AUTHOR _Sandford Kopnick_

TITLE _Towards A Profile Of The Contemporary Adult Jewish Learner: A Research Project and Model Curriculum_

TYPE OF THESIS: Ph.D. [ ]   D.H.L. [ ]   Rabbinic [X]

                  Master's [ ]   Prize Essay [ ]

1. May circulate [X]   ) Not necessary
) for Ph.D.
2. Is restricted [ ] for ___ years.) thesis

    Note: The Library shall respect restrictions placed on theses
           or prize essays for a period of no more than ten years.

    I understand that the Library may make a photocopy of my thesis
       for security purposes.

3. The Library may sell photocopies of my thesis. ____ ____
                                                    yes   no

Feb 20, 1990   _Sandford Kopnick_
Date   Signature of Author

Library   Microfilmed _August 1990_
Record   Date

                          Marilyn Krider
                          Signature of Library Staff Member

TOWARDS A PROFILE OF THE CONTEMPORARY ADULT JEWISH
LEARNER: A RESEARCH PROJECT
AND MODEL CURRICULUM

Sandford R. Kopnick

Thesis submitted in partial fulfillment
of the requirements for Ordination

Hebrew Union College-Jewish Institute of Religion
1990

Referee, Professor Samuel K. Joseph

DIGEST

The goal of this thesis is to synthesize traditional Jewish
views of adult education, Malcolm Knowles' theories of andragogy,
and data regarding contemporary adult Jewish learning
characteristics into a useful characterization of the adult
Jewish learner. Pedagogy is a learning approach which renders
the learner dependent on society and the teacher. Andragogy,
however, allows for learners to be self-directed and autonomous.
By recognizing these differences, analyzing them in the light of
traditional Jewish views of adult learners, and surveying actual
learners, adult educators can begin to understand their student
as they plan and execute adult education programs.

Chapter One: This chapter surveys basic adult-development
theories of major theorists of the Twentieth Century to determine
whether adults, in fact, psychologically develop throughout life
or if development ceases once adulthood is reached. This chapter
also focuses on Dr. Malcolm Knowles' andragogic model of adult
education. The work of Dr. Knowles is the basis for the research
which follows.

Chapter Two: This chapter presents various traditional
Jewish views of adult learning in relation to the andragogic
model.

Chapter Three: This chapter is an original research project
in the form of a survey. 212 adults from 19 Reform Jewish
congregations were surveyed to determine their learning needs and

characteristics.   The results of this survey and an analysis of the data with respect to the andragogic model are discussed.

Chapter Four: As a result of the research from the first three chapters, some conclusions are drawn in this chapter about the contemporary needs of the adult Jewish learner.   Furthermore, a model curriculum is developed with respect to these conclusions.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS

INTRODUCTION

Adult education is an important facet of most Jewish congregational programming throughout the United States. One need only survey a congregation's bulletin to find the many different forms and approaches employed in the presentation of Jewish adult educational programming.

Subject matter is often the result of an adult education committee, the whim of the instructor (usually a clergy person or synagogue professional). If the instructor feels inspired by a topic, he/she may offer it as an adult education class. If the adult education committee of a synagogue is inspired by some subject, they may seek out a way to have it offered as an adult education program. In many congregations, there seems to be no reasonable way of determining priorities for adult learning.

Even if an institution can articulate some long range goals or vision for their Jewish adult education programming, the actual programs are frequently taught in an environment frequently more suitable for children. While most institutions do not seem to intend to treat adults like children, many do. Whether it is because the chairs are student desks in some religious school classroom or because instructors do not allow adult participants to have input into the nature of the learning, adult education programs are frequently learning situations which

are more suitable for children. Adults have different needs and learn differently.

The work of Malcolm Knowles has been very important in determining that adults learn differently than children. His landmark work is very important to all adult Jewish educators because it characterizes the adult learner differently than the child learner. If Jewish adult education is to be as useful as possible, then adult educators will recognize the various characteristics of the adult learner.

This thesis intends to view the adult learner in two ways. First, we will understand the work in adult development and andragogy of Malcolm Knowles. Dr. Knowles' work will help us determine the major differences between child-learners and adult learners. By understanding these assumptions, adult educators can better facilitate their courses and programs.

Second, we will look at the Jewish traditional view of adult learning. Throughout Jewish tradition, Jews are taught the imperative to study. We will, therefore, attempt to characterize the adult learner in traditional Jewish terms.

After we understand the adult as learner in both Jewish and secular terms, we will support those theories with a survey of adult Jewish learning in contemporary Reform Judaism. Through our sample of over 200 participants in contemporary Jewish adult education, we will see which of Knowles' assumptions are helpful and accurate when characterizing the contemporary adult Jewish learner.

Finally, in order to show how useful our research can be, we offer a sample curriculum which is designed with our research in mind.

CHAPTER ONE
Understanding the Adult

Very few people consider a thirteen-year old Bar Mitzvah student to be an adult. Many have trouble conceiving of an eighteen year old as an adult. At what age can one be considered an adult, and what are those characteristics which identify one as an adult? And what about adulthood? Is it possible that once one reaches adulthood one ceases growing and developing? Remarkably, many reknown psycologists and learning theorists avoid in-depth discussions about the nature of adulthood and the learning process of the adult. While this dearth of information can be problematic for one trying to better understand an adult student, the work of theorist Malcolm Knowles creates a clear and important understanding of the adult as a learner. The research in Adult Education by Malcolm Knowles helps promote better understanding of the adult as a learner and helps distinguish adult learning from other pedagogical concerns.

WHAT WE KNOW ABOUT THE WAY ADULTS DEVELOP

Before we examine the specific work of Malcolm Knowles, it is important to better understand some of the popular cognitive, learning, and psychological characteristics of adult development. Specifically, the ideas of Skinner, Piaget, Erikson, Havinghurst, Kohlberg, and Fowler.

When researching learning theories, one can focus on one of two possible approaches: the stimulus response approach or the

1

cognitive approach.[1]

In a stimulus-response theory, learning is achieved through the response to some sort of motivating stimulus. This theory is best explained in the work of B.F. Skinner, who believed that "...learning does not occur because behavior has been primed (stimulated); it occurs because behavior, primed or not, is reinforced.[2] It would appear, then, that one learns through some external source of reinforcement which seems to preclude an autonomous individual learning and reinforcing him/herself.[3] This stimulus-response theory is not helpful if we are to better understand the adult learner as distinguished from a child learner. Without going into great detail, it appears that the stimulus-response theory of learning does not account for an adult being considered particularly different from a child. The learning process is a reward-and-punishment operation which is not necessarily related to an understanding of the learning potential of a learner.

When considering cognitive theory, on the other hand, there are many theorists who contribute to our understanding of the adult as a developing and growing learner. A primary source for understanding the way humans develop is the work of Jean Piaget.

---

[1]E.R. Hilgard and G.H. Bower, Theories of Learning, (New York: Appleton-Century Crofts, 1966), p. 8, in Malcolm Knowles, The Adult Learner, A Neglected Species, (Houston: Gulf Publishing, 1984), p. 14.

[2]Malcolm Knowles, The Adult Learner, A Neglected Species (Houston: Gulf Publishing, 1984), p. 142.

[3]Ibid.

2

Piaget's cognitive structural perspective is of tremendous importance in understanding the way children learn and develop. Piaget's research, however, does not delve deeply into the way adults learn. Piaget outlines a four-stage approach in understanding the way humans develop. During adolescence, Piaget asserts, one reaches the fourth and final stage of development called "Formal Operations." This stage is the final stop in the developmental process and will last until late adulthood.[4] It is clear from his research that Piaget is not concerned much with adults, and, as a result, he tends to generalize the "formal operational" stage as one in which a mature person is found. "...While Piaget had little to say about adult changes in cognitive development, his work has stimulated a search for a fifth cognitive stage, and...there is a great deal of interest in the variations of formal operational thought in adulthood."[5] There is not, however, universal approval that there should be a stage which exists past the formal operational stage. These reserachers argue that there is truly no general difference between the way an adolescent reacts and thinks and the way an adult approaches the same situations.[6]

While there is not universal agreement that a more in-depth look into adult development is necessary, there are many who

---

[4]John W. Santrock, <u>Life Span Development,</u> (Dubuque, IA: Wm. C. Brown Company, 1983), p. 432)

[5]Ibid.

[6]Ibid, pp. 463-464

3

feel that adult development is a legitimate concept worthy of expounding. A more adult-oriented approach can be found in Erik Erikson's work. Erikson writes that human beings travel through eight stages of life. While the stage theory is reminiscent of the Piagetian approach, Erikson, in contrast to Piaget, devotes three of his eight stages to adults. Simply put, Erik Erikson's stage theory cewnters around the individual's resolution of a pivotal conflict occuring during a specific age (stage) of life.

Identity versus Role Confusion, the sixth stage in Erikson's theory, precedes the stages of adulthood. It is in this stage that adolescents select a job and make other choices which will define their role in society and help them establish an independent identity which leads to adulthood.[7]

Stage Seven in Erikson's developmental stages is the first true stage in adulthood and revolves around the conflict between Intimacy versus Isolation. In this stage, adults form intimate relationships with one individual. As a result of this intimacy, a closeness with others is often felt. If one is unsuccessful in establishing an intimate relationship with some other person, the rseult is often a feeling of isolation.[8]

Erikson's next developmental stage highlights the struggle between Generativity versus Stagnation. This stage is designed for those who have children who are grown, and centers around the successful rearing of children. On the generativity end, one

---

[7]Ibid, p. 39

[8]Ibid, pp. 39-40

4

looks back on his/her accomplishments in life and feels positive about having helped shape the next generation. Stagnation, on the other hand, leaves a feeling that one has not made a significant contribution to the generation which follows. Obviously, this stage focuses on the events found in most adults in mid-life (approximately age 35-55)[9]

The final stage in Erikson's theory is Ego Integrity versus Despair. One reflects, in this stage, on one's life in an evaluative way. Ego Integrity is the term used to explain one's feeling of self-satisfaction about what one has done in life, while Despair is used here to describe that sense of disappointment when one feels that he/she has not made a significant contribution.[10]

Erikson's work is important for the student of adult education for a number of reasons. First, his stage theory reflects developmental movement and growth at various points of adulthood. One reacts and is influenced differently depending on life's situations. This development is an important point for one who aspires to understand the "baggage" an adult carries when arriving in an educational setting. Second, one may react very differently to a particular situation in one stage of life than he/she would react in another. Life is filled with a variety of experiences, and one's experiences can have a significant impact

---

[9]Ibid, p. 40.

[10]Ibid, p. 40.

one's life.   Therefore, one's priorities when trying to find the intimate relationship in Stage Six can be significantly different than one reflecting on his/her children in Stage Seven, or on life in general in Stage Eight.

One theorist who expands on many of the assumptions of Erikson is Robert Havighurst. Havighurst, like Erikson, believes that there are three stages in adult development and that adulthood transitions are just as "developmental" as in childhood.[11] Havighurst's three stages are:

1. Early Adulthood (ages 18-30)
2. Middle Age (ages 30-55)
3. Later Maturity (ages 30-66)[12]

Havighurst suggests that Early Adulthood is filled with many different "beginnings." Those life functions which are particular to this stage include:

A. Selecting a mate
B. Learning to live with a marriage partner
C. Starting a family
D. Rearing children
E. Managing a home
F. Getting started in an occupation
G. Taking on civic responsibility
H. Finding a congenial social group.[13]

According to Havinghurst, Middle Age is the point in life where most men and women, reach their peak in productivity and have their greatest impact on the society around them. This

---

[11]Malcolm S. Knowles, The Modern Practice of Adult Education, (New York: Cambridge, 1980), p. 52.

[12]Ibid.

[13]Op Cit., Santrock, p. 434.

period of life places the greatest demands on an indvidual.[14]

The developmental tasks which are to be mastered in this stage

include:

A. Achieving adult civic and social responsibility
B. Establishing and maintaining an economic standard of living
C. Assisting teenage children to become responsible adults
D. Developing adult leisure time activities
E. Relating oneself to one's spouse as a person.
F. Accepting the physiological changes of middle age.[15]

The final stage in Havighurst's theory is Later Adulthood or

Maturity and focuses on the following developmental tasks:

A. Adjusting to decreased physical strength and health
B. Adjusting to retirement and reduced income
C. Adjusting to death of a spouse
D. Establishing an explicit affiliation with one's age group.
E. Meeting social and civic obligations.
F. Estblishing staifactory physical living arrangements.[16]

In the Later Adulthood Stage, individuals are forced to deal with

having more time to do as they please than they had since they

were children. The adjustments suggested in Havighurst's list of

developmental tasks are difficult. Furthermore, such adjustments

can cause reflections on one's life, as suggested in Erikson,

which can lead to one feeling fulfilled or empty. We will focus

on some of the special considerations of the older adult in

Appendix A.

Lawrence Kohlberg's Theory of Moral Development also

suggests that human beings develop through various stages.

---

[14]ibid.

[15]Ibid.

[16]Ibid.

Simply put, Kohlberg's theory is concerned with the _reasoning_ one uses to determine the "rightness" or "wrongness" of a given moral dilemma's resolution. Furthermore, Kohlberg's theory describes a human's moral development in three levels, each level containing two distinct stages. The first level, called the Preconventional level, focuses on children's needs for rules and labels of good and bad. Stage One in this level deals with issues of obedience and punishment. Stage Two focuses on ideas of fairness, reciprocity, and equal sharing. In essence, this stage centers around the pure issues of black and white, good and bad.[17]

The Conventional level of Kohlberg's theory is the level in which people move from childhood to adulthood. The two stages in this level focus on conformity, and feeling loyal to decisions to conform. Other values of this level include supporting, activity maintaining, and justifying the order (ie. understanding why one is told to do something). Stage Three specifically deals with "interpersonal concordance" or "good boy/nice girl" orientation. This means that good behavior is that which pleases or helps others. This stage emphasizes the worth one places on approval from others for "being nice."[18]

It is in Stage Four where Kohlberg finds the majority of adults. Stage Four, still the Conventional level, reflects the

---

[17]Lawrence Kohlberg, "The Implications of Moral Stages for Adult Education," _Religious Education,_ 72 #2 (March-April, 1977) p. 189.

[18]Ibid.

law and order orientation in people. In this stage, people respond to issues of authority, fixed rules, and the maintenance of social order.[19] One acts rightly, in this stage, "...out of simplistic concern for law and order."[20]

The next level is the Post Conventional level and is not as attainable as the others. Different than the other theories we examined, age and shared life's experiences may or may not propel one from one stage to another, or from one level to another. In this third and final level, one distinguishes between values imposed by a group, and values with which one identifies independently. These values are not always the same and can even be in conflict with each other.[21] As with the other levels, this level has two stages. In Stage Five, one sees the purpose of law as a preservation of human rights.[22] Also in this stage, one critically examines the indvidual rights of people. Furthermore, this stage contains ideas about laws which are democratically agreed upon and represent the basis for the American Government. Kohlberg says that only 20% of adults make it to this stage.[23]

---

[19]Ibid.

[20]James P. Emswiler, "Implications of Developmental Research on Religious Education Methodologies," _Religious Education,_ 71 #6(November-December, 1976), p. 623.

[21]Op Cit.

[22]Op Cit.

[23]Op Cit, Kohlberg, p. 190.

Stage Six is the final stage in Kohlberg's theory and is the most abstract of the stages. The concept of "right" is a decision of conscience in accord with self chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. Now the issues are not black and white and are based on the person's respect for human beings as individuals. Very few adults achieve prominence in this stage.[24]

In a more specialized thoery, James Fowler enumerates ideas about stages of one's faith development. Fowler divides faith development into seven stages and believes that one develops a belief and values structures as they grow. Stage Zero is a pre-conceptual and pre-linguistic outlook toward life conditions. Simply put, one looks to life without the ability to conceptualize ideas or to communicate through language. In essence, one is an infant in Stage Zero.

Stage One is the Intuitive-Projective stage which allows for magical and possibly pre-anthropomorphic concepts of God to exist. In other words, life happens magically, and God is not necessarily conceived as a person but as that which makes the magic happen.[25]

Stage Two is called the Mythic-Literal stage. In this stage one views God in a less magical way and God is thought of in human terms (ie. God as the man with the grey hair, white robe, and long beard). One takes symbols literally and there is no

---

[24]Op Cit, Kohlberg, p. 190 and Emswiler, p. 623.

[25]Op Cit, Emswiler, p. 624.

10

conflict between the myths of faith and those who confirm these myths as real In other words, one believes faith issues as they are taught to him/her.[26]

Stage Three is called the Synthetic-Conventional stage and shows the more abstract thought process of those found in the stage. One is aware of the many levels of meaning in some symbols. Authority clashes, which result from faith and thinking, are resolved by subordination or compartmentalization. One feels obligated to reslove these conflicts with appeal to "the authority." In other words, one is not yet ready to confidently defy an authority and resolves clashes in two ways. One may "lose" the dispute and succomb to the opinion of the authoirty. One may also create a way for the authority to be "right" while keeping one's own opinion in relations to the authority. [27]

The Indivduating-Reflexive Stage grows out of a failure to synthesize those components of the previous stage. Therefore, religion can be viewed as "conventional" and clashes of faith may not be appealed to the "authority" to solve.[28]

Stages Five is described as the Polar Dialectical Stage. In this stage, one is not bound by tradition but uses it as a way to see through to the universal. In other words, one uses one's traditions to promote those universal beliefs one finds

---

[26]Ibid.

[27]Ibid.

[28]Ibid.

important.[29]

Finally, The Universalizing Stage is a developmental stage in which few are found. The exceptional person is found in this stage and he/she conceives their community as universal. They are not parochial in their approach to faith, they are willing to commune with people of any other stage and from any other faith.[30]

We see from our brief survey of the various types of cognitive and psychosocial development theories that the adults do deal with different issues as they develop through life. Whether one decides that Piaget is correct and that "formal operations" is what needs to be further defined, or one prefers Erikson or Kohlberg as a more accurate description of the development of an adult is really not so important. What is important, however, is that these cognitive theorists seem to agree that one does not stop developing when one reaches a particular age. A sixty year old is cognitively different from a forty year old who is cognitively different from a twenty year old. A person with young children is developmentally distinguishable from a person with grandchildren.

One reason for the cognitive differences in the development of adults is life's experiences. We saw from the various theorists that adults progress through life as they experience different opportunities, crises, and relationships. Those who

---

[29]Ibid.

[30]Ibid.

are married and have children will experience different needs and different conflicts than those who have not yet had children or whose children are grown and out of the house. The emphasis in these theories is not necessarily on age, but rather on experience. Approximate ages for the various stages are merely based on the life's experiences which tend to happen to particular age group, but are not specific only to that age group. In other words, experiencing parenthood, physical decline, retirement, a first loving and commitment oriented relationship can all contribute to the developmental processes of the adult.

It is this developmental process--based on life's experiences--which must, then, be the focus of adult education. Just as children develop as their cognitive abilities increase, so, too, is it with the adult. We see from the various theorists that we cannot merely accept Piaget's assumptions that once a person reaches adulthood--they are fully developed. Instead, an adult develops throughout life and experiences different educational and social needs throughout that development.

ADULT EDUCATION AND THE ANDRAGOGIC MODEL

Dr. Malcolm S. Knowles is a professor of adult and community college education at North Carolina State University. He is the Founding Director of the Adult Education Association and has been engaged in the study of the adult learner for more than thirty years. More than any contemporary learning theorist, Knowles

develops profiles and strategies for learning for the adult. As

with the other developmental theories, Knowles believes there is

a significant difference between children and adults. Knowles'

life's work is trying to understand these differences and trying

to develop proper structures and assumptions which characterize

the differences between child-learning and adult-learning.

Much of Dr. Knowles' work is based on the assumptions first

developed in 1926 by Eduard C. Lindeman. In his book, The

Meaning of Adult Education, Lindeman states that "...the resource

of highest value (is)...the learner's experience.....Experience

is the adult learner's living textbook."[31] Lindeman detected the

major difference between teaching children and teaching adults.

With children, experience is not much of an issue. With adults,

it is a primary tool in helping the learning process. Lindeman

truly believed that the experiences which the learner brought to

the educational setting were of vital importance:

> (Adult Education is)...a cooperative venture in non-
> authoritarian informal learning, the chief purpose of which
> is to discover the meaning of experience; a quest of the
> mind which digs down to the roots of the preconceptions
> which formulate any conduct; a technique of learning for
> adults which makes education coterminus with life and hence
> elevates living itself to the level of adventerous
> experiment.[32]

But Lindeman saw that the differences between adult education

and conventional education (ie pedagogy) were even more

---

[31]As quoted in Malcolm Knowles, The Adult Learner, A
Neglected Species, (Houston: Gulf Publishing, 1984) p. 29.

[32]Op Cit., p. 30.

14

pronounced:

> Adult education is an attempt to discover a new method and
> create a new incentive for learning; its implications are
> qualitative, not quantitative. Adult learners are precisely
> those whose intellectual aspirations are least likely to
> to be aroused by the rigid, uncompromising requirements of
> authoritative conventionalized institutions of learning.[33]

Because student experiences are equal to teacher knowledge,

Lindeman felt that one who taught adults must be humble. There

is no room for an inflated ego in the adult classroom. In some of

the best adult classes, Lindeman suggested, it is difficult to

tell who learns most, the teacher or the students.[34]

From this important base, Knowles and other theorists in

adult education developed important assumptions about adult

learning. Knowles was instrumental in popularizing the term

andragogy[35] in order to distinguish between the conventional

teaching of children (ie pedagogy) and teaching adults. Knowles

acknowledged the importance of many of the adult developmental

ideas listed above: "Adults, too, have their phases of growth

and resulting developmental tasks, readiness to learn, and

teachable moments." [36] By affirming that adults continue to

_____

[33]Ibid.

[34]Ibid.

[35]This term is derived from the Greek word _aner_ (with the
stem andr) meaning man, not boy; or adult. [Knowles, The Modern
Practice of Adult Education, (New York: Cambridge, 1980), p.
43.]

[36]Op Cit., Knowles, Modern Practice, p. 51.

develop after childhood, Knowles was ready to assert two basic

assumptions about the adult learner: First, adult learners are

self-directing and are not subject to many of society's

reward/punishment systems as a motivation for learning. Second,

employing the psychological definition of an adult, Knowles wrote

that the adult is "...one who has arrived at a self concept of

being responsible for one's own life, of being self-

directing."[37]

Adults do not routinely engage in formal learning without a

particular purpose in mind. "For the most part, adults do not

learn for the sake of learning; they learn in order to be able to

perform a task, solve a problem, or live in a more satisfying

way."[38] Adults are, therefore, task oriented in their approach

to learning. While the motivations listed above seem to

indicate very general reasons for engaging in adult learning, the

conclusion is important: Adults do not learn just for the sake

of learning, for there is no societal pressure to do so.

Knowles, therefore, establishes these five key assumptions

about the adult learner which are the foundation stones of modern

adult learning:

1. Adults are motivated to learn as they experience needs and
intersts that learning will satisfy; therefore, these are the
appropriate starting points for organizing adult learning
activities.

2. Adults' orientation to learning is life-centered; therefore,

---

[37]Malcolm S. Knowles and Associates, <u>Andragogy in Action</u>,
(San Francisco: Jossey-Bass Publishers, 1984), p. 9.

[38]Ibid., Knowles, <u>Andragogy in Action</u>, p. 12.

the appropriate units for organizing adult learning are life situations, not subjects.

3. Experience is the richest resource for adults' learning; therefore, the core methodology of adult education is the analysis of experience.

4. Adults have a deep need to be self-directing; therefore, the role of the teacher is to engage in a process of mutual inquiry with them rather than to transmit his/her knowledge to them and then evaluate their conformity to it.

5. Individual differences among people increase with age; therefore, adult education must make optimal provision for differences in style, time, place, and pace of learning.[39]

Knowles' assumptions put the traditional views of education in a very interesting light. While pedagogy seems to be portrayed as an inferior system which has no place in the andragogical model, this is simply not the case.

> The Andragogical model as (Knowles)...sees it, is not an ideology; it is a system of alternative assumptions. And this leads us to the critical difference between the two models (ie. Pedagogy vs. Andragogy). The pedagogical model is an ideological model which excludes the andragogical assumptions. The andragogical model is a system of assumptions which includes the pedagogical assumptions.[40]

The differences between the pedagogical model and the andragogical model are best defined through the examination of each in four basic areas: 1. Concept of the Learner; 2. Role of Learner's Experience in Education; 3. Readiness to Learn; 4. Orientation to Learning.

CONCEPT OF LEARNER: The pedagogic learner is a dependent. The teacher is the responsible party to ensure learning ensues. In

---

[39]Op Cit., Knowles, The Adult Learner, p. 31.

[40]Op Cit., Knowles, The Adult Learner, p. 62.

17

the andragogic model, on the other hand, one moves from

dependence to increasing self-directedness. It is the teachers

role to encourage this movement.[41] Interestingly, Knowles

believes that people are ready for self-direction in their

learning much earlier than when society suggests they are

ready.[42]

ROLE OF LEARNER'S EXPERIENCE: The life experience of the

pedagogic learner in relation totheir learning process is of

little worth. Frequently, children have such limited life

experience that they cannot effectively contribute to the

learning process of their peers. Their experience can, however,

be a starting point for some discussion. Usually, the teacher's

experience is more important to the learning. Primary techniques

in teaching, therefore, are transmittal, lecture, assigned

reading, etc. The role of the learner's experience in the

andragogic model, on the other hand, is very important. As was

demonstrated by the groundbreaking work of Lindeman, experience

is the primary tool for the adult learner. Knowles believes that

the learner finds more meaning in that which they gain from

experience than that which they acquire passively. Primary

teaching techniques, therefore, include: lab experiments, group

discussion, problem solving cases, simulation excersizes, field

experience, and the like.[43] We will discuss these techniques in

---

[41]Op Cit., Knowles, <u>Modern Practice</u>, p. 43.

[42]Op Cit., Knowles <u>The Adult Learner,</u> p. 54.

[43]Op Cit., Knowles, <u>Modern Practice</u>, p. 43.

18

somewhat greater depth when we discuss the androgogical model's implications for teaching the adult.

READINESS TO LEARN: The pedagogic learner learns what society tells them to learn--provided that society gives enough pressure to do so. This pressure can range from familial pressures, to fear of failure, and more. There is a standardized curriculum, step by step progress is charted for all in this model. The andragogic learner, on the other hand, determines his/her readiness to learn based on when he/she experiences a need to learn. Educators have to help one discover this "need to know." The learner's ability to apply learning to life situations is paramount, and learning is sequenced according to the learner's readiness to learn.[44]

ORIENTATION TO LEARNING: For the pedagogic learner, the central assumption is that they are aquiring knowledge which will be useful at some later time. For example, how true it was that we sat in Geometry class in high school wondering as we apply the Pythagorean theorum to a geometric proof, "When am I ever going to use this in real life?" Conversely, the adult learner sees education as a process of developing increased competence to achieve their full potential in life. These learners want to apply what they are learning to their lives today. Most learning is around competency, development, and performance centered learning.[45]

---

[44]Op Cit., Knowles, Modern Practice, p. 43.

[45]Op Cit, Knowles, Modern Practice, p. 44.

19

In many cases, however, adult learning provides an important vehicle to promote the social welfare of the learner. Feelings which relate to positive self-esteem and pleasure are also reasons why an adult engages in learning projects.

Allen Tough, in his book The Adult's Learning Projects, defines a learning project as "...simply an effort to gain certain knowledge and skill (or to change in some other way)."[46] A learning project can be anything from reading a book to participation in formal adult education. Tough's research supports Knowles' claim that adults are self-directed. Furthermore, Tough's focus on the "feelings" one garners from participation in learning is intrinsic to the spirit of Knowles' assertions on what motivates a learner.[47] The result of "useful" (ie. improved competence) learning for adults is now defined in a broader way. While there may not be "learning for learning's sake" (as Knowles' would assert), the sense of belonging one feels in an adult study group, the positive feelings one gains from successful completion of a learning project all add to the feeling of self-worth of the learner.

Now that we have some idea of the nature of andragogy, it is important to begin to understand some of the challenges and the consequences associated with it. First we must focus on the learning institutions with which adults associate. Whether they

---

[46]Allen Tough, The Adult's Learning Projects, (Toronto: Ontario Institute for Studies in Education, 1979), p. 1

[47]Ibid., p. 49ff.

are the work place, a community center, or a religious

institution, adult learners arrive at the adult educational

setting expecting pedagogy--for in most cases they know no other

way. As a result, adults arrive at the educational setting

"...fold their arms, and says, 'teach me!'"[48] "The sad fact is,

that all adults will enter anything that we offer that is

labelled 'educational' in a state of dependancy."[49] If a

participant in an educational activity is allowed to continue a

pedagogic orientation to learning, the learning potential may

very well be jeopardized.[50]

If the learner is no longer considered a "traditional"

student in a "conventional" learning situation, Knowles asserts,

then one must re-define the role and description of the teacher

in the adult educational setting, too. The facilitator of adult

learning (a phrase preferred by Knowles to "teacher")[51] must re-

direct teaching techniques to allow for a self-directed student:

> The pedagog, perceiving the pedagogical assumptions to be
> the _only_ realistic assumptions , will insist that the
> learners remain dependent on the teacher; whereas the
> andragog, perceiving the movement toward the andragogical
> assumptions is a desirable goal, will do everthing possible
> to help the learners take increasing responsibility for

---

[48]Op Cit, Knowles, _Modern Practice_, p. 46.

[49]Malcolm S. Knowles, "Adult Learning Processes; Pedagogy
and Andragogy." _Religious Education_, 72 #2 (March-April, 1977),
pp. 207

[50]Ibid.

[51]Op Cit., Knowles, _The Adult Learner_, p. 189 ff.

their own learning.[52]

To help us better understand the role of the facilitator of
learning in adult educational situations, let us turn to the
following chart. Much of Knowles' ideas about the faciltator of
learning are derived from the work of Carl Rogers[53]:

_____

[52]Ibid, p. 63

[53]Op Cit, Knowles, The Adult Learner, pp. 76-77.

CONDITIONS OF LEARNING

The Learners feel a need to learn.

The learning environment is characterized by physical comfort, mutual trust and respect, mutual helpfulness, freedom of expression, and acceptance of differences

PRINCIPLES OF TEACHING

1. The teacher exposes the learner to new possiblilites for self-fulfillment.
2. The teacher helps the learners clarify their own aspirations for improved behavior.
3. The teacher helps the learners diagnose the gap between their aspirations and their present level of performance.
4. The teacher helps the learners identify the life problems they experience because of the gaps in their personal equipment.
5. The teacher provides physical conditions that are comfortable (as to seating, smoking, temperature, ventialtion, lighting, decoration) and conducive to interaction (preferably, no person sitting behind another person).
6. The teacher accepts the learners as persons of worth and respects their feelings and ideas.
7. The teacher seeks to build relationships of mutual trust and helpfulness among the learners by encouraging cooperative activities and refraining from inducing competitiveness and judgementalness.
8. The teacher exposes his or her own feelings and contributes resurces as a colearner in the spirit of mutual inquiry.

23

The learners perceive the goals of a learning experience to be their goals.

9. The teacher involves the learners in a mutual process of formulating learning objectives in which the needs of learners of the institution, of the teacher, of the subject matter, and of the society are taken into account.

The learners accept a share of the responsibilty for planning and operating a learning experience, and therefore have a feeling of committment toward it.

10. The teacher shares his or her thinking about options available in the designing of learning options available in the designing of learning experiences and the selection of materials and methods and involves the learners in deciding among these options jointly.

The learners participate actively in the learning process.

11. The teacher helps the learners to organize themselves (project groups, learning-teaching teams, independent study, etc.) to share responsibility in the process of mutual inquiry.

The learning process is related to and makes use of the experience of the learners

12. The teacher helps the learners exploit their own experiences as resources for learning through the use of such techniques as discussion, role playing, case method, etc.

13. The teacher gears the presentation of his or her own resources to the levels of experiences of particular leraners.

14. The teacher helps the learners to apply new learnings to their experience, and thus to make the learnings more meaningful and integrated.

The learners have a sense of progress toward their goals.

15. The teacher involves the learners in developing mutually acceptable criteria and methods for measuring progress toward the learning objectives.

16. The teacher helps the learners develop and apply procedures for self-evaluation according to these criteria.

(From Knowles, <u>The Modern Practice of Adult Education,</u> pp. 57-58)

24

As we can see, the teacher is an active member of the learning group and is responsible for setting a mood of mutual respect and growth. Everything, from the way a room is set up to the way a learner's experience is highlighted, is important in the successful andragogical model.

Knowles puts great importance on the "learning contract" as a tool to help the self-directed adult learner. The learning contract allows the learner to focus on those particular areas of the general topic which are of greater interest to him/her. Furthermore, this individualized learning helps take into account the varied experiences of the various members in an adult education class and allows the learner a specific goal in learning which may or may not be different from the other participants. The contracts are made with the facilitator and are geared, obviously, to those aspects of the learning which learners can do on their own. Most frequently the learning contract is a supplement to the adult education class, although it can be employed in an independent study situation, also.[54]

There are times when the needs of the learner are in conflict with the goals of the facilitator. For example, if a participant attends an adult education class to fill a social need and the facilitator's goal is to be sure that participants master a particular amount of material, there is bound to be some sort of clash. It is important to note that

---

[54]Op Cit., Knowles, The Adult Learner, pp. 222-227.

...the starting point in program planning is always the adults' interests, even though the end objective may be to meet their (and an isntiution's and society's) "real" needs. In fact, perhaps the highest expression of the art of the adult educator is skill in helping adults to discover and become interested in meeting their real needs. But in order for adult educators to have a chance to practice this art, they have first to read their learners through their "felt needs" or interests.[55]

As we have seen, Knowles' distincitions between pedagogy and andragogy make many assumptions about the development of the adult learner and the adult learner's role in the learning process. There are those who criticize Knowles' work and argue about whether the theory and its components are truly sound. Huey B. Long is one such critic. Long, in his book, <u>New Perspectives on Education of Adults in the United States</u> suggests that Knowles' assumption that adult learners are self-directing does not adequately take into account accepted cognitive and psychological research in the field. "In fact, the literature on cognitive style and personality theory indicate that the attributes of independence-dependence are distributed among the population. Age per se, is not identified as a discriminating principle."[56]

Long also criticizes the role experience can effectively play in the educational setting. Long is quick to note that

[55]Op Cit., Knowles, <u>The Modern Practice</u>, p. 82.

[56]Huey B. Long, <u>New Perspectives on the Education of Adults in the United States,</u> (New York: Nichols Publishing Company, 1987), pp. 174-175.

experience can be detrimental if it is an incorrectly learned item.[57] For example, if one is relating an experience regarding history, and the dates and facts are incorrect, the role of experience is clearly negative.

Another criticism revolves around the assumption that one's readiness to learn is centered around the developmental tasks associated with social roles. Long suggests that there is not conclusive evidence to either support or reject Knowles' assumption. This criticism is paradigmatic of all of Long's criticsm of the entire andragogic theory. He argues that there is simply not enough empiracle data to support Knowles'claims.[58]

While Long's criticisms are important to help us keep objectivity when analyzing Knowles' theory of andragogy, we can draw a few conclusions. The work of Malcolm Knowles is particularly compelling when considering the situation of a literate adult. Such an adult, through pedagogy, has the tools to allow for self-direction, and, therefore, is ready for a new and more exciting approach to learning. As was quoted earlier, Knowles' theory was never meant to replace pedagogy in favor of andragogy or to suggest that pedagogy was bad. Instead, Knowles suggests that andragogy is a theory which incorporates pedagogy as it is needed in order to enhance the learning of an adult. Furthermore, the andragogical model is the goal for the adult who has achieved a level of development which will sufficiently allow

[57]Ibid, p. 175.

[58]Ibid, pp. 175-176.

27

for the theory to be put in use.

For example, a machinist is told by his boss to learn the operation of a new machine if he is to keep his job. He is a pedagogic learner. He is not self-directed and is learning something at the request of another. He can be tested, given homework, and be provided with a learning experience totally at the teacher's whim--for there is something tangeable at stake-- his job. On the other hand, an adult who arrives at a Talmud class at Temple Har Chinuch on a Saturday morning in order to learn about the Jewish tradition is a self directed learner who can benefit from the use of the andragogical model. Both situations can encourage the use of previous experience in the teaching methods, both can treat the adult as an adult, and both can promote learning.

To distinguish an adult from a child seems both cognitively sound and practically sound. The development of a person does not seem to stop at some legal age where adulthood begins. Instead, as we have seen, adults can develop as they progress through the various stages of life. Furthermore, if one takes this development into account when determining how adult education is to proceed, that educational situation can be enhanced. When an adult decides it is time to learn, it is not necessary to employ the motivations prescribed for pedagogy in order to ensure learning occurs; instead, it is time that learning is facilitated according to the desires of the learner, not the whim of the facilitator.

28

CHAPTER TWO:
JUDAISM AND ADULT LEARNING

The call for Jewish adult education is part of an ancient

tradition which can be traced to Biblical times. According to

the Bible, after Moses wrote down the Torah, he instructed the

priests of Israel regarding how to use the Torah as a teaching

device:

> Gather the people--men, women, children, and the strangers
> in your communities--that they may hear (the words of
> Torah) and so learn to revere the Lord your God and to
> observe faithfully every word of this Teaching. Their
> children, too, who have not had the experience, shall hear
> and learn to revere the Lord your God....[1]

This verse from Deuteronomy is the first substantive statement in

the Jewish tradition of the value of Jewish education for

adults.[2] From these early beginnings, Jewish tradition placed a

tremendous emphasis on study throughout its history. Futhermore,

adult education has always been a part of that emphasis.

Although an imperative to study is found throughout Jewish

tradition, the cogent understanding in Judaism of adult learning

processes is not as easily found. While there is some cognisance

in the tradition of adult development, an educator working in the

---

[1] Deuteronomy 31:12

[2] Israel M. Goldman, <u>Lifelong Learning Among Jews</u>. (New York: Ktav) 1975.

world of Jewish adult education would find it difficult to find the information necessary in preparing to effectively meet the needs of the contemporary adult Jewish learner.

A TRADITIONAL VIEW OF THE ADULT JEWISH LEARNER

If we survey traditional Jewish sources for the best profile of the adult Jewish learner we find that the learner is defined as a male who engages in the study of Torah because it is a commandment in the tradition. Furthermore, we might find this adult learner asked to learn in the same way that he was asked as a child. For example, repetition is important for a child learning the Mishnah just the same way an elderly man is asked to go through the Torah for the thirtieth or fortieth time. The work of Israel M. Goldman, in his book Lifelong Learning Among Jews, adequately details the imperative for lifelong learning in Judaism and the function of education in Jewish society throughout Jewish history. Goldman shows that Judaism was very preoccupied with the study and mastery of Torah (both written and oral). Through the use of Goldman's work and an examination of Pirkei Avot, we will see that Jewish tradition takes the basics of andragogy into account.[3] Furthermore, we will see that this realization is useful only on a superficial level and is not the overriding assumption of Jewish thinking on how adults learn.

Pirkei Avot is a good corpus of material from which to draw

---

[3] For a definition of Andragogy, see Chapter One, pp. 15-16.

comparisons with andragogy. This tractate from the <u>Mishnah</u> contains moral maxums in a concise presentation which teaches of the transmission of learning from one generation to the other in Jewish heritage. Unlike other Jewish sources, <u>Pirkei Aviot</u> is clearly written with specific ideas which are unadorned by other arguments. Where disputes and differing ideas are celebrated and presented in Talmudic and other Jewish traditional writings, <u>Pirkei Avot</u> clearly presents the various ideas. Finally, the vast discussions of teacher/student relations and learning situations are particularly useful for our discussion of adult education.[4] It is clear throughout <u>Pirkei Avot</u> that Torah is passed from teacher to disciple and, therefore, the transmission can be labeled as "learning." This distinction is important if we are to use <u>Pirkei Avot</u>'s term Torah in the broadest sense which includes Jewish learning in general.

As we have seen, andragogical theory suggests that adults are self-directed learners. In Avot 1:6 we see that one is obligated to provide oneself with a teacher. Not studying is therefore, a sin. If one doesn't study Torah, it is a violation of <u>mitzvot</u> and one's place in the so called, "world to come" is not guaranteed. This theme is clear throughout the Rabbinic Period in which <u>Pirkei Avot</u> was written.[5]

One can also approach study as a way to achieve a higher

---

[4]"Avot" in Encyclopedia Judaica. Volume 3, (Keter Publishing House: Jerusalem), 1971, pp. 983-984.

[5]Op Cit, Goldman, pp. 48-49.

level of understanding of God. This approach, while being less cynical, can provide true self-direction. It seems that the obligation to study found throughout the tradition has this spiritual reward as a main goal.[6] Only the learner will be able to answer whether involvement in Jewish adult educational situations is self-directed or directed due to the social pressures of the community.

Self-directed learning, as we have seen, is usually based on some kind of issue or problem which the learner wishes to investigate. Jerome Epstein suggests that this actually was the motivation for the many practices found throughout the Jewish year. Study of Torah, laws for holidays, and particularly difficult situations in life were all part of the structure of study:

> Questions were posed to sages and discourses were based on their responses. Before a holiday on which the laws of observances were complicated, sessions were planned to instruct the masses so they would be prepared for the proper observances of the festival. The learner was encouraged to put his problems in the forefront. He was urged to raise issues that he had and to place them in the learning environment. In this way his needs would be met.[7]

Another important characteristic of andragogy which can be found in the Jewish tradition is the role of experience in learning. In Pirkei Avot there are a few passages which suggest

---

[6]Ibid, pp. 45-48.

[7]Jerome Epstein. The Contributions of Selected Traditional Jewish Literature to the Understanding of Andragogy and the Practice of Adult Education. (Doctoral Dissertation, Temple University, 1980), p. 89.

that material be reviewed again and again. For example, in Avot 5:25 we see that Torah is an ongoing process in which one engages throughout life: "Turn it (Torah) and turn it over again, for everything is in it, and contemplate it, and wax gray and old over it, for you can have no better rule than this." Epstein finds this statement, and statements like it as proof that experience played heavily in the way a learner approached the material. As one proceeded along life's journey, Epstein asserts, one gains new experiences which make one approach the Torah differently and, therefore, find new meaning and relevance.[8]

One of the many ways which the role of experience manifests itself for the adult learner is group study. The Talmudist asserts that "the words of the Torah do not endure with one who limits himself to private study."[9] This is only one of many examples throughout Traditional literature which attests to the positive value of group study.

One contradiction, however, between Jewish traditional adult learning and andragogy is the role of the teacher. Andragogical theory suggests that group study has a facilitator (ie. teacher) and that the facilitator learns as much from the participants as the participants learns from the facilitator. The inter-dependent relationship between teacher and student of andragogy is de-emphasized in traditional adult Jewish learning and the

---

[8]Op. Cit., Epstein, p. 89.

[9]Taanit 7.a as found in Goldman, p. 58.

dependent relationship is glorified. While there is some

rabbinic support for a teacher learning from his student,[10]

usually statements which glorify or honor a student suggest that

teachers should respect their students yet not facilitate a

group learning experience as the andragogical model would

suggest. More common, on the other hand, is the honor and awe

which the literature impresses the student to hold for their

teacher: "Let reverence for thy master be like reverence on

feels toward the divine."[11] The Talmud suggests: "Whoever

contends again the ruling of his teacher is as though he

contended against the Divine Presence. Whoever quarrels with his

teacher is as though he quarreled with the Divine Presence."[12]

The tradition seems to link the honor and reverence due a teacher

in the same light as the honor and reverence due God. This not

only inhibits discussion, but it does not allow for a teacher to

assume his place among the learners in an adult educational

situation. Dependence is an important part of the relationship

between student and teacher in traditional Jewish learning.

One of the most important contributions to the field of

adult education can be the realization that people never stop the

developmental process--not even once one reaches adulthood. This

concept is a basic assumption in the andragogical model and is

---

[10]For example, Talmud Taanit 7.a which states: "Rabbi
Haninah said, "Much have I learned from my teachers, still more
from my colleagues, but most of all from my disciples."

[11]Avot 4:15

[12]Sanhedrin 110.a as found in Goldman, p. 53.

34

also found in the Jewish tradition.

Goldman suggests that Jewish tradition teaches that through one's life experiences one grows and matures and will, therefore, approach learning material differently depending on the learner's age and life situation. Joshua 1:8 is one of the Biblical foundations of Goldman's assertion:

"This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night." (Joshua 1:8) This implies studying in youth as well as in old age, for what you can comprehend in maturity, you cannot grasp in youth. When the learner matures his wisdom increases, as the psalmist says: "They shall still bring forth fruit in old age, they shall be full of sap and richness (Psalm 92:15)."[13]

The biblical notion of adult development is found throughout rabbinic literature, too. While it seems that most rabbinic material deals primarily with imploring all to study Torah, the realization of adult development is made clear. Two such examples can be found in Pirke Avot and the Midrash.

Pirkei Avot shows a clear description of the adult developmental idea:

He used to say, at five years (the age is reached) for (the study of) the Scriptures, at ten for (the study of) the Mishnah, at thirteen for the Mitzvoth, at fifteen for (the study of) Gemoarah, at eighteen for marriage at twenty for the pursuit of the aim (in life) at thirty for strength, at forty for insight, at fifty for counsel; at sixty man attains old age, at seventy the hoary head; at eighty extreme old age; at ninety decline, and at 100 he is as if he were already dead and gone and departed from this world.[14]

---

[13] Op Cit, Goldman, p. 105.

[14] Avot 5:25 (Hirsch Translation)

In _Midrash Ecclesiastes Rabbah_, we see that the seven

vanities of Ecclesiastes is likened to seven roles which

correspond to the development of humanity, again showing that the

Jewish tradition supports the idea of human development including

adult development:

> At a year (old), (one) is like a king seated in a canopy
> litter, fondled and kissed by all. At two and three he is like a
> pig, sticking his hands in the gutters. At ten, he skips like a
> kid and at twenty he is like a neighing horse, adorning his
> person and longing for a wife. Having married he is like an ass
> (working hard). When he has begotten children, he grows brazen
> like a dog to supply their food and wants. When he has become
> old, he is stooped over like an ape (who loses the appearance of
> a human being).[15]

In general terms, the principles are the same: people do

develop throughout life. While the theories regarding particular

ages and particular developmental tasks seem unsupported

scientifically, the tradition uses the experiences of a person

as a guide for development. Furthermore, one's role as a spouse

or a parent is incorporated in this view of the development of an

adult. We see this both in the Pirkei Avot passage and the

Midrashic passage. Even in the _Shulchan Aruch_ we see that

developmental tasks are taken into account when determining

whether one is at a point in life for learning: "Let a man first

study Torah and then marry; for if he marry first, he will not be

able to study Torah once the millstones are around his

---

[15]Jerome Epstein, "Adult Learning: Late and Post Biblical
Literature" _Religious Education_ 77 No. 5, September/October,
1982. p. 529

neck...."[16]

Even though the tradition's major emphasis seems to be on the need to study rather than a description of those who study, the tradition does recognize that people are influenced by their life's experiences and developmental tasks. Furthermore, the tradition, unwittingly to be sure, seems to incorporate most of the ideas of andragogy in its description of adults and adult learning.[17] A major point of departure, however, for an andragog is the way Jewish tradition treats teachers. Where andragogy extols the teacher as facilitator and partner in learning, the Jewish tradition glorifies a teacher as a larger than life and awesome character. This, obviously, goes against a main thrust of andragogic principles.

MARTIN BUBER AND ADULT JEWISH LEARNING

Martin Buber was a modern Jewish philosopher who lived until the middle of the Twentieth Century. Best known for his ideas regarding man's relationship with God, Buber also wrote extensively about many other topics--including Jewish Adult Education. Buber lived in a world far different than the time when "traditional" Jewish ideas were being formulated. Buber's perspectives on Jewish Adult Learning incorporate many of the

---

[16]Op Cit., Goldman, p. 152.

[17]See also Jerome Epstein's dissertation: The Contributions of Selected Traditional Jewish Literature to the Understanding of Andragogy and the Practice of Adult Education. (Doctoral Dissertation, Temple University), 1980.

challenges and realities of modern Judaism which the earlier
tradition did not.

The traditional views of Adult Jewish learning and
development are largely the result of a very limited cultural
time, and is one with which a majority of modern Jews no longer
relates. When Pirkei Avot was written, Jews were governed by
laws of the tradition. Contemporary Jews, especially Reform Jews
living in the United States, are obviously bound by a secular law
of the land. While Jewish law may be respected in many Jewish
communities, many Jews do not feel bound to by it. As a result,
the modern adult Jewish educator can be guided by the tradition,
but only in general terms. Buber seemed to realize this when he
developed his ideas of adult Jewish learning. Buber was
primarily focused on Zionism when he developed his ideas on
Jewish adult education and his focus was on how to educate adults
concerning contemporary issues.[18]   Buber's view of adult
education is remarkably similar to a pure andragogical approach
and it basically revolves around the following three aims:

     1. The student must adopt a perspective toward his
environment and gain experience of it.
          A.   through personal experience.
          B.   experience prepares Man to understand his changing
               world.
     2. The student must learn in the course of his studies how
to adapt and refine the material which comes his way in order to
reveal and make active its essential aspects.

---

[18]Adir Cohen, The Educational Philosophy of Martin Buber,
(Farleigh Dickinson: New Jersey, 1983), p. 244.

3.   He must direct his efforts toward creating a vital and personal unity of his knowledge.[19]

Buber's aims for adult education basically calls experience an important tool for furthering an adult's education.   Furthermore, Buber supports the idea that if an adult is to learn, that adult must find material relevant in order for it to be internalized.

But Buber does not stop with these three general aims.   A closer look into Buber's philosophy on adult education reveals that Buber also believes that an adult is a self-directing and autonomous individual--something which he calls a "personal culture:"

> Personal culture is...a culture that favors the development of the autonomous individual because it is alive to the value of the spontaneous individuality of the spirit and recognizes the importance of the contributions of independent men to society.[20]

Buber strongly believed that an adult must be self-motivated in order to properly make use of an adult educational activity:

> In general...the adult will never agree to submit to an alien influence aimed at inducing him to become someone other than what he is at that moment.   But he will often be prepared to admit that he must be what he is, only more perfectly, more readily, and more faithfully so.   He will be prepared to acknowledge that he has it in his power to accomplish this through self-education and that he has need of assistance when he chooses such an approach.[21]

Another parallel which can be drawn between the andragogical

---

[19]ibid., p. 234.

[20]Ibid., p. 235

[21]Ibid., p. 232

model and Buber's philosophy is the role of experience in the learning process. Buber clearly articulates the role of experience as an important component to adult learning:

> ...objective perception and judgement are complemented by the experience of one's fellow man, in which personal outlook is neither detached nor alienated, and rather than breaking with the continuity of experience joins it and is nourished by it....[22]

We saw that the role of the teacher in traditional adult Jewish education was a highly revered and awesome character. Buber, however, has a much different view—one which is most consistent with the andragogical model. Buber believes that the teacher serves the very important function of facilitator of learning. While he does not use the terms that Knowles and others would coin later, he clearly agrees with the concept:

> Buber argues that the teacher of adults cannot speak to his pupils from the position of superiority or advantage. The questions he asks of his pupils aught not be a test, nor should he pose his questions as one who already knows the right answer and intends merely to determine if it is also known to his student."[23]

The task of the educator, according to Buber, is to help one distinguish between authentic and unauthentic opinions and to facilitate the realization of this goal through self-criticism, personal choice, and self-education.[24]

---

[22] Ibid., p. 233.

[23] Ibid., p. 255.

[24] Ibid., p. 233.

A teacher who attempts to facilitate this type of learning will achieve success, according to Buber, if a personal and individual approach is employed.

> If...he (the student) is approached by the educator in a way that is personal and intimate rather than being treated anonymously as part of a collective, he will be compelled to respond to this challenge of adult education.[25]

Because of these special functions of the educator of adults, Buber believes that one who works with adults is just as important as one who works with children. He believes that adult educators must not take their role as a lesser field, but instead raise it to a high sense of prestige and importance.[26]

The final parallel which can be drawn from Buber and the andragogical model is the belief that adults develop throughout their lives. With each stage of a human being's life comes a new challenge and a new focus--each with its own educational opportunities:

> (Rapid change in life)...is precisely (the)...circumstance that provides adult education with the opportunity to play an important role by accompanying a man throughout his life. Indeed, this notion gave rise to a new movement in education which attempted to adjust education to a man's needs at each stage of his existence and adopted a position that education does not come to an end when adulthood is reached and not to be identified with merely one phase of man's development.[27]

Buber's close parallel to the andragogical model only lends

---

[25]Ibid., p. 234

[26]Ibid., p. 251.

[27]Ibid., pp. 233-234.

greater credibility to its use in modern adult education. Buber

represents an observant and religious Jew. As such his emphasis

that adults learn through self motivation, a teacher is not a

superior to the learner, and that adults need relevant material

based on human developmental needs, only serves to reinforce

andragogy as the appropriate model for modern adult education.

Further reinforcement for use of the andragogical model is

found in Buber's analysis of Judaism and Jewish learning of the

early Twentieth Century. Like the situation today, many Jews

were disenfranchised from Judaism and a new educational

philosophy needed to be cultivated if Judaism was to survive the

threat of such disenfranchisement. Where the traditional model

suggested a "Torah for learning's sake" approach, Buber realized

that adult education had to focus on the needs and values of the

modern Jew if Judaism was to survive:

> The adult believes himself to be sufficiently educated and
> can see no sense in submitting himself to further
> education. Although he will readily admit to gaps in his
> knowledge that he is willing to fill by attending classes
> and listening to lectures, the adult will altogether resist
> being reconciled to the idea that educational goals are
> involved here.
>   In Buber's view, so long as adult education confines
> itself to the task of transmitting information and providing
> supplementary instruction, it can do no more than exert an
> occasional and haphazard educational influence. The
> education of adults will fulfill its real purpose only when
> it helps those in its charge to overcome their resistance to
> being educated and inspires them to genuine independence
> both in their perception of reality and in their active
> relation to it.[28]

---

[28]Ibid., p. 231

CONCLUSION

It is naive to think that most modern American Jews approach Jewish learning because of a commandment from Jewish tradition to study. While this may contribute to one's motivation for adult Jewish study, the number of non-affiliated Jews in the United States alone will sufficiently attest to the dearth of adult learning going on, and, therefore, the ignoring of such a commandment for Jewish learning. Yet, some are motivated to learn. Understanding those Jews who are motivated is of utmost importance if one is to be most effective in producing adult educational programming.

We saw that Jewish tradition has important perceptions of lifelong Jewish learning. While our study of traditional Jewish sources was not intended to be exhaustive by any means, we did see through <u>Pirkei Avot</u>, and the work of Israel Goldman and Jerome Epstein that Jewish tradition does support notions of adult development. Furthermore, we saw that Jewish traditional sources could also support many of the assumptions of the andragogical model of adult education.

It was through the educational philosophy of Martin Buber that we realized, however, that Jewish tradition only went so far. Buber brought a more thorough support and credibility to the ideas that would later become andragogy. Through our examination of Buber's thinking, it became clearer that adult education can only be effective if the learner's needs and realities are taken into account. Where in Jewish tradition we

43

learn that one "should" study, "should" revere one's teacher, and "should" derive value from the material because of the what the material is, Buber teaches that "shoulds" do not matter if there is no relevance and no acceptance of modern humankind's need to be autonomous individuals.

If Judaism is to have an active role in an adult's life, then the Jewish community and tradition must accept the realities which characterize the modern adult Jewish learner--and teach on those terms.

CHAPTER THREE
UNDERSTANDING THE CONTEMPORARY REFORM JEWISH LEARNER

In the modern world a Jew can be attracted to many different interests. Since the emancipation of Jews only a few hundred years ago, Jews are presented with new situations and problems when confronting their relationship to Judaism. With the formal dissolution of the ghetto-ized Jewish community, the Jew became able to assimilate into the secular world, thereby choosing a different source of law. Emancipation of the Jew heralded a uniquely new dilemma: which law would be most binding--the law of the land, or Jewish law. While many non-Jewish governments could impose laws concerning taxes and other economic interests, the Jewish community, if closely bound (either in a formal ghetto or not) was able to dictate behavior and values based on Jewish law. It is true that in the modern American Jewish community, there are still many Jews who feel bound by Jewish law and feel it supercedes any other formal set of rules and laws imposed by any other authority. However, there are a significant number of Jews who feel a strong Jewish identity, yet do not feel bound by the letter of Jewish law, nor obligated by the commandments. Rather, many modern American Jews feel connected to the tradition, and, as modern American's with secular as well as Jewish influences in their lives, they have a more complex set of needs and characteristics which describe them as adult Jewish learners.

In order to prove this supposition, it is necessary to understand some of the many factors and variables which influence and motivate the adult Jewish learner. What follows is a survey, conducted in the Fall of 1989, of a sample of adults involved in Reform Jewish adult education in the United States. The survey's goal was to determine the characteristics of the adult Jewish learner and whether Malcolm Knowles' theories of andragogy (see Chapter Two) are relevant to adult Jewish learners.

SURVEY CONSTRUCTION

Respondents to this survey were selected from Reform synagogues throughout the United States. Reform synagogues were chosen for two different reasons: First, Reform Judaism formally recognizes the adult's right to be autonomous (or self-directed) which is one of the primary suppositions of the andragogical model.[1] Second, this research was inspired by adult education programs found in the Reform movement. Access to Reform congregations was easily facilitated.

---

[1] The Columbus Platform, for example, of 1885 states that the Reform Jew need not feel bound by traditional Jewish law which is not adaptable to modern life. Therefore, an autonomous approach to the law, in particular, and to the whole of Jewish tradition and learning in general is suggested:
"...We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted tot he views and habits of modern civilization" (From: Meyer, Michael A. Response to Modernity. (Oxford University Press, New York: 1988), pp. 387-388).

The survey appeared in the form of a questionnaire.[2] The questionnaire was designed according to the research techniques of Seymour Sudman and Norman M. Bradburn,[3] with input from the work of Marlene E. Henerson, Lynn Lyons Morris, and Carol Taylor Fitz-Gibbon, as well.[4] The questionnaire was intended to occupy the respondents for only five to ten minutes and was administered in the regular meetings of adult education classes in various synagogues throughout the country.[5]

Following is the list of questions as they appeared in the questionnaire with a brief explanation of the question's importance for this research:

1. Have you participated in any adult educational programs at your temple before?
        Scholar in Residence
        Introduction to Judaism class
        Adult Bar/Bat Mitzvah class
        Semester-like course taught by a professional teacher and/or
            the rabbi or Cantor
        Independent study project with an advisor (ie. rabbi,
            educator, cantor, teacher, etc.)
        Another program (specification requested)

---

[2]See Appendix A for a copy of the questionnaire as it appeared to the respondents in the sample.

[3]In their book: Norman M. Bradburn and Seymour Sudman, Asking Questions San Francisco: Jossey-Bass Publishers, 1988).

[4]In their book: Marlene E. Henerson, Lynn Lyons Morris, Carol Taylor Fitz-Gibbon, How to Measure ATtitudes (Newberry Park: Sage Publications, 1987).

[5]Congregations participating in the survey included: Indianapolis Hebrew Congregation, Indianapolis, IN; Temple Sholom, Chicago, IL, Temple Sholom, Cincinnati, OH Temple Israel, W. Bloomfield, MI; Temple Israel, Jonesboro, AR; Temple Emanuel, Oak Park, MI; Temple Emanu-el, Dallas, TX; Temple Beth El, Niagara Falls, NY; Temple Beth-El, Birmingham, MI; Rockdale Temple, Cincinnati, OH; Wise Temple, Cincinnati, OH.

This question helps determine whether the sample frequently attends adult educational programs. The choices of adult educational programs were the top five categories from an informal survey of various Temple bulletins and informal discussion with the rabbis of the Temples involved in the surveys.

A Scholar-in=Residence program is designed for a large group. Usually a weekend's worth of programming, the scholar-in-residence can be a known author, professor, and sometimes even a celebrity. Scholars-in-residence can deliver on lecture to a thousand people, and/or conduct a workshop for fifteen people. Usually, the scholar is a reknown character from the academic and/or Jewish communal world. These programs are longstanding and heavily subsidized by endowment and/or Temple funds.

Introduction to Judaism is primarily a course designed for people who are converting to Judaism and their spouses. The course is designed to expose participants to a basic understanding of Judaism. Furthermore, prospective Jews by choice must successfully complete the course in order to participate in a conversion ceremony.

Adult Bar and Bat Mitzvah is a recent trend which allows adults to become Bar/Bat Mitzvah if they have not yet participated in the life cycle event. Course descriptions vary, but the course usually results in a public ceremony.

Other programs which the sample may participate in can include weekly Torah study, weekend retreats, day long workshops,

teacher training institutes, and Adult Hebrew. These programs will appear in the "Another Program" response section of Question One.

Question One is placed at the beginning of the questionnaire due to its "non-threatening" character. This question merely asks for information based on what has already occurred without any value judgments needed.[6]

2. Because of different Temple facilities, some adult education is offered in various ways and in various physical situations. Here are some ways in which adults are taught. Please consider each pair by themselves and tell me which method you prefer when you participate in adult education programs.

   A. Class arranged in a circle or
      * Class arranged auditorium style.
   B. * Curriculum determined by the instructor solely or
      Curriculum determined with participant input.
   C. * Presentation by instructor or
      Class discussion
   D. * Class where instructor is the "authority" or
      Class where instructor is group leader with many
      "authorities" in the group.

Knowles' research suggests on many occasions that the adult learner does not respond well to some of the basic assumptions of pedagogy. The dependence of the learner on the teacher, as we discussed in Chapter One, is far greater in the pedagogic model than in the andragogic model. Respondents were instructed to choose their preference in the methods--one choice was placed as a possible response which was more pedagogical in nature than the other choice. The choices which are marked with an asterisk are those with the more pedagogic nature to them.[7]

---

[6]Based on approaches in Sudman and Bradburn, p. 120-125.

[7]Asterisks did not appear on distributed questionnaires.

The choices associated with part "A" of this question attempt to tackle the issue of frontal lecture vs. class discussion. Even more, these choices also assist in determining physical set up of the room which can be a very important tool in creating an atmosphere conducive to adult study. This portion of the question directly relates to attitude and atmosphere which the adult learner prefers from the teacher/facilitator.

Part "B" is designed with Knowles' ideas about self-directed learning in mind. A preconception might be justified that Jews attend adult education in order to be enlightened, and that many attend in order to learn more about what they need to learn. In other words, a Jewish adult might attend adult education in order to learn more about "Judaism" and the specific topic is not as important as the general Jewish genre of the subject matter. The choices between participant involvement in topics and an autocratic decision by the adult education facilitator can help distinguish whether Jewish adult learners feel that self-direction is of value to them.

Part "C" of this question is designed, again, to determine if it is the pedagogical or andragogical situation which is preferred by the learner. A difficulty with this part may include the respondent not feeling that the two choices are mutually exclusive, thereby choosing both choices. If this should occur, although it runs contrary to the directions, allowances will be made in the scoring.

Part "D" attempts to understand the role of the instructor

in the adult education class and the role of experience in the
learning environment. By allowing other members of the group to
be "authorities," members empower each other to use their life's
experiences in contributing to the learning process of the group.
In a religious situation, especially when the instructor is a
clergy-person, participants may not have the self-confidence in
the worth of their experiences in order to empower multiple
"authorities" in the class.[8]

3. A. Would you please look below at the following motivations
for attending Jewish adult education programs and tell me which
one item on this list you would consider your most compelling
reason personally for participating in your current adult
education program.
   B. Which comes next?
   C. Which is third most important?
   D. Which is fourth most important?
1. Interested in Topic
2. Want to be part of the social group which a class can be.
3. The commandment from Jewish tradition to study Torah.
4. Want to feel more competent as a Jew.
5. Interested in getting to know instructor better.
6. Looking for a way to include Judaism in my life.
7. Want to understand my life in a more spiritual way.
8. Conversion.
9. Adult Bar/Bat Mitzvah.

This question serves our research on a number of different
levels. First, by rank ordering we can determine just how
important is the concept of the "self-directed learner". Adult
Bar and Bat Mitzvah is the end to which adult study is the
vehicle. If one studies, one will attain the readiness necessary
(depending on requirements determined by each institution
separately) to participate in the Bar and Bat Mitzvah ceremony

---

[8]In order that the questionairre might flow more logically,
Question Two might better be placed after Question Three. This,
however, could not be acoomplished due to lay-out concerns.

for adults. Therefore, attendance at this particular class may not be purely self-directed, although engaging in the adult Bar/Bat Mitzvah process usually is a decision at which adults arrive in an autonomous way.[9]

Conversion is another motivation for attending an adult education class. In some cases, Non-Jews who wish to marry Jews convert to Judaism prior to marriage. This can be for familial reasons, requirements of the officiating rabbi who refuses to perform intermarriage ceremonies and will only officiate at the wedding of two Jews, and more. In some cases, the converted Jew may not have converted had there been no pressure from the spouse, the spouses' family, or the rabbi. Therefore, respondents placing this choice high in their ranking may be attending the class out of requirements for conversion rather than a self-directed interest. Most synagogues offer a Conversion class frequently entitled, "Introduction to Judaism." The sample for this research deliberately did not include conversion classes per se. It is expected, however, that some who seek conversion may attend some of the other adult education offerings of the institution facilitating the conversion.

By selecting choices such as: (3) The commandment from Jewish tradition to study Torah, (8) Conversion, and (9) Adult Bar and Bat Mitzvah, participants open themselves up to a more pedagogical approach. We already discussed Conversion and Adult

---

[9]In contrast to a child of thirteen years who has the value of Bar/Bat Mitzvah projected on him/her by the community.

Bar and Bat Mitzvah. Achieving these two goals can include rigid requirements by the institution along the way. Similarly, if one feels "commanded," as the Jewish tradition states a Jew should, to learn Torah (which in general terms can include any "Jewish" subject), the learner can be far more dependent on the teacher for learning than one who does not feel the imperative to study.

Second, this question helps to distinguish whether a learning project is the primary motivation for a learner's involvement in adult education, or if there is some other issue. For example, Knowles' states that some may elect to engage in adult learning for social reasons. This concept is facilitated by choices (2) "Want to be part of the social group which a class can be," and (5) "Interested in getting to know instructor better." Other selections, on the other hand are more directed to the learning itself as the primary motivation.

Third, we can better understand some of the issues of adult development from this question. If a respondent attends a class on raising a Jewish family and is 35 years old with two children and circles choice (1) "Interested in the topic," for example, it is easy to understand his motivation. He is responding in a text-book way to the developmental tasks involved in his life experiences.

Aside from the theoretical reasons which we will analyze from this question, one can better understand developmental needs of various ages and stages from this question, too. As we saw in

53

Chapter Two, Knowles suggests learners are motivated by issues of competence. Clearly there are choices in this question which will help us better understand the need to feel competent as a motivator for learning.

4. **Is it important for the subject being taught in the adult education program to have relevance for your daily life, or not?**

Knowles suggests that adults are motivated by some problem, task, or need, and do not engage in learning activities just for the sake of learning.[10] This question attempts to verify this supposition.

5. **If the instructor offered to meet individually with participants in order to design individual learning projects, would you be receptive to the idea, or not?**

Knowles discusses the idea of a learning contract to help facilitate the individual learning needs of the adult learner. (See Chapter II, p. 23). This question is designed to determine whether participants in adult education are so motivated that they desire to supplement class work with additional and individualized learning. This question also will determine whether a learning contract can be introduced as a vehicle for adult learning.

6.a. **Below you will find some titles for adult education courses. Please circle the code in column A to indicate the course title which you find most interesting and/or intriguing.**
b. **Which is the next most interesting and/or intriguing?**
c. **Which is the third most interesting and/or intriguing?**

(1) The Jewish view of Sex
(2) Bio-medical Ethics and the Jewish Tradition
(3) The Jewish view of Death and after-life
(4) "Oh, God!" A modern Jewish Approach to God

---

[10]See Chapter II, pages 15-16.

(5) "Wait 'til your Parent Gets Home--How to be a Jewish Parent in the 90's"
(6) The Jew in American Literature
(7) "World of our Fathers"--Confronting our relationship to tradition.
(8) Marriage and intermarriage--Confronting the challenge.
(9) Jewish Responses to Contemporary issues.
(10) The Jewish Family: Will it survive?

If adult education is to succeed, according to Knowles, must attempt to help learners function in a rapidly changing world:

> The evidence is mounting that man's ability to cope with a changing world is lagging farther and farther behind the changing world. The only hope now seems to be a crash program to retool to present generation of adults with competencies required to function adequately in a condition of perpetual change. this is the deep need-the awesome challenge--presented to the adult education by modern society.[11]

From this supposition, we recall, also, Knowles' basic assumptions regarding the motivations for adult learning. Adults are motivated when they experience needs to learn something, and these needs are related to their life's experiences and situations.[12]

Knowles' observation can be directly related to the nature of contemporary liberal Judaism. Reform Jews, in particular, are currently dealing with a changing Jewish family structure, different pressures regarding affiliating with synagogues, and more. One such example of this is the perceived threat among Reform Jewish leadership of intermarriage on the survival of Judaism. Without the ability to creatively approach Judaism

---

[11]Knowles, Malcolm S. The Modern Practice of Adult Education. (Cambridge: New York, 1980) p. 36.

[12]For a more thorough explanation, see Chapter II, p. 15

given the influx of non-Jewish members of Jewish families, for example, Judaism will degenerate.[13]

Question 6 on our questionnaire attempts to address the perceived contemporary needs of Jews while keeping in mind the developmental tasks of an adult. Therefore, this question's goal is to determine whether the age and developmental tasks of an adult factor into determining topics of interest for them. Knowles' statements regarding an adult wanting to keep up with the world around him is a compelling notion, and this question is a vehicle for determining its validity in Jewish adult education.

As we learned through Erikson and others[14] adults can be categorized by their developmental tasks. The above course titles were determined by their perceived relevance to one developmental stage in particular. Based on our findings in Chapter II, we have the following course titles relate with the following developmental stages:

Stage I: Early Adulthood (approximate ages 18-35) Issues include forming relationships, child-rearing, and family. Questions 1, 5, 8, and 10 correspond with this stage.

Stage II: Middle Adulthood. (approximate ages 35-55) Issues include identity, ethics, and morality. Questions 2, 6,

---

[13]There are many sources to which one may turn regarding this issue. One such source is Olitzky, Kerry M. and Seltzer, Sanford. The Synagogue Confronts the Jewish Family of the Twenty First Century. (Union of American Hebrew Congregations and Hebrew Union College-Jewish Institute of Religion, New York: 1988).

[14]See Chapter Ii, pp. 1-7.

7, and 8 correspond with this stage.

Stage III: Later adulthood (approximate ages over 55)
Issues include God, theology, and idea of finitude. Questions 2,
3, and 4 correspond with this stage. (Note: Because of the
nature of question two, it is conceivable that the issues of
morality it suggests would place it in Stage II, while the issues
of finitude may relate it to Stage III.

7. What is your marital status?

8. In what year were you born?

9a. Do you have any children?

9b. If you have children, do you have any who are still
dependents?

10. Are you presently employed, retired, a homemaker, a student,
     Temporarily unemployed?

11. How would you classify your socio-economic status?

12. When you were a child, did you attend the formal religious
instruction of a Temple or a synagogue until the conclusion of
that institution's program?

13. How often would you say you attend religious services?

These questions are included to help us better understand
the demographics of our respondents. Question Nine, however, has
even greater significance. Participants with children will
undoubtedly have different developmental needs than those without
children. Furthermore, those participants whose children are no
longer dependent will have different needs than those
participants with dependent children.

Once drafted and tested, the survey was distributed to over

300 participants in Reform Jewish adult education classes.   212

respondents comprise the sample used in our survey on Jewish

adult learning.   Surveys were administered, therefore, in 19

different Reform Jewish adult education classes in 11 different

Reform Temples.[15]   Classes ranged in size from three

participants to 30.[16]   The topics for the classes ran a gamut of

subjects including Adult Hebrew (whether training for Adult Bar

and Bat Mitzvah or not), a weekly text study in English which

preceded Sabbath services, Spirituality, Jewish Literature, and

more.   Classes were held on week nights, week day mornings,

Sunday mornings and Saturday mornings.   In most cases, the survey

was administered by either a rabbi who served as instructor of

the course or the author of this research project himself.   By

analyzing the data from this diverse sample, we will be better

---

[15]See Appendix B "Raw Data and Class Descriptions" for
greater details regarding the classes, their enrollment, and age
ranges.

[16]It must be noted that many more attended classes than
responded to the questionnaires in a usable way.   In some cases,
participants had trouble following the directions of the survey.
In some cases, questionnaires were used even though they were
partially incomplete.   No questionnaire was tallied, however, if
age or both Questions Three and Six were either blank or filled
out improperly.   <u>For this reason, some questions were tallied
without 100% of the sample responding, and we are still able to
learn from these trends</u>.   An evaluation of the survey is found
later in this chapter.

able to understand the realities of adult learning in a Reform

Jewish setting and the relationship between such learning and the

work of Malcolm Knowles in andragogy.

First, we will focus on a profile of the adult Reform Jewish

learner in general terms. Ours is a modified random sample in

that synagogues were selected only by size and geographic

location and not by the reputation of the adult educational

programs at the institution or any other criteria. We looked for

a cross section regarding size and geographic locations. The age

range is wide, yet we found that the participant in adult

education in a Reform Jewish setting is late middle-aged and

older (ie. 55 years old and older):

Table 3-1
Age Breakdown

Ages	Amount	Percent of Sample
75-90 years	20	09
65-74 years	39	18
55-64 years	48	23
45-54 years	32	15
35-44 years	48	23
24-34 years	25	12
TOTAL SAMPLE	212	100%

n=212

From this table, we see that 50% of our sample was over the age

of 55, 38% were between ages 35 and 54 years old, leaving only

12% under 35 years old. As we defined our developmental age

groups earlier in this chapter, we now see that the older nature

of the group is important when attempting to understand the

developmental tasks of the learners.   This will be especially

helpful in determining topics for adult learning.   Furthermore,

this data suggests that adults between the ages of 18-35 are far

less involved in adult Jewish learning through a synagogue adult

education program as is any other adult age group.

Before we draw more conclusions, however, we must attempt to

learn much more about our sample.   The age groups represented in

the sample help us account for the amount of time each Jewish

adult may have to participate in an educational activity.   For

example, one who is retired may very well have more time than

those who are still of working age.   Furthermore, one who has

children still living at home may have less time to devote to a

Jewish educational endeavor than others.   Tables 3-2 and 3-3 will

help us understand some of these considerations:

Table 3-2
EMPLOYMENT STATUS BY AGE GROUPS

Ages	%Employed	%Retired	%Homemaker	%Student	%Unemployed
75-90 years	25	65	15	--	--
65-74 years	33	64	3	--	--
55-64 years	63	23	14	--	--
45-54 years	78	6	9	--	6
35-44 years	69	--	29	2	--
24-34 years	80	--	8	8	4

While it is understood that the federal retirement age is

70, this survey reinforces what seems to be a societal norm of

retirement at 65.   Further refinement of the data reveals that

specifically at age 64, 50% of respondents were retired, while

50% were still employed. At age 63, 33% were retired, while 67%

were still employed. Therefore, 35% of the survey was over 63

years old with 60% of those respondents in retirement.

Presumably, this group has more time for non-employment activity

like adult Jewish education classes.

The term "homemaker" as stated above was not defined for our

respondents, and was, therefore, perhaps problematic. This

question merely asks the respondent to categorize themselves,

using their own definitions. It must be understood, then, that

some who categorize themselves as "employed" may in fact be

employed at home taking care of household concerns and children.

The term was never meant to degrade the work, but only to

categorize the time availability and the social/developmental

concerns of the learner. Unfortunately, there is no way of

knowing how many respondents, if any, found the term "homemaker"

to by out-dated. As was stated earlier in this chapter, this

category was taken from our model in constructing

questionnaires.[17]

It seems that the following data regarding the family

situations of our respondents can shed even greater light

regarding time constraints of adults. One can easily assume that

parents with dependent children are more involved with their

children and, therefore, have less time to commit to adult

education projects than do those with children who are no longer

dependents:

---

[17]Op Cit, Sudman and Bradburn, p. 364

Table 3-3
PERCENTAGES OF SAMPLE WHO HAVE CHILDREN BY AGE GROUP AND WHETHER CHILDREN ARE DEPENDENT BY AGE GROUP

Ages	%Who Have Children	% of parents with dependent children
75-90 years	80	6
65-74 years	90	14
55-64 years	98	13
45-54 years	84	78
35-44 years	83	98
24-34 years	44	100

Those adults 55 and over (50% of the sample) seem to have a small number of households with dependent children.[18] One might suggest that these are households which are not focused toward child rearing as are others.   We will take up this matter in greater detail when we discuss the developmental tasks of adults as they relate to the motivations and important themes of adult education classes.

Another question posed to the respondents of the survey involved the marital status of the sample. Perhaps, one might have thought, if one was widowed or divorced, there was a social need to feel included in some type of community situation like a synagogue educational activity. The sample does not seem, however, to support such a supposition.   The 1980 U.S. Census

---

[18]As we saw when the survey was described earlier, we did not define whether "dependent children" meant simply financially dependent or actually still living in the household. Yet, we can assume that even those whose children are only financially dependent have different stresses and time commitments than those without the responsibility of dependent children.

concluded that 2/3 of all Jews are married, 19% are single, 8% are widowed and 6% are divorced.[19] Now, almost 10 years later, our survey shows a similar phenomenon:

Table 3-4
MARITAL STATUS OF SAMPLE BY AGE GROUP

AGE	%MARRIED	%DIVORCED	%WIDOWED	%NEVER MARRIED
75-90 years	45	--	50	5
65-74 years	62	5	26	3
55-64 years	77	4	6	--
45-54 years	72	19	3	6
35-44 years	75	13	--	6
24-34 years	64	4	--	32
Total Sample	68	8	11	7
U.S. Census[20]	67	6	8	19[21]

It is unclear whether the U.S. Census included children, yet the similarity between the Census and our sample is striking. The statistics provided by the 1989 American Jewish Yearbook regarding marital status in the Jewish populations of individual cities (which were compiled later than the Census) seem to also corroborate our findings.[22]

Our focus now turns to some secondary concerns regarding the demographics of the survey. We will now study the socio-

---

[19]1989 American Jewish Yearbook. Volume 89, (Jewish Publication Society: Philadelphia), 1989. P. 19.

[20]Ibid., p. 19. This information is of the Jewish Population in general of 1980.

[21]The Yearbook stated this category as "single."

[22]Ibid.

economic status of the sample, and the level of involvement

regarding adult education and synagogue educational experience

and attendance.

Participants in our survey largely consider themselves to be

upper-middle class or upper class in socio-economic distinction.

Neither term was defined for the respondents, yet in no age group

were there more middle and lower middle class respondents than

were there in the upper class categories:

Table 3-5
SOCIO ECONOMIC STATUS OF SAMPLE BY AGE GROUP

AGE	%UPPER CLASS	%UPPER MIDDLE CLASS	% MIDDLE CLASS	%LOWER MIDDLE CLASS	%BELOW
75-90 years	20	50	30	–	–
65-74 years	10	41	44	3	–
55-64 years	6	65	21	4	–
45-54 years	19	50	28	–	–
35-44 years	10	48	35	–	2
24-34 years	--	52	48	–	–

The statistics presented above may better state the nature of

Temple membership than the justified profile of the adult Jewish

learner. As we stated earlier, this survey was taken in the

regular programs of Reform Jewish synagogues in various U.S.

cities. While there may be synagogue members who are more

accurately categorized in middle class, lower middle class, or

below, yet they did not seem to attend adult education programs

in the Temples involved in the survey. Either people answered

the question by "padding" their status, or a large number of the

population attending Reform Jewish adult education classes are simply in a high socio-economic category. It would be interesting to know if the wealth of this "student body" allows them additional time to participate in these adult educational classes. Given their high socio-economic status, the significant number of participants who were retired, and the high number of people without child-rearing concerns, the sample may well be participating in a lesiure time activity called Jewish adult education, rather than filling any burning need to learn.

When viewing the sample as a whole, however, we see a very involved group of people. The overwhelming majority of the sample participated in Jewish adult educational endeavors prior to the one in which the questionnaire was administered. Furthermore, many participated in formal religious instruction as children who were affiliated with a temple or synagogue. Many also attended religious services at least once per-month. Tables 3-6, 3-7, and 3-8 deal with the level of participation of the respondents in some aspects of synagogue life, both past and present.

Table 3-6 shows the previous participation of the adult Jewish learner in their synagogue prior to the class in which they filled out the questionnaire. This table illustrates some trends regarding synagogue adult education programming and, more importantly, which are the more popular types of programming. The table is arranged by age group and by types of classes. Respondents were allowed to choose more than one class-type if

they participated in more than one type of adult educational

program. Therefore, some age group lines will add up to be more

than 100%[23]

---

[23]For more specific information, please see Appendix B under
"Question One."

Table 3-6
PRIOR PARTICIPATION IN ADULT EDUCATION PROGRAMS
(percentages)

Ages	Never	1	2	3	4	5	PTD	TS	AH	ISS
75-90 yrs.	25	50	15	5	35	5	15	10	5	5
65-74 yrs.	15	59	18	10	51	18	8	8	5	-
55-64 yrs.	25	54	15	8	60	12	2	12	4	6
45-54 yrs.	9	40	22	28	56	22	6	6	6	6
35-44 yrs.	31	21	19	31	29	12	6	6	-	4
24-34 yrs.	16	20	40	16	52	12	8	8	8	12

KEY TO CATEGORIES:
Never= Never participated before
1= Scholar-in-residence lecture(s)
2= Introduction to Judaism
3= Adult Bar/Bat Mitzvah Class
4= Semester-like course taught by
   a professional teacher and/or
   the rabbi/cantor
5= Independent Study Project with an
   advisor (ie. rabbi, educator,
   cantor, teacher, etc.)
PTD[24]= Periodic Topical Discussions[25]
TS=Weekly text study class which meets to discuss
   either Torah portion of the week or another on-going Jewish
  text study.
AH=Adult Hebrew language class.
ISS= Intensive Study Sessions. This ranges from day long
institutes, to adult retreats, to teacher training
seminars, to Hebrew marathon language study.

---

[24]The following categories: PTD, TS, AH, and ISS, are
derived from the "other" responses to question one of the
questionnaire. Each answer given in this "other" category seemed
to fall into one of these general headings, as explained here in
table 3-6)

[25]Periodic topical discussions are not a regularly scheduled
class, but are a one-time only seminar on a particular subject.
Distinction is made between this and the ISS (Intensive study
session) which ranged from a retreat to an all day institute.
The PTD includes programs like "Lunch and Learn"--monthly
gathering on various topics during the lunch hour, (in Jonesboro,
AR, for example). Or, Saturday night discussions with the rabbi
(in Niagara Falls, NY).

It seems clear that the majority of those in the sample participated in adult education through their Temple prior to the class in which the questionnaire was administered. These respondents, therefore, are a fairly motivated group of learners. Furthermore, this is a group which seems to have participated in variety of adult educational experiences.

There are three significant findings from this data for our general overview of our sample: First, The Scholar-in-Residence program (offered by numerous temples) seems to be a very popular program. Whether it is the "celebrity" status which often distinguishes the speaker deemed "scholar-in-residence" or the overwhelming interest in the topic the "scholar" addresses, this passive, non-threatening mode of adult education is very popular among these learners.

Another type of program which was just as popular with the sample was the semester-like course. That the sample is experienced with this type of course will be very useful to us in analyzing the ideas and theories of Malcolm Knowles' andragogy. Learners in courses such as these will more easily confront ideas of learning styles and teaching styles which are of poignant in a discussion of andragogy.

Finally, there are two categories which seem to tell us something about the motivations and/or the previous experience of a particular age group. In Table 3-1 we saw that only 12% of the participants were between 24-34 years of age. Of this group, 40% indicated that they participated in an Introduction to Judaism

course. As we discussed earlier, Introduction to Judaism courses

are offered to people who contemplate conversion. The

prospective converts' spouses may also participate in the

class. Since an Introduction to Judaism course is also a basic

overview of Judaism and its beliefs, interests may be sparked in

such classes which provides impetus for further study. A

fascinating implication of this datum, however, could be that

many in the 24-34 years age group may not be as self-directed in

their learning as those who are older. We will take up this

matter in greater detail when we analyze learning motivations

more completely.

Table 3-7 shows the participation of the respondents in the

Jewish educational programs of their childhood temples and

synagogues.

Table 3-7
PARTICIPATION DURING CHILDHOOD IN FORMAL RELIGIOUS INSTRUCTION
IN A TEMPLE OR SYNAGOGUE
(percentages)

Ages	Participated until end of program	Participated, but did not finish	Did not attend at all
75-90 years	55	30	15
65-74 years	41	28	28
55-64 years	38	29	29
45-54 years	53	22	22
35-44 years	38	31	31
24-34 years	44	12	44
Total Sample	43	26	29

We see from table 3-7 that the overwhelming number of older

participants were involved in life-long Jewish learning and

affiliation[26] with some synagogue or temple. The younger two age groups have a larger number who did not participate in formal Jewish instruction. Given the statistics from Table 3-6, conversion may, in fact, be the reason for this trend. If one was not Jewish as a child then, obviously, one cannot attend formal Jewish instruction as a child. Regardless, the majority of the sample participated in life-long Jewish learning. More than 2/3 responding to the survey participated at least partially in religious instruction of a Temple or synagogue as a child.

Measuring synagogue attendance was randomly selected as an indicator to measure participation in synagogue life in a larger picture. Table 3-8 shows that the majority of the sample attends religious services at least once per month.

Table 3-8
ATTENDANCE AT RELIGOUS SERVICES BY AGE GROUPS
(percentages)

Ages	Less than once per month	Once per month	Twice per month	Three times per month	Weekly
75-90 yrs.	20	20	5	15	40
65-74 yrs.	26	13	13	7	37
55-64 yrs.	40	10	17	15	15
45-54 yrs.	43	18	13	13	13
35-44 yrs.	46	17	13	13	8
24-34 yrs.	44	24	16	--	16
Total Sample	31	16	13	11	19

Retirement age seems to be the pivotal spot where service attendance tends to increase dramatically. Younger adults seem

[26]Assumption based on wording of the question, yet a question regarding affiliation was not specifically asked.

to attend services far less frequently than older adults. Whether this is a function of age and developmental issues or is simply a function of one's available time in one's older years is a matter to be dealt with when we discuss the developmental tasks of the adult learner later in this chapter.

Aside from the dramatic age split regarding synagogue attendance, it is also important to note that in each age division, at least a majority said they attend religious services a minimum of once per month. Even though 10% of the sample did not answer this question, these statistics still seem to testify to the involvement of the respondents of the sample. This means that more than 50% of the sample have at least two elements as part of their Temple experience: services and adult education. This probably makes them much more invovled than the majority of congregants in Reform Temples.

Some Preliminary Conclusions

From our survey we can identify the general characteristics which describe our sample. Since our sample is derived from different types of classes offered at various times of day in eleven different congregations, our sample is diverse enough to allow us to make some conclusions regarding the characteristics of adult learners.

First, we see that adults who participated in Reform Jewish adult education classes tend to be older rather than younger adults. Furthermore, we see that half of our sample was age 55

or older--thus classifying them in the "older adult" category.
The majority of "older adults" in the sample do not have children
living at home, they have participated in life-long Jewish
education, and they are, especially in the over 65 age-group,
retired. Furthermore, once past the retirement age, this age
group participates in religious services more frequently than any
other age group.

38% of the sample are "middle adults." This age group is
influenced by the person who comes to Judaism later in life, but
not nearly as significantly as the "younger adult" learner. This
age group represents people who are involved in parenting their
children and are, obviously, involved in their own employment.
This group is more influenced by divorce than any other age
group, yet more than 2/3 of this age group are married. While
the entire survey shows that a majority of the sample attend
religious services at least once per month, "middle adults" tend
to attend services less frequently than any other age group.
While this may not be a valid statement given the small number of
respondents from the "younger adult" age group, the comparison
between middle and older adults is valid.

Only 12% of the sample is classified in the "younger adult"
category. Of these, 40% participated in an Introduction to
Judaism class and 44% did not attend any formal Jewish religious
training at all. These two statistics lead us to conclude that
this 40% of the sample may very well be Jews who have come to
Judaism later in life, (probably through conversion) and are

experiencing something new. As a result, a great portion of

"younger adult" Jews who were born Jewish do not seem to

participate in Reform Jewish adult education programs associated

with a temple or synagogue. It is clear that younger adults do

not seem to affiliate with congregational life until they are

married. Furthermore, participation seems to increase when the

younger adults have children. Of the younger adults (ie. ages

24-34) approximately 1/3 have never been married, and less than

half of this group are parents.

The 212 respondents are active in the adult education scene

of their Temples by definition. A majority of the sample

participated in at least two different types adult educational

activities and fewer than 1/4 of the sample were involved in an

adult education program for the first time. The most popular

forms of adult education for the sample were the scholar-in-

residence program, and, more importantly for our purposes,

semester like classes.

The final datum which springs forth from our findings is

difficult to analyze. The overwhelming majority of the sample

considers themselves to be either upper-middle class or upper

class in terms of socio-economic status. 62% of the sample

consider themselves in this socio-economic class. Whether this is

an indication of the type of people who affiliate with temples

in general or the types of people who participate in temple

adult education programs can only be speculation. However, when

we examine the developmental needs of the learner, this

information may become more valuable.

Thus far, we see the over-all demographic make-up of our sample. The U.S. Census of 1980 coupled with the findings in the 1989 American Jewish Yearbook seem to corroborate our findings regarding marital status among Jews, and, therefore, gives us confidence that our survey provides an adequate sample from which to draw some conclusions. We now turn to the specific application of Malcolm Knowles' theories of adult learning in order to see how the theories hold up in a Reform Jewish adult education setting.

THE ROLE OF THE STUDENT IN ADULT LEARNING

Malcolm Knowles' work in andragogy stated very clearly that the student, in order to be considered part of the andragogic model, must be a self-directed, autonomous type of learner.[27] Clearly, most adults think of classroom situations in pedagogical terms. As we recall from chapter II, the issue of pedagogy versus andragogy is not a question of bad versus good. It is a question of dependence. If the learner feels that he/she must follow a society-created or teacher-created reward and punishment system in order to achieve to their goals, then they are dependent learners and are subject to the pedagogic model. Some Reform Jewish adults are found in the pedagogic model due to a dependence on the institution, rather than their own ability to decide how much learning is enough. While a tenth grade student

---

[27]See Chapter One, pp. 16-18 of this Thesis.

must pass his classes in order to proceed to the eleventh grade, so, too, is it with a would-be religious school teacher who must follow the requirements of Temple educational director which include receiving a teaching certificate after <u>satisfactorily</u> completing nine   adult education classes. Similarly, adults who aspire to become a Bar/Bat Mitzvah through their home temple are often required to participate in classes toward the actualization of the ceremony. In one Adult Bar/Bat Mitzvah class where our survey was administered, the rabbi/instructor of the course began his class by stating that he was taking attendance because there were violations of the requirements in the past, and there were students who did not show the proper level of commitment toward the class. Those students who missed x-number of classes, he said, would be excluded from the scheduled ceremony and be forced to try again another time. Clearly, this attitude helps project the desirable amount of integrity onto the class, yet it also renders the learner "dependent." While it is true that the learner comes to the class by his/her own free will, the rabbi/instructor has created a dependent situation in order for that participant to meet their desired goal.

Another example of dependent learning is conversion. While each rabbi and/or temple may have different requirements for converting someone to Judaism, those requirements must be fulfilled if the prospective convert is to reach their goal. in this regard, rabbis/institutions can enforce (if they so choose)

stringent academic requirements in order to ensure both learning
and commitment. While most rabbis'/institutions' requirements
are flexible and can account for learner input, it is still a
situation of dependent learning.

A distinction must be made here between pedagogy and simply
learning in general. Pedagogy is a style of learning where the
student is dependent on the teacher not just for knowledge, but
for success and reaching the goal. Obviously, all students who
feel at a loss in knowledge look to the teacher as an authority
or one who imparts knowledge. This must not be mistaken for
dependence by our definition. Instead, andragogy suggests that
the learner is in control of the goals and the measures of
success and failure, and one's dependence on the teacher is
determined by the learner, not society, schools, or external
sources. We will discuss this more when we discuss the role of
the teacher later in this chapter.

From our sample we see that very few defined "conversion,"
or "Adult Bar/Bat Mitzvah" as the primary motivation for engaging
in the learning activity. Out of the entire sample, two
respondents listed conversion as the primary motivation for
attending their adult education class, and only thirteen others
ranked it as a secondary, or a less important concern.
Therefore, of the 212 surveyed, only 7% were motivated in some
way by the more dependent goal of conversion.

Adult Bar/Bat Mitzvah was a more popular dependent learning
situation. It must be stated from the outset that Introduction

to Judaism classes were not surveyed due to the known bias toward pedagogy. Adult Bar/Bat mitzvah has far less at stake if one does not fulfill the requirements (ie. if one does not succeed in conversion, one is not yet Jewish, or one cannot have a particular rabbi perform their impending marriage, etc.). Eight respondents listed Adult Bar/Bat Mitzvah as the primary reason for their participation in the adult education class, and another 31 listed it as of secondary or less importance. Therefore, 18% of the sample was influenced in some way by the adult Bar/Bat Mitzvah program. It is fascinating, however, that only 4% felt that their primary motivation for participating in the class was related to the Adult Bar/Bat Mitzvah. As a result, we might assume that many who participated in the program did so for other reasons and that the achievement of the Bar/Bat Mitzvah was a tangible reward for a much loftier goal. Therefore, while achieving the tangible goal is undoubtedly important to these learners, it is clearly not of primary concern to the majority of the sample, or the majority of those specifically involved in preparation for that ceremony.

It may well be, then, that the learners who attend adult education classes are self-directed and might prefer the feelings they would derive from being treated as an adult in the andragogic model. We see from Table 3-9 that the sample supports this supposition. We asked the sample to state whether they preferred to have input in determining the curriculum of the adult education course. If respondents answered that they wanted

input, they are assumed to be consistent with the andragogic model. If, on the other hand, they wanted the instructor to determine the curriculum solely, they are assumed to still desire a pedagogic situation.

Table 3-9
WHO SHOULD DETERMINE CURRICULUM FOR AD. EDUCATION CLASSES?
BY AGE GROUPS
(percentages)

Age	By Instructor Solely	With Participant Input
75-90 years	25	50
65-74 years	31	49
55-64 years	31	58
45-54 years	25	62
35-44 years	19	75
24-34 years	8	84
Total Sample	25	68

Clearly, a majority of the sample would prefer having a hand in determining their curriculum. Furthermore, it is interesting to note that those considered in the "older adult" category feel more passive about determining their curriculum than do the younger folks. As we stated earlier, the younger adult category is comprised of many more first time participants and people who were not brought up with Jewish education in their lives. As a result, it is noteworthy that so many want to participate in the development of the curriculum. This is a clear indictication of inherent support for Malcolm Knowles' theory. Approximately 20% of the sample in the older ranges did not answer this question in the questionnaire or had no preference and circled both

78

selections. The younger members of the sample seemed to feel far stronger about learner participation in the development of the curriculum.

Active participation of the learner is an important issue to Knowles, and he even suggests that learners should create learning contracts with the program facilitator. These learning contracts are geared toward supplementing the classroom experience with individual learning which are more tailored to the learning needs of the individual participants.[28] To this end, we surveyed our sample to see if they would be receptive to meeting individually with the instructor in order to design individual learning projects. The results of this inquiry are consistent with our findings regarding student participation in curriculum development. It is clear that our sample is very receptive to the idea of individual learning endeavors:

Table 3-10
RECEPTIVITY TO DESIGNING LEARNING PROJECTS ON
INDIVIDUAL BASIS WITH INSTRUCTOR BY AGE GROUP
(percentages)

Ages	Receptive	Not Receptive
75-90 years	35	50
65-74 years	74	26
55-64 years	54	46
45-54 years	66	31
35-44 years	75	25
24-34 years	80	16
Total	66	32

With the noted exception of the eldest group of our sample,

[28]Malcolm Knowles, The Adult Learner: A Neglected Species, (Houston: Gulf Publishing, 1984), p. 137.

there is strong support for individualized learning by these motivated students. We will discuss the implications of this data in greater detail when we discuss the role of the instructor in adult learning. Suffice it to say that our sample indicates that current participants in adult educational endeavors are active learner's who are willing to take their role seriously. Furthermore, they seek input in determining the curriculum and are receptive to individualized learning to supplement classroom learning.

MOTIVATION FOR LEARNING: Determining Why Jews Need to Know

As we discussed, adults are self-directed learners. As self-directed learners, Malcolm Knowles suggests, learners direct their participation in adult education as they experience a need to know something.[29]   After participation in a Reform Jewish adult education program, it is doubtful that one always leaves the class having learned a new skill or mastered some new subject. However, this is not the point when determining the "needs to know" of the Jewish adult learners.

When Knowles talks, for example, about Human Resources Development, the needs which must be fulfilled by a staff can be clearly defined. In order to use the new computer, Knowles will argue, an adult will experience a need to learn how to use it. This, however, is not parallel to a statement, "in order to be a

---

[29]Malcolm S. Knowles and Associates, Andragogy in Action, (San Francisco: Jossey-Bass Publishers, 1984), p. 9.

80

good Jew, I should learn X." Were X a definable variable,

Knowles' model would work perfectly. When one deals in the realm

of religion, there are many different types of motivators. From

our sample we will see that more than a need to "know" there is a

need to "feel" or a need to "connect" with Judaism. People seem

to be looking for more than just knowledge when they attend a

Reform Jewish adult education class, thus making the equation

more complex. Spiritual needs, as we shall see, are far harder

to chart than development of skill or talent. Adult Jewish

learning is influenced by more factors than just generic adult

learning.

Even though the distinction may be subtle, the following

data will help us distinguish some of the differences alluded to

above. Knowles suggests that most learning centers around the

ideas of competency, development, and performance centered

learning.[30] But which of these general terms can relate best to

adult Jewish learning and how do adult Jews define these ideas?

Table 3-10 addresses the motivations of our sample to engage in

adult Jewish learning.

The following table is complicated. It is most easily read

by following the key located at the bottom of the chart.

Interestingly, this question's format was taken directly from the

work of Sudman and Bradburn and was very difficult for

respondents to follow. Almost 300 surveys were administered, and

---

[30]Malcolm Knowles, The Modern Practice of Adult Education,
(New York: Cambridge, 1980), p.44.

only 212 were able to follow the directions for this question and the question which deals with topics for adult study (to which we will turn later in this chapter). No questionnaire was tabulated where more than one first choice, second choice, etc., was chosen. Respondents were forced to rank order their motivations.

The categories of motivations for the survey were based on Knowles' ideas, informal discussions with leaders of Reform Jewish adult education classes, and the Jewish traditional view of life-long learning. As a result, this survey question had a diverse array of choices. One motivation which a few respondents suggested might need to be included is "needed an activity to pass the time while my children were in religious school." Frankly, this criticism by the respondents of our survey seemed a bit superficial, yet, a few took this so called "oversight" very seriously. Of course, such a choice would only be viable when the adult education program coincided with formal religious school for children. Most respondents in our sample were not participating in a program which met concurrently with a religious school program.

Table 3-10
TOP FOUR MOTIVATIONS FOR ATTENDING ADULT EDUCATION CLASSES
(percentages)

Age	Top	Soc	Comm	Compet	Instr	Incl	Spir	Con	AB	Choice#
90-75	55	10	--	25	--	10	10	--	--	1
	10	15	15	35	--	15	15	--	--	2
	5	10	5	20	5	20	25	--	--	3
	--	15	15	5	5	10	15	--	--	4
74-65	46	3	10	26	3	8	3	--	--	1
	3	8	5	38	--	18	15	--	--	2
	5	--	13	18	5	26	20	--	--	3
	5	13	3	--	5	15	23	10	18	4
64-55	52	--	2	27	2	10	2	--	--	1
	6	10	6	21	2	21	17	--	--	2
	6	10	6	19	6	17	15	--	--	3
	8	4	12	6	--	15	10	6	6	4
54-45	31	3	6	22	--	16	16	--	3	1
	22	6	--	41	9	22	--	--	--	2
	13	16	6	16	12	13	16	--	6	3
	--	19	9	22	--	3	25	9	9	4
44-35	25	--	2	23	--	17	10	2	15	1
	10	2	4	25	2	23	25	--	4	2
	13	10	2	15	2	17	19	--	15	3
	10	8	8	10	4	17	6	2	10	4
34-24	24	--	--	24	--	36	8	4	--	1
	28	4	4	32	--	20	4	4	--	2
	20	4	4	12	8	24	16	4	--	3
	20	16	4	12	4	8	12	4	4	4
TOTAL	39	2	4	25	1	15	8	1	4	1

Key to Categories of Motivations
Age--Age groups in years
Top--Interested in the topic of class
Soc--Want to be a part of the social group a class can be.
Comm--The commandment from Jewish tradition to study Torah.
Compet--Want to feel more competent as a Jew.
Instr--Interested in getting to know instructor better.
Incl--Looking for a way to include Judaism in my life more.
Spir--Want to understand my life in a more spiritual way.
Con--Conversion
AB--Adult Bar and Bat Mitzvah.
Choice #--Respondents were allowed to rank order their
 motivations, 1= most compelling, 4=fourth most compelling.

The majority of the sample said that their primary
motivation for participating in the adult education program was
that they were interested in the topic of study. Unfortunately,
such a statement does not give us ample information regarding
what it was that was interesting and, therefore, we must look at
second choices, too.[31] The motivation which was second most
popular of the first choices identified the need to feel more
competent as a Jew. In fact, when pairing the topic's interest
value with the motivation that the sample wants to feel more
competent as a Jew, the combination makes perfect sense. In
order to develop a sense of competence, an adult education
participant obviously selects those classes and programs which
are of interest to them.

The overwhelming majority of the sample found the need to
feel more competent as a very compelling motivation. In every
age group, at least 73% of the respondents ranked the need to
feel competent among their top four motivations for participating
in adult education classes. Because this number is so high, it
is not even necessary to determine how many who did not
participate in formal religious training as a child felt the need
to feel more competent. It seems that this motivation is simply
high on most participants priority lists regardless of their
background. Clearly this motivation supports Malcolm Knowles'

---

[31]For a listing of the topics of study offered to our sample
when they filled out the questionnaire, please see Appendix B.

assertion that most adults attend adult educational endeavors in order to feel more competent.

Those categories which were <u>not</u> chosen by the sample as motivation also help support Knowles' assertions, too. For example, very few respondents acknowledged the commandment from the Jewish tradition to busy themselves in study of Torah (or any study at all)[32] as an important motivation for participating in adult education. Even though Jewish tradition almost insists that one is required to participate in life-long learning, only 4% of the sample listed it as a top choice. Furthermore, very few listed the commandment from Jewish tradition as a motivation for involvement at all. Therefore, a Jewish traditional imperative to study seems to mean little to the respondents

The commandment from Jewish tradition, it must be noted, is in some way a difficult expression for Reform Jews. As we stated earlier, Reform Jews do not need to feel bound to commandments from the tradition. Even though there are recent Reform publications which emphasize that it is incumbent on every Jew to engage in life-long learning,[33] our respondents do not find this concept to be a compelling motivator for participation in adult education. Furthermore, we learned earlier that the majority of our sample attends religious services at least once per month, and have attended more than one adult education

---

[32]See Chapter Two of this thesis

[33]Simeon J. Maslin, Editor, <u>Gates of Mitzvah</u>, (New York: CCAR, 1979), p. 22.

endeavor in the past.   Clearly, the sample is a group of
committed congregants who take their participation in Temple
programs seriously.   However, their attachment to this aspect of
Jewish traditional imperatives at least is not what motivates
them to participate in adult education.

Sometimes, congregants may choose to participate in a
program in order to feel a part of a community.   This did not
"pan out" to be a motivation either.   Rather, it became clear
that while some looked to adult education classes as a social
outlet, only the oldest group of respondents found the social
group which a class can be to be a compelling reason to
participate in adult education.   While the other groups
acknowledged that this was a reason, a relatively small percent
found it compelling in a noteworthy way.   The older group is
comprised, on the other hand, of many more retirees, parents
whose children are not dependents, and widow(er)s.   This may very
well contribute to the need to participate in adult education as
a social outlet.

Knowles' also suggested that one might engage in
development-centered learning.   As it can be defined for
religious adult education, this development-centered learning can
focus around issues of connection to religion and spirituality.
Our sample, again, proves that Knowles' assumption is sound.   In
every age group, at least a simple majority listed that they
wanted to include Judaism more in their lives.   This seems to be
different than wanting to feel more competent as a Jews.   There

seems to be some need to feel more fulfilled, some connection which needs to be made.

Similarly, a majority of the sample were looking toward the adult education program to help them understand their lives in a more spiritual way. With only one exception (ages 55-64 years), a majority of each age group listed this category as a top-four motivation.

Whether they were looking to include Judaism in their lives more or whether there was some type of spiritual need to be understood better, our sample seemed to show that they were searching to develop in some way. They seemed to need adult Jewish education to help make their lives feel more fulfilled. Unfortunately, our survey does not allow for us to know the specifics of this need. Yet, we can feel secure that the need to include Judaism and the need to understand life in a more spiritual way are signs that our sample includes indviduals who seek to add a religious dimension to their life. It is not necessarily the learning of facts that is at stake for these participants, it is the understanding of their heritage as it relates to their own lives. This we shall see to an even greater degree when we discuss whether topics for adult education are expected to have relevance to the participant's life.

From the entire list of motivations, there seemed to be only two conclusions which are age related. Those in the 55 and older age groups seemed to be significantly more motivated by the topic of the adult education program than were those in the

younger groups. The second age-related conclusion revolves around adult Bar/Bat Mitzvah. This practice seems to be a phenomenon of the 35-44 year old age group.

Regardless of which particular motivation was chosen, there seems to be overwhelming data to support Malcolm Knowles' assertion that adults have needs which must be fulfilled in the learning process in order for them to participate. The only measure which we did not attempt to prove is Knowles' assumption regarding some performance centered learning. While inferences can be made to this assumption, too--it would be far too speculative. None of the classes were "how to" classes, yet some "how to" skills could probably be derived. Were our survey to suggest a motivation could have been "to learn a skill" or "to be able to perform a skill," we would have a better test of this final assumption of Knowles. Regardless of whether we have proof of that final assumption, it seems that adults involved in Jewish adult education have needs which motivate them to participate, and these needs are properly articulated (albeit in general terms) by Knowles. Strikingly, Jewish traditional commandment are not even of secondary concern to our sample as a motivation for participation.

As we established, when one is motivated to learn, they have experienced some need to learn. Therefore, Knowles suggests, the learning must be relevant to the lives of its participants. Some respondents criticized a few questions in our survey saying they had obvious answers, yet the results did not

88

seem to support the criticism. One such example is our question

regarding whether the adult education classes needed to be

relevant to one's daily lives. The question was included simply

to show support for an obvious fact, yet a surprisingly high

number felt that relevance was not so important:

Table 3-11
IS IT IMPORTANT FOR ADULT EDUCATION TOPICS TO BE
RELEVANT TO PARTICIPANTS' DAILY LIVES? BY AGE GROUPS
(percentages)

Ages	Important	Not Important
75-90 years	55	35
65-74 years	64	36
55-64 years	50	50
45-54 years	47	47
35-44 years	54	44
24-34 years	60	36
Total Sample	55	42

It seems that many participants do not seek to solve

immediate needs when they attend Jewish adult education classes.

Clearly, there is a majority supporting Knowles' view that

effective adult education programs address the needs of the adult

learner. However, such a small majority seems to indicate that

there is more at play when one attends adult education than

fulfilling an immediate need. Earlier we saw that our sample was

looking for a sense of religous competence and a sense of

connectedness to Judaism and their own sense of spirituality.

Considering table 3-11 along with the motivations for learning,

we can conclude that a majority would like to become more

competent, understand their lives more spiritually, and/or feel a greater connection to Judaism within the context of their daily lives. Yet a large minority does not seem to share this sense of immediacy. They do not expect that the class will automatically address their daily lives in a relevant way. In fact, on one questionaire, a respondent hand-wrote that the relevance of the subject must be defined by the student, not necessarily the teacher. Therefore, the loftier motivations for participation in Jewish adult education classes seem to have some support. Teachers, however, would do well to be sure that the relevance tie is explicitly stated and advertised.

In Question Six of the questionnaire, respondents were asked to rank order topics which were most appealing to them for further study. While we will discuss this information in greater detail when we discuss adult developmental influences on adult learning, there is one topic which aids the in argument for relevance. One topic listed in Question Six was "Jewish Responses to Contemporary Problems." By the nature of the title, one can easily interpret the value of relevance into the subject. The overwhelming majority of each age group listed this topic as the most interesting. Respondents who wanted answers to contemporary problems obviously want a relevant discussion on that issue. Whether Judaism will ultimately be their source for the solutions is immaterial. The point is, the sample's most popular title for adult education seems to show a need for classes which deal with relevant contemporary issues.

Our research regarding motivations for adult learning is by no means complete, yet we are able to conclude that the majority of our sample lend support to Malcolm Knowles' claims. Jewish adult education can not be considered in the exact same light as secular adult education, yet some basic similarities exist. Jewish adult education is expected to be relevant. It is expected to help adults feel a sense of competence in their Judaism. Differences can be found when adult education is expected to help with religious development. Knowles suggests that adults look to adult education for growth, but it is in this development for the Jewish learner that a "gray area" seems to emerge. Whether the Jewish learner is seeking to include Judaism more in life or to understand his/her life in a more spiritual way, it is difficult to define exactly how "development" is to occur. Such a goal might be best described by helping participants achieve some "peace of mind." Obviously, it is difficult to chart just how each individual is to succeed in this goal, yet it seems to be important. Regardless of which motivator drives the adult Jewish learner, a majority prefer that the learning have relevance to their daily lives. Surprisingly, this was not an overwhelming majority of the sample. A large minority did not seem to mind if the study topic was not immediately relevant to their daily lives. Finally, we discussed that Conversion and Adult Bar and Bat Mitzvah were factors for a very small number in our sample, and were the primary motivations for participation in adult education for a very small proportion

of the sample.

ROLE OF THE TEACHER

As we established earlier, the pedagogic teacher is the sole authority to his group of dependent learners. In an andragogic situation, according to Knowles, the instructor serves as a faciliator for learning, allowing the student and his/her experiences to help determine what is learned. As we discussed earlier, Jewish tradition holds the teacher (whether the teacher instructs children or adults) in a highly respected and authoritative role. Therefore, Knowles' conception of the teacher and Jewish tradition's conception run counter to each other.

Clearly, adults are highly influenced by their childhood learning styles, and it is understandable that they attend educational programs as an adult with pedagogic expectations. Regardless of these expectations, adults will learn better if it is acknowledged that adults learn differently than children. Therefore, it may be necessary to empower an adult to be self-directed and to express life's experiences in adult education in order that the adult learn most effectively.

Earlier we discussed whether the learner should be involved in the development of curricula for adult education (See Table 3-9). The implications from the survey on the role of the

educator is particiularly important. We saw clearly that the

sample prefers that an adult education teacher faciltates the

learning needs and desires of the learners. Furthermore, we saw

that the sample would welcome the opportunity to develop an

individual learning project with the instructor.

   With this in mind, we must now determine to a greater extent

the role which the teacher plays in adult education. Tables 3-12

and 3-13 attempt to show some of the learning styles of adults

and some of the preferences regarding teaching methodology.

Again, many adults commented informally after responding to the

questionaire that some of these questions seemed to have obvious

answers. Yet, no issue was so overwhelmingly one-sided in the

sample's response.

Table 3-12
TEACHING/LEARNING STYLES IN JEWISH ADULT EDUCATION I:
Frontal vs. Circle By Age Groups

Ages	%Preferring class arranged in a circle	%Preferring class arranged auditorium style.
75-90 years	80	5
65-74 years	62	15
55-64 years	69	21
45-54 years	69	19
35-44 years	63	29
24-34 years	68	28
Total Sample	67	21

Table 3-12 shows that adults seem to prefer a less formal

teaching style which allows for group participation and

interaction. Clearly, auditorium style, or frontal lecturing

styles are not as conducive to group interaction as is a class

arranged in a circle. Furthermore, the instructor is not as

physically in control of the learning environment if he/she is

sitting among the participants in a circle.

Table 3-13 further supports the preference toward group

interaction and participation:

Table 3-13
TEACHING/LEARNING STYLES IN JEWISH ADULT EDUCATION II:
Classroom Instruction Format By Age Group

Ages	%Preferring class presentation by instructor	%Preferring Discussion format	%Preferring Both options[34]
75-90 years	25	40	20
65-74 years	18	62	10
55-64 years	25	59	10
45-54 years	25	63	6
35-44 years	31	60	6
24-34 years	24	76	--
Total Sample	25	60	8

60% of the sample would choose a discussion format over a

presentation by the instructor if they were forced to choose

between these two popular teaching formats. While it is probably

true that most would prefer both a presentation followed by some

sort of discussion, the sample clearly preferred the discussion

format, thus giving even greater support to the role of teacher

as facilitator.

One implication of the data from Tables 3-9, 3-10, 3-12, and

---

[34]This option was not part of the original survey. In fact,
the directions specifically stated that respondents should circle
one choice. Yet, a surprisingly large number who answered the
question circled both choices. Therefore, data was gathered
regarding this choice and is presented here.

3-13 is that learners seem to understand (at least implicitly) that they have experiences which add to the learning process. This assumption is important to Knowles and cannot be underestimated. As teachers learn to become facilitators, they realize that many of the learners arrive at adult education with various backgrounds and experiences. Therefore, there are many different types of annecdotes, interpretations, feelings, etc. which can be used in an adult education course through good facilitation. The entire group's learning experience can be heightened through proper identification and utilization of the learner's experience. Furthermore, each individual learns differently based on their own experience.

Table 3-14 illustrates most concretely the expectation of teacher as facilitator. The respondents were asked to contemplate who should have authority in a class. Obviously, there is a great bias toward the teacher as authority. Certainly Jewish tradition supports such a bias, as does pedagogic theory. Yet, it seems that the learner's desire to be self-directing and to have the learner's experience aid in learning are more important than this traditional bias:

Table 3-14
DETERMINING WHO SHOULD BE AUTHORITY IN
ADULT EDUCATION CLASSROOM BY AGE GROUP

Ages	%Preferring Instructor as authority	%Preferring instructor as group leader with many "authorities."
75-90 years	35	45
65-74 years	31	49
55-64 years	42	46
45-54 years	38	62
35-44 years	44	52
24-34 years	32	68
Total Sample	38	53

Here we see that a majority of the overall sample preferred the instructor to be more a group leader and facilitator of learning rather than an authority. This is especially the case with those age 54 and under.

It seems that a much higher number preferred student input in curriculum development (see Table 3-9) and classroom discussion (see Tables 3-12 and 3-13) than wanted to have a "shared" authority with the instructor. One can create hypotheses for this decline including a misunderstanding of the question in the questionnaire. Another hypothesis may be the esteem given to those with the title "rabbi." Many may not have made that connection.

In most communities, a rabbi is held in high esteem. This is the person who delivers sermons, who many seek out to help solve problems, and is deemed "religious." While it is not necessary to discuss the merits of such a stereotype, this may very well be why fewer than expected are comfortable sharing

"authority" in a learning situation with the instructor. Of the
19 classes surveyed, only two were not instructed by rabbis. We
saw earlier the high regard with which a "teacher" in Jewish
tradition was held, it seems pretty clear that the rabbi is heir
to that tradition. Furthermore, while we saw that very few of
our sample sought to know their instructor better as a motivation
for learning (see Table 3-10), none of our data can adequately
refute the esteem with which rabbis are held by this highly
motivated sample of Jewish learners. This is where we must alter
Knowles' work a bit.

Clearly, the overwhelming majority of the assumptions of
Malcolm Knowles' andragogic model hold true and are supported by
our survey. In fact, the traditional role of the teacher in
Judaism is the only major conflict we have produced with Knowles.
Clearly, our sample sides more with Knowles than with Jewish
tradition regarding the role of the teacher in learning.
However, some alteration must be allowed for clergy who serve as
teachers. It seems that the most effective clergy who facilitate
adult education allow themselves to be a part of the group and
facilitate learning and discussion among a group of which the
clergy-person is an active member. The data from Table 3-14
shows that even our sample is hesitant to share the authority
with the instructor, yet a majority still find it desriable. We
recall Eduard Lindeman, a forefather to Knowles, said that it
would be difficult to tell the teacher from the students in some

of the <u>best</u> adult education classes.[35] This seems to run counter
to the stereotypes society has for clergy in general, and Jewish
clergy in specific. Yet, these stereotypes must be dispensed
with if the clergy are to be among the "best" adult educators.

ROLE OF AGE AND DEVELOPMENTAL TASKS IN ADULT LEARNING

One of the most fascinating notions in the andragogic model
is the inclusion of adult development in determining the most
effective ways for adults to learn. As we see in Chapter One,
people develop past the time they reach formal adulthood. In
fact, adults develop until they die. Therefore, adults should be
separated by developmental considerations when determining adult
education.

In trying to show that there is merit to such a premise, the
sample was asked to rate their top three choices among ten
possible adult education topics.

---

[35]See Chapter One, p. 14 of this Thesis.

Table 3-15
DEVELOPMENT CONSIDERATIONS REGARDING ADULT EDUCATION
TOPICS--TOP THREE CHOICES BY AGE
(percentages)

AGE	C	(ages 24-35)				(ages 35-55)			(ages 55+)		(all)
		Sex	Par	Mar	Fam	Jew	Trad	Eth	DAL	God	Cont
75-90	1	--	--	5	5	5	10	10	10	25	30
	2	--	--	10	10	25	5	5	35	--	10
	3	5	--	10	20	10	15	5	5	10	10
65-74	1	3	--	3	5	8	18	8	--	15	33
	2	--	--	3	8	8	15	10	8	10	28
	3	5	3	3	28	8	13	5	10	5	8
55-64	1	--	4	2	8	4	13	2	10	4	48
	2	--	2	6	8	4	10	21	2	21	13
	3	4	--	6	8	15	15	8	8	10	13
45-54	1	--	6	--	9	9	16	--	6	22	22
	2	6	3	--	6	4	13	6	13	9	25
	3	6	9	3	13	4	13	13	6	9	16
35-44	1	2	15	4	10	2	13	2	8	10	27
	2	--	8	--	10	8	19	8	2	10	27
	3	4	15	4	10	4	6	4	8	19	10
24-34	1	--	20	16	--	4	12	--	4	12	28
	2	--	15	8	8	4	8	8	4	15	24
	3	4	20	4	12	--	12	4	16	--	24

KEY:
Age: Ages by years.
C: Ranked choices by respondents
Sex: The Jewish view of Sex (Selection #1 in Questionaire)
Par: "Wait Til Your Parent Gets Home--How to be a Jewish Parent in the '90s." (Selection #5 in the Questionaire)
Mar: Marriage and Intermarraige--Confronting the Challenge (#6)
Fam: The Jewish Family: Will it Survive? (#10)
Jew: The Jew in American Literature (#6)
Trad: "World of our Fathers--Confronting our relationship to Tradition: (#7)
Eth: Bio-Medical ethics and the Jewish Tradition (#2)
DAL: The Jewish View of Death and after-life. (#3)
God: "Oh God!" A Modern Jewish Approach to God (#4)
Cont: Jewish Responses to Contemporary Issues (#9)

We must remember some of the basic characteristics of our sample if we are to find any use in the above data at all. First, we must remember that the sample is a highly motivated group of participants who have participated in adult education on more than one occassion in the past. Furthermore, these are people who are largely married with children. There are a significant number in the older age range, a majority of whom are retired. Of those 25 respondents in the youngest group, 40% are thought to not have previously participated in Judaism (if they were even Jewish) at all. When we look at the topics of interest coupled with the profile of our sample, it seems that our survey absolutely supports that adult developmental concerns have a role in adult Jewish learning.

First let us analyze the selection of course topics and consider those which did not prove as positive indicators. While it is clear that sexuality, for example, is a developmental task of those in the relationship forming younger years (ie. ages 24-35), the subject is probably now best placed in the adolescent years of childhood. Therefore, the selection in our questionaire was probably not appropriate for the younger age group as it was intended to be.

"The Jew in American Literature" is a specialized topic and, in retrospect, also not appropriate for our purposes. The item was included in order to entice the middle age group to focus on identity building. The focus seemed here to be more related to

literature than to Jewish identity. A reading course, regardless of its subject, must have a different draw than a course on Jewish identity might have. That it was a literature course is presumably the draw to this course title rather than the Jewish identity search which was intended.

Finally, it is interesting that "World of our Fathers--Confronting our Relationship to Tradition" was equally as popular throughout the age groups. In 1989, when the survey was administered, many Reform Congregations grappled with this issue within the context of religious services and overall attitude toward tradition. Temple Israel of West Bloomfield, Michigan is one such example of a congregation engaged in a confrontation with tradition. Fifteen years ago, the clergy wore tallitot (prayer-shawls) but no yarmulkes (skull caps) on the bimah. Many songs were sung in the services in English. More recently, the clergy have donned yarmulkes, and the same Cantor now leads many more traditional melodies. One can easily observe far more traditional tendencies in this congregation than existed fifteen years ago. With an active congregation (ie. in this case our sample), it is easy to understand why this subject might be a bit more compelling than it might otherwise have been.

There are four topics listed on the survey which could relate to the young adult age group. As we discussed earlier, "The Jewish view of Sex" was not a popular item, and was probably a poor choice for the study. The next topic, however, proves to be more helpful. "Wait 'til Your Parent Gets Home--How to be a

Jewish Parent in the '90's" was a very popular item among young adults and the younger group of middle adults. As we recall from tables 3-3 and 3-4, a majority of these respondents are married. In the younger adult group, only 44% have children, and 32% are not yet married. Therefore, it is understandable that this group contemplating parenthood or just beginning parenthood would find this topic compelling. Furthermore, 73% of the 35-44 year-old age group have children. And of those 73%, almost all have dependent children. Therefore, this group is presumably in the height of parenthood. In otherwords, they have dependent children and are deeply involved in raising them. With high rates of intermarriage, contemporary moral issues being an important part of the current political agenda, and more--persons who are experiencing the challenge of parenthood might well need some guidance from their religion.

"Marriage and Intermarriage--Confronting the Challenge" is also geared toward younger adults. Clearly, it was most popular in that age group. We recall that we estimated that at least 40% of this portion of our sample may be intermarried. Another 32% of the sample was yet unmarried. Therefore it seems logical that this issue be most compelling to the younger adult group.

An interesting aside, the oldest of the older adult group also gravitated toward this topic. Presumably, these respondents have grandchildren who confront this challenge or they are concerned with the possible threat to the future of the Jewish community which they have built for years previously.

The next item for consideration was intended to be relevant
to the younger adult age group, but seems now seems better placed
in the middle-adult age group. "The Jewish Family: Will It
Survive" was most popular with those ages 35-44 and the older
adults, too. While some in the younger adult group found it to
be a viable subject for study, it became more prominent for those
over 35 years. As we recall from the middle adult group, these
are people with dependent children. They are married, they
attend relgious services less than any other age group in the
sample, and they are very busy with their employment. It is
certainly understandable why the younger middle-adults find this
topic to be of interest.

This middle-adult group is a harder group to chart than the
older adults or the younger adults. As we discussed in Chapter
II, middle adults are concerned with issues of identity. They
are trying to be sure that they have made a significant
contribution in their life. Still working, the middle-adult can
be confronted with reflecting on how one arrived at their current
position in an effort to feel positive about their lives. Also,
adults are dealing with physical body changes. More friends are
seriously ill at this age than when adults were younger.

As a result, "The Jew in American Literature" course topic
was viewed to give adults a vehicle which would help facilitate
the introspective times in the search for identity. As we
discussed earlier, this did not seem to be the case.

"World of our Fathers--Confronting our Relationship to

Tradition" did not seem to produce the conclusive results we had hoped for either. As we discussed, this choice seemed to be more a function of the participant's development as a congregant than as an adult. Had the sample been a less motivated group, this subject might have been better distinguished by age group. As we discussed, this issue is on the American Reform agenda--and, therefore, age-group seems secondary to the universal interest.

"Bio-Medical Ethics" was intended to address the physical changes which occur as an adult gets older. Middle and older adults are more frequently confronted with decisions on "pulling the plug" and other right to die issues. Furthermore, there is comfort found when contemporary and controversial medical practices are supported by Jewish tradition. Therefore, this subject was intended for older middle-adults and older adults. Our sample does seem to support this assumption. This group does seem more drawn to the subject of bio-medical ethics then are younger memebers of the sample.

Older adults focus on issues regarding decline in strength, death of a spouse, and adjustment to retirement just to name a few. As we discussed, older adults in our sample over age 65 are mostly retired. This group attends services more frequently than any other group in the sample and are highly motivated in adult educational endeavors. They are a bit more reluctant to busy themselves with individual learning projects and seem to enjoy the more passive learning endeavors than other ages of adults. There is, obviously, a higher proportion of widow(er)s in this

age group, and the majority have children who are no longer dependent. While it was not specifically asked in our survey, it is assumed that many in the older half of the age-group are grandparents and are concerned with family issues related to their grandchildren. Our survey seems to support this supposition.

It comes as no surprise that the eldest group in the sample were interested in a course entitled, "The Jewish view of Death and Afterlife." Clearly most popular in the older adult age-group, this topic also found some interst in the younger-adult group. Again, we must wonder how much influence other religious traditions have had on the sample. Furthermore, respondents may be interested in the topic because they have aging parents or children who ask about death and afterlife. In that age group, for example, the Jewish view of after-life help a Jew by choice understand some of the differnces between Judaism and the previously held religious belief.

"Oh God! A Modern Jewish Approach to God" has universal appeal to our highly motivated sample, yet it was intended for older adults. However, the survey indicates that this is really an issue for both middle and older adults. It was not as appealing to the younger group. The middle adult group seemed to find it a bit more viable than did the older adult group. Given the issues that both groups deal with in their development, our survey certainly lends support to it being of interest to both age groups.

As we discussed earlier, there is one question which seems to corraborate Knowles' assumption that learner's must find material relevant to them. This is proved when considering the topic "Jewish Responses to Contemporary Issues." This was the single most popular category for each age group. In every age-group at least a majority ranked this topic as one of their top three choices when choosing appealing adult education topics. The main problem with this subject, however, is the definintion of the term "contemporary issues." Obviously, a contemporary issue for an older adult can be different than a contemporary issue for a younger adult. Determining relevance is important, regardless of the age group. Yet, topics for adult education which are relevant with respect to age group may be the key to the most successful adult educational programs.

CRITIQUE OF THE SURVEY

The survey of 19 different adult education classes and 212 respondents is a viable measure of trends and attitudes regarding the adult Jewish learner. As a first-step toward understanding the contemporary Jewish learner, it has served us well. Yet, there are a few criticisms which we must recognize if we are to provide an even-handed analysis of our sample as they related to Malcolm Knowles' work in andragogy.

First, our survey must be the first step in a much more in-depth process. The nature of the survey was determined for its facility in completing it. When the questionaire was written, it

was determined that respondents must be given choices rather than opportunities for open-ended responses. Trends were more important than understanding all of the reasons for those trends. For now, the trends were enough to help gain support for employing the andragogic model in Jewish adult education programs.

There is also criticism against the physical structure of two questions. Questions Three and Six were very useful in helping us understand motivation for learning and the role of an adult's developmental process in learning. The format used for measuring these trends was based on the suggestions of Sudman and Bradburn's work, and the respondents found the format difficult to understand. A significant amount of respondents were excluded from the results due to these two questions. Many of the respondents thought that each suggested motivation or topic was to be rated as a "one" a "two" or a "three." Had the format been altered, the sample size would have been 50-60 participants larger.

Finally, while not essential, it would have been interesting to see how trends differed with respect to gender of the respondents.

If this survey is to be useful, then it should be followed up with another, more in-depth, survey regarding some of these findings. Understanding exactly why someone sits in an adult education class can now be ascertained. We started the sample thinking about their motivation. It is now appropriate to hone

in on the reasons.

By allowing the students to be exposed specifically to the assumptions of Knolwes, we can also better understand if the andragogic assumptions are sound. This process could not have been attempted in an initial survey. Instead, these ideas are best approached through interviews and follow-up questionaires which allow respondents more time and commitment in their responses.

SUMMARY

The developmental characteristics of adults as they grow older are very important in determining useful and appropriate adult education programs. Though our research did not generate a complete understanding of that which most interests middle adult learners, we did discover through our data about older and younger adults that adults are, in fact, drawn to learn more about that which addresses their developmental needs as adults. Our sample is a population of more motivated learners than the pool from which a congregation can draw when offering adult education activities, yet the assumption is clearly supported. If congregations are serious about offering useful adult education, then they simply must attempt to address the needs of the adult Jewish learner.

Our study shows that the majority of the student body in adult education classes are over the age of thirty five, either upper-middle class or upper class. They are married with

children, and seem to be influenced regarding whether their chldren live at home. Other major influences include employment status and Jewish educational background. The majority of the sample is a motivated group of learners who participated in at least one (and often two or more) educational endeavors prior to the one in which they completed our questionairre. Furthermore, the majority of the sample attend religious services at least once per month. The survey was conducted in all sizes of reform temples, with various class sizes.

We can learn much from considering the ample data from this survey, yet there is much which remains unsaid. There are, to be sure, lower income families than those represented in the survey who are simply not attending adult educational classes. Whether these Jews are non-affiliated or simply not attending is not clear. This should be a concern. Younger adults are also not attending adult educational classes, and those who are, seem to be motivated because they are discovering Judaism for the first time. Given that we have proven Knowles' assumptions that adults learn based on perceived needs and relevance, it would be interesting to know why younger adults and lower-income families are not having their needs met in adult education classes.

Is it that Jewish adult education is simply a leisure time activity for the wealthy middle and older adult, or is it an activity which is important to everyone. Certainly, Jewish tradition suggests that it is incumbant upon all Jews to engage in life-long learning. To be sure children in the pedagogic

model are told to participate in religious school, and they do.
Adults, however, are self-motivated learners, yet there are a few
noticeable groups which seem to be excluding themselves.

Once in a Jewish adult education class, learners are ready to
share experiences in a discussion oriented program. While they
have participated (some of them for years) in frontal-lectures
like the Scholar-in-Residence program, they prefer to participate
in programs which can include their own expereince. Adult Jewish
learners seek to feel a sense of competence and connectedness
with Judaism, and are willing to take responsibility for their
learning as a result.

We have seen that topics for adult study motivate learners to
participate in Jewish adult education. With an eye to
development, age, and relevance--adult learning can be opened to
an even greater audience. Once a class is assembled, teaching
styles which include learner participation in curriculum
development, teacher transformation to facilitator, and
institution of individualized learning situations can all add to
an adult's experience.

There will always be that core of committed adults who
participate in adult Jewish learning. To reach out to those who
are not the "committed" Jewish adult is, then, the next step. By
recognizing the assumptions made in the andragogic model, and by
employing appropriate marketiing techniques, a much large
participant group can probably be developed.

It is with this in mind, then, that we turn to a model

curriculum to help us synthesize what we know about the adult

Jewish learner.

CHAPTER IV
A CONTEMPORARY ADULT EDUCATION CURRICULUM

The learners in the adult education classes we surveyed are looking for a way to feel more connected to Judaism, and are looking to feel like a more competent Jew. These motivations were coupled with an interest in particular topics of study. As a result, the majority of our sample looks to the topics of adult education to help them fulfill their needs of feeling more competent, more spiritual, and more connected.

Our sample also shows that adults develop as they go through life. Particular stages in an adult's life can bring different types of stress and different concerns. We see in our study that adults are interested in studying subjects which are relevant to their lives. We see that adults are looking for classes which tie Judaism to contemporary issues as well as their individual lives. When developing curricula for adult Jewish education classes, educators must consider the needs and motivators of the adult Jewish learner if they are to create the most effective and useful programs.

We must remember that our sample is a very motivated group of adults, the majority of whom regularly participated in Temple activity. But adult education can reach out to more than just the core group of motivated adults. Adult education classes in a Temple, if developed with an eye toward adult development, can target particular adults as potential learners and make appropriate gestures toward facilitating their involvement in the program.

Many synagogues have adult education committees. These groups can be most effective in helping the adult education professional develop curricula, but they should not be the final word. As we discussed, learners want to have a role in the development of curricula, and adult education committees are only a small portion of the student body. The adult education committee, according to our research, should have each of our age-groups represented on the committee. Committees should be involved each year in a workshop in andragogy, thus allowing the members to learn that different ages and different experiences are important variables when determining adult education subjects. The adult education committee which limits themselves to one Scholar-in-Residence program and one Sabbath morning text study class per year does not do their congregation justice. Instead, these committees must be empowered to provide input about real needs and what might motivate their peers to participate in an adult education class. After all, the adults on the committee can be taught to realize that adults develop throughout their lives. Therefore, they can be made to realize the importance of recognizing the developmental needs of their peers and fellow congregants.

Numbers are not the issue. If twenty middle-adults attend a six-session class on the Jewish family, and five older adults attend a class on death and after-life, adult needs are being answered in the proper fashion. There is no question that inviting Henry Kissenger as a speaker will draw a large crowd and

enlighten the audience on world issues. But, offering a class on "Confronting the World as a Jew" in which Henry Kissinger's visit is included will add to the experience. Adult education committees must be creative in their use of pre-existing and new programs in order to create the most worthwhile opportunities for adults to learn.

The following curriculum is designed to incorporate andragogic theory and some of the results of our survey. As a result, the curriculum will have some added considerations which will be explicitly stated yet may not appear in a conventional curriculum. Throughout the curriculum, various andragogic theories and references to our research will be duly noted. This will be helpful for determining considerations for other curricula.

The topic of child-rearing and parenting is the topic for the adult education. This topic was selected because of the findings of the survey on adult Jewish learning. First, we see that more affluent people with ample leisure time are those who participate regularly in Reform Jewish adult learning. This topic addresses the relevant needs of all socio-economic backgrounds. Secondly, this topic can appeal to younger congregants--an age group which is less represented in the sample than are the older. Thirdly, the topic is highly relevant to a particular group in their development, thus allowing for a more easily defined group of learners. Other considerations will become clearer as the curriculum unfolds.

114

There are some problems, however, with developing a curriculum about parenting and child-rearing. Throughout the Jewish sources, we find very traditional views toward issues of drug use, pre-marital sex, the "proper" way to celebrate family holidays, and more. Reform Jews who are assimilating into the secular culture undoubtedly grapple with allowing for the values of the contemporary society. Frequently, the traditional sources are rigid and do not allow for a more permissive (and perhaps more realistic) view of the issues which parents are dealing with when raising their children. Therefore, we will attempt to show the "Jewish link" with the subject matter in an effort to realize our goals. Furthermore, we will attempt to share a contemporary approach toward child-rearing with consideration to both the Jewish viewpoint and contemporary needs.

RAISING THE KINDER: The Temple Confronts
Child-rearing in the Nineties

GOALS:

1. To recognize adults' need to be more connected to Judaism by using Jewish texts, literature, and practice especially as it relates to the topic of child-rearing.[1]

---

[1]This goal is developed based on the results of the motivation section of our survey which determined that participants are seeking competence and a way to include Judaism more in their lives when they take adult education classes.

2. To create an atmosphere in the classroom which will allow for adult experiences and ideas to be shared.[2]

3. To provide adults with a forum to better understand Judaism's relationship with many of the issues which concern the adult about child rearing.[3]

TARGET STUDENT BODY:

Congregants with school-aged children and/or grandchildren.[4]

NUMBER OF SESSIONS: 5

RESOURCES:

Print

Bell, Roselyn, ed. The Hadassah Magazine Jewish Parenting Book. (New York: The Free Press, 1989).

Bible. New JPS Translation.

Ganzfried, Rabbi Solomon. Code of Jewish Law--Kitzur Shulhan Arukh. (New York: Hebrew Putblishing Company, 1963).

Jacob, Walter, ed. American Reform Responsa. New York: CCAR. 1983.

Jacob, Walter. Contemporary American Reform Responsa. New York: CCAR. 1987.

Kushner, Harold F. When Children Ask About God. New York: Shocken Books, 1976.

---

[2]This goal relates to Knowles' theories regarding the importance of experience which was substantiated by our survey.

[3]This goal is, obviously, focused on the topic. We must remember that andragogic theory can only be effective in legitimate and content-filled classes.

[4]Some Jewish adult education courses rate success at how many participants attend. "Target student body" seems counter-productive to this goal, but is very important to andragogic theory. In order to use experience and to include adult developmental considerations, it is important to be able to target a student body group.

Plaut, W. Gunther. ed. The Torah. New York: Union of American
    Hebrew Congregations. 1981.

Spanogle, Howard. ed. Teenagers Themselves. New York: Adama
    Books. 1984.

Strassfeld, Sharon and Green, Kathy. The Jewish Family Book. New
    York: Bantam Books. 1981

Syme, Daniel B. The Jewish Home. New York: UAHC Press. 1988

Video

1. Children responding to questions about family. Trigger tape
created in religious school with home VHS-cam-corder.

2. Fiddler on the Roof "Sabbath Prayer" Scene.

3. Episode of "Growing Pains" taped from television. Topic:
Drugs.

Guest Participants[5]

1. Child Psychologist to help with discussion of "family
relationships and communication."

2. Scholar-in-Residence (if applicable).[6]

PHYSICAL ENVIRONMENT

1. Large carpeted room, preferably not a religious school
classroom. Library is acceptable. Chairs arranged in a circle
(table not necessary) so that everybody in class is an equal part

---

[5]Notice that this is not "Guest Speakers." Guests needn't
be the sole authority on the topic. A "guest participant" may
be more experienced in a particular field and will, therefore,
add content to a full-group discussion.

[6]As we discussed earlier, the Scholar-in-Residence program
was a very popular program to our sample. If "scholars" can be
related to the curriculum of the adult education class, they will
be even more effective for congregants.

of the circle.[7]   It is not acceptable for some participants to

sit in back of others.   If group becomes too large for one

circle, than another circle would be permissible.   There must,

however, be enough room so that participants do not feel cramped.

2.   Coffee, tea, etc. should be available throughout the class

period.

3.   If an audio/visual presentation is necessary, circle can be

re-arranged only for the frontal presentation, and then the

circle is restored.

4.   Learning Facilitator (teacher) should not create a "front" in

the room.   Instead, he/she should sit among the participants in

the circle.

5.   Under no circumstances should adults be asked to sit in seats

designed for religious school children (ie.   student desks).[8]

Full sized-chairs with or without tables are appropriate.

OVERARCHING PRINCIPLES FOR FACILITATOR OF LEARNING:

1.   Adults are self-directing and, therefore, must be treated

differently than children.

2.   Facilitator is an active part of the group and not the sole

---

[7]As we discussed on p. 78, participants want a shared
authority in the classroom.   Furthermore, they desire a class
with discussion and shared experience.   This set-up, therefore,
is conducive to the desired atmosphere.   It should also be noted
that this atmosphere infers a class-size not to exceed thirty
participants.

[8]Adults must be treated as adults.   Putting a full-sized
body in a pre-fabricated desk is often uncomfortable and
infantalizing.   The student desks are usually created for
children, not adults.   Given the various sizes and shapes of
adults, student desks often don't fit the adult learner.

authority in the group. Therefore, the facilitator must encourage discussion and relevant experience sharing.

3. Facilitators must not allow their ego needs to impinge on the learners. Facilitators must strive to be "part of the group."

4. Adults develop at different paces and in different ways. Adults also come to the adult education classes for very different reasons. Therefore, the facilitator must encourage individualized adult learning which complements the classroom experience. One way to pursue this is through the use of learning contracts.

5. Adults must be treated like adults. Therefore, the physical space and materials for the class must be properly administered. Considerations include a large enough room, chairs, coffee and tea, adequate lighting, large enough print on printed material, adequate acoustics, etc. Under no circumstances, for example, should adults be expected to sit in desks designed for children.

6. Adults seek interesting and <u>relevant</u> material for learning based on a need to feel more competent in and connected to Judaism. Therefore, the facilitator must plan programming which includes relevance, competence, and connection.

7. It is up to the learner to decide whether their learning needs have been fulfilled. Therefore, formal examinations and evaluations are inappropriate.

METHOD:

Introduction

The class will meet on five separate occasions for 1 1/2 hours.

119

With such a broad subject, it is possible that the class may attract parents of children in pre-school or younger all the way up to high school. Therefore, a "learner census" must be taken in order to determine the demographics of the class. Furthermore, adults like to participate in determining the curriculum of their class.[9] As a result, a brief survey is necessary to determine which topics are the most compelling for the majority of the student body. If particular learners have other interests, these can be handled on an individual basis by use of learning contracts.

Overview of Class topics (of which four will be selected by learners)

1. Introduction to the Class and Judaism's view of Children and Child-rearing. (Survey administered here)

2, In the beginning: Birth rituals and creating a Jewish Family.

3. Family Celebration: Creating Meaningful Jewish Family Events.

4. Helping My Child Believe: Confronting God and Temple as a Family.

5. Conflict Management: Learning to Communicate Effectively with my Child.

6. Sex: Understanding My Sexual Ethics and Helping My Children Determine Their Own.

---

[9]See p. 78.

7. Drugs and Drinking: Jewish Kids Do It, Too!

9. The New Jewish Family: Understanding Judaism's Views of

Divorce, Adoption, Surrogate Motherhood, Single Parent Homes,

Child Abuse. (class chooses two).

I. Introduction

Objectives:

1. Students will understand how the class will operate.

2. Students will arrange appointments to meet with instructor

(if they so choose) to design learning contracts.

3. Students will complete a questionnaire in order to determine

the five topics for the following five classes.

4. Students will better understand Judaism's view of the family

and the traditional roles regarding raising children.

Timetable:
0:00-0:15   Introduction/Why are we here?
0:15-0:25   Video: Fiddler on the Roof "Sabbath Prayer Scene"
0:25-1:10   Discussion including material from Kitzur Shulchan
Arukh
1:10-1:20   Discussion on where class goes from here/Survey
1:20-1:30   Learning Contract Appointment times.

Detailed Timetable:

0:00-0:15 Introduction/Why are we here?

Have each participant introduce themselves stating how many

children they have, and why they wanted to be a part of this

class and what they hope to get out of it.

0:15-0:25 Fiddler on the Roof Video

Preset video to "Sabbath Prayer" scene. Show around ten minutes of the video, culminating with the song: "Sabbath Prayer." Before turning on the video tape, acknowledge that everybody has seen this a million times, but that we should look at it this time with an eye toward sex roles, the role Judaism plays in the house, the roles of each parent and each child, and the family relationship as a whole.

0:25-1:00 Discussion

1. What were the sex-roles of Tevye and Golde?

2. Will someone please describe the relationship between the parents and the children.

3. What role did Judaism play in the life of Tevye's family?

4. If you take away the oppressive times, what is appealing about the life style in Anatevka with respect to the relationship between parents and children?

5. Look at Kitzur Shulchan Arukh, chapter 165 "Training your children." Select a few paragraphs and read it aloud. What are the primary responsibilities of parents to their children accoring to the tradition in this Code?

6. What are some of the aspect of the traditional lifestyle which you would find difficult?

7. Will each person characterize their Jewish family?

8. What are the conflicts and confusions you feel when trying to create a Jewish family?

9. What are some of the "rules" of your family which you think

ensure that your family will share some "Jewish" experiences together?

10. How difficult is it to instil Jewish family values in your kids?

11. Why do you think this is so?

1:00-1:20 Discussion on where the class will go /Survey.

1. Obviously, most people approach a class with very different expectations and different needs. This should be explained in detail, taking into account much of Knowles' work.[10]

2. After hearing some of the motivations (expressed at the beginning of the class), recognize that we will try to focus on the most relevant material to the entire class.[11] However, some may need more.

3. Explain the reasons why a learning contract may be helpful.

   A. Supplements what we won't cover in class.
   B. Adult needs can be fulfilled with a self-directed student. Therefore, if they are really motivated to learn, they will find fulfillment in their learning contract endeavors.[12]

4. Explain what some possible learning contracts can be.

   A. Design learning based on literature of a particular subject of interest.
   B. Text study of a particular subject.
   C. Interview and/or survey and/or experiment with a religious school class.
   D. Some type of plastic arts creation.

---

[10]See pp. 23-25 in Chapter II and pp.83-90 in Chapter III.

[11]As we stated on many occasions, relevance is a key to adult learning.

[12]See p. 79.

(Note: There is a sample learning contract following the learning contract form.)

5. Pass out survey (see next page). Have people read it with you and ask questions about each possible topic. Instruct the class to choose four of the seven remaining topics to be included in class. The four topics receiving the most votes will be included in the following four weeks.

6. If there are no questions, participants should be encouraged to complete the survey.

1:20-1:30 Schedule times for learning contracts

As participants finish, schedule times for learning contract meetings. These are individual meetings with the instructor.

SURVEY FOR ADULT EDUCATION CLASS:
RAISING THE KINDER: The Temple Confronts
Child-rearing in the Nineties

Name_____Phone_____

Number of Children/Grandchildren_____

Names and ages of Children_____

_____

The reason I chose to take this course is_____

_____

In order that we can create the most relevant and meaningful
experience for each other, please select four of the following
seven course topics. There is no need to rank order them, please
mark the four most appealing with an "X." Thank you.

_____In the beginning: Birth rituals and creating a Jewish
     family.

_____Family Celebration: Creating Meaningful Jewish Family
     events.

_____Helping My Child Believe: Confronting God and Temple as a
     Family.

_____Conflict Management: Learning to Communicate Effectively
     with my Child.

_____Sex: Understanding Judaism view of sex, My own ideas about
     sex, and helping my children determine their own sex ethics.

_____Drugs and Drinking: Jewish kids do it, too! A discussion
     of Judaism's views of drinking, drugs, and helping our kids
     deal with conflicts of peer-pressure.

_____The New Jewish Family: Understanding Judaism's views of
     divorce Adoption, Surrogate Motherhood, and Single Parent
     Homes. (Class will choose two or three for discussion).

125

LEARNING CONTRACT[13]

Name_____Phone_____

If there are areas within the general topic of our class which
you would like to explore, please list them below with a proposal
for a learning contract. I would be happy to help you in any way
that I can with guidance toward resources and/or learning
projects which relate to your area of interest.

Area of Interest_____

_____

What do you hope to Learn? (Objectives)_____

_____

_____

What resources and strategies will you use to accomplish your
learning?

_____

_____

_____

_____

How will you know you have accomplished your learning objectives?

_____

_____

I do, hereby, make a commitment to myself to fulfill the
proposal of the learning project by _____(date).
I understand that I am to motivate myself toward this end and
that I may approach the class facilitator should I need any
guidance and/or suggestions.

X_____Date_____
      (signature of participant)

_____

[13]Format based on Malcolm Knowles. The Adult Learner: A
Neglected Species. Houston: Gulf Publishing. 1983. Pp.222-227.

SAMPLE LEARNING CONTRACT

Name __Joe Congregant__ Phone __555-1234__

If there are areas within the general topic of our class which you would like to explore, please list them below with a proposal for a learning contract. I would be happy to help you in any way that I can with guidance toward resources and/or learning projects which relate to your area of interest.

Area of Interest __Talking to my child about God__

What do you hope to Learn? (Objectives) __I hope to learn some strategies for approaching the subject of God with my children.__

What resources and strategies will you use to accomplish your learning?

__I will read two books: Talking to Children About God by Harold Kushner, and Finding God By Rifat Soncino and Daniel B. Syme. I will then try out what I've learned on my children. I will then report back to my instructor about the results to consult about some more ideas.__

How will you know you have accomplished your learning objectives? __If I can discuss God ideas with my children more easily and if I feel more self confident when I approach the subject of God with my children.__

I do, hereby, make a commitment to myself to fulfill the proposal of the learning project by __April 4, 19XX__(date).
I understand that I am to motivate myself toward this end and that I may approach the class facilitator should I need any guidance and/or suggestions.

X _____ Date_____
　　(signature of participant)

II. In the beginning: Birth rituals and creating a Jewish Family.

Objectives:

1. Learners will identify and apply and the various Jewish imperatives and ideas toward birth, Brit Milah (and Covenant in general), Naming a Child.[14]

2. Learners will have an opportunity to share their ideas regarding creating meaningful experiences for their children born into the contemporary Jewish world.

3. Learners will discuss and share the need for the baby and for the parents to participate in these Jewish rituals.

Materials:

The Jewish Family Book, pp. 39-56.

The Jewish Home, pp. 56-69

The Hadassah Magazine Jewish Parenting Book, pp. 15-25

Genesis, Chapter 17.

Contemporary Reform Responsa, pp. 48-51 (Brit Milah)

Contemporary Reform Responsa, pp.61-69 (Patrilineal Descent)

Timetable:

```
0:00-0:10   Introduction to the topic
0:10-0:20   Discussion of Jewish Naming
0:20-0:35       Discussion about Covenant (Gen. Chapter 17)
0:35-0:55   Discussion of Brit Milah (Contemporary)
0:55-1:10   Other ceremonies for new-borns
1:10-1:30   Judaism struggles with contemporary issues:
                Patrilineal Descent
```

Detailed Timetable:

---

[14]This objective relates to adult Jewish learner's needs to feel a sense of competence and feeling a connection to Judaism.

<u>0:00-0:10   Introduction to the topic</u>

As always, class is arranged in a circle. Have those with

children share the various Jewish life-cycle ceremonies that

occurred when their children were born.[15] This should include

choosing names, naming ceremonies, family celebrations, brit

milah, etc.

2.   Participants should then be asked to share some of the other

types of ceremonies they have witnessed and their significance.

3.   Why are birth ceremonies important to Jewish families?[16] How

will this ceremony be important to the child in later years?

<u>0:10-0:20 Discussion of Jewish Naming</u>

1.   Again going around the circle, participants should share who

they are named after and their Hebrew names, if they have one.

2.   Are Jewish names important?

   A.   Biblical   (see Genesis 1:26. 3:20)

   B.   <u>The Jewish Home</u>, pp. 63-65

3.   How do we go about choosing Jewish names?   (Discuss Jewish

name book.)

<u>0:20-0:35 Discussion of the Concept of Covenant</u>

---

[15]It must be remembered that younger participants in adult
education may be in inter-faith marriages. As a result, a child
may very well have had other religion's birth rituals.
Sensativity is important, but this course is designed to expose
the learners to Judaism and its teachings

[16]This is a very important issue to discuss at the very
beginning in order to establish the topics relevance.

1. Read Genesis 17 together

2. Pass out an index card, have each participant write out a definition of the word "COVENANT." Also, have participants write if they feel that they've entered into a covenant when they were brought into the Jewish community (either at birth or through conversion). What does that mean to them?

3. Ask participants if they wouldn't mind sharing what they have written down on their cards.

4. Why is it important for Jewish children to be brought into the covenant?

0:35-0:55 Discussion of Brit Milah--Contemporary

1. What is the actual procedure for Brit Milah.[17]

2. How stringent to we think we need to be regarding the timing, the setting, etc. (Read Responsa from Contemporary American Reform Responsa, p 48.)

3. What about girls? What can we do to bring girls into the Covenant? (see last paragraph, p. 48)

4. What about not-circumcising--should this be an option now that medicine is so far advanced? Is the practice outdated?

5. (If time) What is to be done if the child is not circumcised for some reason. (See Contemporary...Responsa, p. 49.

0:55-1:10 Other Ceremonies for New Borns

---

[17]As always, the facilitator should first attempt to get the answer from those who have witnessed the procedure. The facilitator is obviously free to add important points and correct mis-information. The use of the learner's experience is an important aspect of adult learning, as we discussed.

1. Discuss in greater detail Brit HaChayim for girls. Has anyone ever seen this? What goes on?

2. Discuss the tradition of Pidyon Haben

    A. Look at Exodus 22:28-29
       --Why was this necessary then?
    B. Go through pages 67-68 in <u>Jewish Home</u>.

3. How will you keep records of this event?

4. How will you share the event with your child when he/she is old enough to understand?

<u>1:10-1:30 Contemporary Issue: Patrilineal Descent</u>.

1. What is matrilineal descent? Why is it important today?

2. What is the concept of patrilineal descent as related to Judaism? (Go through <u>Contemporary...Responsa</u>, pp. 61-69 in abbreviated way to help participants grasp the meaning of the concept).

3. Is this issue problematic for a Reform Jew who attempts to marry someone in another branch of Judaism? Why?

4. What problems might this create for Jews wanting to make aliyah to Israel?

5. How should parents of a Jew by patrilineal descent broach the subject with their child--and at what point should this be done?

III. **Family Celebration: Creating Meaningful Jewish Family Events.**

Objectives:

1. Learners will identify various Jewish practices and

celebrations in their lives and determine how they can best convey Jewish "feeling" to their children.

2. Learners will review various Jewish holidays and identify practices in order to determine their usefulness and meaning for their family.

3. Learners will identify the importance creating meaningful Jewish family events.

Materials:

1. Shabbat Ritual objects.

2. The Hadassah Magazine Jewish..., pp. 96-101.

3. The Jewish Family Book, pp. 59-90

4. Gates of the House. CCAR: New York, 1977.

5. The Torah pp. 1366-1367.

6. Questionnaires and pencils

Timetable:

```
0:00-0:20   Introductory Activity
0:20-0:30   Discussion of Deuteronomy 6:4-9  Shema and V'ahavtah
0:30-1:00   Creating a home where Judaism is Celebrated
1:00-1:20   Making Life-Cycle Events a Jewish experience
1:20-1:30   Sharing of resources
```

Detailed Timetable:

0:00-0:20   Introductory Activity

As participants enter, they are handed a questionnaire to fill out. On the questionnaire are the following questions:[18]

---

[18]This questionnaire is expected to help learners think about why Judaism and family celebration is necessary when raising their children. Therefore, the program begins with the question of relevance. Later, the Jewish connection will be tied in, as well.

A.   What is the most memorable Jewish experience you shared with your family when you were the age of your children?[19]

B.   What would your children say is the most meaningful Jewish experience your family has shared in the last five years?

C.   Why is it important for your family, and especially your children to share Jewish experiences?

Participants should fill out the questionnaire as honestly as possible, and it should be clear to them that there will be a sharing time.

After each participant has completed the questionnaire, the group should begin a sharing process.[20]

0:20-0:30 Discussion on the Shema and V'ahavtah.

1.   Participants will open The Torah to pp. 1366-1367 and read in Hebrew and English the Shema and beginning of the V'ahavtah.[21]

2.   Questions:

A.   What is the point of this passage?

---

[19]If Jews by Choice are in the room, you may want to address some of their important experiences which involved their religion and family celebrations. The facilitator must also remember that he/she is "part of the group," and should share some of his/her experiences, too.

[20]As always, the group is seated in a circle so that all can see each other. The facilitator, according to andragogic theory (see pp.23-24) is a member of the group and should, therefore, participate in the sharing process.

[21]This is to help bring the text and the tradition to the learner so that they can feel competent and connected to the tradition. These were two values determined from our survey. (See pp. 83-86).

B.   Where do we find copies of this passage?   (ie.
Prayerbook, but more importantly for our purposes, the
mezzuzah).

C.   What is the connection between "...teach them faithfully
to your children" and having the mezzuzah placed on the
doorway of your home?

0:30-1:00 Creating a home where Judaism is celebrated.

1.   Going around the circle, participants who celebrate Shabbat
should discuss why they celebrate Shabbat and the feeling they,
themselves get when their family celebrates Shabbat together.[22]

2.   What goes on in peoples homes when Shabbat is celebrated?
(See Hadassah Magazine Jewish Parenting Book, pp. 96-101)

3.   What are some family traditions for other holidays?

4.   How can we make other times of day special and Jewish?   (ie.
Jewish bed-time stories, occasionally having Jewish music time,
counting something together in Hebrew, saying Shema before bed,
saying She-hechiyanu after a good report card or a special event,
etc.)[23]   [Gates of the House may be used here, too]

5.   When is it permissible to miss a Jewish family event?

6.   What is the difference between creating a Jewish home, and
creating a Jewish home for our kids?

---

[22]Again, the facilitator is a member of the group. If no
other group members celebrate Shabbat, then the facilitator's
input is very important.

[23]While the answers may not always be apparent to the group,
it can be helpful to have this be a real sharing time.
Experiences are, again, emphasized here.

7. Think back to your memories from the opening activity. How would it feel if you knew your parents/grandparents were creating this experience only for you and not because they found it meaningful, too? (ie. sincerity is important when celebrating with your children).

1:00-1:20 Making Life-Cycle Events Meaningful

1. When you were thirteen, what was the most important aspect of your Bar/Bat Mitzvah? (If you had one?)

2. Read pp. 79-81 in American Reform Responsa. How can we prove Dr. Kohler wrong about Bar/Bat Mitzvah?

(family study, setting goals between parents and child when determining why the event is important, having an appropriate celebration at the rite of passage, evaluating as a family with the clergy the learning process, adding additional religious responsibilities to the bar/bat mitzvah (ie. lighting candles, leading the kiddush, leading a part of the seder, attending adult high holy day services, etc.)) [See The Jewish Home, pp. 69-74]

3. What are other events that can be made more meaningful and how? (Confirmation, birthdays, going to college, going from elementary school to middle school, etc.)

1:20-1:30 Sharing Resources

1. Have participants share the resources they use and the places they turn to when looking for information about holiday celebration and creating fun and meaningful experiences at home.

(ie. <u>The Jewish Catalogue</u>, <u>The Jewish Home</u>, <u>The Jewish Kids'</u> <u>Catalogue</u>, <u>Gates of the House</u>, the rabbi, grandparents, a particular woman in the sisterhood, etc.)

IV Helping My Child Believe: Confronting God and Temple as a Family.

Objectives:

1. Participants will be able to identify Jewish God concepts and discuss the idea of developing faith.

2. Participants will have the ability to answer questions and discuss ideas about God with their children.

3. Participants will examine various ways to include Temple in the life of their family and make Temple attendance a positive family experience.

Timetable:
```
0:00-0:15   Paper and Pencil activity
0:15-0:50   Discussion on God
0:50-1:10   Confronting God as a family
1:10-1:20   Making Temple a family activity
1:20-1:30   Resource fair
```

Detailed Timetable:
<u>0:00-0:15 Pencil and Paper activity</u>

Participants will receive a pencil and paper. They will be asked to fold their paper into three sections. In the first section, participants should try to remember the way they thought about God when they were an elementary school kid and write in down. In the second section, participants should write the God concept

they remember from their adolescence. In the third section, participants should write down their current God concept. In each case participants should try to remember what they thought God could do what they thought God cannot do. Did God look like something?[24]

0:15-0:50 Discussion on God

We will go around the circle and each participant will be asked to read their page. As a group, we will discuss the following issues:

1. What were the common themes for the elementary school kids?

2. What were the common themes for the adolescent kids?

3. What are some of the constraints we have when we talk to kids about God?

4. What do Jews believe about God? (ie. what do you believe about God)

5. What does traditional Judaism think about God.

6. How can we communicate the "right" God concept to our children at their various ages?

(See The Jewish Family Book, pp. 262-274 to aid in discussion)

0:50-1:10 Confronting God as a Family

There are times when a child asks about God. This is a teachable moment for the entire family. Maximizing the effectiveness of

---

[24]The learners' past experiences will be very important in helping them determine some of the issues they will need to acknowledge and some of the limitations they will encounter when they help their children with faith issues.

this time can lead to a special familial and Jewish experience.

1. What are some of the common questions very young children ask their parents about God.

2. What about elementary school children and older children?

3. How do you respond when children ask about God?

4. What are some of the answers you give to questions which doubts God's existence? For example: "If there was a God, then Grandma wouldn't have died. God doesn't exist, does He, mommy?"

5. Look at Kushner: Talking to Children About God

      What are your reactions to what Rabbi Kushner says?

6. When are good times to talk as a family about God?

7. Should parents direct the discussion or participate in it as a participant?

1:10-1:20 Making Temple a Family Event

1. Think of the last time your family was all at the Temple at the same time? Why were you there?

2. Why is it important to have family experiences at the Temple?

3. What have been some of the negative family experiences at the Temple?

4. What are the positive experiences the Temple offers for the entire family? (Family Services, outings, family programs in the religious school)

5. What are ways to reinforce the positive interactions the family has at the Temple? (What should we say in the car on the ride home; what are some of the activities which can be repeated

at home; what happens after the event?)

1:20-1:30 <u>Resource fair.</u>

Each participant will have been asked to bring those books/resources which they have found useful over the years in helping to develop their own ideas regarding God and helping their kids to understand God. At this point, participants go around the circle and show their materials and briefly explain their use.[25]

V. **Conflict Management: Learning to Communicate Effectively**

Objectives:

1. Participants will develop insights into how to talk to their child.

2. Participants will develop and practice listening skills.

Materials:

1. <u>Kitzur Shulchan Aruch</u>

2. Family Therapist

Timetable:
0:00-0:15 Source Reading from <u>Kitzur Shulchan Aruch</u>
0:15-0:50 Family Therapist talk
0:50-1:30 Communication skills activity: Role Plays and
          Discussion on techniques and goals of communication
          with children.

---

[25]Again, the role of experience is the learners' greatest tool. Here, the experience sharing will help tremendously. Furthermore, the facilitator is sharing authority with the participants. The facilitator is, however, expected to participate in this activity, too.

<u>0:00-0:15 Source Reading from Kitzur Shulchan Aruch</u>

Chapter 143 of Kitzur Shulchan Aruch deals with honoring and fearing mother and father. Select a few of the laws and ideas and go through them with the group. Briefly discuss the relationship the codes are trying to instill between parent and children. (ie. fear of parents, unconditional respect and obdience.)

Transition should be made about how the culture may differ, yet parents seem to want to be listened to by their children. Yet, children are learning in our society about not listening and not repsecting their parents. Therefore, there is potential conflict.

<u>0:15-0:50 Family Therapist talk</u>

A prominent Jewish Family Therapist will be brought in as a guest participant.[26] This portion of the class will be devoted to trends in Jewish family communication. This will be based somewhat on learners' experiences and somewhat on the guest's experiences.

---

[26]Notice the choice of phraseology here. Not a "guest speaker," but a "guest participant." Guests to a class must be informed of the andragogic style of the class and how it is important to lead the class with respect to learner's experiences and needs. If the guest is to be most effective, then he/she is to be adequately prepared to the specific needs of the group of learners with who they will talk. Throughout the guest participant's time with the group, discussion and questions are expected, not simply encouraged. If a guest participant cannot agree to this style, then they are not <u>a proper guest</u> for the adult class.

<u>Communication skills activity and discussion</u>

After the Family Therapist has aided in realizing some trends
(both positive and negative) in communication methods between
parent and child, participants will be ready to work on
technique.

Facilitator and the therapist will develop four or five role
plays which are both realistic and appropriate to some of the
specific family situations of the particular adult group.
After each role play, participants will constructively criticize
the interaction.

Sample role play:

1.   THe ninth grade Son has been trying to get the nerve up to
ask Rachel to sit with him at Friday night's basketball game.
Mom and Dad have planned a family shabbat dinner for Friday and
planned on going to Temple afterward to see a friend's sons Bar-
Mitzvah. Forgetting the family's plans, Son asks Rachel to sit
with him and is excited about the date. Son runs home to tell
his parents. When Son tells about his great day, his parents
become very upset because Son has forgotten about the family
dinner. As a result, a very angry argument ensues about what
plans will be honored for Friday night.

1.   Do the role play.

2.   What were Son's feelings before he began speaking with his
parents? What were they afterward?

3.   What did the Parents do to validate the momentous event in
the Son's life?

4. What was a reasonable response to expect from Son? Why?

5. What was a <u>reasonable</u> response for Son to expect from Mom and Dad?

6. How might an argument be avoided?

VI: Sex: Understanding My Sexual Ethics and Helping My Children Determine Their Own.

Objectives:

1. Participants will be able to articulate various Jewish views of sexuality and have an opportunity to respond to them.

2. Participants will have an opportunity to express their fears and concerns regarding the sexual atmosphere in which children live.

3. Participants will develop insights regarding how to approach the topic of sexuality with their children.

Materials:

1. Video Tape of TYG (prepared before class)

2. <u>Contemporary American Reform Responsa</u>

3. <u>American Reform Responsa</u>

4. <u>Kitzur Shulchan Arukh</u>

Timetable:
0:00-0:20   TYG video tape regarding sexual ethics
0:20-0:30   Values Clarification exercise
0:30-0:50   Readings
0:50-1:25   Discussion
1:25-1:30   Resource Sharing

Detailed Timetable:

142

<u>0:00-0:20 TYG Video tape regarding sexual ethics</u>

Prior to the class, the facilitator should choose capable members of the youth group to portray roles for a video tape. The tape will be based on the testimonials and dialogues in <u>Teenagers Themselves</u>. It is important to be sure to emphasize that students are portraying a role and not necessarily speaking their own words. The nature of the video tape, then, is to expose parents to a gamut of teen-views of sexuality. This will emphasize the need to have open and informed communication both when children are teenager and, also, when children are younger and forming their values regarding sexuality.

<u>0:20-0:30 Values Clarification exercise</u>

1. Pass out paper and pencils. Participants should write their opinions down on the paper for the following questions:

A. True or False--My child and I have had a detailed discussion about sexuality.

B. True or False--I believe that it is OK for my properly protected child to have sex before they get married. When?

C. True or False--My child believes that it is OK for them to have sex before they get married. When?

D. True or False--My child feels comfortable coming to me to discuss issues of sexuality.

E. True or False--I expect that my kids will feel pressure about sex before they are ready for sex.

2. After participants have finished answering the questions. Go

around the circle and encourage participants to respond to the following open-ended sentence: In terms of sexuality, my greatest fear for my child is...

0:30-0:50   Readings

Participants should read aloud selected readings from Kitzur Shulchan Arukh, chapters 150, 151, and 152 (which deal with sexuality). Then, participants should look at "Jewish Attitude Toward Sexual Relations Between Consenting Adults," pp. 480-483 in American Reform Responsa, and then pp. 242-244 in The Jewish Family Book. The Jewish view of sex is discussed in these sections.

0:50-1:25 Discussion

1. Which teenagers seemed to be speaking the "true" sentiments of the teenagers with whom you have come in contact?

2. Which attitudes from the video tape did you find surprising?

3. What is your role in helping your child determine sexual ethics?

4. What role would you like Judaism to have in developing your child's views of sexuality?

5. What was surprising to you about Judaism's view of sex?

6. What did you find helpful when you heard Judaism's view of sex?

7. What are the problems our kids face when confronting their sexuality?

8. How can we help ease the conflicts they feel regarding their sexuality?

1:25-1:30 Resource sharing

Participants will go around the circle and briefly explain the resources and materials they have used to discuss sexuality with their children.[27]

(Perhaps a Scholar-in Residence can be brought in for the Temple which relates to this topic: ie. Dr. Sol Gordon, author of When Living Hearts.)

VII. Drugs and Drinking: Jewish Kids Do It, Too!

Objectives:

1. Participants will identify some of the issues of peer pressure when their children confront whether they will try alcohol or drugs.

2. Participants will be able to discuss Judaism's view of drugs and alcohol.

3. Participants will better appreciate the important role a parent can have in validating their children's feelings regarding drugs and alcohol.

Materials:

---

[27]Again, we employ the learner's experience as a teaching aid.

Contemporary American Reform Responsa

The Jewish Home

Video taped episode of "Growing Pains."

Timetable:
0:00-0:25   View episode of "Growing Pains" on VCR
0:25-0:45   Discussion of video
0:45-1:00   Judaism's views of Drugs and Alcohol
1:00-1:30   Discussion and resource sharing about prevention

Detailed Timetable:

0:00-0:25 View episode of "Growing Pains" on VCR

Facilitator should scan the television listings in order to video tape the episode of "Growing Pains" (a 1980's situation comedy) which deals with a teenage boy (Mike) attending a party with his friends. At the party, the "cool" people are doing cocaine. Mike deals with issues of peer-pressure, standing up for his values at the risk of being un-cool, and communication with his parents.

[Obviously, if this episode cannot be secured, any pop-culture set-induction can be employed.]

0:25-0:45   Discussion of Video

1. What were the issues the boy was dealing with?

2. Even if a child is raised to "do the right thing," what are the factors which make the child stray from the "right path?"

3. As a parent, how much validating can/should we do when approaching our child's feelings about drugs/alcohol?

4. What obstacles do our kids perceive are present which inhibit

them from discussing peer pressure and drug and alcohol use?

(Refer to tape)

5.   How can we break-down these obstacles?

0:45-1:00 Judaism's views of Drugs and Alcohol

1.   Read "Mind Altering Drugs For Pleasure" in Contemporary

American Reform Responsa, pp. 120-123.

2.   Also discuss Purim and the suggestion to drink enough so "you

cannot tell the difference between Mordecai and Haman." (See The

Jewish Home, p. 26.)

3.   Highlight the ideas of a "fixed time" (ie. Purim) to drink,

and "moderation" as taught through the use of wine at Kiddush,

etc.

1:00-1:30 Discussion and Resource Sharing

1.   What are the realities of the current situation with kids and

drugs and alcohol?

   A.   When does the temptation start?

   B.   What makes our kids drink and do drugs?

2.   Is it true that experimentation with drugs and alcohol are

facts of life?

3.   If so, how must a parent respond when their child is a casual

"user."

4.   How much is too much?

5.   How can we use the example of the responsum to teach our kids

that "time and place" are an issue?

6. What resources are there/have you used to help parents and children with drug/alcohol related issues?

VIII: **The new Jewish Family: Understanding Judaism's views of Divorce, Adoption, Surrogate Motherhood, Single Parent Homes, and Child-Abuse.**[28]

Objectives:

1. Participants will examine the Jewish views of various contemporary issues regarding the changing nature of the family.

Materials:

Hadassah Magazine Jewish Parenting Book

Contemporary American Reform Responsa

American Reform Responsa

The Jewish Home

pencils and papers

Timetable:
```
0:00-0:15   Opening activity
0:15-0:40   Read and Discuss issue #1
0:40-1:05   Read and Discuss issue #2
1:05-1:30   Read and Discuss issue #3
```

Detailed Timetable:

0:00-0:15 Opening Activity

---

[28]This topic was developed in direct response to our survey which showed that learners overwhelmingly want to hear about Judaism's views of contemporary issues. Furthermore, learners will choose which topics they most want to learn more about, thus giving the learner even greater input into the curriculum of the class. This was another desire of our sample. (See page____)

Participants will be given a sheet of paper. Participants will have been invited to choose from among the possible topics of discussion three which most interest them. Of the three discussion topics for this class, participants should write a detailed of what they think the "Jewish View" toward the subject is. Any and all support (in Jewish terms) which the participant can bring to their argument is helpful. As timeppermits, participants can create another response to another one of the class topics. These will be used later as we delve into the topics for consideration.

0:15--Discussions of Topics

25 minutes should be devoted to the topics which the class chose. In some cases, more or less time may want to be devoted. Using the resources as stated and the class experiences, discussions should revolve around the topics and some of the challenges which families face as a result of them:

1. Divorce. See: The Jewish Home, pp. 92-97 and American Reform Responsa, pp. 510-514. Hadassah Magazine Parenting Book pp. 288-294.

1. What issues in the case of a divorce strike your children?

2. What does Reform Judaism say about your children in the case of a divorce without a "get."

3. What are the Jewish issues which children deal with after their parents divorce? (ie. Holiday observances, to which temple does the child belong)

4. What are some techniques for dealing with these situations so the children are least torn and/or traumatized?

2. Adoption. See: <u>American Reform Responsa</u>, pp. 203-207, <u>Contemporary American Reform Responsa</u>, pp. 57-61. <u>Hadassah Magazine Jewish Parenting Book</u>, pp. 25-30.

Obviously, there is a great deal of material here. Participants should choose those issues which are most relevant to them.

1. What are the issues regarding adoption and Judaism?

2. How can these issues be resolved?

3. What are some of the concerns which parents may have regarding raising their children Jewishly if they know that the child comes from a non-Jewish heritage?

3. Surrogate Motherhood. See:<u>American Reform Responsa</u>, pp. 505-507.

1. What are some of the issues which arise regarding surrogate parenthood.

2. What problems might a child face in later years regarding this issue?

4. Single Parent Homes. See: <u>The Jewish Family Book</u>, pp. 23-31.

1. It is clear that Judaism believes the perfect family is one with two parents. How do we combat this in order to help parents and children in single-parent families to feel good about their situation?

2. What are ways to help children feel good about holiday times and significant Jewish occasions?

3. What are resources available to the single Jewish parent to help them cope and to help them create a positive Jewish home for themselves and their children?

5. Child Abuse. See: <u>The Jewish Family Book</u>, pp. 298-300.

<u>Hadassah Magazine Jewish Parenting Book</u>, pp. 268-278.

1. True or False, Jews are sometimes responsible for abusing children.

2. What are some of the warning signs?

3. What must we feel obligated to do if we believe we know of a child who is being abused? What are the resources?

4. What responsibility do we as Jews and as people in general have to these children?

Conclusion

At the end of the fifth and final session, an evaluation should take place. This participant input is important to help the facilitator understand if learners felt that their learning needs were addressed. Furthermore, facilitators should try to ascertain if learning contracts were fulfilled and if participants were pleased with their learning projects.

APPENDIX A
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
SURVEY ON ADULT LEARNING

I am studying the learning patterns and motivations of adults in Reform Jewish adult educational settings for my Rabbinic Thesis at the Hebrew Union College. As part of this research, would you please fill out this short questionnaire about adult Jewish learning. Thank you.

(Please circle the appropriate choice numbers for the questions which follow)
1. Have you participated in any adult educational programs at your Temple before? (You may circle more than one)

    Scholar-In-Residence lecture(s).........................1

    Introduction to Judaism class..........................2

    Adult Bar/Bat Mitzvah class............................3

    Semester-like course taught by a professional
        teacher and/or the rabbi/cantor....................4

    Independent Study project with an advisor (ie. rabbi
        educator, cantor, teacher, etc.)...................5

    Another program (please specify_____

_____

3. Because of different Temple facilities, some adult education is offered in various ways and in various physical situations. Here are some ways in which adults are taught. Please consider each pair by themselves and tell me which method **you** prefer when you participate in adult eduction programs.
 A. Class arranged in a circle.............................1
             or
    Class arranged auditorium style........................2

 B. Curriculum determined by the instructor solely.........1
             or
    Curriculum determined with participant input...........2

 C. Presentation by instructor.............................1
             or
    Class discussion.......................................2

 D. Class where instructor is the "authority"..............1
             or
    Class where instructor is group leader with many
        "authorities" in the group.........................2

2. A. Would you please look below at the following motivations for attending Jewish adult education programs and tell me which one item on this list you would consider your most compelling reason personally for participating in your current adult education program. (Circle one code in Column A Below.)

B. Which comes **next**? (Circle one code in **Column B**)

C. Which is **third** most important? (Circle one # in **Column C**)

D. Which is **fourth** most important? (Circle on # in **Column D**)

	A MOST	B NEXT	C THIRD	D FOURTH
(1) Interested in Topic	1	2	3	4
(2) Want to be part of the social group-which a class can be.	1	2	3	4
(3) The commandment from Jewish tradition to study Torah	1	2	3	4
(4) Want to feel more competent as a Jew.	1	2	3	4
(5) Interested in getting to know instructor better.	1	2	3	4
(6) Looking for a way to include Judaism in my life more.	1	2	3	4
(7) Want to understand my life in a more spiritual way.	1	2	3	4
(8) Conversion	1	2	3	4
(9) Adult Bar/Bat Mitzvah	1	2	3	4

4. Is it important for the subject being taught in the adult education program to have relevance for your daily life, or not?

Important.............1
Not important........2

5. If the instructor offered to meet individually with participants in order to design individual learning projects would you be receptive to the idea, or not?

Receptive.............1
Not Receptive........2

6.a.   Below you will find some titles for adult education courses. Please circle the code in **column A** to indicate the course title which you find most interesting and/or intriguing

b.   Which is the **next** most interesting and/or intriguing? (Please circle a code in **column B.**)

c.   Which is the **third** most interesting and/or intriguing? (Please circle a code in **column C.**)

		A MOST	B NEXT	C THIRD
(1)	The Jewish view of Sex	1	2	3
(2)	Bio-Medical Ethics and The Jewish Tradition	1	2	3
(3)	The Jewish view of Death and after-life	1	2	3
(4)	"Oh, God!" A Modern Jewish Approach to God	1	2	3
(5)	"Wait 'til Your Parent Gets Home-- How to be a Jewish Parent in the '90's.	1	2	3
(6)	The Jew in American Literature	1	2	3
(7)	"World of our Fathers--Confronting our relationship to tradition	1	2	3
(8)	Marriage and Intermarriage-- Confronting the challenge	1	2	3
(9)	Jewish Responses to Contemporary issues	1	2	3
(10)	The Jewish Family: Will it Survive?	1	2	3

7.   What is your marital status?

Married...............1
Divorced.............2
Widowed..............3
Never married........4

8. In what year were you born?........._____

9a. Do you have any children?

                               Children..............1
                               No Children..........2

    9b. If you have children, do you have any who are still
        dependents?

                               Dependents.............1
                               No longer dependents..2

10. Are you presently...

                               Employed.................1
                               Retired..................2
                               Homemaker................3
                               Student..................4
                               Temporarily unemployed..5

11. How would you classify your socio-economic status?
                               Upper class..............1
                               Upper Middle class......2
                               Middle class.............3
                               Lower middle class......4
                               Below....................5

12. When you were a child, did you attend the formal religious
instruction of a Temple or synagogue until the conclusion of that
institution's program?
                               Attended until end........1
                               Did not finish............2
                               Did not attend at all.....3

13. How often would you say you attend religious services?

                               Less than once per month..1
                               Once per month............2
                               twice per month...........3
                               Three times per month.....4
                               Every week................5

                   THANK YOU FOR YOUR COOPERATION!

APPENDIX B: RAW DATA AND CLASS DESCRITIONS

Following is the raw data of the "Survey on Adult Jewish Learning" conducted in the Fall of 1989. Each question number corresponds with the the questionnaire in Appendix A.

The following abbreviations were used when coding each completed questionnaire:

ABBREVIATIONS OF CITIES AND PROGRAMS:

BEH=Adult Hebrew of Temple Beth El, Birmingham, Michigan.

Cin=Weekly Text Study of Temple Sholom, Cincinnati, Ohio.

Dal=All weekly adult education programs of Temple Emanuel, Dallas, Texas.

IHC= Spirituality Class of Indianapolis Hebrew Congregation, Indianapolis, Indiana.

J=Monthly "Lunch and Learn" topical discussions of Temple Israel, Jonesboro, Arkansas.

MBE="Jews in the Movies," of Temple Beth El, Birmingham, Michigan.

NF=Monthly Saturday Night Discussion Group of Temple Beth El, Niagara Falls, New York.

Rock="Great Books that Changed the World" of K.K. Bene Israel Rockdale Temple, Cincinnati, Ohio.

TE=Weekly Text study of Temple Emanuel, Oak Park, Michigan.

TIBB=Adult Bar/Bat Mitzvah Program of Temple Israel, West Bloomfield, Michigan.

Tisch=Rebbe's Tisch (weekly Talmud Study) of Temple Israel, W. Bloomfield, Michigan.

TS-BS=Torah Portion Seminar of Temple Sholom, Chicago, Illinois.

TS-HM=History and Mishnah (advanced course) of Temple Sholom, Chicago, Illinois.

TS-H1=Adult Hebrew Level 1 of Temple Sholom, Chicago,
    Illinois.

TS-H2=Adult Hebrew Level 2 of Temple Sholom, Chicago,
    Illinois.

TS-SA-Shulchan Aruch of Temple Sholom, Chicago, Illinois.

TS-SH=Sefer Ha-Agadah Class of Temple Sholom, Chicago,
    Illinois.

Wise=Adult Sunday School of Wise Temple, Cincinnati, Ohio.

ABBREVIATIONS FOR QUESTION ONE--"OTHER" CATEGORY

AH=Adult Hebrew

Bib Stud= Weekly Text/Bible/Torah Study

Disc=Discussion with the rabbi.

ISS= Intensive Study Session (ie. retreats, day-long
    (workshops, teacher in-service)

PTD-Periodic Topical Discussion (ie. monthly discussion
groups about a particular topic of study).

RESPONSES TO ALL QUESTIONS EXCEPT QUESTIONS 3 AND 6 BY AGE

Yr/Birth	#1	#2A	#2B	#2C	#2D	#4	#5	#7	#9A	#9B	#10	#11	#12	#13	Class
-1	1,PTD	1	2	2	2	1	1	3	1	2	1	2	1	5	Wise
01	1,AH,PTP			b	1	1	2		2		2	2	1	5	Wise
06	1,4	1	2	2	2	1	1	1	1	2	2	1	2	5	Tish
	Bib.Stud	1	2	2	2	1	2	3	2		2	3	3	5	Dal
08	1,4,5		1	B		2	2	1	1	2	2	2	1	4	TS-HM
09		1	2	2	2	1	2	3	2		2	2	1	5	J
	0	1				1	1	1	1	1	1	3	2	4	Tish
	1	1	1	1	1	1		3	1	2	2	2	2	2	J
	Disc.	1	1	1	1	2	2	3	1	2	2	3	1	4	Dal
10		1			1			1	1	2	2	2	1	2	J
	1,2,4,AH	1	1	R	1			3	1	2	2	2	1	2	TS-BS
11	0	1			1	0	0	3	1	2	3	1	1	5	Dal
12	1,2				b	2	1	4	2		2	3	2	1	Wise
13	1,2,4,Bib Stud	2	2	2	2	1	1	1	1	2	2	3	2	4	Dal
	1,2,4	1	2	2	2	1	1	1	1	2	1	1	2	5	Tish
	4	0	2	2	0	2	2	1	1	2	3	1	1	1	Dal
		1	2	2	2	1	2	1	1	2	2	2	3	2	Cin
14	1	1	2	1	1	1	1	1	2	0	1	2	1	1	Dal
	1,4,Teach Train	1	2	b	2	2	2	3	1	2	3	3	1	3	Dal
	4	1	1	1	1	2	2	3	1	2	2	2	3	1	Dal
	PTD	1			2	2	2	3	1	2	1	2	1	5	NF
15	1,4,5	1	2	2	2	1	1	1	1	2	2	2	3	2	Dal
	1,4					1	2	2	1	2	1	3	2	1	Dal
	4	2	1	b	2	1	1	1	1	2	2	2	3	1	MBE
16	1,2,3,4	1	1	1	1	1	1	1	1	2	2	2	2	5	Tish
	5	1	1	1	1	1	2	1	1	2	2	2	2	4	Dal
17	1	2	2	2	2	1	1	3	1	1	2	2	1	1	Wise
	1					1	1	1	1	2	2	3	3	1	Wise
	1,4	0	1	b	b	2	1	1	1	2	1	2	1	2	Dal
			1	2	1	1	2	1	1	2	2	3	2	3	Tish
18	1	1	2	2	1	1	1	3	1	1	2	3	3	5	TS-SH
	1,2,3,5	1	2	b		2	1	3	1	1	2	2	1	5	Dal
	1,2,4	1	1	2	1	1	2	1	1	2	2	3	2		TS-BS
	2	1				1	1	4	2		3	1	3	3	J
	PTD	1	2	1	2	2	2	1	1	2	2	3	1	1	NF
19	1,4	1		2		1	1	3	2	2	2	3	2	5	Tish
		b	b	1	1	2	1	3	1	2	2	3	1	1	MBE
	4	1	2	2	2	2	2	1	1	2	2	4	1	2	TS-SH
		2	2	2	1	1	1	3	1	2	2	1	2	1	Wise
		1	2	2	2	2	1	3	1	2	2	2	3	5	Tish
	1	1	2	2	2	2	1	1	1	2	1	2	1	5	Tish
	1,PTD	2	2	1	1	2	1	3	1	2	1	2	1	2	Wise
	4	1	2	1	2	2	1	3	1	2	1	3	3	1	TS-SH
	5		2	2		1	1	1	1	1	1	1	1	5	Dal
	PTD	1	2	2	2	1	1	1	1	1	2	3	1	3	Cin
	1,2,4,5,Bib Stud	1	2	2	2	1	1	1	1	2	1	3	1	5	Dal

1,3,4,AH		0	2	2	2	1	1	1	1	2	2	2	2	5	Dal
1,4		2	1	1	1	2	1	1	2	2	2	3	3	1	MBE
22															
1						1	1	1	1	2	1	3	2	5	Wise
1,4		1	2	2	1	1	2	1	1	2	2	2	1	5	TS-BS
2,4,5,		1	2	2	2	1	1	2	0	0	1	3	1	4	Dal
23															
1		1	2	2	2	1	2	1	1	2	2	3	2	3	Wise
1,4		1	2	2	2	1	2	1	1	2	2	3	1	5	Rock
1,4,Bib Stud		1	2	2	1	1	1	3	1	2	1	2	3	5	Tish
24															
1,2,4,5,AH		1	2	b	2	1	1	1	1	2	2	2	3	2	Tish
1,2,4,Bib Stud		1	2	2	2	1	1	1	1	2	1	3	3	5	Tish
1,4,5		1	2	2	2	2	1	1	1	2	1	1	1	3	TS-SH
3		1	2	2	2	2	1		1	2	2	3	3	3	Dal
4		2	2	2	1	2	2	1	1	2	2	2	2	4	Wise
		1	2	2	2	2	1		1	2	1	2	1	1	MBE
25															
		2	1	b	1	1	1		1	2	1	1	2	1	TIBB
		1	2	2	2	2	2	1	1	1	2	2	1	3	NF
0		1	2	1	1	1	1	1	2	0	2		3	1	Tish
1,2,4,TSS			1	2	1	1	2		1	2	1	2	1	5	TS-HM
1,3,4		1	2	2	2	1	1	1	1	1	1	2	2	2	TS-SH
1,4		1	2	2	1	2	2	1	1	2	2	2	2	1	Rock
		1	2	1	1	2	2	1	1	2	1	2	1	1	Rock
1,4,		1	b	b	2	1	1	1	1	2	2	3	3	4	Wise
1,4,TSS		1				1	1	1	1	2	1	3	2	1	IHC
1,4		1	1	2	1	2	2	1	1	2	2	3	3	1	Rock
26															
0		1	1	b	2	2	1	1	1	1	1	3	3	1	Dal
1		1	2	2	1	2	2	1	1	2	1	2	3	4	Dal
1,4		2	2	2	2	2	1	3	1	2	2	2	3	1	MBE
1,4,AH		2	2	2	1	1	2	1	1	2	2	2	1	5	Dal
1,TSS, Bib Stud		1	2	2	2	2	1	1	1	2	1	2	1	5	Tish
FTT		1	2	1	2	2	2	3	1	2	1	2	3	1	NF
27															
1,4			2	2	1	1	1	1	1	2	2	3	3	3	TS-SH
		1				2	2	1	1	2	1	2	2	5	Tish
1,4,Bib Stud		1	1	2	0	1	1	1	1	2	1	2	1	3	Dal
3,4		1	2	2	2	2	1	1	1	1	1	2	3	2	Cin
28															
1,2,4			2	1	1	2	2		1	2	2	4	3	2	TS-BS
4		2	1	2	1	2	1	1	1	2	3	2	3	1	Wise
Bib Stud		1	1	2	2	1	2	1	1	2	1	2	1	5	Dal
29															
1,4		2	1	b		1	2	3	1	21	1	2	2	3	MBE
		1	1	1	1	1	2	1	1	2	3	1	3	4	Dal
1,4,5,		2	1	1	1	1	1	0	1	2	1	1	3	4	Dal
4		1	2	2	2	2	1	1	1	1	1	2	1	1	MBE
30															
1,2,3,4,5		1	2	2	2	2	1	1	1	2	1	2	2	5	Dal
1,4,Bib Stud		1	2	2	2	1	1	1	1	1	1	2	2	3	Dal
		1	2	2	2	1	2	1	1	2	1	3	1	4	Dal
1,4		1	2	1	1	1	2	1	1	2	1	2	2	1	Rock
		1		1	1	1	2	2	1	2	1	2	2	3	TS-BS
		1	2	1	1	2	2	1	1	1	1	2	1	1	Wise
1,2,4		1	1	2	1	2	2	1	1	2	3	2	1	4	TS-SH
AH		1	2	2		2	2	1	1	1	1	3	2	2	TS-H2
1,2,4,5,		2	2	2	2	2	1	1	1	2	1	2	1	5	Dal

159

1,2,Bib Stud.		1	1	2	2	2	1	1	1	2	1	2	1	3		Dal
1,4		2	2	1	2	1	1	1	1	2	2	1	3	1	1	Wise
1,4,Bib Stud		1	2	2	2	1	1	1	1	1	3	2	1	3		Dal
3,4,5		1	1	2	1	1	1	1	1	1	1	4	1	1		Wise
33		1	1	2	2	1	2		1	2	3	2	1	1		Rock
1		2	2	2	1	1	1	1	1	1	3	2	1	1		Wise
1,4		2	1	1	1	1	1	1	2	1	2		2	2		Rock
2,4		1	2		2	2	1	0	1	2	1	2	1	1		Tish
4			2	B		1	1	2	1	2	2	3	2	5		TS-H2
34	1,2,4,5	1	2	2	2	2	1	1	1	2	1	2	3	4		TE
1,4,5				2	2	2	1	1	1	2	3	2	2	1		Tish
		1		1	2	2	2	1	1	2	2	3				MBE
35		2	1	1	1	2	1	1	1	1	1	2	1	5		TS-H1
1,2,4,5		1	2	2	2	1	2	1	1	2	1	2	1	5		Dal
1,3,5		2	2	b	2		1	1	1	2	1	2	2	3		Tish
1,4		1	2	2	2	1	1	4	2	0	2	2	3	5		Tish
4,AH		2	2	2	2	2	2	1	1	1	1	3	1	1		Wise
PTD		1	2	2	1	2	2	1	1	2	1	2	1	5		J
36 37 38 39	2,3,4	b	2	1	1	2	1	1	1	2	1	3	2	3		TE
1,Bib Stud	1	1	2	1	1	1	1	1	1	1	1	1	4		Dal
1,4		1	2	2	2	2	2	2	1	2	1	3	1	1		MBE
1,4		1	2	2	2		2	1	1	2	1	2	1	2		Tish
4		1	2	1	1	1	1	1	2	0	3	2	3	1		MBE
5		1	2	2	2	1	1	3	1	1	2	1	1	2		NF
40	1		1		1	2	2	2	1	1	5	1	1	4		Tish
3,4,AH	2	2	1	2	2	1	2	1	1	1	3	3	1		Wise
2			1	1	1	1	1	1	1	1	1	2	3	1		TIBB
41		1	2	1	1	2	2	1	1	1	1	2	3	1		TS-H1
1,4			1	1	1	2	1	4	2	0	5	3	0	4		Dal
1,5		1	2	2	2	1	2	1	1	1	1	3	1	2		Cin
3,4,PTD	1	2	2	2	2	1	1	1	1	1	2	2	3		Cin
42	1,2,4	1	2	2	1	1	1	1	1	1	1	2	1	4		Tish
1,3,4,5,Bib Stud.	1	2	2	2	1	1	1	1	1	1	3	2	3		Dal
3,IBB	1	2	2	2	1	1	1	1	1	3	2	2	1		TIBB
5, IBB	1	1	2	2	1	1	2	2		1	2	3	1		IHC
43		1		b	1	2	1	1	1	1	1	1	1	1		TS-SA
1,4		1	1	2	2	2	2	1	1	1	1	3	2	2		TE
4		2	1	2	2	1	1	1	1	1	1	2	1	1		Wise
44	1,2,3,4,	1	2	2	1	2	1	1	2		1	1	3	2		Dal
2		1	2	1	2	2		1	1	1	1	3	1	2		J
2,4,5.	1	2	2	2	1	1	2	1	1	1		1	1		IHC
3		1	2	2	2	1	1	1	1	1	3	1	1	1		TIBB
3,4		1	2		2	2	2	1	1	1	1	2	1	1		TS-HM
4		2	2	2	2	1	1	1	1	1	1	2	2	1		TIBB
		1	2	2	2	2	2		1	1	1	1	2	1		Cin
1,Bib Stud	1	2	2	2	2	1	1	1	1	1	2	1	3		Tish
1,3,4		1	1	2	1	1	1	1	1	1	1	2	1	1		IHC
3		1	1	1	2	2	1	2	1	1	1	2	1	4		Cin
1,4,PTD		2	B	1	2	1	1	1	1	3	3	1	4		TS-H2
3		1	2	1	1	2	2	1	1	1	1	2	2	1		TIBB

Label	1	2	3	4	5	6	7	8	9	10	11	12	13	Code
5	1	2	1	1	1	1	1	1	1	3	3	2	1	TIBB
	2	2	2	2	1	1	1	1	1	1	3	1	5	Tish
0	1	2	2	1	1	1	2	1	1	3	3	3	5	Tish
1. Bib Stud	1	1	1	1	2	2	1	1	1	1	2	3	3	Dal
1,3,5,Bib Stud	1	2	2	2	1	2	1	1	1	1	3	2	3	Tish
2,3,4	1	2	2	2	1	1		2	0	1	2	1	5	Dal
3	2	1	1	1	2	2	2	1	1	1	3	2	4	TE
	1	2	2	2	1	1	1	1	1	3	2	2	2	TIBB
3,4	2	2	1	1	2	2	1	1	1	3	2	2	1	TIBB
	2	2	2	2	1	2	1	1	1	3	1	3	3	TIBB
4	1	1	2	2	1	1	1	1	1	1	3	1	2	TE
	2	1	1	1	1	1	1	1	1	3	2	1	1	Wise
	2	1	1	1	2	1	4	2		1	2	1	1	TS-H2
2,3,5	2	2	2	1			1	1	1	1	3	3	4	TE
3	1	2	1	2	2	2	1	1	1	3	2	2	1	TIBB
	1	2	2	2	1	1	1	1	1	1	1	1	1	TIBB
	2	2	1	1	1	1	1	1	1	3	2	3	2	TIBB
3,ISS	1	2	2	2	1	1	1	1	1	3	2	2	1	TIBB
PTD	1	1	2	2	1	1	4	2		1	2	2	1	TE
1,4,ISS	2	2	1	1	2	2	1	1	1	1	3	2	1	Wise
2,3,4	1	2	1	1	2	1	1	1	1	1	2	2	1	TIBB
3	1	2	2	2	1	1	1	1	1	3	1	2	1	BEH
4	1	2	2	2	1	1	1	1	1	1	3	1	5	IHC
5, PTD	1	2	2	2	2	1	4	2		1	2	1	3	J
	2	2	b	b	2	1	1	1	1	1	2	3	1	Wise
1,2,5	1	2	2	2	1	1	1	1	2	1	3	3	1	IHC
1,4		2	b	2	1	1	1	1	1	3	2	1	2	IHC
3,4	1	1	1	1	2	2	1	1	1	1	2	1	2	TIBB
	2	2	1	1	1	1	1	1	1	2	3	1		BEH
1,2,3	1	2	2	2	1	1	1	1	1	1	2	2	3	BEH
2	1	2	2	2	1	1	2	1	1	1	3	3	4	TE
3	2	2	2	1	1	1	1	2	0	1	3	3	5	Tish
0	2	2	2	1	2	1	1	1	1	3	3	1	2	Tish
1,4	1	2	2	2	1	1	1	1	1	4	3	1	2	IHC
2	1	2	2	2	2	1	1	1	1	3	2	3	2	IHC
2,4	1	2	2	1	2	1	1	1	1	1	2	3	1	TS-SA
	1	2	2	2	2	1	1	2		1	3	3	1	IHC
2,4,5,Bib Stud					2	1	2	1	1	1	3	3	5	TE
4	1	2	2	1	2	1	1	1	1	1	3	1	1	Rock
	2	1	1	1	1	2	1	1	1	1	2	1	1	Wise
	1	2	1	2	1	1	2	2		1	3	3	1	IHC
5	2	1	2	2	1	1	1	1	1	1	1	2	4	Dal
1,2,4,PTD	1	2	2	2	2	1	1	1	1	1	3	2	5	TE
1,3,4,ISS	1	2	2	2	2	1	1	1	1	1	2	3	5	Tish
2	1	1	2	2	1	1	1	1	1	3	2	3	1	IHC
2,3,ISS	2	2	1	1	1	2	1	1	1	3	3	3	3	Tish
2	1	2	2	2	1	2	1	1	1	1	2	1	1	IHC
2,4			1	1	2	1	1	1	1	1	2	1	1	TS-H2
5	2	2	2	1	2	1	1	1	1	1	2	1	1	TS-SA
1, Bib Stud	1	2	2	2	1	1	4	2	0	1	3	1	3	Dal
2	1	2	2	2	1	1	1	1	1	1	2	3	2	IHC

	2,FTD	1	2	2	2	2	2	1	1		1	2	1	2	IHC
59	2,4	2	2	1	1	1	1	1	2		1	2	3	1	Wise
	4	1	2	2	1	1	1	1	2		1	2	1	1	Wise
		1	2	2	1	1	2	1	2		1	3	1	2	TS-H2
60	1	1	2	2	2	1	1	4	2	0	1	3	2	5	Rock
	2,7	1	2	2	2	1	1	1	1	1	5	2	3	2	TIBB
	4	2	2	2	2	1	1	1	1	1	1	2	1	2	TS-H2
	4,5	1	2	2	2	1	1	4	2		1	3	2	2	Wise
62	1,4	1	1	2	2	2	1	4	2		1	3	3	3	TS-SH
	4,5	2	2	1	2	1	1	2	2		1	3	3	1	Wise
	ISS	1	2	2	2	2	1	4	2		1	3	1	3	TS-H1
63		2	b	1	1	1	1	1	2		1	2	3	1	TS-H1
		1	2	2	2			4	2		4	3	1	1	Wise
64	2	1	2	2	2	2	1	1	2		1	2	3	5	Tish
	4,AH	1	2	2	1	1	1	4	2		4	3	1	1	Wise
65		2	2	1	2	2	1	4	2		1	3	3	1	Wise

Year of birth	#3-1	2	3	4	5	6	7	8	9
-1		3	2	1			4		
01	1			2		3			
04		1		3		2	4		
	1						2		
08	1		2				3		
09		2			3	1			
	1			3		2			
	2	4		1		3			
10			4	2		1	3		
		4		1		2	3		
11	1						2		
12	1	3		2		4			
13			2	1		3	4		
			4	2		3	1		
	1	2		3		4			
	2			1					
14		4	3	2			1		
	1			2	4		3		
			4	2			3		
	3	1		4			2		
15	1			2			3		
		4				2	3		
	3	1		2					
16			1	2		4	3		
			1	2		3	4		
17	1			2		4	3		
				2	3				
				2		3	4		
		4		2			3		
18			3	1		2		4	
					1				
				1		3	2	4	
	2			3		1	4		
	4			1		3	2		
19			2			1	3		
		4	1	3		2			
	1			2		3	4		
		2				3	4		
	3			1		2	4		
20			1	2	3	4			
		2	3	1	4				
	1			3			2		
				2		3	4		
	4			3		2	1		
21			2	3		1		4	
		4		1		3	2		

163

```
                1

    22

                        3     1         2        4
        1                      3         4    2

    23                  3     1          2            4
        1               4     2     3
                              2     4    3

    24                  3     1          2    4
                              1
        1                     2     3    4
                              2     4    3
                    4         2     3
                    2         3          4

    25                  2     1     3    4
                              1     2    3        4
        1           3   4                 2
                        3     4           2
                              3     2     4
                              2     4     3
                              2     3               4
                          2   3     3
                    2         3     4
                              4     2    3

    26                  4     1     2    3
                        1     3     2    4
        1               3     2     4
                    2
        3                     1     2          4
        4                     1     3    2

    27                        3  1        2    4
                              1        2
        1           3         2        4
        2           3         1        4

    28      1                             2
                          4   2  3
        2           4         1         3

    29      1                    4     2    3
                                 2     3    4
        3                4    1        2

    30                           1     2    3      4
        1                              3   2    4
        2           4          3       1
        4                      3       1    2

    31                                 1
        1           3    4      2
                               2    3

    32                  3    2   1       4
                         4   1           2    3
                         2   1           3    4
        1                    2           4    3
```

164

	1	2	3	4	5	6	7	8
	4		3			1	2	
33								
				3		2		
	1	2		3		4	2	
	3			3		1		
				2				
34	1	2						
				2		3	4	
	4			2		3	1	
35			1	4	2		3	
			3	4		2	1	
	1			2				
	2			4		3	1	
		3	4	1				
				3		1	4	
36	2			1		3		4
37				1	3	2	4	
38	1	2		4	3			
39			4	1		2	3	
	1	4		2		3		
	2	3		4		1		
40			3	2				1
	1	2		3		4		
	2			3		1		
41		4	1	3	2			
	1	3		2				
	2		1	4			3	
	3	4		2			1	
42				4	2	1	3	
	1			3		2	4	
	3	4		2			1	
				1		2	4	
43				1	3	2	4	
	1	4		2			3	
	3			2				
44				2		1	4	3
				1		2	4	3
		3		2			1	4
	1	4		2		3		
				2	3			4
		3	4	2				
45				1		4	2	3
	1	4		3		2		
		2		3				
		3				4	2	
46			4	2		3		1
				4			2	3
	1			2		1		4
	4			2		3		1

	3	4		2	1			
			4	2	1			
60				3	1		2	4
	1	4		2	3			
	2			1	3		4	
	4			2	3	1		
62	1			2		3		
				2	3			
	2			3	1	4		
63	2	3		1	4			
				1	3	4		
64	2	4		3	1			
	3			4	2		1	
65	1				2			

167

Year of Birth	#6-1	2	3	4	5	6	7	8	9	10
-1			3			2			1	
01		1	2				3			
08			2	1						
			3					1		2
08	3		2						1	
09		2					3		1	
			2					3		1
		1	2							3
				1		2			3	
10			1					2		3
		3				2			1	
11			1			2				3
12				1		3			2	
13										
				3					1	2
			2				1			3
14				1		3			2	
							3	2	1	
				3		2	1		3	
				1			2		3	
15						1	3		2	
				1					2	3
16							3		1	2
		2	3							1
17			2	1					3	
		3					1		2	
				1					2	
		2						1		3
18							1		2	3
				1			2		1	3
				2	3				1	
	3						2		1	
19		1	2				3			
				1		2	3			
			2						1	3
							2		1	3
						2	3		1	
20		1				3			2	
		1		2						3
		2		3					1	
			3			1			2	
							7		2	3
21							1	2		3
						1	2		3	
				1				3	2	

168

	1	2	3	4	5	6	7	8	9	10
22		2				3			1	
			3				2			
							2		1	3
23						2	3		1	
							1		2	3
				2		3			1	
24		3							1	2
							1		3	2
				3			1		2	
	1 3	2	3	2						
	3			2					1	
25				2		3			1	
			1	2		3				
		2				3				1
						2	3		1	
			1	2	1	3		2	3	
			1						3	
		2							3	1
				2			3		1	
26		2					1	3	1	
			3	1					1	
			3	2					1	
		2		3					2	3
	3		2		1				1	
27		3					1		1	2
		3							2	
		2					1		1	
							3		1	
								3	1	2
28			3	2					1	
					2			3		1
29						3	2		1	
		2					1		3	
				2			3		1	
				3					1	2
30		2		1					3	
				3			2		1	
				3			1		2	
31		1					2			3
							2	3	1	
32			1				3		2	
				3			1		2	
				2			3		1	
			3				1	2	1	3
33		3						1		2
				2		3			1	

	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10
		2				3			1	
		2	1						3	
	3				1			2		
34		3				2			1	
						1			2	3
						2	3		1	
35									3	
				1			2			3
				1					2	
			3				1		2	
				2		3			1	
	2				3				1	
36						3	1		2	
37				1			2		3	
38		2				1			3	
39				3		1	2		2	
			1				3			
				1		2				3
40				2					1	3
	3						1			2
					1					2
41										
			2	3			1			
		3					1		3	
	2	3							1	
42		3	1	2						
					3				2	1
				1			3		2	
	3			1					2	
43					3		2		1	
			2				3			1
				1			3		2	
44		2		3					1	
					2	1			3	
		3	2		1				1	
			2					3	1	3
						2			1	1
			3						2	
45					3	2			1	
			2			1		3	3	
		1		2					3	
			1						2	3
46			1	2					3	
			3		1		2			
			2					3		1
										1
47					3		1		2	
				3	2				2	1
					1				2	3
					3				2	1

170

#	1	2	3	4	5	6	7	8	9	10
			3		2				1	
							2		1	
					1				2	3
					2		3		1	
				2			1		3	
				1				3		2
48				3					2	1
				3		1	2			
				3	1				2	
				3					1	2
				2		3			1	
	3	2							1	
									1	
49		3	3				2	1		
			1					2		
		3							1	2
					1				2	3
	3				1		2			
50		2	1					2		
				1	3		2		2	
				3	1				2	
	1						3		2	
51		2			5				1	
				1			2		3	
			3	2	1					
							3		1	2
52						3	2	1	2	
				3				1	2	
		2			3	2	1		1	
		2			3				3	
				1			2		1	2
				3	2				1	
54							1		2	
							1		2	3
55			1					2	3	
					2		3		1	
				2	1				3	
	3		2		1					
56				2	3	1				
					3			1	2	
57				2			1		3	
58				1	2			3		
			3	2				1		
59		2					3		1	
			3		1				2	
		2	3						1	
60			1				3			2
		3			2				1	
					3		2		1	
			3		1				2	

```
62                  1              2        3
                 1                 2    3
                     2    1        3

62                 3              1    2
                              1   2    3

64                2            1    3
                 3                2  1

65                           1    2    3
```

BIBLIOGRAPHY

"Adult Education." Compass 23 (April/May 1973), pp. 1-25.

Akselrod, Sanford David. "Towards an Improved Holocaust Curriculum: Integrating Lawrence Kohlberg's Theory of Moral Development into the Teaching of the Holocaust." Rabbinic Thesis, Hebrew Union College-Jewish Institute of Religion, 1984.

"Andragogy Lesson No. 1," Compass 13 (March/April 1971), p. 23.

Arfa, Elaine and Arfa Gerald. "What's Happening in Adult Education?" Compass. 10 (Spring/Summer 1988), pp. 10-12.

Beckerman, Marvin M. "Adult Jewish Education: Present and Future Directions," Religious Education 68 (January February 1973), pp.

Bell, Roselyn. The Hadassah Magazine Jewish Parenting Book. New York: The Free Press, 1989.

Bennett, James and Stein, Jonathan. "Eight Weeks to Peace: War and Peace in the Adult Classroom," Compass 9 (Winter 1988), pp. 14-16.

Cohen, Adina. The Educational Philosophy of Martin Buber. Teaneck, N. J.: Farleigh Dickinson Press, 1983.

Cohen, Samuel I. "Adult Jewish Education," Religious Education 72 (March/April 1977), pp. 143-155.

Spangole, Howard, ed. Teenagers Themselves New York: Adama Books, 1984.

Emswiler, James P. "Implications of Developmental Research on Religious Education Methodologies," Religious Education 71 (November/December 1976) pp. 622-628.

Epstein, Jerome. "Adult Learning: Late and Post Biblical Literature," Religious Education 77 (September/ October 1982) pp.

Epstein, Jerome. "The Contributions of Selected Traditional Jewish Literature to the Understanding of Andragogy and the Practice of Adult Education." Doctoral Dissertation, Temple University, 1980.

Ganzfried, Rabbi Solomon. Code of Jewish Law. Brooklyn:
    Hebrew Publishing Company, 1989.

Gates of the House. New York: Central Conference of
    American Rabbis, 1977.

Goldman, Israel M. Lifelong Learning Among Jews. New York:
    KTAV Publishers, 1975.

Henerson, Marlene E., Morris, Lynn Lyons, and Fitz Gibbon,
    Carol Taylor. How to Measure Attitudes. Newbury Park,
    California: Sage Publications, 1987.

Hirsch Samson Raphael, ed. Chapters of the Fathers.
    Jerusalem: Feldheim Publishers, 1979.

Jacob, Walter, ed. American Reform Responsa. New York:
    Central Conference of American Rabbis, 1983

Jacob, Walter. Contemporary American Reform Responsa. New
    York: Central Conference of American Rabbis, 1987.

Kathan, Boardman W. "Adult Learning in Church and
    Synagogue," Religious Education 72 (March/April 1977)
    pp. 115-120.

Knowles, Malcolm. The Adult Learner, A Neglected Species.
    Houston, Texas: Gulf Publishing, 1984.

Knowles, Malcolm S. "Adult Learning Processes: Pedagogy
    and Andragogy," Religious Education 72 (March/April
    1977) pp. 202-212.

Knowles, Malcolm S. and Associates. Andragogy in Action.
    San Francisco: Jossey-Bass Publishers, 1984.

Knowles, Malcolm S. The Modern Practice of Adult Education.
    New York: Cambridge, 1980.

Kohlberg, Lawrence. "The implications of Moral Stages for
    Adult Education," Religious Education 72 (March/April
    1979) pp. 183-201.

Kushner, Harold F. When Children Ask About God. New York:
    Shocken Books, 1976.

Lehman, Marlys "Quality for Adults," Compass 7 (Summer 1984)
    p. 12.

Long, Huey. New Perspectives on the Education of Adults in
    The United States. New York: Nichols Publishing
    Company, 1987.

Maslin, Simeon J., ed. <u>Gates of Mitzvah</u>. New York: Central
    Conference of American Rabbis, 1979.

McBride, Alfred. "Adult Education: A Ministry to Life
    Cycles," <u>Religious Education</u> 72 (March/April 1977)
    pp. 171-182.

Meisels, Stanley. "On Adult Education in the Seventies,"
    <u>Religious Education</u> 68 (March/April 1973) pp. 246-248.

Meyer, Michael A. <u>Response to Modernity</u>. New York: Oxford
    University Press, 1988.

Peatling, John H. "Research on Adult Moral Development:
    Where is it?" <u>Religious Education</u> 72 (March/April
    1977) pp. 212-224.

Plaut, W. Gunther, ed. <u>The Torah: A Modern Commentary</u>.
    New York: Union of American Hebrew Congregations, 1981.

Ryan, Roy H. "Implications of a Theology of the Church for
    Methodolgy in Adult Christian Education," <u>Religious
    Education</u> 71 (November/December 1976) pp. 583-595.

Santruck, John W. <u>Life Span Development</u>. Dubuque, Iowa:
    Wn. C. Brown Company, 1983.

Simmons, Henry C. "The Quiet Journey: Psychological
    Development and Religious Growth From Ages Thirty to
    Sixty," <u>Religious Education</u> 71 (March/April, 1976)
    pp. 132-142.

Simmons, Henry C. "Human Development: Some Conditions for
    Adult Faith at Age Thirty," <u>Religious Education</u> 71
    (November/December 1976) pp. 596-614.

Singer, David., ed. <u>American Jewish Year Book 1989</u>. New
    York: The American Jewish Committe and the Jewish
    Publications Society, 1989.

Spangole, Howard, ed. <u>Teenagers Themselves</u>. New York:
    Adama Books, 1984.

Strassfeld, Sharon and Green, Kathy. <u>The Jewish Family Book</u>.
    Toronto: Bantam Books, 1981.

Sudman, Seymour and Bradburn, Norman M. <u>Asking Questions</u>.
    San Francisco: Jossey-Bass Publishers, 1988.

Syme, Daniel B. <u>The Jewish Home: A Guide for Jewish Living</u>.
    New York: UAHC Press, 1988.

Tough, Allen. The Adult's Learning Projects. Toronto:
    Ontario Institute for Studies in Education, 1979.

Warshal, Bruce S. "The Language of Survival: Adult Education
    and Congregational Programs," CCAR Journal 24 (Summer
    1977)

Wedel, Cynthia. "Growing up Adult in America's Third
    Century," Religious Education 72 (March/April 1977)
    pp. 156-162.

Zlotowitz, Rabbi Meir, ed. Pirkei Avot Brooklyn: Mesorah
    Publications, ltd., 1984.

335739