. This is the area of personality inventory. Your personality has much to do with the type of job for which you are suited. Personality will be discussed in the next chapter, which is entitled: About Me Personally.

Chapter 6 About Me Personally

Doris and Mike--Two Personalities

Doris sat in assembly. She had a seat far back in the corner of the auditorium. Mr. Howard was talking about the future of Central High. For a second she was there, then she was gone. Doris was off in the clouds. She did not know what was going on. She did not hear a word Mr. Howard was saying. She was just floating along. Doris was day dreaming.

Then with a start she came back to earth. She could hear Mr. Howard say something about problems, something about having problems now and having them later on. How right he was! Doris could not help worrying about little things. Was her pencil sharpened? How would she tell Dad that she lost her kerchief? Would she have sandwiches or a hot lunch today?

Not only that, but she kept doing things she later regretted. Why had she been so nasty to the bus driver on the way to school? Why did she cry when Mother suggested that she change her dress this morning? Why did she snap, when Mary asked her about the date last Saturday? Why was she so careless?

Mike came off the field. Coach Willis had just sent Paul in to take his place at end. Mike was sore. So what if we're losing, he thought to himself. Every time I make a little mistake he takes me out. Why does he always have to make me feel inferior? So what if Paul is a little better

than I am. Coach just takes it out on me because I'm Jewish. I'm always getting pushed around. I'm even afraid to call a girl for a date. I can't even make a speech in class; I'm scared stiff.

If I was a little older, and a little bigger, I'd show Coach Willis a thing or two. I'd get even with Paul. I'm getting tired of being picked on. Some day I'll be a big-time end, then they'll all be sorry!

What's Going on Inside

There is something happening inside both Doris and Mike. Remember those statements on the questionnaire! If Doris were honest, she would be checking: I worry about little things. I can't help day-dreaming. I often do things I later regret. I wish I could overcome being careless. Why is Doris concerned about losing her kerchief? What is she floating off into space? Why did she snap at Mary? Are you ever a "Doris"?

If Mike were truthful, he would have to check these statements on the poll: I have trouble keeping my temper. People dislike my religious group. I get stage fright when I speak before a group. I must learn to "keep my head" when things go wrong. Criticism bothers me. I need to develop self-confidence. Why did Mike really get sore at the coach? What escapes did he use? Do you feel sorry for Mike? Have you ever felt like Mike did when he came out of the game? Have you ever had these same thoughts yourself?

This whole business seems to involve something we call personality! You have heard that word before. You use it quite often. Magazines and radio announcers use it in their ads and commercials. What does it mean? Experts in the field of psychology suggest that it means the total person. Therefore, personality is your heart, your arms, your hair, your eyes, your tongue; as well as your thoughts, your emotions, and your behavior. It also includes your likes and dislikes, your abilities and interests, your intelligence and energy. Wouldn't you say personality is what you have been, what you are, and what you will be?

Your personality is YOU!

Look yourself over!

Search and You Shall Find

If you have problems that are bothering you like those that are bothering Doris and Mike, then it would not be a bad idea to give yourself the "once-over." Sometimes we just have to sit down and check upon ourselves. We are amazed to discover that a number of our problems are inter-related. We may have trouble sleeping, because we are flunking at school. We may bite our nails, because we did not get into the school play. We may start smoking, because we are too short. We may be jittery, because we have a big exam coming up. The reasons are not always the same, and the results are not always alike. There are many different combinations of causes and effects.

The next time you get upset. Stop! Make a note of why you think you are disturbed. The next day look over

your note and see if you would still give the same reason for your uneasiness. The next time you bite your nails, stop and think it over. The next time you get that uneasy feeling, check yourself.

There is no better place to get the facts about your personality than from yourself.....

It is also worth nothing that many times another person can help you see yourself much better than you yourself can. Why not talk over some of these problems at your next personal conference? Your personal counselor may be able to help you with just such difficulties as these. If you don't feel that he can, then go to somebody else--a teacher, someone in the family, or a good friend. Remember that a second head always helps!

Your class might want to see "Shy Guy," an excellent 12 minute film. Here you will see a dramatic prescription for overcoming shyness. This would be a good way to begin a discussion on personality. There is another film called "The Quiet One" that might help you understand the problems that young people have. This film tells the story of a Negro boy who feels that he is unwanted.

Sometimes we are confronted by problems which we cannot overcome. In these emergencies our personality has certain mechanisms that it uses. If you turn to p. 32 in "Understanding Yourself" (Life Adjustment Booklet) you will find a very clear, brief summary of all the mental mechanisms that our personality has created to help us adjust to our environment. After you have looked this list over, you

might want to discuss it in class. You can find some good examples on pp. 14-31 in the same booklet of the types of reactions that accompany these mechanisms.

Judaism Says

Judaism is not only a religion of the Jewish people, but it is also a faith for the individual. It not only has something to say for our people as a group, but it also speaks to us as individual Jews. Judaism, therefore, deals with individuals and individual problems. In this regard, our religion has certain insights into personality and the personal problems each of us faces. Let us take a look at what Judaism says.

1. "Remove anger from your heart 'for anger rests in the lap of fools.'" (Ecclesiastes 7.9) Hasidic Saying)

The following statement is found in the Babylonian Talmud; it says.

"There are three classes of people whose life is scarcely life: (one is) the irritable." (Pesachim 113b)

Are these passages not pointing out something very simple? Are these surface answers or something deeper? Do they apply at all to that moment when Mike came off the field?

2. The Mishnah says,

"If I am not for myself who is for me." (Aboth 1.14)

A great prophet once said,

"In confidence shall be your strength." (Isaiah 30.15)

A medieval Rabbi used the following illustration in one

of his sermons.

"Blame not the king. He is no cruel master. He knows that a single hero cannot cope successfully with the present situation. All of us must perform the feats of heroism of which we are capable if we are to survive the combat. We have long been nestling in the comfortable security which comes from the knowledge that one great warrior can wage and win our battles. We have grown flabby and faint of heart. The native heroism of our souls has been stifled. This the king knows full well. He has therefore caused the staff on which we have been leaning to be taken away from us that we may learn to stand unaided and walk with confidence." (Medieval preacher)

One of the professors at the Hebrew Union College made this interesting remark.

"Man's security is ultimately within himself." (Cohon--
Judaism a Way of Life)

These gems of our faith are all driving at one thing. If one is to deal well with others, what is it he must have? If one is to face his own problems, what does he need? You might look over a very famous book by Rabbi Joshua Loth Liebman that deals with these matters. It is called Peace of Mind.

3. The Midrash makes the following meaningful remark.

"Gatemaker, O see, thine own gate is broken."

(Bereshith Raba, 67.2)

Sirach says,

"Let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower."

(Ecclesiasticus 37.13-14)

Are these passages saying the same thing as the previous section? What do they add? Where do they suggest that we start in the process of getting the facts about personality? Do you agree with them?

4. The Babylonian Talmud says,

"If a man sees that afflictions are coming upon him, let him examine his conduct. 'Let us search and try our ways.'" (Lamentations 3.40) (Berachoth 5a)

"Happy is he who constantly searches his actions and regrets every unworthy act." (Hasidic Saying)

Are these points at all valid? Do unworthy acts and wrong conduct bring on afflictions? Can one always explain his difficulties in terms of conduct, that is something he did?

5. The Baal Shem Tov, one of the greatest of the Hasidim made the following suggestion:

"Let a man desist from anxiety as to his conduct, for such an attitude is produced by the Yezer's (evil inclination's) plot to overawe him, to make him despair of fully accomplishing his duty. A sure hindrance to service is this despair." (Ethical Wills-- "In Defiance of Despondence"--Baal Shem Tov)

The Babylonian Talmud says,

"Let no worry enter thy heart, for worry hath killed man after man." (Sanhedrin 100)

"Why shouldst thou worry concerning that which thou art unable to prevent?" (Hasidic Saying)

Do you find these statements helpful? What is implied here about the approach to your difficulties? Is this hard to do? Why?

6. Koheleth, author of one of the most stimulating books in the Bible, said,

"A time to weep and a time to laugh." (Ecclesiastes 3.4)

In the Midrash we find the following observation.

"He who is glad today may not be glad tomorrow; he who is sad today may rejoice tomorrow." (Tanhuma Shemini 3)

Can one derive hope from statements such as these? Do they lead us toward a sense of balance? Do they help us in moments of despair and warn us in moments of joy? Has our heritage helped you to understand man better? Has it set certain attitudes? Are these good?

Over-all Strategy

Now that you understand yourself a little better, now that you know a little more about personality and the various mechanisms that personality uses; now that you have talked to others, it is time to step back and take a look at the whole picture.

When you see the whole, you can then plan your over-all strategy!

You must check yourself in order to see the whole picture. Here is one way of going about it. Ask yourself:

1. What are my aims and hopes? What am I working towards? What are my long-range goals?
2. What are my assets, and what are my liabilities? Which are the things about myself that I am proud of and which are the things that I am a bit ashamed of?
3. Are my aims realistic in terms of my abilities, interests, and personality?
4. How do I act when something goes wrong?
Can I take setbacks? Can I take criticism?

If you ask yourself these four questions, and answer them honestly, chances are that you will have a much better understanding of your total self. Then you can turn to specific areas of human relations and try to iron out your difficulties. One of those specific areas is-----the family!!!

Chapter 7 Getting Along with the Family

Home Sweet Home?

Joan sat down at the table. Just as she was about to take the first bite of supper, it happened. The storm hit, and seemed to strike her with full force!

It started slowly. Her mother asked her what time she had gotten in the night before. Then Dad said something about the lipstick she wore to the party. Junior even got into the act. "Who was that boy I saw you with this afternoon, Sis? An older guy wasn't he?"

Joan took one deep breath, and the avalanche continued. "Joan, I meant to talk to you about this before, but you have to be careful about associating with older men!" "Joan, I found a cigarette on your desk the other day." "Joan, we'll have to punish you if you don't get in on time next Saturday." "Joan----watch this, watch that, be careful of this, be careful of that----" "I would stay away from those colored kids at school, they might get you into trouble!"

That was all she could take. She couldn't eat. She got up from her seat, and ran out of the dining room. Joan was sobbing as she slammed the door to her room.

Dave was helping his Mother with the dishes after supper. He was telling her about school and some of the activities he was in. He had just written an editorial for the school paper on the coming election. Mother said that she thought he had been a little one-sided in his approach. Dave could not help saying to himself: "Some of

Mother's thinking is really old fashioned!"

Dave mentioned to his Mother that he had a date with Shirley for the Soph Hop. His Mother thought Shirley's folks were very nice, but Shirley herself seemed a little too forward. Save said that that was what he liked about her. She was fun on a date.

He loved his Mother, but there were times when their thinking was altogether different. He wanted to be independent, and she kept forcing her authority upon him. Oh, it really wasn't too bad.....

Then by chance Dave hit on a sore subject. He said: "You think if I keep my grades up, Mom, I'll be able to go to Harvard or Princeton?"

"Why Dave, you don't want to go so far away to school. We have very good universities right here in Chicago. Are you trying to get away from your family?"

"You just don't understand, Mom....Aw heck!"

Family Problems

What happened to Joan? Why did she get caught in the hurricane? What would you say about Joan's family? Do the same kind of things happen in your family? The lipstick, the clothes, the older fellow, the getting in on time, the mixing with other people, all adds up to a bigger problem. What do you think is really going on between Joan and her parents?

Are there any similarities between Joan's troubles and Dave's difficulty in talking things over with his Mother? What are they? Do you think his Mother is really old fashion-

ed? What is the underlying problem in the discussion about going to college?

What other problems like this do you have at home? Why did so many teen-agers in a recent survey check the statement: I want to be accepted as a responsible person by my parents? Is this related at all to the cases of Joan and Dave? Why are parents often pushing you to get better grades? Do parents have the right to tell you what to do? When? When not?

In the Babylonian Talmud we find this statement.

"Is there ever a father who hates his son?" (Sanhedrin 105b) Does this give us any insight into the way parents really feel about us? Do parents really love us? If so why don't they seem to act like it?

Why do brothers and sisters tattle on one another? Is there any jealousy between children? Why? Do they ever help one another? For what reasons? Do brothers and sisters have the same interests and abilities? Do one or the other seem to be treated as a pet or spoiled by his parents? Are you spoiled at all? Does your brother or sister seem to be the favorite child in the family?

Information

An excellent way to understand our parents better and to find out why they act the way they do is to ask them. Why not have a parents panel? You have seen youth panels discussing certain questions. Why not make up a list of questions that you would like parents to discuss? Then invite them to meet with your class. They would like to

come, and you can learn a lot by frankly talking with them and asking them about some of the problems that are bothering you.

Do you remember the role-playing we talked about earlier? Here is another good chance to use that technique. Let several students in your class put themselves in the place of parents and young people and attempt to answer democratically some common family questions such as: which TV program should the family listen to, or what is a fair allowance for a ninth or tenth grader today, or should the family go to Temple on Friday nights?

One can also get facts about family life in other unusual ways. Some ways you would never think of normally! Have you ever read "Dagwood" in the comics, or "Penny" or "Gasoline Alley"? Many of the things we have been talking about are illustrated in these strips. Have you ever listened to "Ozzie and Harriet" on the radio? You can get some good ideas about family life from certain radio programs.

When discussing the home and family life, it is interesting to note that one people has always placed a great deal of emphasis on this particular part of life. That people is the Jewish People.

The Jewish Home is one of the ideals of our people. But what is a Jewish Home? Surely it is one where there is sharing and co-operation, but there is something more. The plus is very important. We might call it the spice of Judaism. This spice has a different aroma at different

times of the year. Every Friday night it has the Sabbath aroma. In December it has the Chanukah aroma. In the spring it has the Pesach aroma. There are other little things like Jewish art objects, a mezuzah, and Jewish books that add to the spice.

Why not bring some expert on this particular kind of spice to talk to your class? There are many women in the congregation who would be glad to tell you how they have gone about building a Jewish Home? The president of your Temple sisterhood would probably be a good person to call in.

Out of Our Past

The Jewish Home not only exists today. It has been an important part of our religious life for many centuries. Our fathers realized the importance of the home and were continually striving to improve it. The following passages, coming out of our past, shed light upon some of the family problems which we have been concerned about in this chapter.

1. In the Bible, the book of Proverbs seems to hold a unique position. It alone seems to be speaking directly to the members of the family, as in the following passage.

"My son, keep the commandment of thy father, and forsake not the teaching of thy mother." (Proverbs 6.20)

The Babylonian Talmud says,

"He who guides his sons and his daughters in the right way, scripture says of him 'and you shall know that thy tent is peace.'" (Yebamoth 62b)

"A man should teach his child to swim." (Kiddushin 29a)

"A father complained to the Baal Shem Tov that his son had forsaken God. What, Rabbi, shall I do? Love him more than ever--was the Besht's reply."
(Hasidic Saying)

"A man is afflicted with anxiety for his sons and daughters until he succeeds in rearing them to maturity. Then he hopes to be freed from worry regarding their lot. But his oldest son comes with his troubles, seeking paternal counsel and the father's retirement is delayed. The daughter also comes with her problems, and once more his hope of a quiet life is postponed." (Hasidic Saying)

What is the one thread running through all of these passages? Does a father have only the responsibility of teaching his son Torah? Is a parent ever really free of his responsibility to his children? What is the most important thing a parent can give his child?

2. The greatest family lesson of all time is found in the Torah, in the book of Exodus.

"Honor thy father and thy mother." (Exodus 20.12)

Sirach says,

"Give glory to thy father with thy whole heart; and forget not the pangs of thy mother. Remember that of them thou wast born; and what wilt thou recompense them for the things that they have done for thee?" (Ecclesiasticus 7.27)

Babylonian Talmud says of Rav Joseph,

"When he would hear the sound of his Mother's feet,

he said: 'I shall rise because the Divine Presence is coming.'" (Kiddushin 31b)

It is in the Palestinian Talmud that this splendid story is told.

"Once the Sanhedrin needed a certain gem for the Temple. They went to buy it from Dama ben Netinah and offered him a hundred dinars. He said: 'My father is asleep in my stock-room, and I cannot now wake him.' The emissaries of the Sanhedrin were in haste and offered him more, but he refused. When they came again, he offered them the gem for a hundred dinars, saying: 'I will not accept more. Shall I sell for profit the honor I pay my parent?'" (Yerushalmi Peah--Chapter 1)

Just as the authors and editors of the Mishnah had attempted to compile a law book for the people of the second and third centuries C.E., so Joseph Caro attempted to compile an "up-to-the-date" code of laws for the Jews of the sixteenth century. This code is called the Shulchan Aruch, and one of its laws is the following:

"A man must honor his father's wife, even if she is not his mother; and he must honor his mother's husband, even if he is not his father." (Shulchan Aruch--Joseph Caro)

Why is it so important to honor your Father and your Mother? Should one also honor a step-mother? How do you show honor to your parents? How did Dama ben Netinah do

it?

3. In the Midrash, we find this comment.

"Anyone who has no child it is as if he were dead."

(Bereshith Raba 45)

Sirach says,

"A man shall be known in his children." (Ecclesiasticus 11.28)

The Babylonian Talmud uses the following figure of speech:

"The quality of the gourds can be detected in the buds." (Berachoth 48a)

Why do people have children? Can you have a happy marriage without children? What does it mean: "A man shall be known in his children"? How do children bring credit or shame to their parents? Who is the gourd in the quotation from the Talmud?

4. The Midrash contains this statement.

"Two women in the house--strife in the house."

(Tanchuma)

In the Babylonian Talmud, we find these interesting suggestions.

"A man should never make distinctions between his children." (Shabbath 10b)

"A person should never tell a child that he will give him something and not keep his promise, because he thereby teaches the child to tell lies."

(Sukkoth 46b)

"Anger in a home is like rottenness in fruit."

(Sotah 3)

In the Maaseh Book we find the following statement attributed to Rabbi Abahu.

"A man should not cause his household to be afraid of him, for many sins are caused thereby." (Maaseh Book--No. 79)

Sirach says,

"A woman and her husband (should) walk together in agreement." (Ecclesiasticus 25.1)

A further comment from the Babylonian Talmud--

"If he is wise, a husband will take counsel with his wife in all wordly affairs.....If thy wife is small, bend down and whisper in her ear..." (Baba Metzia 59b)

Here are some practical approaches to family living. Do they still apply in our times? Do you agree with these statements? Which things should a husband talk over with his wife. Should they agree on everything?

5. In the first book of Kings, we find the following advice.

"See to thine own house, David." (I Kings 12.16)

Similarly the prophet Isaiah says,

"Set thine house in order." (Isaiah 38.1)

In the Midrash, we find the following two statements about family life.

"If a man sin against those of his own household, he will inevitably come to sin against his neighbor." (Tanna d'be Eliyahu 289)

"Every man is king in his own home." (Abot de R. Nathan 28)

If one is setting out to build a better world, where should he start? On the other hand if one learns bad habits at home, what will be his relationship with the outside world? What is the real importance of the home that our fathers were trying to point out in these passages? Can you really be a "king in your own home"? What does this mean?

Building at Home

We have said several times that two heads are better than one. Now we might add that three heads are better than two. When there is a problem at home, three heads--yours, your Father's, and your Mother's--are best able to solve family problems. This is why a number of experts in the field of family relations suggest what they call a family council. Once a week or once a month the family holds a council to discuss family programs and problems. This is an excellent idea!

To help in your relationship with your brother and sister, here are a few tips.

- a. Understand your own feelings--do you hate your brother? Do you really love your sister? Why do you get so mad at them at times? Why at other times do you have so much fun together?
- b. To each his own--you have certain things that belong to you, so does your brother. You want

privacy at times, so does your sister. You want to feel important, so do the other members of the family!

- c. Generosity brings returns--when you do a favor for your sister it pays off, and remember the time you helped "Small Change" fix his bike. He treated you like a king for a week.
- d. Co-operation works two ways--you cannot expect your brother to get a date for you, unless you are helping him. Helping one another is not a one-way street.

Here are some ways to get along better with parents.

- a. Try to understand your parents. What is bothering them?
- b. Accept responsibilities when they are given to you. Shop for the little things that your Mother permits you to buy and soon you will be shopping for the big things. You have to build up trust!
- c. Promote co-operation. Don't divide your parents by asking one for an answer and then going to the other. Get them both working on your side.
- d. Show consideration. Share your joys and your achievements with your parents. Nothing means more to them. Don't be afraid to tell your Mother if somebody says something complimentary about you. Be careful not to upset your folks

when they are tired. This is one of the major disaster points in family living!

- e. Do not feel guilty about growing up. We all do it. Each one of us eventually will grow to the point where he can stand on his own two feet. The sooner this happens, the sooner he will be able to take criticism and help his parents.

Outside of your family, who are the most important people in your life? Would you like to have more friends

-----.

Chapter 8 Making New Friends

Jimmy and Mat

Jimmy is a fellow in your class who is very immature. On a typical Saturday Jimmy's schedule is something like this.

He gets up about 10:30 and goes downstairs. He wonders where his breakfast is. Then he notices a note that his Mother has left, saying that she had to go downtown to do some shopping. "I'll just drink a little orange juice for breakfast," he thinks to himself. Then for another hour or so, he just sits around the house.

Jimmy promised Mr. Dorney that he would work at the drugstore today. But he is just too tired to spend the whole day down at the store. Anyway, why work when his Dad gives him all the money he could possibly want.

What should he do for lunch? Finally he decides to get a hamburger and some french fries down at Pete's, and then to see a movie.

As he comes out of the movie, he yells at the usher: "How can you show a terrible picture like that?" He even yells at the waitress who brings him his soda at Goodie's.

Jimmy could have had a date for tonight, but he is just too lazy to phone Ann. She wasn't as friendly last Saturday as she should be, so why should he take her out. The girls are all running after me anyway, thinks Jimmy.

His Dad brought an important client home for dinner. But Jimmy had nothing to do with him. He gulped down his

dinner, and then went into the den to watch television.

There is another boy in your class but he is quite mature. His name is Mat. The following is Mat's schedule on a typical Saturday.

The alarm goes off at seven o'clock, and Mat gets dressed quickly. His Mother comes down to fix his breakfast. They talk over the days plans, and then Mat goes to work. He has a good job at the hardware store. It is not easy work, but they keep him busy, and he is learning a lot about how to run a business.

When he comes into the store, Mat always says hello to the night watchman. They usually have a little chat, but today Mat is rushed because he has a special job to do before the store opens. During his hour off for lunch, Mat always meets with some of the gang for a bite to eat. They talk over classes and activities. They even make plans to work together on various projects at school. In fact they have formed a club called Spirits Incorporated. It is continually working to make Springfield High a better school.

After work Mat comes home and rests a little. He reads the evening paper, talks with his Dad about the day's work, and washes up for dinner. After dinner he takes a shower and gets dressed for his date with Kathy. They are going to a Temple Youth Group dance. Mat takes out a lot of different girls, but he really likes Kathy best of all.

A Big Difference

How do Jimmy and Mat differ? There can be no doubt that Mat is socially more mature. He seems to have higher standards and goals. He seems to be more considerate.

Are these some of the reasons? Mat:

- is more independent and takes better care of himself
- makes certain decisions for himself
- earns and uses his own money
- lives up to his responsibilities
- plans his activities
- has a sense of balance
- is friendly and considerate
- helps and works with others
- believes in co-operation rather than cutthroat competition.

By means of our analysis we find that the best way one can make friends is by being socially mature. Is the girl who sits in the corner, never saying a word, continually day-dreaming, and is friendly with no one going to be popular. Is the fellow who is always yelling and acting wise just to get attention going to be well-liked? Is the girl who is a snob and only pals around with other girls whose fathers have as much money as hers or whose parents belong to the same country club ever going to make many new friends?

Ways to Answers

There are some materials that will help you with the

general theme: making new friends. Time Out for Youth by Arthur S. Gregor has a very good chapter entitled "Success in Friendship." Then there are two booklets in the Life Adjustment Series, called "Where Are Your Manners?" and "Getting Along With Others." There is also a pamphlet put out by the publishers of Seventeen Magazine called "Popular Girl." These booklets will help you to get along better with other people. Look them over, and compare notes. Have a class committee put on a little skit entitled "How to Make a Friend!"

A good film dealing with popularity and getting along socially is "Are You Popular?" It tells the story of Caroline who is popular in and out of school because she is tactful, considerate, and friendly!

But being liked, being more popular, making new friends is only part of the problem. Some of you are concerned about other things! Do you want to feel more important to society or to your own group? Do you want to know how to become a leader? Are you ashamed of some Jews? Are you trying to live up to the ideals of your own group? All of these questions involve getting along with others!

If you are ashamed of some Jews or if you just don't understand some of your Jewish friends, then you would find Dr. Kurt Lewin's book very interesting. It is called Resolving Social Conflicts. There are two chapters in this book that you might read: "Bringing Up the Jewish Child," and "Self-Hatred Among Jews."

Have you ever heard of a sociogram? It is a chart that shows the relationship of different social units. If we wanted to find out who your friends are in this class we would find the sociogram technique very helpful. These diagrams show how you feel about others and how they feel about you. Let's try it in your class.

In each of the blank spaces below fill in the names of the two people in this class whom you would most like:

a. to sit next to

1.

2.

b. to go out on a date with

1.

2.

c. to study with

1.

2.

d. to work on a committee with

1.

2.

If you fill in these names frankly, then the diagram may be very helpful. The sociogram will not be shown to the class, but may be shown to you at your next personal conference.

Judaism Speaks

Sociograms will help you to see what your friendship situation is today, but it will not show you directly how to go about making new friends. The diagram shows what the pattern of friendship in your class is, but it does not itself help to broaden your realm of friendship. For this we must go to another source. If we want to get some suggestions as to how to make new friends, there is no better place to turn than our religion. Listen carefully while Judaism speaks of friendship and about how to get along with others.

1. The great Babylonian Talmud says,

"Thy deed shall bring near you, and thy deeds shall keep far from you." (Eduyoth 5)

In the Midrash, we find this valuable suggestion.

"Who is the bravest hero? He who turns his enemy into a friend." (Abot de R. Nathan 23)

How does one get friends? What is the general principle? Can an enemy really be turned into a friend? Have you ever seen it happen?

2. The Rabbis of the first centuries of the common era speaking through the Midrash say,

"A reconciliation without an explanation that error lay on both sides is not a true reconciliation."

(Bereshith Raba 53.3)

The book of Proverbs has this to say about love and

and friendship.

In the Babylonian Talmud, we find this very simple precept.

"A man should accustom himself to be pleasant to people." (Ta'anith 4)

The Palestinian Talmud says,

"He who honors himself with the shaming of his friend, has no portion in the world to come."

(Yerushalmi Hagiga 51)

Judaism has something to say practically about the relationships of people. Have you ever made up with a friend? How did you go about it? Do you only like those who like you? Usually? Why? Why be pleasant to others? Why shouldn't you shame other fellows in order to bring honor upon yourself? What is the danger?

3. The Babylonian Talmud and the Mishnah contain the following statements, respectively.

"Either companionship or death." (Ta'anith 23a)

"Which is the right way that man should cleave to it? Rabbi Joshua says: A good friend." (Aboth 2)

Sirach says,

"A faithful friend is a strong defense and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price."

(Ecclesiasticus 6.14)

"Forsake not an old friend; for the new is not comparable to him: As new wine, so is a new friend;

if it becomes old, thou shalt drink it with gladness."
(Ecclesiasticus 9.10)

Moses Maimonides, great philosopher and scholar, said,
"It is well-known that man requires friends all his
lifetime.....When man is in good health and
prosperous, he enjoys the company of his friends; in
time of trouble he is in need of them; in old age,
when his body is weak, he is assisted by them."
(Maimonides--Guide to the Perplexed--Part III.49)

Is friendship really this important? Why is it such
an important part of life? What are the advantages of
having good friends?

4. Sirach says,

"Love a friend, and keep faith with him." (Ecclesiasti-
cus 25.17)

In the ethical wills that fathers handed down to their
sons, we find the following advice.

"Betray not another's confidence even when thou art
at strife with him." (Ethical Wills--"Paths of Life"--
R. Eleazar the Great)

Can one keep a friend if he does not keep faith with
him? What does it mean to "betray another's confidence"?
What responsibilities do friends have to one another?

5. In the Babylonian Talmud, we find the following state-
ments.

"A man should not drink of a glass, and give it to
another to drink from it." (Derech Eretz Raba 9)

"A man should not drink his goblet in one gulp.

This is unmannerly." (Betza 25)

The Zohar suggests the following rules of etiquette.

"If you go to a certain place, conduct yourself in conformity with local usage." (Zohar 1 144a)

"It is good manners that everyone who partakes of a wedding feast should give a present to the young couple." (Zohar 1 149a)

The following Midrash serves as a good summary for this section.

"Great is etiquette. It is equal to the whole Torah."

(Midrash Gadol u-Gedolah 2)

"A man should eat slowly and with etiquette even if alone at the table." (Hasidic Saying)

What does our Jewish heritage have to teach us about good manners? What are the various points of etiquette mentioned in these passages? Why are good manners so important? Are good manners and consideration the same thing?

Attacking the Problem

In order to make friends and be popular, there are several things we must do:

1. We have to look our best. In Chapter 12, we shall discuss the problem of appearance.
2. We have to be able to carry on a conversation.

A psychologist wrote that conversation means an "exchange of observations." If you exchange

observations, you will find that talking to others is not difficult. Here are some pointers about conversation: try topics of mutual interest first, then talk about a teacher, a ball game, a television program, a trip, a hobby, or a movie.

3. You should be considerate and think of the other fellow. The old maxim still holds: The best way to help yourself is to help the other person!
4. Good manners usually pay off. We have just been reading what Judaism had to say about this point. Now it is time to apply it to our own lives. There is nothing false, nothing babyish, about good manners. If done not to show off, but just because it is the right thing to do, good manners can help to make you a better person.

Let's get down to brass tacks! You have one very important friend whom you are trying to cultivate right now! That friend is of the opposite sex and at times is very hard to understand!

If you are interested in how to get along with the other sex, then turn to the next chapter called Dating Today!

Chapter 9 Date Today

Dating Problems

It was just an ordinary Monday night. There was nothing special about it. But in the minds of four young people this was a night of decision. Here is how it happened.

Jack had been trying for a half hour to study Latin. But no matter how hard he tried, he just could not seem to concentrate. The one thought was going over and over in his mind: Whom should I call for a date? If I don't call tonight, by tomorrow the girls will all have dates for Saturday night. I could call Babs, but maybe she would say no. I could call Mickey or Debby, but they are both going steady. What would I say? How would I go about asking for a date? I am afraid to ask them at school, but over the phone it isn't any easier. What should I do?

Babs probably would have liked a date with Jack. But she had problems of her own. The phone rang. It was Joe, the fellow who sits next to her in French class. He wanted to know if she were busy for Saturday night. She wasn't, but she did not tell Joe that. She started talking with him about things at school while the wheels began to turn in her head. Joe was not Jewish. His folks belonged to the Community Church. Should she go out with him? There was nothing wrong with gentile boys and girls! But should she get started with a fellow who was not Jewish? Would any of the Jewish fellows ask her out after that? She won-

dered what her parents would say? Joe was a darn nice fellow. What should she do?

Harry was very fond of Mickey. Some of the gang at school thought they were going steady, but they really weren't. At least not as far as he knew. Sure, they had been going out a lot together, but he had taken Jill to the last school dance, and hadn't Mickey gone with that older fellow from out of town. He liked Mickey all right. She was a lot of fun--a good date--she made him feel good. But was he ready to settle down with one girl? Was she going to agree to going steady? What were the advantages? What were the disadvantages? Should he talk to Mickey about it, or just let the matter ride?

Debby and Stan had been going together for quite a while. They had never announced that they were going steady. In fact they never even had talked about it. But Debby always had dates with Stan far ahead, and Stan didn't ask anybody else out. Saturday night something unusual happened. They had been kissing and necking a little as usual. This had been going on for a month or so, and they both were enjoying it. But this time it seemed to go a little too far. It was only a little "petting," but Debby felt bad about it. She had stopped Stan, and he seemed a little ashamed. Should she and Stan be "petting"? How could she avoid it if she wanted to? She was worried. They would be going out again this Saturday, and how would she handle it? Maybe she should stop seeing

Stan? Then again maybe there is nothing wrong with "petting"? What should she do?

The Questions

What are the questions raised by these life situations? Do folks your age have these kinds of experiences? How do you deal with problems like these: How do I get a date? What do I do to get fellows to call me? How do I go about making the date? Should I ever refuse a date? How do you go about it? What should I say on a date? Who pays for a date? Where should I go with a date? Who should make the plans? Should I date non-Jews?.....How can I tell whether I love her? Should I kiss him? What about "interdigitation"? How far should affection go? Is petting all right? Should I go steady?

The Facts of the Case

There is some good resource material dealing with these problems. They should be very helpful in getting the facts.

1. "Your New Emotions"--a pamphlet put out by the publishers of Seventeen Magazine. It gets right to the point, and discusses how far we can let our affections go.
2. "Dating Days"--in the Life Adjustment Series. It covers all the questions that have been raised in this chapter except inter-dating. This is a very interesting booklet.
3. "Where Are Your Manners?"--same series. Chapters

4,5, and 6 are very helpful. They deal with party manners, dating do's and don't's, and general tips.

4. "So You Think It's Love!"--Public Affairs Pamphlet No. 161. This pamphlet contains a good general survey of the whole area of dating.

Out of these resources some helpful projects will come. You could form a committee to put on a skit entitled "This Way--Not That?" The skit could show how to ask for a date. What would be considered good manners on a date, and how to keep the conversation moving. It could show any number of things about dating. The more humorous you make the skit, the more fun it will be for all.

Another idea is in your classroom to set up what they call an "orchid and onion box." Into this box fellows or girls can drop notes mentioning characteristics or behavior of the opposite sex that they admire or dislike. Here is a good anonymous way of getting at some of the problems that bother certain people in your class. It also serves as a good way to compile a list of characteristics that might make you more popular. It also puts up the warning sign for some of the things you may have been doing unconsciously.

A round table with several grandparents, and mothers and fathers to discuss "dating in the old days" is also a good way of getting at the facts. Or you might try forming

a panel of girls, boys, mothers, fathers, and your Rabbi to discuss the general topic--"dating." Your Rabbi will be able to help you especially with the problem of inter-dating.

Another excellent idea is to make a spot map of the recreational and dating facilities in your community. One committee could make up the list of places. Another could get the information about these places: what would a date there cost? what kind of recreation do they have? how do you get there? is it the kind of place to which you would want your own children to go? Another committee could take all this information and make a large map showing the various places along with the information about them!

Message of Our Faith

There are many places one can go on a date. In olden days couples would go to the vineyards or the market place. Judaism tells us about these "get-togethers." But our religion not only tells us about dating spots, it also has a message for us in regard to love, beauty, and chastity--the major problems of dating.

1. The Babylonian Talmud says,

"When the young maidens used to resort to the vineyard for a dance." (Ta'anith 26b)

A prophet once said,

"And the broad places of the city shall be full of boys and girls playing in the broad places thereof."

(Zechariah 8.5)

"On the 15th day of Ab--midsummer day--the maidens were privileged to ask the young men in marriage. They would arrange an open-air dance in the vineyards; all were dressed in pure white garments."

(Hasidic Saying)

Does our tradition discourage (in these passages) young men and women being together? What does it mean--"boys and girls playing" in the square? Would you say that Judaism encourages or discourages dating?

2. In the Midrash, we find this statement.

"Any love that hath no reproof with it, it is not love." (Bereshith Raba 44)

The Mishnah has this to say about love,

"If love depends on some (transitory) thing, and the (transitory) thing passes away, then love passes away too; but if it does not depend on some (transitory) thing then it will never pass away." (Aboth 5.16)

Which two elements are always a part of love relationships? What are transitory things? What are non-transitory things? Do these same elements hold true in your love relationships?

3. The following two passages from the Bible indicate an appreciation of the beauty of women.

"The damsel was very fair to look upon. (Rebekah)"
(Genesis 24.16)

"Behold thou art fair, my love; behold, thou art

fair." (Song of Songs 4.1)

The Babylonian Talmud warns,

"A man should not gaze on a handsome woman."

(Abodah Zarah 20a-b)

"Close thine eye against beholding a charming woman,
lest thou be caught in her net." (Yebamoth 63)

We find this interesting statement in the Mishnah.

"Look not on the jar but on what is in it; there may
be a new jar that is full of old wine and an old
one in which is not even new wine." (Aboth 4.20)

What are the conflicting views presented here? Should
a man heed the beauty of a woman? Can he help it? Is there
something more important than beauty? Is it dangerous to
gaze upon the charm and loveliness of a girl? Is it dangerous
to notice a fellow's sex appeal? What do the passages really
mean?

4. Sirach says,

"Keep strict watch on a headstrong daughter, lest
she find liberty for herself, and use it."

(Ecclesiasticus 26.10)

In the book of Proverbs, we find the following com-
parison. "Whoever accepts the advances of unworthy
persons goeth...as an ox that goeth to the slaughter."
(Proverbs 7.22)

This sensible statement is made by way of comment in
an anthology of Rabbinic literature.

"Good manners--derech erez--implies decency and

sexual restraint." (A Rabbinic Anthology--

Montefiore and Loewe--p. 176)

The Babylonian Talmud says,

"Immorality in the house is like a worm on vegetables." (Sotah 3b)

In the Midrash is this statement.

"We find that to every sin God is long-suffering, except the sin of unchastity. All things can God overlook save lewdness." (Tanchuma Bereshith 12.13a)

Is there any doubt as to how Judaism regards unchastity, lewdness, pre-marital intercourse? Do you agree with this philosophy? Why? Has someone committed a sin if he has had pre-marital intercourse? Should he feel guilty? Does that make it right? What's the answer?

Personal Plans of Action

Now that we have the facts don't just sit home and think about them, put them into action and see how good your results are. Use a little psychology. Social skills need practice just like everything else. Do not be afraid to go out! Ask friends over! Join groups and activities!

Here are some good tips. A presentable appearance is important. You must meet the other sex at parties and all sorts of social groups. When you have a date try to show an interest in the other person. There is a better chance he will call you again if he feels you are interested in him or that she will say yes the next time you call for a date if she feels you are interested in her.

Here are some other thoughts. Go to mixed parties! Go out in foursomes! For your first date, fellows, don't get fixed up, select a girl whom you already know. Check finances before you go out! Better have a little "mad money," girls, you never can tell! Get in on time--it will pay off the next time when you want your parents to be a little more lenient!

Did you realize that girls like the following kind of boys? Those who are courteous, neat, well-dressed, and know their way around. Those who are prompt and pay sincere compliments. Those who kiss and don't broadcast. And those who have a good sense of humor, and can take "no" for an answer.

Do you know that boys like girls who are informal and friendly; who are fun to be with; who lean on them yet have a mind of their own; and who dress for the occasion?

If you are beginning to be able to handle the problem of dating today, you are now ready to discuss the matter of marrying tomorrow.

Chapter 10 Marry Tomorrow

Situations We All Face

Carol saw a movie. It was one of those love pictures, which can be very exciting. The hero married the poor girl right at the end of the film. Wonder if they will be happy, thought Carol, as she forgot for a moment that the plot was fictional. She remembered how the poor girl had fallen in love with the hero because he was handsome, wealthy, and courageous.

What do I want in a man, thought Carol. What should I look for in a husband to be? Would Lou fill the bill? Wonder if I shall be marrying Lou some day? We have a lot of fun together now, but would we make a good married couple? Is there only one person in the whole world who is the "right one" for me to marry?

Lou saw the same movie. In fact he took Carol to see it. But it raised different questions for him. His parents had been separated ever since he was a little boy. It had been a horrible experience. He liked his Father, but he only saw him once or twice a year. He liked his Mother too, but at times she got on his nerves. The whole situation was bad. Why should one get married if this is the kind of thing it leads to? Lou was not happy. His Father was not happy, and surely his Mother was miserable.

What causes divorce? Maybe there is something wrong with married life. Lou decided that he was going to be very careful before he got married. He realized that death

or sickness could bring on the same problems, but divorce seemed to be worse, because there was no simple explanation for it. Why do husbands and wives have to separate?

Maybe I have the wrong approach, thought Lou. Carol is a nice girl. Maybe some day we shall be getting married. Maybe there are ways of making a good home so that there will not have to be a divorce. I wonder how it can be done?

Ann was getting dressed for her date with Bob. She was rushing so that she would be ready on time. She didn't want Bob to have to sit and wait for her. Just then her Mother called in, "We're leaving, Ann, see you tomorrow. Don't get in too late. Don't bring Bob into the house while there is no one else here. Have a good time, honey!"

Something bothered Ann. Mother had told her before about staying out too late. That wasn't it. No, it was that part about not bringing Bob in while there was no one else in the house. Why did her Mother say that? Didn't she trust her own daughter?

Ann and Bob had been having a good time together. Oh, they necked a little, but it was nothing serious. She got a thrill out of those moments when she was in his arms. Sure, that was only human. But her Mother was worried about something else.

Maybe her Mother was thinking it might go a little too far. Maybe she was thinking the neighbors might talk, if by chance they found Ann alone with a boy in the house. But this being alone with someone you really liked was nice.

It was exciting. Could she be carried away to intercourse? Was it possible?

Ann's thoughts continued along the same line--why should young people have to wait until marriage? What is wrong with pre-marital relations? When would she be getting married anyway? At what age should a girl get married? And how about fellows? What makes a marriage successful? It is not all sex. There are other important parts of married life such as sharing, companionship, mutual responsibility, and respect. What will marriage mean for me?

Questions We All Face

Carol, Lou, and Ann had their problems. Do you have these same problems? Any of them? Do the same kind of thoughts run through your mind?

- What things should I consider in selecting a mate?
- What do I want in a mate?
- What do I need in a mate?
- Why do people desire marriage?
- Is there a "right one" for me?
- Are pre-marital relations wrong?
- What is a "good" home?
- What causes divorce?
- What do married people quarrel about?
- When death comes, what happens in the family?
- Should a person train himself for a job or career before marriage?

--How long should people know each other before they get married?

--Should I accept financial help from my parents when I get married?

These questions fall into four categories: choosing a mate, divorce and the "good" home, pre-marital intercourse, and early marriage.

Information Please

Here are a few films that you might find helpful in getting the facts. "It Takes All Kinds" is a discussion of specific personality patterns, and indicates the importance of knowing about them when evaluating behavior of a prospective marriage partner. "Wrong Way Out" shows the youthful impatience of lovers, their immaturity, false pride, parental rebellion, and the consequences (18 minutes). "Marriage in Distress" is a good discussion motivator and a dramatic portrayal of what has been happening to the American family.

Another suggestion is to ask the public school librarian to review one or two good novels which show the effect of family life on personality. Here are some books that do just that: Little Women, Mama's Bank Account, Cheaper By the Dozen, The Yearling, Alice Adams, and Seventeen. After these reviews you might want to make a list of the eight most important qualities you would like to have in your own home.

Ask your Rabbi to come to your class and speak to

you about "the sacredness and purpose of the marriage ceremony." Ask him to be quite frank and to give you his views on petting and pre-marital relations. He is your spiritual guide, and he should be able to help you understand the spiritual approach to marriage and sex.

You can get some information about this field from your own class. Each one in the class, if he himself has not experienced a family crisis, has surely heard about one. You might have a discussion in class about various crises that families must meet. What happens in the family when there is death, illness, drunkenness, divorce, separation, or a child leaving the home? How does the family cope with these problems? Can the other members of the family continue to live a satisfying life?

Judaism Adds Insight

We can be very grateful if we have not as yet had to face some of these various types of family crises. We are indeed lucky if ours has been a more normal family life. Our religion has something to say about facing a crisis, but in this chapter, we are primarily interested in the normal well-adjusted family. Judaism has a great deal of insight into this realm.

1. The Zohar says,

"A home where Torah is not heard will not endure."

(Introduction Tikkune Zohar 6a)

Dr. Leo Baeck has said:

"Only husband and wife together, united for life,

bring the spirit of God, the spirit of holiness, into the home. Family confidence filled the home with the blessing of God." (The Essence of Judaism--Baeck--p. 269)

Amidst the beautiful Biblical love poetry of the Song of Songs, we find these deeply moving words.

"Love is strong as death.....many waters cannot quench love." (Song of Songs 8.6-7)

In the Midrash, we discover the following statement:

"Man cannot exist without woman, nor woman without man, and both of them without the Divine Presence." (Bereshith Raba 8.9)

Does Judaism seem to place much emphasis on marriage? Is it true that God has a part in marriages and in family life? Do you really believe it? Is it true that one sex cannot exist without the other? What about the bachelor or career woman? What is our tradition really trying to say?

2. In the book of Proverbs, we find,

"Hope deferred maketh the heart sick; but desire fulfilled is a tree of life." (Proverbs 13.12)

The Babylonian Talmud adds,

"Engagements may properly range in length from one month to a year." (Kethuboth 62b-63a)

"A man is forbidden to give his daughter in marriageuntil she is grown up and says, I wish to marry so and so." (Kiddushin 41a)

"He who does not marry by the age of 20 spends his days in sin--either by deed or by thought." (Kiddushin 29b)

The Zohar contains the following statement.

"A man should build himself a home, plant himself a vineyard and then bring into the home a bride. Fools are they who marry while they have no secure livelihood." (Zohar Hadash 1 4b)

In the Mishnah, the following advice is given:

"18 is the age for marriage." (Aboth 5.21)

The Central Conference of American Rabbis has made the following suggestion:

"The best time for marriage is between 20 and 25 for women, and 25 and 30 for men." (Central Conference of American Rabbis Yearbook--volume 50)

Here is some practical advice about marriage. What conditions should be met before you get married? Are long engagements advisable? What does the phrase "desire fulfilled" mean? What is the right age at which to get married? There seem to be different views on this issue. What would you say about a secure livelihood before marriage?

3. A Medieval Rabbi gives us the following advice:

"In choosing a wife a man shall stress not her heredity and social environment, the habitat of her father and mother, but her own personal virtues and accomplishments, cleaving solely to her own person, letting the quality of the tree testify to the nature of the soil." (Medieval Preacher)

Isaiah warns that,

"Glorious beauty is a fading flower." (Isaiah 28.1,4)

The Babylonian Talmud contains many passages which suggest how one should go about choosing a marital partner.

"Only to the family of the tribe of their father shall they marry." (Numbers 36.6) Scripture gives good advice to women not to marry unsuitable partners." (Baba Bathra 12a)

"Among the necessary qualifications of a good wife are a gentle temper, tact, modesty, industry." (Sotah 3b)

"Glorious beauty is a fading flower." (Isaiah 28.1,4)

"You may make haste to buy property, but you must pause and consider before taking a wife." (Yebamoth 63a)

"He who marries for money shall have unworthy children." (Kiddushin 70a)

"What sense is there in marrying one much younger than yourself? What sense is there in your marrying one much older than yourself? Go, marry one who is about your own age and do not introduce strife into your house." (Jebamoth 101b)

"Marry the daughter of a man of character, for as the tree so is the fruit." (Pesachim 49a-b)

What are the suggestions that are made in these passages as to choosing a mate? Do they hold true for choosing a husband as well as for choosing a wife? Should one be concerned about a mate's parents? What is the most important thing to keep in mind when choosing a partner for life?

4. In the Babylonian Talmud, we find these statements.

"Any man who has no wife is no man! (Yebamoth 63a)

"His home--this is his wife." (Yoma 2a)

Sirach says,

"He that getteth a wife entereth upon a possession;
a help meet for him, and a pillar of rest."

(Ecclesiasticus 36.24)

The Babylonian Talmud also says,

"A wife is the joy of a man's heart." (Shabbath 152)

"A wife ought to look after the house, dress presentably and keep herself well-groomed." (Moed Katan 9b)

"A wife should care for the children of the home."

(Kethuboth 61a)

Is a wife a precious treasure. What do you think is the most important role a woman can play in modern society? Did our fathers agree? What are the responsibilities a wife has to her husband? Are there others?

5. In the Midrash, we find this remark.

"Can a goat live in the same barn as a tiger? In the same fashion, a daughter-in-law cannot live with her mother-in-law under the same roof."

(Maaseh Torah 4)

The Babylonian Talmud says,

"Children (banim) are builders (bonim); they not only build the future of the family but likewise of the community." (Berachoth 64a)

"The very altar drops tears on every one who divorces the wife of his youth." (Gittin 90b)

Here are some practical thoughts. Can a daughter-in-law and a mother-in-law ever live under the same roof? Did you know that the Talmud also says that if after a given time a couple does not have children, they should be separated? Do you think couples who have children have a richer family life than those without children? Divorce surely is a sad business. Where does the remedy lie?

6. Here we have another of the great commandments,

"Thou shalt not commit adultery." (Exodus 20.14)

Job observes that,

"The eye also of the adulterer waiteth for the twilight, saying no eye shall see me. (Job 24.15)

In the Babylonian Talmud, we find this principle.

"The husband prohibits his wife to the whole world like an object which is dedicated to the sanctuary."

(Ki'ddushin 2b)

Is there any place in Jewish life for adultery? Are people actually being unfaithful today? Have you ever read The Scarlet Letter?

Some Pointers

In deciding upon some line of action today (how you should handle yourself on a date), think in terms of your future and what you want from life!

Despite the assertions made by some romantic hearts that there is only "one" person for you; wiser people say

that there are many "right persons" and also there are many "wrong ones"!

The following factors may help to make a marriage successful:

- a. existence of love--affection based on appreciation of such qualities as thoughtfulness, generosity, willingness to compromise, and sincerity
- b. emotional maturity
- c. similarity of interests
- d. satisfactory sexual adjustment
- e. presence of children (this is not true for a couple already at the breaking point)
- f. sense of humor
- g. similarity of purpose in marriage
- h. loyalty to each other
- i. willingness to work for the success of the marriage
- j. ability to make financial adjustments that are fair to both the husband and the wife, and on which both agree as to the best ways of saving and spending the family income.

Here is a check list that might help you see if you are truly in love:

- are you really interested in the other person?
- do you lend strength to his or her weaknesses?
- are you willing to make his or her friends your friends?
- does he or she give in to you sometimes?

Of course this list is not complete. Can you think of other qualities and attitudes that will help you in deciding

if you are in love?

Much has been said in the last few chapters about sex, sexual adjustment, and sexual restraints. How do our sexual glands work? Why do they work the way they do? Is there any mystery to this process? What do you already know about human growth? What stage in this process are you going through now?

Chapter 11 Human Growth

Some Physical Problems

Lois was sitting at her desk. She was thinking. She had been dieting now for a couple of months, but it just didn't seem to do much good. Even with all her Mother's scolding, she could not seem to keep to the diet. She still weighed close to 140 pounds. If she could get her weight down, maybe some of the fellows would call her for dates. Maybe the gang at school would stop calling her "fatty."

I am abnormal, thought Lois. It seems that I can't even improve my posture. There must be something wrong with me. I have not begun to menstruate yet. All the other girls have. I'm scared because I'm different!

John was lying in bed, thinking. This past summer he had grown several inches so that now he stood about 5' 10". But he was still growing. At school they called him "lanky." He couldn't help being taller than the other boys. He wished that he had a better body build and wasn't stooped over all the time.

I am a freak, he thought to himself. I would like to play on the basketball team, but I'm too awkward. Why can't I be like all the other fellows?

Elaine would walk down the street, and the boys would all whistle. At first it was fun to have the fellows take interest in her. But after a while she got tired of hear-

ing the whispers: "Boy, is she something!" So her body was a little more curvy than that of some of the other girls her age. She had just grown up a little faster. She couldn't help it.

It was nice that the older boys ask me out, thought Elaine, but I never have a date with boys my own age. I wonder why?

Frank was reading the evening paper. But his hands were magnetically drawn to his face. He kept picking at it. He could not stop. Those pimples bothered him. Why did he have to have them? Some of the boys and girls at school had perfectly clear skin. It would be wonderful to be like them!

He wondered why he always seemed to be so tired. He could not seem to get enough sleep. He was miserable both day and night!

Some Difficult Ones

Lois, John, Elaine, and Frank, all feel that they are abnormal. Are they? Are their cases a little extreme? Do you have any of the problems that are bothering them? Are any of these questions running through your mind?

How did I get this way?

Why am I fat, skinny, tall, or short?

Why do I have pimples?

How can I get more sleep?

Do girls generally become sexually mature faster than boys?

What can I do about my posture?

How can I build up my muscle?

What is menstruation? Is it normal?

What is circumcision?

What is masturbation? What are wet dreams?

If we analyze these questions, they seem to come under three general headings: what is normal at your age, human growth, and posture and body build.

Go Get the Facts

Once more it is necessary to mention the films that are available for use in this area. It so happens that there are three which can be very helpful. First, there is the Oregon film called "Human Growth." It is done in cartoon style with excellent charts and diagrams. It sustains the interest of the viewer throughout. Second, there is the McGraw Hill film called "Story of Reproduction." It goes a bit more into detail, and is geared to an older age group. Third, there is a film on menstruation put out by the Kotex Company. It is quite good. In cartoon style, it shows very clearly how the process of menstruation works. If you can get to see the Oregon film which is far superior, do not miss it!

After seeing the film, it would be well to have a committee in class make some large diagrams of the male and female sex organs--showing how they work. There are excellent diagrams in the books Human Growth by Beck, Life and Growth by Keliher, and in the pamphlet "Understanding Sex"

by Kirkendall, another booklet in the Life Adjustment Series. These diagrams will help your class in their discussion. They will help to clarify the facts that you have obtained from the films.

Another suggestion is to have a committee make up a simple glossary of terms used in discussing human growth. Pp. 117-124 in Beck will be very helpful along this line. For a discussion of the term "masturbation" turn to p. 32 in the Kirkendall pamphlet.

Do not forget your resource people. You might want to call in a physician to talk about acne or about sexual behavior. You might want to call in a nurse or a dietician to talk about dieting. You might want to call in your gym instructors to talk about posture and body build. You might want to call in your Rabbi to find out what part circumcision plays in Judaism.

Background--Judaism

Though our religion is not a science, nor is its literature considered source material for a course in biology, still amazingly enough it does have some things to say about the field of human growth. It is, therefore, necessary to take a brief look at the background--Judaism.

1. In the Midrash, we find that Rabbi Simon said:

"There is not a single herb but has a constellation in heaven which strikes it and says, 'Grow!'"
(Bereshith Raba 10.6)

Is there some controlling force in the heavens that

decides whether we shall grow or not? What is this passage really trying to say?

2. The Psalmist uses a beautiful expression when he says,

"Lo, children are a heritage of the Lord; the fruit of the womb is a reward." (Psalms 127.3)

What is the womb? Why are children so important in Judaism? Can every husband and wife have children? What took Sarah so long?

3. Sirach says,

"The beauty of a woman cheereth the countenance."
(Ecclesiasticus 36.22)

"Go not after thy lusts; and refrain thyself from thine appetites." (Ecclesiasticus 18.30)

In the Zohar, we find this tale.

"Rabbi Simeon ben Yohai and his disciples entered a town. Some beautiful women passed them. Rabbi Simeon lowered his eyes and said to his disciples: 'Turn ye not unto the idols.'" (Leviticus 19.4)
(Zohar 111 80)

Did our fathers recognize that there was a sexual drive? What was their advice about it? Did they mean that one should never have sexual intercourse?

4. Maimonides once suggested that

"When we find ourselves unintentionally in a state of irritation (sexually aroused), we must turn our mind to other thoughts, and reflect on some other thing till we are relieved." (Maimonides--Guide to

the Perplexed--Part III, 49)

Is this good advice? It is not too easy sometimes to forget or ignore sex, especially in a society that is continually using the attraction of sex for advertising purposes in movies, on television and in our literature.

Two Thoughts

In the first chapter we discussed the matter of problems. We said that everyone has problems, and the person who says he has none is only kidding himself. This is also true when talking about human growth. There is no standard that can be called normal for boys and girls your age. Since there is no normal, there can be no abnormal. Therefore Lois, who feels she is overweight; John, who worries because he is too tall; Elaine, who is upset because she is physically more mature; and Frank, who is bothered by his pimples and his lack of sleep, are all normal. Each of them is going through a period of life when there is rapid change. Some have gotten further along in the process of change like John and Elaine, others are just beginning such as Lois, and others are suffering the outward results of the change such as Frank. In some way you are either a Lois, a John, an Elaine, or a Frank. You are sure at times that you are queer, different, abnormal. You are not. Other young people are going through the same thing; they are only at a different stage in the process.

Do you get the idea? The range of normality is very wide

at your age. You are not abnormal!

Your personal counselor will be glad to talk over with you any problems that you have in this area. At your next personal conference, come out with it! Ask that question about sex that has been puzzling you! Talk over that problem that is disturbing you! There is a good chance that it will seem less of a problem after the conference!

My next personal conference is _____.

We have seen how young people are disturbed by their outer appearance. We have noted in earlier chapters the importance of one's personal appearance in making friends and in getting dates. Let's go on to the next chapter entitled: How do I look?

Chapter 12 How Do I Look?

You: A Helen, a Nate, or a Bill

Helen was rushing to get the 8:15 bus for school when it happened. She was almost out the door when her Mother caught her. "What are you wearing today, Helen?" The words hit with the sting of a whip. Now her Mother would see.....

"Helen, you know you shouldn't wear that new skirt to school. You'll need it for the party Saturday night. Go right up and take it off!"

"But Mother, I don't have anything else to wear. All my other clothes are too old. They're not what the gang is wearing!"

"Helen, you heard me, go upstairs and change that skirt. Right now!"

"I'll miss my bus."

"That's too bad."

Helen turned around, went slowly up the steps. The tears were rolling down her cheeks. Under her breath she couldn't help but say: I hate you. I hate you.

Nate was a little late for the party at Stern's. But as he came in, he apologized to Mrs. Stern. As he walked through the doorway into the game room, he couldn't help but catch your eye. He was really sharp, but not overly so. What an impression he made! His whole appearance made a hit. He was not handsome, just good looking. Why

did each person who looked at Nate, think to himself: He's been around; he really knows how to dress. It was not that the clothes were so expensive, but it was the way that they were put together.

Nancy Stern had never noticed Nate. He was a nice fellow, and one of her girl friends had asked her to invite him. But now she knew he was around. Before the night was over, Nancy was thinking to herself: This is for me!

Bill is the fellow all the ads talk about. He has "B.O." His face is "broken out." He has "bad breath." None of the girls want to have anything to do with him. He has tried a couple of times to get dates, but has been turned down. He doesn't seem to have any friends at school, and he is really miserable.

Life Problems

Do you have anything in common with the above cases? Maybe your friends will not tell you, but your Mother and Dad will, and your personal counselor will if you ask him. Are you concerned about "B.O.," pimples, clothes, makeup, or outfits? Would you like to know which things Mother should decide and which things you should decide? Would you like to buy your own things? Have you ever bought clothes for yourself?

How would you help a friend who has a "crack" in his or her appearance? Would you be afraid to say anything to

him? Do you think in the long run he would appreciate your advice?

Getting the Facts

Have a committee make arrangements for the whole class to visit a department store. Part of the time would be spent in the men's section and part in the women's section. The head of the departments probably would be very glad to show you the latest fashions. They would probably be happy to tell you about the kind of clothes folks your age are wearing. While you are there ask them about color schemes and how to make up the most outfits from the least number of clothes. You will have to arrange this trip for a time when they are not too busy.

After the trip, it should not be too difficult to have a committee work out color-scheme charts that would show what color ties should be worn with what color pants and sport jackets, what color socks should be worn with what color suits, what color sweaters should be worn with what color skirts, and generally which colors go well with one another.

You might also have a committee work out a skit demonstrating the appropriate way to dress and the best makeup schemes for different occasions. This could be done very cleverly.

A youth group in St. Louis invited a barber and a beautician to come and speak to them. This sounds like a

good idea! Why not? The barber could explain the different kinds of hair styles he sees, and which ones he thinks are the best. The beautician could give you some good suggestions about makeup and hairdo. The amazing thing is that the girls will follow the barber's presentation with intent, and the fellows in turn will be fascinated by what the beautician has to say.

You might look over the Life Adjustment pamphlet "You and Your Health." You can find some helpful hints as to how to improve your appearance in this very fine booklet. There is a book by Ryan which might be helpful. It is called Cues for You and deals with some of the problems we have been discussing in this chapter. Be sure to read chapter 5 entitled "Good Appearance Counts."

Our Heritage Says

One might think that since religion is primarily interested in matters of the spirit, it would not have much to say about appearance and health. But Judaism, as we have seen time and time again, is vitally concerned with life. It is, therefore, not surprising that our heritage can give you a great deal of advice about how to improve your "looks."

1. In a great early Midrash, we find the following story:

"He set before them two cucumbers, one whole and the other broken, and said, 'How much does this whole one cost?' They answered, 'Two maneh.'

'And how much does this broken one cost?' They

answered, 'One maneh.' He said to them, 'But is not the fate of this (whole one) to be made the same as the other?' They answered, '(The broken one) is not like (the whole one), because just as one derives enjoyment from taste, so does one enjoy appearance.'" (Ecclesiastes Raba 5.10)

The Babylonian Talmud contains the following two statements:

"In three respects is a man distinguished from his fellows--in voice, appearance, and mind."
(Sanhedrin 38a)

"Requisites of beauty in a woman are listed by R. Ishmael b. R. Jose: a beautiful head, beautiful hair, eyes, ears, nose, lips, neck, waist and feet--as well as a beautiful name." (Nedarim 66b)

In the first book of Samuel, we find this observation.

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel 16.7)

Sirach says,

"Abhor not a man for his outward appearance."
(Ecclesiasticus 11.2)

What is the attitude of Judaism toward appearance? Are there really two conflicting views? Can they be reconciled? What is a "beautiful name"? Do these passages tend to give us a certain sense of balance?

2. The book of Proverbs says,

"A faithful ambassador is health." (Proverbs 13.17)

Sirach says,

"Have a care of thy health or ever be thou sick."

(Ecclesiasticus 18.19)

"Health and a good constitution are better than all gold; and a strong body than wealth without measure.

There is no riches better than health of body; and there is no gladness above the joy of the heart."

(Ecclesiasticus 30.15)

Why is health so important? What could we do to keep ourselves in good physical shape?

3. The Babylonian Talmud says,

"Sixty runners ran but did not overtake the man who breakfasted early." (Baba Kamma 92b)

"Night was created for sleep." (Erubin 65a)

Sirach says,

"Healthy sleep cometh of moderate eating."

(Ecclesiasticus 31.20)

The following advice was given to his son by Rabbi Eleazer the Great.

"My son, keep the body pure, cleanse the abode of thy soul." (Ethical Wills--"Paths of Life"--R.

Eleazer the Great)

In the second book of Kings, we find the following suggestion:

"Wash and be clean." (II Kings 5.13)

The Babylonian Talmud has much to say about cleanliness.

"Uncleanliness of the head leads to blindness, uncleanliness of clothes leads to insanity, uncleanliness of the body leads to ulcers and sores; so beware of uncleanliness." (Nedarim 81a)

"Physical cleanliness leads to spiritual purity." (Aboda Zara 20b)

"One should wash his face, hands, and feet every day out of respect for his Maker." (Shabbath 50b)

Among the Midrash, we find the following story about Hillel, the great Rabbi of the first century B.C.E.

"His pupils said to him: Where are you going? To perform a religious duty. Which religious duty? To bathe in the bath-house. Is that a religious duty? If somebody is appointed to scrape and clean the statues of the king which are set up in the theatres and circuses, is paid to do the work, and furthermore associates with the nobility, how much more so should I, who am created in the divine image and likeness, take care of my body." (Leviticus Raba 34.3)

What is the intention of these passages? Is it to keep one healthy? Or is it to keep one physically attractive? Can both be true? How important do you think early rising, sleep, and cleanliness are? Is there something religious or spiritual about the body?

4. The Babylonian Talmud says,

"The glory of men (is) their clothing." (Derech Eretz Zuta 10)

"Rabbi Johanan called his clothes 'That which honors me.'" (Shabbath 113a)

In the Midrash, we find,

"A man should always have two suits of clothes, one for workdays, and one for the Sabbath." (Ruth Raba 5.3)

"If any man humiliates himself and wears dirty clothes--every passer by thinks him a fool." (Aboth de R. Nathan 11.23b)

Louis Ginzberg, an eminent scholar, in his important work called The Legends of the Jews, makes the following comment.

"Ezra gave: permission to peddlers to sell cosmetics to women in the towns." (Ginzburg--The Legends of the Jews--volume 4--note No. 49)

Do you agree with these statements about clothes? Do dirty clothes really make you a fool? In what sense? Are clothes an important part of one's appearance? At what age should we start using cosmetics?

5. In the Babylonian Talmud, we find this observation.

"People say: the cat and the mouse both make a feast of the cream of a careless man." (Sanhedrin 105)

What does it mean to be careless? What evils does it bring upon you? Can it be avoided? Why are people careless?

6. The Mishnah suggests,

"Receive every man with a cheerful countenance."
(Aboth 1)

The Babylonian Talmud says,

"Refrain from grumbling." (Derech Eretz 1)

"Better he who shows a smiling countenance than him who offers milk to drink." (Kethuboth 111)

In the Midrash, we find this statement:

"If a man gives to his fellow all the good gifts of the world with a grumpy countenance, the Scripture regards it as if he had given him nothing; but if he received his fellow cheerfully and kindly, the Scripture regards it as if he had given him all the good gifts in the world." (Aboth de R. Nathan 13.29a)

What is an important part of a person's appearance? Do you think it is more or less important than clothes and washing and the like? How does one avoid the grumpy countenance and develop the cheerful countenance?

Suggestions

Remember first impressions are important! Don't overdress and do avoid "copy cat" clothes! Plan ahead!

Clean your teeth carefully. Watch out for bad breath!

Watch out for crooked hems, sloppy socks, spotted clothes, unpressed pants, run-over heels, unpolished shoes!

Do you want to have a pleasant appearance? Then look:

--cheerful

--well groomed, clean and neat

--well madeup

--healthy.

Remember that in order to look well, you must feel well-dressed!

We have learned in previous chapters that there is more to getting along with people than just appearance. We have seen that consideration for the other person and a genuine interest in what the other fellow is doing can help us to make new friends.

It is this consideration for others that causes us to think about what we can do to better the world. It is our genuine interest in other people that leads us to the next chapter entitled: The Challenge: A Better World!

Chapter 13 The Challenge: A Better World

Life Situations

Sol skanned the front page. All he could see was conflict. Russia and the United States struggle in the United Nations. There is trouble in the far east, trouble in the middle east, and trouble in Europe. He started to turn to the comics, then for a moment he paused.

He thought to himself: how can I help to better the world? The older folks have really made a mess out of things. Even the boys who came back from the Second World War have not been able to do much about keeping the peace. This is a difficult time in which to live. It is frightening to think that I am living in an atomic age.

Is there going to be another war soon? What can I do about it? Can I help to avoid it?

A new girl came into Marilyn's class today. She seemed very nice, but--she is "colored." She comes from the slums over in the other part of town, and Marilyn's Mother has told her to keep away from those "colored" kids.

I would like to make friends with her, says Marilyn, even though none of the other kids in the class have. But then what would the gang think of me? What would my folks say? I wish there was something I could do about race prejudice!

Milt had been sick for a month. He had tried to keep up with his studies, even though it was a hard job. He had

worked especially hard on history because that was a difficult course. Then one day Mr. Green called and said that he would have to take the history final. He could take it at home on his "honor" if he liked, and if he passed the exam, he would then pass the course.

If I flunk, thought Milt, I'll have to stay in high school an extra year. Maybe I should use my notes while taking the exam? Would that be cheating? The other kids have been able to talk about the material in class. What should I do? What's right and what's wrong?

A new family by the name of Goldberg just moved in on Pearl's street. They go to the Orthodox "Schul," and their kids go to Hebrew school every day. They don't ride on Shabbos. They don't even smoke on Saturday. They seem a little bit foreign in their ways.

Pearl can't help thinking: Sammy Goldberg is different than all the other Jews I know. I'm ashamed of him at school. I wish he wasn't Jewish. He embarrasses all the rest of us Jews. Wonder why I feel this way? Is it the wrong kind of a feeling to have?

Sandy has something that is bothering him and he is trying to reason it out: Yesterday I bought a ticket at the railroad station. The clerk made a mistake and gave me change for \$5 instead of change for \$1. I can sure use that extra money. Mary's birthday is coming up, and I wouldn't have been able to buy her a present if I hadn't gotten this break.

Maybe I should take it back? Aw heck, a big company like the railroad will never miss it. They probably have insurance to cover it anyway. I still don't feel right about it. What should I do?

Questions

These incidents in the lives of Sol, Marilyn, Milt, Pearl, and Sandy raise certain questions for us.

--What can we do about the injustice all around us?

--What can we do about race prejudice?

--What can we do about intolerance?

--Should we be ashamed of some Jews? Why?

--Is there going to be another big war?

--How can we help to better the world?

--What can we do about slums?

--Why are some people always hateful, selfish, and distrustful?

--How do we decide what's right and what's wrong?

To Be Better Informed

If you want to know what the specific problems of your community are, go to the N. A. A. C. P. (the National Association for the Advancement of Colored People), the Better Housing League, or the Urban League. You might want to ask your Rabbi to suggest other organizations that you can contact. Be sure to get any material they will give you, and try to have a representative of their organization come and speak to your class. Perhaps a panel would get

them all in and give you the facts. There may be projects going on in your community right now in which you can take part.

The American Jewish Committee has an excellent list of films on community problems. If you contact their local office, they will be glad to make suggestions. Here are a few of the good ones: "One World or None," "Defense of the Peace," "Prejudice," and "Brotherhood of Man."

"One World or None" is a dramatic presentation of the atomic problem. With animated drawings, this film summarizes the world atomic situation, citing the need for world control of atomic energy. (9 minutes)

"Defense of the Peace" shows in simple, concise terms, the exact structure of the United Nations. The organs of the United Nations, the function of each branch, are shown with live action and animation. (10 minutes)

"Prejudice" is the story of a young American businessman who thinks that he has no prejudices. Lack of security eventually brings about a situation which reveals his inner prejudice, but guidance and understanding make him see the true nature of his weakness. This film is done very powerfully. (60 minutes)

"Brotherhood of Man" is an animated color cartoon. It shows that the differences between the human races are surface differences; it explains why differing skin colors are meaningless.

What do you know about Unesco? Do you know what the letters stand for? You had better find out, for this is one of the most important parts of the United Nations.

Write to the United Nations Secretariat in New York and ask for material and posters showing the work of Unesco. There is a good film about Unesco called "This Is Their Story."

It would not be a bad idea to invite your Rabbi and a psychiatrist to pay a visit to your class. The psychiatrist, from a psychological point of view, could explain how we have developed our ideas of what is right and what is wrong, and then the Rabbi, from a religious point of view, could explain how we should determine what is right and what is wrong. This could be a very stimulating session!

It might be wise to check the newspapers and magazines for articles and stories about corrupt practices among youth. Material about the use of bribery in sports, or cheating on exams could be very enlightening. Once you have noted these sore spots in the moral framework of our youth, then you might hold an open forum on youth's standards. You could bring in leaders of the community, parents, and youth, and discuss the reasons why this deterioration has come about, and what all of you working together might be able to do about it!

Does the following statement by Branch Rickey give you any further insight? "I believe that racial extractions and color hues and forms of worship are secondary to what men can do. The American public is not as concerned with a first baseman's pigmentation as it is with the power of his swing, the dexterity of his slide, the grace of his fielding or the speed of his legs." Who was Rickey referring

to? What is the real point of this statement?

Judaism: Foundation for Ideals

If we are considering what we can do to better the world, then we must turn to a source that has been making suggestions along this line for thousands of years. If we want to know how to bring ethics (the struggle for good) into the world, then we are forced to turn to that ethical fountainhead: Judaism. Our faith can serve as the foundation for our ideals. For it not only suggests the direction that we go, but also the paths that we may take.

1. Kaufmann Kohler, who was president of the Hebrew Union College from 1903 to 1922, has said,
 "The basis of Judaism is Jewish ethics." (Kohler--
Jewish Theology)

Josephus, one of the greatest Jewish historians, lived in the first century C.E., and wrote,

"Moses did not make religion a department of virtue, but the various virtues--I mean justice, temperance, fortitude, and mutual harmony between the members of the community--departments of religion."

("Polemic against Apion"--Josephus)

In the Midrash, we find,

"Judaism is not only ethical, but ethics constitutes its essence, its nature--'its beginning, its middle, and its end.'" (Midrash Tanhuma, vayishlach)

The late Rabbi Milton Steinberg, one of the greatest

Jews of our time, said that in Judaism there is an "Intense preoccupation with ethics; a historic insistence that ideals need to be put to work. If they be personal they must be translated into habits and disciplines. If they be social they must be incarnated in institutions, folkways, and law. Otherwise, their cogency and content will evaporate, and they will be left in the end empty vessels.....Judaism is a religion impelled by a vigorous social idealism and determined to put this idealism to use." (Steinberg--Basic Judaism p. 145)

What do these passages have to say about ethics and Judaism? About idealism and Judaism? Is Judaism a type of ethics or are ethics a part of Judaism? What is the real test of ideals or ethics?

2. The Zohar says,

"The world exists for the sake of him who sacrifices his soul for the benefit of the world." (Zohar 111 29a)

In the Mishnah, we find,

"Where there are no men, strive to be a man!"
(Aboth 2.6)

"A phrase captivated Rabbi Bunam's imagination:
Do Better!" (Hasidic Saying)

Is our desire to better the world something new in the thinking of the Jews? Who said "Where there are no men, strive to be a man!"? Look in the Mishnah. He was a great

leader who through his own life, actually did much to better the world.

3. Moses Maimonides said,

"Every one of us should do that which contributes towards the common welfare." (Maimonides--Guide to the Perplexed--Part III.27)

"For an ignorant man believes that the whole universe only exists for him; as if nothing else required any consideration." (Maimonides--Guide to the Perplexed--Part III.12)

In the Mishnah, we find the following statements:

"Separate not yourself from the community." (Aboth 2.5)

"Ben Zoma says: Who is to be honored? He who honors mankind." (Aboth 4)

"Being for mine own self, what am I?" (Aboth 1.14)

"Be a lover of your fellow-creatures." (Aboth 1.12)

What should be the Jew's attitude toward his fellow man? Are we all bound up with the common welfare? Do we help ourselves when we help others?

4. In the Union Prayer Book for the High Holidays, we find the following prayer:

"Grant that all the children of Israel may recognize the goal of their changeful career, so that they may exemplify by their zeal and love for mankind the truth of Israel's message; one humanity on earth even as there is but one God in heaven."

(Union Prayer Book--Concluding Service for Yom Kippur)

The Midrash advises,

"Do not form yourselves into sections, but be all of you one band." (Sifre 94a)

The Babylonian Talmud says,

"All Israelites are mutually accountable to each other." (Shebuoth 39a)

The great prophet of the eighth century B.C.E. said,

"Will two walk together, except they have agreed?"
(Amos 3.3)

"The entire progress of mankind depends upon loyal co-operation. If quarrels are absent from a company of men, no evil can overtake them." (Hasidic Saying)

What do these passages seem to imply about world government? Do we actually have it today in the United Nations? What do these selections imply about relationships? Is Pearl responsible for Sammy Goldberg? What is the opposite of co-operation? Which do we seem to have more of in the world today?

5. A medieval preacher made the following statement:

"Let each man strive for self-perfection, and the redemption (betterment) of the world will be assured."
(Medieval Preacher)

The Palestinian Talmud says,

"Seek peace and pursue it, namely, seek it in your own place and pursue it in another." (Yerushalmi Peah 1.1)

If one wants to better the world where does he start?

If one wants to bring about peace in the world where does he begin? Does this make good sense? Doesn't this give you a practical approach to the problems of the world?

6. The Babylonian Talmud says,

"When love was strong, we could lie, as it were, on the edge of a sword." (Sanhedrin 7a)

In the Mishnah, we find,

"Be of the disciples of Aaron, loving peace and pursuing peace." (Aboth 1.12)

In the Union Prayer Book for the Sabbath, we find the following beautiful prayer for peace:

"Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be its messenger unto the peoples of the earth..... Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, Giver of peace."

(Union Prayer Book--first evening service for the Sabbath)

The Midrash contains these statements:

"Peace is equal to all else." (Sifra behukotai)

"Great is peace, for the Holy One, blessed be He, did not create a quality as beautiful as peace."

(Numbers Raba 11.17)

The prophet Isaiah said,

"How beautiful upon the mountains are the feet of the messenger of good tidings, that announceth peace." (Isaiah 52.7)

In a Rabbinical book dating from the first centuries of the Common Era, we find the following passage:

"Great is peace because peace is for the earth what yeast is for the dough. If the Holy One, blessed be He, had not given peace to the earth, it would be depopulated by the sword and by hosts of animals."
(Perek ha-Shalom--Palestine--1st-3rd century)

Could Judaism be called a religion that is hungry for peace? Does this mean that we should be pacifists or conscientious objectors? What about the Maccabees? Is there a difference between peace in the sense of a pact against war, and peace in the sense of a complete harmony?

7. The following two passages are considered part of the Midrash.

"Man must love his fellow-creatures, and not hate them; the men of the generation which was dispersed over the earth (Genesis 11.1-9) loved one another, and so God did not destroy them, but only scattered them, but the men of Sodom hated one another, and so God destroyed them both from this world and from the world to come." (Aboth de R. Nathan 12.26b)

"As God is urgent concerning the 10 commandments, so is He urgent about justice, for on justice the world depends." (Exodus Raba 30.15)

In the Bible, we find,

"Keep mercy and justice." (Hosea 12.7)

"Ye know the heart of the stranger, seeing that ye

were strangers in the land of Egypt." (Exodus 23.9)

"Thou shalt take no bribe." (Exodus 23.8)

The Babylonian Talmud says,

"A bribe may not be taken even to acquit the innocent or condemn the guilty." (Kethuboth 105a)

The great prophet Jeremiah proclaimed,

"Do justice!" (Jeremiah 22.15)

Sirach says,

"My son, deprive not the poor of his living. And make not the needy eyes to wait long. Make not a hungry soul sorrowful; neither provoke a man in his distress. To a heart that is provoked add not more trouble; and defer not to give to him that is in need." (Ecclesiasticus 4.1-3)

In the excellent book, called Basic Judaism, by Rabbi Milton Steinberg, we find the following statements:

"Judaism stands for:

- The fullest freedom, political, economic and social, for every individual and group, which includes among other things, maximal civil liberties, trade unionism, the equality of all;
- The social use of wealth, though whether this involves social ownership and if so to what extent is disputed among contemporary interpreters of Judaism;
- A society based on co-operation as its root rule rather than competition;
- International peace guaranteed by a world government,

the notion of the absolute sovereignty of the national state having always been an obscenity in the eyes of the Tradition." (Steinberg--
Basic Judaism--p. 148)

What are the ideals toward which we should strive?
What is one type of immorality that we are warned against?
How should we help the poor and the needy? Is charity enough? Do you agree with Steinberg's assertions? Do you think that Steinberg's statement is in harmony with the rest of Jewish thinking? If so, then what are some of our responsibilities as Jews?

A Better World

Be informed--about events in the world, happenings in your community, occurrences in the Jewish community, and be on the watch for injustices all around you!

Talk over global and local problems with your family. Explain your own ideas and listen to your parents' views as you sit at the dinner table.

When you are studying history at school, always attempt to relate it to the events that are going on today. We can learn from the past, for it is true: history does repeat itself.

If you have respect for yourself and respect for others, you cannot help but better the world. It is that respect for human beings that is the beginning of real understanding.

Watch out for the "cynic" who says:

- why worry about the other guy
- things are in such a mess, there's nothing anyone can do
- look out for yourself, nobody else will.

And here are some other thoughts that need answering:

- there will always be prejudice
- prejudice is inborn in man
- education just makes people more prejudiced
- minorities aren't perfect
- one young person can't do a thing to fight prejudice.

You can better the world!

You can do it by starting in your own home, in your own family, and in your own community!

You can begin to deal with these important life situations. You can meet this tremendous challenge and help to build a better world.

The Whole Picture

Now we are nearing the end of this course of study. There remains only one area to be covered. Yet in a way we have already covered it. That area is meeting life as a whole. Having dealt with the problems of school, career, the home, friends, dating, marriage, growth, and the world, we now pause for a moment to get an overview. We look back to get the whole picture, and then look ahead to see whither we shall go.

Chapter 14 Looking Back and Looking Ahead

Let's Be Counselors

Here is your chance to be a counselor and help others meet their problems. Now that you have taken part in this course, you are qualified to handle these cases. You shall be able to apply what you have learned!

Meet some old friends of yours! Do you remember Terry, Mike, Babs, and Sandy? They have come to you for counsel. They are hoping that you can help them! How would you go about it?

Terry

It was registration time at Madison High. The sophomores were making out programs for their next year at school. Dr. Bishop, soph adviser, was sitting at a long desk, and one by one the students went up to check over their schedules with him.

Terry sat down next to Dr. Bishop and explained her problem:

Dr. Bishop, I don't think I want to take home economics this year. I want to be a child psychologist, and I can't see any sense in taking home economics. Am I right in planning for a career? Maybe I'll be lucky and find the right person and get married, then I'll wish I had the home economics. Or maybe I should take typing. Secretaries make good money! I'm all mixed up."

Mike

Mike came off the field. Coach Willis had just sent Paul in to take his place at end. Mike was sore. So what if we're losing, he thought to himself. Everytime I make a little mistake he takes me out. Why does he always have to make me feel inferior? So what if Paul is a little better than I am. Coach just takes it out on me because I'm Jewish. I'm always getting pushed around. I'm even afraid to call a girl for a date. I can't even make a speech in class, I'm scared stiff.

If I was a little older, and a little bigger, I'd show Coach Willis a thing or two. I'd get even with Paul. I'm getting tired of being picked on. Some day I'll be a big-time end, then they'll all be sorry!

Babs

Babs probably would have liked a date with Jack. But she had another problem of her own. The phone rang. It was Joe, the fellow who sits next to her in French class. He wanted to know if she were busy for Saturday night. She wasn't, but she did not tell Joe that. She started talking with him about things at school while the wheels began to turn in her head. Joe was not Jewish. His folks belonged to the Community Church. Should she go out with him? There was nothing wrong with gentile boys and girls! But should she get started with a fellow who was not Jewish? Would any of the Jewish fellows ask her out after that? She wondered what her parents would say? Joe

was a darn nice fellow. What should she do?

Sandy

Sandy has something that is bothering him, and he is trying to reason it out: Yesterday I bought a ticket at the railroad station. The clerk made a mistake and gave me change for \$5 instead of change for \$1. I can sure use that extra money. Mary's birthday is coming up, and I wouldn't have been able to buy her a present if I hadn't gotten this break.

Maybe I should take it back? Aw heck, a big company like the railroad will never miss it. They probably have insurance to cover it anyway. I still don't feel right about it. What should I do?

Divide and Conquer

Here are four young people who are trying to meet life situations. You will have a better chance to help them if you divide the class into committees, and then have each committee work on one problem. Why don't you try this? Make sure there are some boys and some girls on each committee! Make sure the committees are pretty evenly matched in size! Each committee should have a recorder.

Committee No. 1 will tackle Terry's case. They will talk over her problem, and then suggest ways that Terry should go about meeting this situation. Committee No. 2 will follow the same procedure, but focus their attention

on Mike. Committee No. 3 will attempt to help Babs. And Committee No. 4 will do likewise with Sandy.

After each committee has had sufficient time to advise its counselee, and to have that advice recorded by its secretary, then it is time to pull the cases together. Let each recorder report to the class the suggestions that his committee has made for meeting its counselee's problem.

Was there a common approach? Did each committee use the same general techniques? How did the committees vary in method? Is there a certain underlying pattern that one should use in meeting problems?

If what we have been doing throughout this course is any criteria, then your general approach probably went something like this. You tried to help the counselee:

1. Use the talking out process.
2. Formulate his problems clearly.
3. Get the facts.
4. Look over the Jewish sources.
5. Develop a personal plan of action.
6. Put his plan into effect by living the situation!

Where Do We Go From Here

When this course is over, you will still have problems. You will still have to meet life situations. How are you going to handle those problems? Will you try the six-point problem-solving method? Will you think through the difficulties, analyze the problems, and attempt to get the facts? Will you draw upon your Jewish heritage and search for a

personal plan of action? Will you face the situation?

To whom will you turn when you need help: your Rabbi, your teacher, your parents, your personal counselor, a friend, yourself, or resource people in the community?

There is no time in the future when you will not have problems. Just as you have difficulties now, you will have them in the days ahead. There is no way to get away from this fact--problems are here to stay. The reason is very simple. It is because one cannot help having problems as long as he or she is meeting life situations.

You will have problems as long as you are alive!

Judaism Speaks

Before you entered this course, you might have wondered about the relevancy of Judaism. You might have felt that the Bible, Mishnah, Talmud, and Hasidic Sayings had no particular meaning in your life.

Do you still feel that way? Or do you now feel that our Jewish heritage can be very helpful in giving you insight into life situations? If you hold the latter view, then there is now open to you a whole new area of study. You have just entered the high school department. There are many more courses that you might want to take: maybe a course in Bible, or Talmud, or the Hasidim, or Basic Judaism, or Jewish History, or the Jewish Community, or Modern Jewish Problems! All of these courses will help you to obtain a greater reservoir of Jewish sources than you now have. When you are beset by a problem, you will then have a much

stronger Jewish background upon which to draw.

You are now charged to go on in your studies at religious school! But always attempt to relate these studies to your needs. In this way you will find that these studies are not only interesting, but are also meaningful for you! Open your eyes and your ears, and let Judaism speak to you!

A Dynamic Process

Problems seem to be low points in our lives. How we would like to avoid these problems at home, at school, and at the big dance. Yet you might be surprised to know that problems are a very important part of the process of growth.

You are faced by a problem! You analyze it and you get the facts! You work out a plan and you meet the situation! This is the dynamic process of growth. It could not take place without problems.

One night you clash with your parents about the clothes you should wear. This is a life situation, but then you work that situation out. Two weeks later your Mother is going shopping, and she asks you to come along to pick out your own clothes.

Your teacher asked you to see him after school. At that time he told you that you were doing very poorly in Algebra. You talked it over with him, and worked out some ways to meet this problem. Several weeks later you received the highest grade on an exam. This was a result of your

having had to face the problem.

At the last school dance you tripped and spilled a glass of punch all over Lisa's new dress. This was really a situation. But you had met the problem. You had talked it over with Lisa, been very considerate, and offered to pay for the cleaning. A month later having had three dates in a row with Lisa you now realized that a problem can turn out to be a wonderful opportunity.

A Secret

Going from problem to problem has been the secret of the Jewish people. There was never a people that was so beset with problems. Yet everytime our fathers met a problem or faced a life situation, something vital came forth.

We might call this process: the dynamics of Judaism or the Jewish people! When the first Temple was destroyed in 586 B.C.E., and the people went into exile, the Synagogue came into being. Also out of this period came the Second Isaiah with his message of God's unity and Israel's mission among the nations. When the second Temple was razed in 70 C.E., and the people were forced to flee from Jerusalem, there came forth the Mishnah and later the Talmud--both of which are important parts of our Jewish heritage.

In the 18th and 19th century when the Jews of Europe were emancipated, our people were confronted by many problems. Out of these difficulties came Reform Judaism--our religion!

Finally in our own day, we have witnessed the horror

that was Nazi Germany. We cannot fully understand the difficulties, the trials, the suffering that our Jewish brethren had to face. Yet out of these problems has come the rebirth of Israel, the Jewish State!

For our people, having to meet life situations has kept us moving forward. For our faith, having to face problems has kept Judaism constantly in a process of creative growth! Creative growth, this is the key to life! It has been the key to the life of our people, and to the life of our religion. It may be the key to your own life! If you face your problems squarely and attempt to solve them, then you are in the process of creative growth! Then you as a Jew have become identified with the Jewish people and with Judaism!

Evaluating the Course

Now as we come to the very end of this course of study it is time to look back and evaluate what we have been doing. Please answer the following questions, but do not put your name on the evaluation sheet. Your answers will be kept completely anonymous. Other students will not see them. You may therefore, be completely frank and honest.....

By filling out this evaluation sheet you will be helping other young people who will be taking this course in future years. This course if it is really to be of aid to teen-agers must be continually changing and growing. Just like the Jewish people, Judaism, and you, this course must be constantly going through a process of creative growth. Here is your chance to be of help!

Evaluation Sheet

- a. Did you enjoy taking this course? _____
- b. Did you find this course personally helpful to you? _____
- c. Which three chapters did you find the most helpful?
First choice _____
Second choice _____
Third choice _____
- d. Which three chapters did you find the least helpful?
Least helpful _____
Next _____
Next _____
- e. Which problems should have been discussed at greater length? _____

- f. If you were teaching this course next year, what would you do to improve
1. the text _____

2. the class sessions _____

3. the counseling _____

g. Are there any general comments that you would like to make that might be helpful for the instructor next year?

TEACHER'S GUIDE
MEETING LIFE SITUATIONS
AS A JEWISH YOUTH

Introduction

The Need

There is a need for a course in Meeting Life Situations!

In an attempt to find out what your young people were concerned about, a "Poll for Jewish ninth and tenth grade students" was drawn up. The aim of this questionnaire was to determine what the attitudes of Jewish adolescents were toward certain life-needs. More than 500 questionnaires were returned. The concerns which were indicated by this group of more than 500 religious school students served as a guide in the development of this course.

Are these real needs? One girl from San Francisco wrote on the back of her questionnaire: "I gave a lot of thought to the ones I checked--the ones I checked I would like help in understanding them better." Her concern indicated a real need that has to be met. So did the concern that was indicated by hundreds of others who checked various questions.

What are the needs of Jewish adolescents? More than 50 percent of the teen-agers checked:

--I wish I knew how to study more effectively.

--I worry about tests at public school.

--I worry about grades at public school.

--For what work am I best suited?

--How much ability do I actually have?

--What career shall I pursue?

--I want to make new friends.

--I want to gain (or lose) weight.

--) (Boys only) I want to improve my posture and body
)
) build.

) (Girls only) I am concerned about improving my
)
) figure.

--How can I help to make the world a better place in
 which to live?

And more than 30 percent checked:

--I wish I could be more calm when I recite in class.

--I would like to get some practical work experience.

--Am I getting everything I should "out of" religious
 school?

--What shall I do after High School?

--How shall I select a College?

--Do I have the ability to do College work?

--What courses in public school will be most valuable to
 me later on?

--How do I go about finding a job?

--Am I likely to succeed in the work I do when I finish
 school?

--Should I get work experience now?

- I have trouble keeping my temper.
- I worry about little things.
- I can't help day-dreaming.
- I have a crush on another (boy) (girl).
- I often do things I later regret.
- I get stage fright when I speak before a group.
- I am trying to get rid of an undesirable habit.
- I wish I could overcome being careless.
- I am ill at ease at social affairs.
- I need to develop self-confidence.
- I want people to like me more.
- I wish I were more popular.
- I have a desire to feel important to society or to
my own group.
- I'd like to know how to become a leader in my group.
- I am ashamed of some Jews.
- I try to live up to the ideals of my group.
- I want to be accepted as a responsible person by
my parents.
- My parents push me to get better grades.
- I don't have a (girl) (boy) friend.
-) (Boys only) I'm bashful about asking girls for dates.
)
) (Girls only) How do I refuse a date politely?
- Should I date a person of a different religion than mine?
- How far should High School students go in love relation-
ships?
- What things cause trouble in marriage?
- I want to get rid of pimples.

--I don't get enough sleep.

--How can I help get rid of intolerance?

--What can I do about the injustice all around us?

--I worry about the next war.

--Is there something I can do about race prejudice?

--Is there any way of eliminating slums?

--How can I learn to use my leisure time wisely?

--I wonder about after life.

--What makes people selfish or unkind?

--I'm concerned with what life is all about.

These are the concerns of our young people. The sum total of these concerns is the reason you are teaching this course. Our young people need help in meeting life situations.

Two-edged Fallacy

There are those who will say: These are matters of common sense. It is all very simple. You do not need a course like this in the religious school. Then there are others who will say: These are very delicate problems. You need experts to teach a course like this. Only psychiatrists, caseworkers, and well-trained counselors can handle these needs. This is a dangerous thing you are doing.

This is the two-edged fallacy. Either it is too simple, or it is too difficult. Granted many of these problems have common sense answers. Granted it is not easy to guide and advise young people. Still the fallacy of "either-or" does not hold. You can help young people who are having the normal problems that arise when one is meet-

ing life situations.

With background reading, a sense of devotion, a genuine interest in young people, and a keen desire to help them, you can teach this course. If one youngster at the end of the course feels that he is a little better prepared to meet the problems of life, you have succeeded. If a majority of the class have this feeling, then you will know that you have done an excellent teaching job.

The Role of Judaism

Is religion meaningful for us in our own lives? Does religion have something to say about life situations? If it does not, then you should not be teaching this course. We should close the doors of the Temple, eliminate the religious school, and go out of business!

But on the other hand if religion does have something to say about life problems, then let it speak! This course is one vehicle by which Judaism may speak to our young people. Here is a real opportunity for our youngsters to turn to their religion. In each chapter of Meeting Life Situations, passages are quoted from the mighty stream of our Jewish Heritage. Following the passages are questions which attempt to get at the insight that Judaism can give us when we are attempting to meet life problems. Here is where Judaism can play a role in the lives of our young people.

It will be up to you, as teacher, to discuss these gems of our faith with your students. Through discussion

and clarification, the students will come to appreciate the great heritage that is theirs, because it does have meaning in their own lives.

Unless you make sure that Judaism speaks for the young people, this course has no place in our religious schools. This is not an easy task. But the material, both sources and questions, are in the text. Your job will be to weave them into the class discussion, and help your students find for themselves the point of the passage and its meaning in their own lives.

Requirements of This Course

This course requires four things: a teacher, students, the text, and a counselor. Without any one of these components this course is useless. Without a teacher the students are lost. Without students there is no class. Without the text the teacher and students do not have the basic tools required for the course. Without the counselor the whole program will fail.

Teacher

It will be the responsibility of the teacher in this course to stimulate the students. This can be done by getting them to think through their own problems. This is not a course where the teacher lectures to the students; rather he should guide, explain, and help the student to find the answers for himself. The teacher has many means at his disposal for helping his students. He has the text itself with its many suggestions for getting the facts, conducting the projects, and using the

resources. He has the Teacher's Guide which makes additional suggestions chapter by chapter, and he has the Rabbi or religious school supervisor to turn to for consultation.

The teacher is a guide! By involving all the students in the discussion, and by stimulating all the students to participate in activities, he is fulfilling his role as the teacher!

Students

It will be the responsibility of the students to take an active part in this course. By participating in the class sessions, and by searching after the facts, they shall be helping themselves to meet their own problems.

The students will have to understand what kind of course this is right from the start. They will have to use their text, attend class sessions, and keep in touch with their personal counselor.

The students will have to discuss and use the six-point problem-solving procedure. It will have to become so much a part of them, that they follow it almost unconsciously. The students will have to work in this course. But it should be work that they find interesting and stimulating, because it deals with their own lives. There will be a number of projects that can be undertaken in class, and there will be others which have to be carried

on outside of class.

The student is the center of focus in this course! It was developed to meet his needs. It was worked out to help him cope with the problems which are bothering him. Its success is dependent on what he gets out of it!

Text

It will be the responsibility of the text to help the teacher and the students. It is a tool. Any good tool is an instrument that helps the person using it accomplish his task.

Meeting Life Situations begins with a discussion of life situation problems, it then moves on into problems connected with school, vocations, personality, family, friends, dating, marriage, human growth, appearance, and bettering the world. The concluding chapter serves as an evaluation of the course and what the students have derived from it.

Throughout the text, the problem-solving technique follows the same pattern:

1. Use the talking out process. (After illustrative cases have been mentioned.)
2. Formulate the problems clearly.
3. Get the facts.
4. Look over the Jewish sources and draw insight from them.
5. Develop a personal plan of action.
6. Live the situation!

If the text can help the students think through the problem, understand the steps necessary in working it out, and put the six-point problem-solving method into practice, it has done its job!

Counselor

This course requires a counselor!

Where will you find a counselor? The best possible person to serve as counselor for this course is the Rabbi. He is a natural for the job. There are several advantages to his being the counselor. First, he most likely has had the best training for the job. Second, here is a good chance for him to build up rapport with the young people in his congregation. Third, here is an excellent opportunity for him to get to know the members of his congregation. For as these young people get older, the relationship that they have had with their Rabbi will continue. They will have had experience with him as their counselor. When the time comes for marriage and children, or they are beset by difficulties, it is likely that they will turn once again to their Rabbi.

But if it is impossible for the Rabbi to serve as counselor, then there are other possibilities. There may be a psychologist in the congregation, or a professional man or woman, who has a way with kids. You are looking for the kind of person with whom young people will want to talk over their problems. Chances are that within your congregation there are several people who not only could serve as fine counselors, but would love to have the opportunity.

There is one other possibility that might be tried, but only as a last resort. That is to have several members of the teaching staff serve as counselors. Each one would take a part of the class and would work throughout the year with those individuals who were assigned to him. The teacher of the course could consult with these counselors, but it would be best if he were not one of them. His own rapport with the class as a group might be endangered by his having to serve also as a counselor.

Remember, the Rabbi is your best bet!

Several cautions must be kept in mind by the counselor:

(1) He must maintain confidences. If he makes one slip, the whole course may be ruined. Any good counselor must be able to keep the things that he hears to himself. This is very important! (2) He is only there so that the youngsters may take counsel with him. He therefore, must not try to force his views upon them. (3) He must be friendly and receptive, for only in this way can he help the young people to understand that they may feel completely free in talking with him.

Generally the counselor should follow this counselling approach:

Listen. Take the attitude of a learner who listens intently and learns.

Accept and try to understand the student by starting where he is. Build up a rapport. The student wants to be understood--not to be judged, labeled, scolded, or praised.

Assist the student in clarifying his own problem.

Aid the student in getting the facts.

Help the student to come to decisions of his own.

Here are some materials every counselor should have:

1. "The Ministry of Listening" by Russell L. Dicks. 1944. National Council of Churches of Christ in America, 297 Fourth Ave., New York City 10.
2. "Community Help on Pastoral Problems" by Nixon and Hiltner. 1948. National Council of Churches of Christ in America, 297 Fourth Ave., New York City 10.
3. "Interviewing; Its Principle and Methods" by Annette Garrett. 1942. Family Welfare Association of America, 122 E. 22nd St., New York City 10.
4. The Role of the Teacher in Personnel Work by Ruth Strang. 1946. Bureau of Publications, Teachers College, Columbia University, 120th Street, New York.
5. Emotional Problems of Living by English and Pearson. 1945. W. W. Norton Co., 101 Fifth Ave., New York City 3.
6. Methods of Vocational Guidance by Gertrude Forrester. 1951. D. C. Heath Co., 295 Columbus Ave., Boston 16, Massachusetts.

The teacher also would find it very helpful to have No. 4-6. It might be that he could share these books with the counselor.

Remember: This course requires a counselor!

Keeping Ahead

Before you begin the course, you should glance through the text and through the teacher's guide. You will find that you must be thinking and working ahead. If a film is to be shown or resource people to be brought in, this cannot be done at the last minute. It would be well to work out a tentative schedule for the year: which class hours will be assigned to each problem, which materials should be available for these class hours, and possible films, speakers, trips, panels, etc., and where they will come into the course. This overall chart is essential if this course is to move smoothly. Much of the planning can be done with the students, but the overall pattern must be worked out ahead.

Getting the Most out of the Text

The rest of the Teacher's Guide will be devoted to helping you, the teacher, get the most out of the text. This will be done by making certain suggestions as to how the text should be used, by indicating other points or resources that are not mentioned in the text itself, and by at times pointing out certain cautions that should be observed in dealing with the material.

You are a pioneer, working with a new type of material. It is a challenge to your ingenuity and creativeness. Dur-

ing the course if you have a new idea as to approach or as to an activity, try it out! It is important that you should feel free to create within the frame work of the course. Help the course to grow and help your students to grow with it.

Chapter 1 Life Situation Problems

Text

A questionnaire is included in the text. During the very first session, this questionnaire should be administered. It should not take more than 15-20 minutes. After the class session these questionnaires should be tabulated, and the following week you, the teacher, should report to the class the two questions in each area which received the most checks.

Be sure to go over the problem-solving technique very carefully with the class. It is the key to the whole course, and must be understood by the students right from the beginning. It is also important to stress the role of Judaism in this course, and make very clear exactly how it will come into the study.

A complete list of hours when the counselor will be available for personal conferences should be prepared before the class session. Then at the appropriate time in class, you can ask the students which hours they would prefer. These appointments can last anywhere from 15 minutes to an hour depending upon how large the class is. Be sure to note on the list who is coming at each hour. The students should enter the date and the hour in their own books.

After listing on the blackboard the various kinds of information that the students feel are important for the counselor to know, the students will then fill out

the "Information About Me" sheet.

If there are any suggestions that they feel are important and are not included on the form in the book, have them enter that information where it says "other information." Collect these forms as soon as the students finish and put them into a manila folder or large envelope. After you have looked them over, these should be given to the counselor.

As a transition between Chapter 1 and Chapter 2, have the students enter in their books the two questions about school which were of most concern to them.

Other Points

It will be important, even during the first session, to discuss with the students the part that solving problems plays in their own growth. This is not discussed again in the book until the final chapter.

At some point here in the beginning of the course an evaluation of the discussion technique itself will be helpful to the students.

For this introductory chapter you will probably need several sessions. A good breaking point would be right after the questionnaire is administered.

Cautions

The individual answers to the questionnaires and the information on the profile forms should be kept completely confidential. While the students are filling them in, no one should be watching or glancing over their paper to find

out which ones they are checking or what they are writing. You might suggest that the class turn their sheets over when they are finished. While they are being collected no one's questionnaire or form should be looked at by another member of the class. It is important to give each student a feeling of privacy when he is filling out forms or taking tests. He should be confident that no other student will see what he has checked or filled in.

Chapter 2 My School Life

Text

Every chapter in the text begins with life situations. These life situations will serve as points of departure for the discussion of each problem. It might be helpful to spend a little time in class, discussing the basis for public education in America which can be traced back to the philosophy of Thomas Jefferson. There is a Jewish source; under No. 2, that shows how there was a type of public education in Palestine long ago.

If you plan to invite a public school teacher or a senior student who is very active at school or both to talk with your class, it is important that this be arranged several weeks before they are actually to come. It would be advantageous if they visit the class while it is discussing this problem. It is also important that they be briefed on the approach to problems that the class is using.

The Life Adjustment Series published by Science Research Associates, 57 W. Grand Avenue, Chicago 10, Ill., will be very helpful in this course. It is suggested that the twenty booklets in this series be obtained for your class library. At the end of the teacher's guide these, as well as other suggestions for the library, can be found.

You should use the Jewish sources, and help your students understand them. If you are able to show our young people how much insight we can derive from these treasures of our faith, then the course will be alive and meaningful for the

class.

In order to test mental ability, you can use either the SRA Primary Mental Abilities Test (available through Science Research Associates) or the Otis Quick-Scoring Mental Abilities Test (available through World Book Company, 2126 S. Prairie Ave., Chicago, Illinois). The former has the advantage, as is explained later in the text, of indicating specific areas of strength or weakness, and thus being more easily used by the counselor. It is, therefore, the suggestion of the author that the SRA Primary Mental Abilities Test be used because it will be more useful in this type of course. The Otis test gives one only an I.Q. figure which would not be of much help to our counselor. They are both group tests and can be taken by the whole class at the same time. Altogether the SRA test requires about 40-50 minutes. The tests should be scored by either the teacher or the counselor and then kept on file by the latter.

Other Points

There is a book by Crow called Learning to Live With Others, chapter 12 of which would be very helpful in discussing school life.

It might be a good idea to hold a panel discussion on the topic: Best Plans for Study.

There are several films which might be helpful in this area. Both can be obtained from the Ideal Picture Corp., 217 E. 37th St., Chicago 5, Illinois. One is called "Keep up with your studies" (10 minutes), and the other "Making

the most of school" (10 minutes).

"Keep up with your studies" traces the problem of daily assignments and how to handle them efficiently. "Making the most of school" will open the students' eyes to the infinite riches which school offers them, beyond the day to day assignments. It is suggested that like Carl (a student in the film), each student should participate in class discussion and take part in school activities.

In chapter five of this guide, film sources will be discussed, and the various methods of using films will be outlined.

Caution

Be sure to make clear to your students that the intelligence test is only an average. It cannot be precise and is really only an approximation. Also point out to them that they are going through a process of change, and it is very possible that in the future they will have a different score than they have today.

Chapter 3 Why Religious School?

Text

Before you come to the section in this chapter called "getting the facts," be sure to read No. 5 under "our traditions" with the class. It might be well to compare this statement of goals with whatever curriculum principles have been set up in your school.

It is important that the young people understand the aims of this religious school. It is therefore, necessary that either the Rabbi or the supervisor come and speak with the class about the objectives of the religious school.

Since it is suggested in the text that a committee survey chapter 9 in Gittelsohn's Modern Jewish Problems (available from the Union of American Hebrew Congregations, 838 Fifth Ave., New York City), and that a committee draw up a list of "plusses" in the religious school and put these on a chart, it is important that you understand exactly how the committee system works. The system can be made effective either by having committees work outside of class, or by having them work in class, or at least part-time in class. If the latter procedure is followed then all the members of the class must be on committees, each of which is working on some particular part of the problem. Thus Committee No. 1 could be looking over the Gittelsohn material. Committee No. 2 could be making up the list of "plusses," while Committee No. 3 was designing the chart. Every time a committee is suggested in the text,

either that committee is to work outside of class, or it is to work along with other committees during committee time in class.

Cautions

You should be checking to see whether the students have been attending their personal conferences. It would be well to check first with the counselor, and then privately talk to any of the students who for one reason or another have not been coming.

When discussing the religious school, it is important to keep the discussion on a positive level. Attempt to keep your discussion from becoming a "gripe session." This can be done by turning the negative into a positive. Thus the question is not "What I don't like about religious school," but rather "What should I be getting out of religious school?"

Chapter 4 Where I Am

Text

The Kuder Interest Inventory is a group test and can be given to the whole class at the same time. Your students will find that it is fun to take. Follow the same procedure as you did with the intelligence test. It can be scored either by you or by the counselor, and then should be kept on file by the latter. The counselor must be very careful when discussing an individual's intelligence test with him, but with the interest test he need now show as great a degree of caution. The interest test can be very helpful, but it must be pointed out that many times a person's interests are not compatible with his abilities, therefore it is very important to consider also the mental abilities test, one's working experience, and school record, when talking about vocations.

It would be well to take a couple of examples from pp. 34-48 of "Discovering Your Real Interests" (LAB) and discuss them with the class. In this way they could learn how to use the booklet themselves when they go to see the counselor.

It is time to make another appointment for each student with the counselor. Follow the same method as in chapter 1. It is easy to see that unless the student has the session with the counselor, there is no way to tie together the various tests and the class discussion and help the student

face his problems.

Other Points

One good book that you might consult while working in this vocational field is Your Plans for the Future by Mary Ford Detjen. If you check with your public library you may find other good materials dealing with occupations. Bring the books to class, and keep them in your class library for a few weeks.

There is probably a Jewish Vocational Service in your community. If so, work closely with them. They may be able to help you with some of the testing, and they can definitely give the class a good picture of job opportunities for Jews. They may feel that you as a layman in this field should not give the tests, nor handle this material. But remember the two-edge fallacy discussed in the introduction to this guide. Do not become discouraged. Be patient with them, and make every effort to co-operate, for it will be to the advantage of the class. This organization may be listed as the E'nai B'rith Vocational Service.

For your own information, there is not enough time being given to vocational guidance in the public schools. In most of the large schools, it is an impossible task. Therefore, you can be of much help to our young people who might never have really thought through this matter of vocations, were they not dealing with it in this class.

Cautions

When discussing the tests in class, be sure not to give out any individual test scores. This is essential whether you are talking about the intelligence tests or the interest test. Be sure to allow time for the test in your class hour. The Kuder Inventory will require from 30-40 minutes to take. It would be best, therefore, not to give this test right at the beginning of the class session, but rather to spend a few minutes preparing your students for it.

Chapter 5 Where I Am Going

Text

The films which will be helpful with this chapter are "Of Pups and Puzzles" (11 minutes) (available from Teaching Film Custodians 25 W. 43rd St., New York City 18), "Choosing Your Occupation" (10 minutes) (available through Ideal Picture Corp., address in Chapter 2), and "Careers for Girls" (18 minutes) (available from March of Time Forum Films, 369 Lexington Ave., New York City 17). A description of these films is included in the text.

You may be able to get the films through your own public library, or through some state agency, such as the department of education, the department of vocational education, or the department of health. When you are getting films, check first with your local sources before contacting any of the film agencies. This is a suggestion that should be applied when getting any of the films that are mentioned in the text.

There are three procedures that should be followed every time you show a film to the class. First, you must preview it! This will guard against anything being physically wrong with the film. Second, you should talk about the film with the class before it is shown. They should be looking for certain things, and attempting to answer certain questions. This will help them to get the most out

of the film. Finally, you should hold a discussion after they have seen the film, helping the students to sum up the facts that they have received from it. When you show these films, they are for your class and not for the other classes in the religious school, unless it be a group that is studying the very same material. The films should not be taken out of context and shown at an assembly to the whole school or to any part of it. These films are part of your classwork and should be kept that way.

It will be important for you to help the youngsters find resource people who will discuss their occupations with them. After the students have chosen the occupations in which they are interested, it will be up to you to keep the project moving. One possibility is to use the parents of the students. Another approach is to use people in the congregation. The latter procedure as well as the former will have the effect of informing the congregation what your class is doing. Remember this is a new course, and there will be those who are skeptical. By bringing in members of the congregation as resource people, you will be getting at the roots of this skepticism.

You will have to work with the committee that goes through "Should You Go to College?" (LAB). Talk over the material with them, and then help them work out certain life situations about going to college. They can be like the situations that begin every chapter. You might have a couple of the students take parts in the situation and

act them out. This is role-playing. You must set the situation exactly. Stop the role-playing after it has indicated the problem and the different views about the problem. For example, you could use the case of Dan in the text. One student takes the part of Dr. Bishop and another the part of Dan. Dan explains his problem: Dr. Bishop asks further questions; they talk over the implications; Dan may make a decision; or he may plan to talk with somebody else. Role playing is mentioned again further along in the text, and the same procedure is suggested. It is important that the roles, the problem, the setting, and the situation be made clear before the role-playing starts.

Do not let the idea of a class placement bureau be skipped over. Get a committee working on it. Help them contact outside sources, and have them get the hours available and the work experiences of each member of the class for their file. This could turn out to be a worthwhile project for the Temple and for the students.

Take a few examples from pp. 16-49 in "School Subjects and Jobs" (LAB) and talk them over with the class. This will help the students understand how to use the booklet.

Other Points

It will be necessary to stress the importance of the vocation--MOTHER! Some girls realize this already; but some being less mature have thought only about a career. In handling this subject, you can refer to the Jewish sources in other chapters which emphasize the merits of a wife and

the importance of having children.

Before the class discusses the placement bureau, you should already have gathered as much information as you can on part-time work through the Temple, the Jewish Vocational Service, and other sources. The youngsters will be excited about this opportunity to earn money, and it will be necessary to make it clear that very valuable work experience can also be obtained by doing volunteer work. An excellent example of this is the volunteer work that can be done at a hospital.

You will probably need several sessions to cover this area.

Chapter 6 About Me Personally

Text

The text itself does not go too deeply into the matter of personality. This probably deserves further discussion in class.

Talk over with your class the matter of self note-taking. In the text it is explained what is meant by this phrase. Give the class an example or two, and then have them suggest other examples.

In the area of personality our students really need help from outsiders. The text suggests that they find another head to help them out. Stress this point for many of our youngsters would save themselves a lot of heartache if they could go to someone they respected when they had a personal problem. The counselor may be just such a person.

Two good films in this area are "She Guy" (12 minutes) (available from Association Films, 35 W. 45th St., New York City 9; or 3012 Maple Ave., Dallas 4; or 206 South Michigan Ave., Chicago 3; or 351 Turk St., San Francisco 2) and "The Quiet One" (70 minutes) (available from Athena Films, 165 W. 46th St., New York City 19). They are both described in the text.

Other Points

Time Out for Youth by Arthur S. Gregor (MacMillan) has an excellent chapter (No. 16) which discusses personality. Some of your students will find this very interesting reading.

You probably will need several sessions to cover this area.

Cautions

These are very touchy problems for our young people. It will be well to attempt to keep the discussion general and not too specific. Keep the students looking at the personal problems of others. If of their own free will they should identify with the others, well and good, but do not force them to divulge personal facts!

Chapter 7 Getting Along with the Family

Text

You must make very sure that your students realize that their parents love them. The quotation from Sanhedrin will serve as a good starting point for this discussion.

Allowance is a ticklish problem. It might be well to use role-playing as a means of starting the discussion. The son asks his father for an increase in allowance, and the father obstinately says no. The role-playing technique also can be used to act out other family problems. As the text indicates, role-playing is also called socio-drama.

The parents panel is a good idea. Here is another opportunity to bring members of the congregation into the classroom. It would be wise to have parents of children around the age group of your own students. In this way the parents might learn about some of the problems that they did not realize were bothering youngsters.

It would be helpful to set up a class bulletin board. Some of the class charts could be placed on the board, and any information that the placement bureau wanted to publicize could also be posted on it. Moreover any cartoons or articles that were found to shed light upon family life could be brought in by the students and posted.

Talk about the family council. See if any of the student's families have ever had one. You might even suggest to the class that they put on a little skit (about a family council) or a role playing episode. It is important

that the students realize the value of the family council as a real aid in family relations.

An hour should be devoted to the subject: a Jewish Home. The question--what makes a home Jewish--should be discussed, and then some member of the congregation who has what the students would call a Jewish home should come and talk to the class. The activities in that home on each of the Jewish holidays, including the Sabbath, should be stressed. The president of the sisterhood might be your resource person in this case. It would be good for her to see what is going on in the class, and also it would be good for your students to get to know her. She might bring her whole family and have a Friday night candle lighting service right there in front of the class. It would be very beautiful, and your young people might carry it back into their own homes. A nice idea for the service, if you have never seen it done before, is to have the whole family hold hands for the final blessing. Use the service on pp. 375-377 of the Newly Revised Union Prayer Book I (Available from the Union of American Hebrew Congregations, 838 Fifth Ave., NYC.)

Other Points

Twenty percent of the youngsters participating in the original survey checked the statement: why don't my parents participate more in the Temple? This would seem to indicate that a number of our young people are concerned about their family's lack of participation in Temple activities. This

whole problem should be discussed with the young people, and a plan of action drawn up.

Caution

The same point that was made in the last chapter should be stressed again. Attempt to keep the discussion of family problems fairly general. Let the youngsters identify if they will, but do not force them to give personal information about their own families. Neither they nor their family will thank you for it. But if the youngsters do come up with personal problems, attempt to weave them into the overall pattern. The point is: take advantage of a personal remark when it is made, but do not force your students to make them! This is not easy, but it still remains as one of the secrets to success in this course.

Chapter 8 Making New Friends

Text

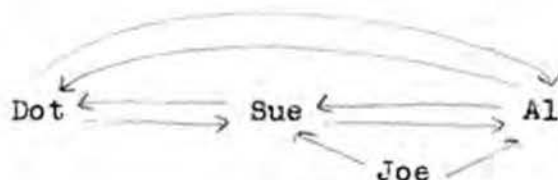
If you have Lewin's Resolving Social Conflicts (Harper) and Time Out For Youth (MacMillan) in your class library, your students will be able to read the passages suggested in the text.

The pamphlet "Popular Girl" put out by the publishers of Seventeen Magazine is available from Triangle Publications Inc., 488 Madison Ave., New York City 22. There are two other pamphlets in this series that are quite good. They are referred to elsewhere in the text, "Your New Emotions," and "Everybody's Shy."

The film "Are You Popular" is available through the Ideal Picture Corp. The address is given in the teacher's guide to chapter 2.

Be sure the blank for the sociogram is filled out carefully. After class you can tabulate this material and work out charts for each of the four areas. For example a chart in a class of only four students might look something like this.

sit next to



This chart would show you and the counselor that Joe is left out. All the other members of the class picked one another, but none of them picked Joe. Compare this with the other charts for the class. Be careful about the con-

clusions you draw. See if these conclusions are supported by the actual seating arrangement in class, the people who have dates together, the students who study together, and the students who choose to work together on committees. The sociograms may be very revealing and of great help to you in conducting the class sessions.

Caution

Remember that just like the questionnaire, the tests, the "Information About Me" form, and the blank for the sociogram are private business. If the youngsters look at one another's sheets, the value of the project will be overshadowed by its dangers. Do not talk to the students about the results of the sociogram. If the counselor, after consulting with you, wants to use a sociogram with one of the students; he may do so, but must use extreme caution.

Chapter 9 Date Today

Text

"Interdigitation" is holding hands. You can have a little fun with your students by giving this word a "big build-up." Tell them you want to talk to them about a very serious matter that is mentioned in the text. It is the problem of "interdigitation." Maybe they know what it is? If not slowly let them in on the secret.....

"So You Think It's Love," the public affairs pamphlet, is available through the Public Affairs Committee, 22 E. 38th St., New York City 16. This is another booklet that should be in your class library.

Here is a good chance to break up into class committees. Committee No. 1 can scan "Your New Emotions," Committee No. 2--"Dating Days" (LAB), Committee No. 3--"Where Are Your Manners" (LAB), and Committee No. 4--"So You Think It's Love." Then each of these committees can report on its findings. After the reports are given, the committees can turn their attention to the projects suggested in the text. One can work on the skit "This Way--Not That"; two can prepare the "orchid and onion box," three can arrange the panel on "dating" or "dating in the old days," and four can start to make the recreational spot map. Your class will be busy. These activities may take several weeks.

It might be advisable in this area and in some of the other areas to discuss the Jewish sources and the questions

relating to them before you get into the project part of your work.

Be sure to work in a discussion on inter-dating sometime during the class sessions. It might come right at the beginning of the study of this chapter with the case of Babs.

Other Points

If "oldsters," grandparents, cannot be brought to the classroom for a discussion of dating in the old days, it might be a good idea to have your students interview these grandparents during the week and report back to the class.

You might find it worthwhile to spend some of your class time with the youngsters drawing up a list of social mores in the community. These mores should pertain especially to dating and love relations.

Caution

Do not be a judge!

You must understand these young people. You must accept them with their strengths and their weaknesses. There may be youngsters in your class who are having heavy petting sessions. If you are teaching a 10th grade group, there is a good chance that some of your students may have had pre-marital relations. Your job is not to make them feel guilty, but rather to get at the facts, understand the problems, and attempt to meet life situations. This attitude on your part will be very important in the next two chapters as well.

Chapter 10 Marry Tomorrow

Text

The following films will be very helpful in dealing with this area: "It Takes All Kinds" (20 minutes) (available through McGraw Hill Book Co., Text Film Dept., 330 W. 42nd St., New York City 18), "Wrong Way Out" (18 minutes) (from Teaching Film Custodians, 25 W. 43rd St., New York City 18), "Marriage in Distress" (from Encyclopedia Brittanica Films, Wilmette, Illinois), and "You and Your Family" (15 minutes) (from Association Films, whose addresses are listed in the teacher's guide to chapter 6.) The first three films are described in the text. "You and Your Family" is a discussion stimulator in which several friendly, common sense solutions to typical family problems, such as sharing household tasks, what time you should be home, and whether a teen-ager should go out of town for dates, are realistically depicted.

It would be a good idea to have the city librarian for adolescents, or the high school librarian, come to the class and review several novels which show the effect of family life on personality. This will give you a good chance to have the librarian understand what is going on in your class, and may help you to elicit her aid in the future.

Drawing up a list of the eight most important qualities the students would like to have in their own homes is a good way of tying together all the facts that they have gotten in

the films and in the reviews.

The Rabbi should be brought in to tell of the sacredness and purpose of the marriage ceremony. He might even conduct a short mock wedding to help the students understand what the marriage ceremony is like, and what it means.

Other Points

The whole problem of getting married while still young and of family support of young married couples while they are still in school should be discussed openly and frankly. This may tie in nicely with some of the material from the Jewish sources.

Another clever idea for a class project is to set up a display of "family heirlooms." Some of these might be Jewish ceremonial or art objects; others might be treasures of the home--things that no other home could have. It might be the simplest kind of object. For the display, each item should be labeled, and the student should attempt to explain why it is a family heirloom, and what special value it has to the family.

Chapter 11 Human Growth

Text

Be sure to stress the point that normality covers a very wide range at this age level. The argument is presented clearly in the text, but should definitely be repeated and emphasized in the class discussion.

The Oregon Film "Human Growth" (19 minutes) may be available through your local library, or board of education, or parent-teacher's organization or state department of health. Another source of supply is the Princeton Film Center, Princeton, New Jersey. This is by far the best film in this area. Use it if you possibly can. Do not show it to the whole school, but only to your class!

"Human Reproduction" (20 minutes) is available through the McGraw Hill Book Company (address in teacher's guide to chapter 10). "The Story of Menstruation" (10 minutes) is available from the International Cellucotton Co., 919 N. Michigan Ave., Chicago, Ill.

You might have a couple of committees make up diagrams of the sex organs. This will serve to increase their understanding and correct many of their misconceptions. One committee should work on the male organs, and the other on the female organs. Beck's Human Growth and Keliher's Life and Growth have good drawings that might serve as guides for your committees' charts.

Beck's Human Growth also will be of help in working out the glossary. Have the students work out a list of words

that they want to include in their glossary before they turn to Beck.

The resource people are very important. It should be emphasized that weight and body build were the two most serious concerns of our young people in the national poll. It is, therefore, very important that the class consider matters of diet and body build. Bringing in a physician, a dietician, a gym instructor, and the Rabbi to discuss these matters with the class should help to clarify these problems for the youngsters.

Other Points

It will probably take several sessions to cover this area.

If you cannot bring the resource people in, you might send the students out to interview them, and then bring reports back to the class.

Strain's Love at the Threshold can be very helpful in connection with this chapter.

Another project the class might want to undertake, especially after the resource people have spoken to them, is a booklet on dieting for 9th and 10th grade students. They could plan it, gather the material, and put it out in mimeograph form.

Any misconception that the students have about sex should be discussed during the class session, possibly right after they have seen the film. It is important that these misconceptions be brought out into the open and clarified.

Cautions

When discussing human growth, use the proper terms. This does not mean that you should use the most difficult scientific term, but rather the simplest proper term.

Be frank yourself and help to build a mood of frankness so that the students will feel free to talk about these matters openly in class. It may be necessary to explain what "wet dreams," circumcision, masturbation, and menstruation mean. The work on the glossary should prove helpful in this connection. Your task is not to confuse the students, but to help them understand the process of human growth in all its ramifications.

Your students may giggle a little when discussing these things. This is only natural. Laugh along with them--not at them.

Chapter 12 How Do I Look?

Text

The visit to the department store must be planned well ahead if it is to work out smoothly. If you cannot arrange to take the class to the store, the next best thing is to bring the heads of the men's and women's clothing departments to your class. If this cannot be worked out, you might send a committee to interview them either at work or at home. After these interviews the committee should report back to the class.

The clothing color scheme charts will serve as a good follow up on the visit to the store. You would be amazed how many of our youngsters would like to know more about this type of thing. They are continually asking their older brothers and sisters and their parents which tie or pin should be worn with which suit or dress. Here is a good chance to help them out.

The skit on clothes and makeup might be very interesting. If the youngsters do a take-off on the careless dresser and the sloppy makeup artist, the skit will be very humorous. The whole class will have fun at the same time.

The final suggestion about bringing the barber and the beautician to class will be a big hit. Do not miss this opportunity!

Chapter 13 The Challenge: A Better World

Text

Before you come to class for the discussions about this area you should have already contacted the National Association for the Advancement of the Colored People, the Better Housing League, and the Urban League. You should have the addresses of these organizations for your students and whom they should get in touch with if they are interested in these groups. It would also be a good idea to check with the Rabbi. Maybe there is some social action project or group in the community in which he knows your students will be interested.

Contact the American Jewish Committee about films. You would do well to get their catalog entitled "Selected List of Human Relations Films." (This is available through the Film Division of the American Jewish Committee, 386 Fourth Ave., New York City 16) "One World or None," (10 minutes) "Defense of the Peace," (6 minutes) "Brotherhood of Man," (10 minutes) and "Prejudice," (80 minutes) can all be obtained from Film Program Services, 1173 Avenue of the Americas, New York City 19. All five of these films are described in the text.

If you do bring a psychiatrist and the Rabbi in to talk about "right and wrong," be sure you have a briefing session with the two of them before class.

The material on corrupt practices among youth which your students discover should be brought into class and

either posted or placed in a scrapbook. After discussing this material, the open forum with leaders of the community should be a natural development. This would probably have to be conducted on a weekday night. It would be a very fine thing for your Temple and for the youngsters themselves. Your students might ask the leaders of the community questions such as these: Is there a dope problem at all in our community? Has it effected the young people? What about juvenile delinquency? Why do you think the basketball scandals came about? What was the reason for the mass cheating that took place at West Point? What are we doing in our own community to meet these kind of problems?

You may need several sessions to cover this area.

Chapter 14 Looking Back and Looking Ahead

Text

After the four cases have been read over again in class, set the four committees to work. This is what is called in educational terms the "buzz group" technique. Each committee works on its own case; then after a given amount of time, maybe 15 minutes to a half hour, each committee's recorder reports to the class. Then it will be necessary to tie all four reports together and review the six-point method of solving problems.

It will be very important in this last session or two to discuss the future of this class as far as the high school department goes. Is there anything to be gained by continuing in the religious high school? Does it relate at all to the things we have been discussing during the year? Does it have anything to do with the Jewish sources?

The point stressed in the text about problems leading to growth should be emphasized in the class session. This along with the problem-solving technique are the two most important points in the whole course.

Have the students, without consulting one another, fill out the evaluation sheets. This will probably be the last thing the class will do at its closing session. Allow at least 15-20 minutes for the students to fill out these sheets.

Please send the evaluation sheets in the attached

envelope to Rabbi David Hachen, Hebrew Union College, Cincinnati, Ohio. Read over these evaluation sheets yourself, and show them to the counselor. They may help you to improve the course the following year. By returning them to the author of the text, you will enable him to work on the text, revise it, and improve it.

While the students are filling out their evaluation sheets, will you please fill out the following Teacher's Evaluation Sheet and enclose it with theirs in the same envelope.

Teacher's Evaluation Sheet

- a. Did you enjoy teaching this course? _____
- b. Do you think that this course was personally helpful to the students? _____
- c. Which three chapters did you think were the most helpful? First choice _____
Second choice _____
Third choice _____
- d. Which three chapters did you think were least helpful? Least helpful _____
Next _____
Next _____
- e. If you were revising the text and the teacher's guide, what improvements would you suggest?

- f. Are there any other general comments you would like to make? _____

Books for the Class Library

Musts:

- Life Adjustment Booklets (LAB). Science Research
Associates, 57 W. Grand Ave., Chicago 10, Illinois.
- Clifford R. Adams. "Looking Ahead to Marriage."
- Margaret E. Bennett. "High School Handbook."
- Lorraine Bouthilet. "You and Your Mental Abilities."
- Thomas E. Christensen. "Getting Job Experience."
- J. Roswell Gallagher. "You and Your Health."
- C. d'A. Gerken. "Study Your Way Through School."
- Barbara Hertz. "Where Are Your Manners."
- J. Anthony Humphreys. "Choosing Your Career."
- Gladys Gardner Jenkins. "Understanding Yourself."
- Lester A. Kirkendall. "Dating Days."
- Lester A. Kirkendall. "Understanding Sex."
- G. Frederic Kuder. "Discovering Your Real Interests."
- William C. Menninger. "Understanding Yourself."
- H. H. Remmers. "What Are Your Problems."
- Lester J. Schloerb. "School Subjects and Jobs."
- Robert H. Seashore. "How to Solve Your Problems."
- Helen Shacter. "Getting Along With Others."
- Frances Ullmann. "Getting Along With Brothers and
Sisters."
- W. Lloyd Warner. "Should You Go to College."
- Ellis Weitzman. "Growing Up Socially."
- Roland B. Gittelsohn. Modern Jewish Problems.
Union of American Hebrew Congregations,
838 Fifth Ave., New York City.

Lester F. Beck. Human Growth. Harcourt, Brace and Co., 383 Madison Ave., New York 17.

Helpful to Have:

Arthur S. Gregor. Time Out for Youth. MacMillan.
Reader Service Booklets. Triangle Publications,
468 Madison Ave., New York City 22.

"Everybody's Shy."

"Popular Girl."

"Your New Emotions."

Ralph G. Eckert. "So You Think It's Love." Public
Affairs Committee, 22 E. 38th St., New York City 16.

Kurt Lewin. Resolving Social Conflicts. Harper.

"How Times Have Changed." (A Manual of Menstruation).

Tampex Incorporated, Palmer, Massachusetts. (free)

Alice V. Keliher. Life and Growth. Appleton-Century.

Might Be Helpful:

Judson T. Landis. Personal Adjustment Marriage
and Family Living. Prentice-Hall.

Mildred G. Ryan. Cues for You. Appleton-Century.

Samuel S. Cohon. Judaism a Way of Life. Union of
American Hebrew Congregations.

You will need the following tests:

SRA Primary Mental Abilities test--intermediate--
ages 11-17--Form AH. Order one specimen set
and sufficient sets for your class.

Kuder Preference Record--Vocational--Form CH.

Order one specimen set and sufficient sets
for your class.

These tests can be ordered from Science Research
Associates, 57 W. Grand Ave., Chicago 10, Illinois.

PART III CONCLUSION

In the first part of this thesis, the question was asked: What is the need? This question was answered by means of a questionnaire and its tabulated results. It was proven without a doubt that our young people have certain definite concerns. Their need, then, is help in facing these concerns. Our Jewish adolescents in the 9th and 10th grades of the religious school need help in meeting life situations.

After indicating this basic need, the author of this thesis set out to develop a course of study which might help Jewish adolescents in the first year of the religious high school meet life problems. The second part of the thesis, therefore, is devoted to this course of study. It includes both a textbook for the student and a guide for the teacher. These are the tools that a class needs if it is to undertake this course of study. Along with these tools, as is pointed out in the introduction to the teacher's guide, there must of course be students, a teacher, and a counselor. These are the dynamic components of this course of study. In the text and in the guide, an attempt is made to guide the students, the teacher, and the counselor. The actual working out of the course is then in their hands.

In the last chapter of the text, the aims of the course were summarized. It was made quite clear that the purpose of this course is to help the students to help themselves.

In this regard the problem-solving technique was reviewed, and it is hoped that the student, even after the course is concluded, will continue to follow this procedure:

1. Use the talking out process.
2. Formulate his problems clearly.
3. Get the facts.
4. Look over the Jewish sources.
5. Develop a personal plan of action.
6. Put his plan into effect by living the situation.

After a student has used this text, he should know where to turn for help. He should not be bewildered when confronted by a problem, and feel that he is alone and lost. Not only should the student know to whom he can turn, but he also should know to what he can turn in the way of materials and the like. He surely will see that Judaism has insight into life problems, and thus he may decide to go on with his religious high school studies, for he now understands the great lessons that the Bible, the Rabbinic literature, the sayings of the Hasidim, and modern Jewish thought can have for him. This is the reason that this course is designed for the first year of the religious high school, for it is the belief of the author that it will serve as an excellent motivator for further high school study.

When a student has completed this course of study, he cannot help but feel that meeting problems is a dynamic process of growth. He will realize that this is the secret

to the unique history of the Jewish People, and should attempt to apply this new understanding in his own life.

An important part of any educational process is the evaluation. By placing evaluation sheets at the end of both the text and the guide, it is hoped that the students and teachers will express their feelings about the course, and that in this way they will crystalize their own thinking. The evaluation sheets also will help the author to revise the text and the guide.

How the course is actually handled by the teachers, students, and counselors still remains an unknown factor. Likewise the evaluation by the students and teachers is as yet unknown to the author of the thesis. Only at such time as this text and guide are actually used in a classroom situation, and evaluations made by the students and teachers, can the validity of this thesis actually be checked.

In conclusion, it can be said that a need has been established, and a tool to meet that need has been developed. Now it remains to be seen whether the tool will actually help our young people meet their need. It is, therefore, the hope of the author of this thesis that the text Meeting Life Situations and the teacher's guide to this text may soon be published and tested in the Jewish religious schools in the United States.

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