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Report on the Master's Thesis by

Harriet Mendelson Levine

in Partial Fulfillment of the Requirements for
Master of Arts in Religious Education

The Influence of the Concept of Family Education
on Programming within the Reform Synagogue

Family Education is one of the "big" concepts in the field of Jewish education this year. Harriet has worked as a family educator in a congregation in Connecticut and has an interest in the subject from both an academic and practical perspective. There has been little research done in the field, and only some serious writing.

Harriet was interested in the affect that family education has had on Jewish education in our Reform Congregations. There were many questions for which we have no hard data and no current information. In order to begin to answer those questions, and to discover the new questions that needed to be asked and explored Harriet designed a thesis based on survey research that tried to collect data on family education and family programming in Reform Congregations in the United States.

Harriet's great strength in this project was her careful preparation of the survey, testing its questions, following the procedures that make for good returns. She also faithfully recorded the information and consulted with people who do surveys about hers. She got a very high response, she compared survey information gained from both the Rabbi and the Educator of the congregations and she drew the conclusions that were possible from the responses. In some areas she did follow up interviews by phone to try to clarify the information. Where the data was insufficient to draw conclusions she stated this also.

Harriet worked very hard at her writing. She was willing to take suggestions, and she rewrote the chapters in view of those suggestions. As a result, the thesis presents the questions considered, surveys what literature exists in the field, explains the techniques of survey research used, reports the data and draws conclusions. While the writing style is not sophisticated, it is clear and understandable.

Harriet struggled with the definition of family education. At the beginning of her project she had one idea that differed with many in the field. She was willing to realize that her definition might

be too broad for the thesis and so narrowed the definition. In her concluding section she suggests the need to broaden programming into all areas of congregational life and thereby was able to still be true to the definition she would like to see as operational.

Harriet's project has provided a base of information that we really needed in the field. She carefully analyzed the data, drew from it the fact that much more research is needed, and made some suggestions for the direction of family education that are important beginnings for serious academic and practical exploration of the field. For these facts, and for her careful work I recommend that the thesis be accepted.

Respectfully submitted,
Mrs. Sherry H. Blumberg
Referee

April 16, 1990

FAMILY EDUCATION:
THE INFLUENCE OF THE CONCEPT OF FAMILY EDUCATION
ON
PROGRAMMING WITHIN THE REFORM SYNAGOGUE

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Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Arts in Religious Education

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INTRODUCTION

Often religious education was considered to be just for the children. Religious educators have been child oriented, committed to the teaching of our young people. Our synagogue schools were concerned only with the boys and girls who come into our buildings at age five and leave upon confirmation, or before.¹

Until a relatively short time ago, these statements were true in the majority of our synagogues. If the situation was different it was often perceived as being true by many members of the congregation.²

Within the synagogue supplementary school, a child learned Hebrew and history. Much of his/her other religious education, that of customs and traditions of holiday and life-cycle events, was assumed to be learned at home. The school subjects were taught with the idea that there would be reinforcement in the home and with the family. Although parents were occasionally invited to "open house", there was little concern for what we today call family education. Reaching out to all members of the family, not only the child in school, so that they learn and experience together and become more knowledgeable and comfortable in Judaism was not often done.³

Parents and children and grandparents came to the synagogue on the High Holy days, and sometimes for Shabbat and festivals for worship experiences, but for little connected with education of the family.⁴ Adult education took place in the evenings or during an adult Torah study session on Shabbat mornings. There was little or no coordination between these classes and those of the children. Teachers in the religious school taught the children. Many parents seemed content to let the school do its job, providing little or no support to Jewish schooling, either in Jewish behavior and observance at home, or in motivating the children.⁵

Over the past few decades, educational leaders in decision-making positions at Boards of Jewish Education in major cities and in departments of education of organizations such as Union of American Hebrew Congregations and United Synagogues have written of the need to educate families of our children.⁶ They note with alarm the lack of information families seem to have about holidays, history, customs, tradition, the Tanach, and other Judaic knowledge. There is concern expressed about the number of families having members who are not Jewish or who have had little or no Jewish education themselves.⁷

I have been a teacher in Reform synagogues for many years and am concerned not only with this lack of education,

but with the lack of commitment students and families seem to exhibit toward Judaism itself or toward any Jewish organizations. It appears that those children whose families are active in the synagogue, whether coming to worship services on a regular basis or involved in committees, are more comfortable themselves; that of having a sense of well-being, of belonging, or of security in the synagogue. I believe that it is necessary to integrate the education and activities of our youth with the rest of the family so that everyone in the family can feel this comfort; this sense of belonging, of understanding what Judaism is all about, both in the synagogue and at home.

In response to the calls of our educational leadership, there is an apparent trend toward more family education and increased programming for the entire family. The phrase "family education" has become very popular in this past decade.

In this thesis, I will explore what our Jewish educational leaders have written and said about family education over the past two decades. I will try to determine whether or not our Reform congregations have made changes in their educational policies so that they are educating families and, if not, why they are not doing so. I will also offer a working definition of family education drawn from the research and viewed from my own experience.

The design of this thesis will encompass the above statements. Chapter One will review the literature; point out specific material written in books and magazines during the past two decades with regard to the state of education in the synagogues and the concern and/or hope for the future. Definitions of the term "family education" will be included because there appear to be several definitions, each given by someone else involved in planning family education.

Chapter Two will concern itself with the way in which information was obtained from Union of American Hebrew Congregations affiliated congregations within the United States and Canada. My immediate concern is the Reform synagogue, and what rabbis and educators, along with lay leadership, have chosen to do with regard to family education. In this chapter, reasons for choosing the survey method of research to obtain the information will be given. How the questions were determined, a sample chosen, and procedures for mailing will be discussed.

Chapter Three will provide the results of the survey. It will show how synagogues choose to carry out family education programming; whether this programming is for each of the family groups that make up the congregation or for family groups where part of that family is in the religious

school. In other words, we will determine from the results how varied are the synagogue populations that are exposed to family education.

As indicated above, a survey method of research will be used to obtain information. When the surveys are returned and answers to the questions analyzed, my analysis will be given in Chapter Four. The conclusion will elaborate on problems facing congregations that wish to include family education programming in their planning, indicate areas in which research should be undertaken, and give implications for the future.

The Appendix will include material used to obtain information; letters, questions, names of rabbis and educators who were personally contacted, as well as each congregation that participated in this research. Charts and tables will expand on the information of Chapters Two and Three.

It is my contention that religious education should not be just for children. Religious educators should be total educators for everyone connected with the synagogue. We should be reaching out to every family member, regardless of the configuration of that family, to allow family units to learn and grow together.

ENDNOTES

1 These statements are based on over thirty years of teaching experience and synagogue involvement, as well as conversations with teachers, parents, rabbis, and educators during those years and confirmed by the following studies: Stuart A. Gertman, And You Shall Teach Them Diligently (New York: National Association of Temple Educators, 1977); Jewish Education Service of North America, Perceptions of Jewish Education (New York: JESNA, 1983); Board of Jewish Education, Jewish Supplementary Schooling: An Educational System in Need of Change (New York: Board of Jewish Education, Inc., 1987).

2 Ibid.

3 Part of the working definition of family education of the author.

4 For further elaboration see the Gertman, JESNA, and BJE studies.

5 This situation has been recognized as creating a serious problem for Jewish education. See Board of Jewish Education Study, p. 6.

6 See Gertman, JESNA, and BJE studies, as well as Kerry M. Olitzky and Sanford Seltzer, The Synagogue Confronts the Jewish Family of the Twenty-First Century (New York: Union of American Hebrew Congregations and Hebrew Union College-Jewish Institute of Religion, 1988).

7 Ibid.

CHAPTER ONE

Family education has become a term used in many synagogues throughout the country. It is a topic being discussed at numerous seminars and workshops. The idea of family education is one that has grown over the past two decades, with seminars, workshops, and conferences using this theme more frequently than ever, as is noted by the Union of American Hebrew Congregation's (UAHC) creation of the Task Force on the Family in 1985, of the Jewish Education Service of North America's (JESNA) Leadership Conference on Jewish Family Education in the fall of 1989, and of the number of sessions allotted to family education each year at the Coalition for Advancement in Jewish Education (CAJE).

Each congregation committed to "doing family education" may have a different concept of what family education is all about. Before exploring what we are doing and hope to accomplish in the future, we should determine what we mean by the term. At the present time there is no one definition and, like a dictionary, perhaps we will end up with several meanings, each to be used according to our need.

DEFINITION OF THE FAMILY

A family is "the basic unit in society having as its nucleus two or more adults living together and cooperating in the care and rearing of their own or adopted children."¹ We have traditionally taken that definition to mean two married adults of opposite sexes. This also refers to a group of people related by common ancestry.² Using this definition, we can add to parents and children and extended family of grandparents, aunts, uncles, and cousins. In the past, this has been what we mean when we speak of family.

Today we are faced with a new structure. No longer is the former meaning accurate as we find different configurations of the family. We are told that the Jewish family is also changing; that the problems of divorce, single-parenthood, multi-step-parents, homosexuality, and abuse of various kinds have affected Jews as well as the general population.³ In our synagogues, as we try to educate our members, we have to take into consideration all of the non-traditional groups, as well as the mother, father, and two-child household we thought of as the family in the not too distant past.

In 1978, Dov Peretz Elkins, rabbi, educational consultant, and member of The National Council on Jewish Education, said that the family is the basic unit of American Jewish life and that whole families or groups of

those families must be the target of our educational efforts. He wrote that "Jewish education must become more holistic."⁴ By holistic he meant total human growth and development which would include all aspects of education. We, according to Elkins, cannot be concerned with the education of the individual person in isolation. He went on to note that living Jewish experiences seem to be the most successful; summer camps, week-long family camps, and retreats.⁵

THE NEED FOR FAMILY EDUCATION

As far back as 1955, Sylvan Schwartzman, Professor of Education at Hebrew Union College-Jewish Institute of Religion, took note of the wide gap between what the children are taught in religious school and the Jewish practices of the parents. He called for a curriculum of "systematic program of parent education coordinated with the course of study of the religious school."⁶ Almost twenty years later, in 1972, he was still concerned about the success of parent education and questioned to what extent parent education programs contribute to their children's Jewishness. The following must happen: "(1) Jewish parent education must start prior to the birth of the child; better, prior to the marriage itself, if the offspring is to receive adequate Jewish nurturing; (2) the home must be

religiously orientated from the beginning; (3) continued Jewish education comes naturally to those who had a Jewish religious life before the birth of their children; (4) the grandparents can have a productive role. There is opportunity for religious growth for grandparents as well as parents. Sharing with grandchildren can be very meaningful."⁷

Twenty years ago, Zalman Slesinger, editor of The Pedagogic Reporter, said that we need a new vision and new solutions to the problems presently facing religious education. He wrote that formal education, in spite of continuous expansion and intensification, is increasingly losing its relevance, relationship and responsiveness to the prevailing cultural climate and the needs of the individual Jew and the Jewish community.⁸ Slesinger believed that education must change. "The home and the complex of social-cultural institutions outside the school are far more effective in influencing the child's personality than in the Jewish schools as far as commitments, values, attitudes and appreciation are concerned."⁹

Fourteen years after Slesinger's plea for a new vision, Norman Linzer, professor at the Wurzweiller School of Social Work, Yeshiva University, said, "Professionals are encouraged to develop a vision of Jewish family life for Jews. They need to help families in three dimensions - the educational, the experiential, and the social - which will enable them to strengthen their ties to each other and grow

together."¹⁰ He, too, wrote of the need for families to reach out to other families, that the need for social contact and community is greater today as a result of the dispersion of extended families, isolation of elderly parents in inner cities, and the breaking up of old neighborhoods.

In 1972, educator, social worker, and founding director of The School for Communal Studies at Hebrew Union College-Jewish Institute of Religion, Gerald Bubis, wrote, "People are searching for ways to combat their Jewish amnesia. They want to develop Jewish life styles."¹¹ Bubis believed that people are concerned about the quality and direction of their lives and that the school can become the educational resource for the family. The school could be the bridge back to the families for not only dissemination of materials but, more importantly, for "opportunities for Jewish experiential adventures."¹² According to Bubis, families should be able to request help from the school to aid them in celebrating holidays, learning and observing High Holy Days, and he was, as far back as 1972, an advocate for the hiring of a family life educator as part of nursery school staffs.¹³

Leonard B. Troupp, Assistant Director of National Federation of Temple Youth, in an article about informal education in 1978, wrote that it is his belief that the Jewish family as a prime transmitter of Jewish values is breaking down in alarming and significant ways. He said the

weekend school is called upon to educate children within a limited time span. Additional burdens of transmitting values must be borne by others, in ways other than from the school alone. There is a need to belong to a community or group, to find satisfaction of personal individual feelings within a committed Jewish community.¹⁴

Bubis and Troupp both referred to the need for the family and the school to interact. Bubis believed that the family should be able to call on the school for help, that the school should be a resource. Troupp believed that the school being called upon, could not adequately do what was asked, therefore the need to go to the community. Troupp's idea of bringing the community into the process of family education is one that federations have been exploring.¹⁵

Although this thesis will explore family education within Reform synagogues, it is important to note that there were others concerned about the effectiveness of synagogues in educating children and parents. Morton Siegel, Director of the Department of Education of the United Synagogues, wrote in 1978, "If the Jewish school is to succeed in its ambitious objectives, it has no choice but to embark on a program designed to transform the child's home, so as to create a reality in harmony with its own academic program."¹⁶ We cannot educate the child without simultaneously educating the parents. The school can only

discharge its function effectively by educating parents to discharge their own responsibilities.

By the late 1970's, the Jewish family was becoming a major focus on Jewish education.¹⁷ The Pedagogic Reporter devoted an entire issue to Jewish family life education in the spring of 1977 and included in the issue was a statement that "virtually every major national organization has organized a conference or task force on the family."¹⁸ While the issue did not elaborate on these organizations, the reader was informed that there was also a proliferation of proposals and position papers on the Jewish family. Bernard Reisman, Professor of American Jewish Communal Studies at Brandeis University, and writer of numerous papers on the Jewish family, proposed that groundwork be laid for Jewish programs which would seek to foster the resurgence of the family.¹⁹ His thesis was that the needs of contemporary American Jewish life be examined. Three types of programming that he considered of importance were the family havurah, family retreats, and single parent family programs.²⁰

The theme of the above literature has basically been the same; the challenge to provide the kind of education, both formal and informal, that would have a lasting influence on Jewish attitudes and behavior. Ways in which this could be done began to be explored by synagogues, Boards of Jewish Education, and writers of articles about Jewish

education.²¹ Magazines began to devote space each issue to programs being run in synagogues and community schools where parents would be educated as well as their children.²² Recognizing that synagogue schools would need help in attaining maximum results in their attempts to make Judaism a meaningful and vital part of the lives of their students, Boards of Jewish Education created departments of family education with the purpose of stimulating schools to initiate, expand upon, and improve family education programming.²³

As religious educators became more aware of the need for education for the family, the term "family educator" began being used. As seen previously, Bubis, in 1972, wrote of the need for a "family life educator" in nursery schools.²⁴ Alvin Schiff of the Board of Jewish Education of New York City wrote, "What synagogues need, what the Jewish community requires to provide effective Jewish schooling, are full-time Jewish Family Educators."²⁵ Two years later, he wrote, "Synagogue education must become family oriented. The part-time Jewish teacher - along with the principal, youth director, rabbi and cantor - must become a full-time Jewish family educator."²⁶

Congregations began to think about family education programming and how this could be done. Rabbis and educators, realizing that time constraints made for difficulty in planning and carrying out family education,

made the first inroads into hiring staff specially responsible for this part of congregational education. In the mid-seventies, Sharon Steinhorn, the first person hired by a synagogue in the Chicago area to be responsible for creating and coordinating family education, spoke of her position and why it came about. "There was a need for more of this participation (involvement of parents), more continuity, more coordination, more family involvement outside the confines of school curriculum."²⁷

Rabbis and Temple Boards in other parts of the country, seeing the need for professionals who would undertake the planning and carrying out of family education programming, asked that congregations hire such people. One Temple bulletin, announcing the establishment of such a position, said, "It has been the strong belief of the religious school committee that family life education is an important component long neglected in the synagogue structure,"²⁸ and continued that the synagogue "has taken a major step in expanding its educational system so that it will touch every member of the congregation."²⁹

WHAT IS MEANT BY FAMILY EDUCATION

As we begin to look at what our synagogues are doing with regard to educating families, we again must think about

the term. Some educators have separated Jewish family education and Jewish family life education, believing that there is a distinct difference between the two. Janice Alper, educator and author, is one who has made a distinction. She says that "whenever both a student and his/her family come together for Jewish learning on any topic, (in her opinion) it is called Jewish Family Education."³⁰ She continues to say that these programs are designed specifically to provide the participants with skills and knowledge that can be transferred from the synagogue into the home and integrated into their lives. Family Life Education, on the other hand, is the programs and workshops related to life-cycle or contemporary family issues. According to Ms. Alper, this would be a combination of group or family therapy and adult education, usually carried out by communal agencies that have people especially trained to carry out this function.³¹

Sherry Bissell Blumberg defines family education as occurring "when both the child and his/her family participate together in the cognitive and affective aspects of learning."³² She also makes a distinction between this and family life education, which she states is where the primary focus is how families relate and support each other. Further, learning together may or may not be part of the process.³³

Cherie Koller-Fox, Educational Director of the Harvard Hillel School, believes that "the purpose of family

education is to bring people closer to Judaism. Its goal is to empower parents to provide Jewish experiences for their own children in their own home and in the Jewish community in which they have chosen to participate."³⁴ She further believes that the venue of observance would ultimately be wherever appropriate; in the home, the school or the community.

Isa Aron, Professor of Education at the Hebrew Union College-Jewish Institute of Religion, Los Angeles, speaks of parents and children learning together. She also believes that this is the direction that family education ought to take rather than parallel programming or any other programming that separates parents and children.³⁵

Each of the people I have quoted above, all very committed to and involved in family education, each in the forefront of family education programming, has talked and written about family education basically as it relates to children of religious school age and their parents or grandparents.

My belief is that family education is more than parents and school-aged children. Not only should we educate parents and children, but also middle-aged and elderly members of the family. Family education can therefore be defined in much the same way as "intergenerational education", that of involving two or more generations of a family in a learning situation.³⁶ If we take this to be

part of the definition, we no longer think only in terms of religious school or pre-school children and their parents. We can then think of another part of the synagogue family - that part no longer having children in religious school, or who never had children there.

We must continually be aware of the segment of the synagogue family that Rabbi Sanford Seltzer spoke of in 1987. He said, "We live in a time when what is termed 'the traditional family' in America is in great turmoil and is assuming new and ever changing configurations."³⁷ The Task Force on the Jewish Family, in its report to the Biennial Assembly of UAHC, 1987, stated "...many divorced men and women find the synagogue unresponsive to their needs and concerns." In the same report, "...great concern about the paucity of material available for use in the religious schools in dealing directly with children from divorced Jewish households."³⁸

This brings up another aspect of family education. Although many educators would define the term as having to do with either the entire family or part of it, I would broaden the definition to include only one part of the family if what is learned affects the family in general.³⁹

I believe that there has not yet been a clear-cut definition among the majority of practitioners. With no clear-cut definition, there can be no clear guidelines. We cannot determine, therefore, whether programming that is

labeled family education is actually that or is something else under the family education umbrella. The goal of this thesis will be to try to develop a definition based on a synthesis of the materials evaluated and read.

ENDNOTES - CHAPTER ONE

- 1 Webster's Ninth New Collegiate Dictionary (Springfield, MA: Merriam-Webster, Inc., 1983), p. 448.
- 2 Ibid.
- 3 See Norman Linzer, "The Future of the Jewish Family: Personal and Communal Responsibility," Jewish Education 52 (Spring 1984): 11; Howard Bogot, "Realities of Jewish Family Life," The Synagogue Confronts the Jewish Family of the 21st Century New York: UAHC and HUC-JIR, 1988, p. 15.
- 4 Dov Peretz Elkins, "Jewish Family Education," The Pedagogic Reporter 30:1 (Fall 1978): 9.
- 5 Ibid., p. 7.
- 6 Sylvan D. Schwartzman, "Parent Education - The Critical Dimensions," CCAR Journal (Autumn 1972): 43-52.
- 7 Ibid.
- 8 Zalman Slesinger, "Assessing and Redesigning Jewish Education in the United States - A Task for the 70's," The Pedagogic Reporter 22:1 (September 1970): 13-17.
- 9 Ibid., p. 16.
- 10 Norman Linzer, The Jewish Family (New York: Federation of Jewish Philanthropies, 1972), p. 25..
- 11 Gerald B. Bubis, "Value-Building in the Pre-School Years," The Pedagogic Reporter 24:1 (Fall 1972): 6.
- 12 Ibid.
- 13 Ibid.
- 14 Leonard B. Troupp, "Informal Education in the Reform Movement," The Pedagogic Reporter 29:3 (Spring 1978): 31.
- 15 JESNA, Perception of Jewish Education.
- 16 Morton Siegel, "The United Synagogue Family Education Program," The Pedagogic Reporter 30:1 (Fall 1978): 13.

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- 17 Bernard Reisman, "Jewish Family Education," The Pedagogic Reporter 28:3 (Spring 1977): 2-3.
- 18 Ibid.
- 19 Ibid.
- 20 Ibid.
- 21 Moshe Samber, "Bureau Sets Tone For Raising the Status of Family Education," The Pedagogic Reporter 30:1 (Fall 1978): 12-13.
- 22 The Pedagogic Reporter offered a list and short description of new programs that had been developed in various synagogues for the purpose of parent and child education in a section entitled "Round-Up of New Programs." For specific programs, refer to issues 22:4 (June 1971): 11; 24:3 (Spring 1973): 28-32; 26:2 (Winter 1974-75): 6.
- 23 Samber, p. 12.
- 24 Bubis, p. 6.
- 25 Alvin I. Schiff, "Looking Toward the 21st Century: Who Needs Hebrew in Our Supplementary Schools?" Jewish Education 51:4 (Winter 1983): 3-7.
- 26 Alvin I. Schiff, "On the Making of the Jewish Teaching Profession," Jewish Education 53:3 (Fall 1985): 2-5.
- 27 Speech given by Sharon Steinhorn, Family Education Coordinator of a B'nai Jehoshua Beth Elohim, Glenview, Illinois, to group of educators and school committee chairpeople at Board of Jewish Education, Chicago, Illinois, 1977 (exact date unknown).
- 28 Excerpt from Temple Bulletin, Congregation B'nai Israel, Bridgeport, Connecticut, August 1979.
- 29 Ibid.
- 30 Janice Alper, Learning Together - A Sourcebook on Jewish Family Education (Denver: Alternatives in Religious Education, 1987), p. 7.
- 31 Ibid.

Endnotes - Chapter One (cont.)

32 Sherry Bissell Blumberg, "Family Education," The Jewish Principal's Handbook (Denver: Alternatives in Religious Education, 1983), p. 461.

33 Ibid.

34 Cherie Koller-Fox, CAJE Conference, Seattle, Washington, August 1989.


35 Isa Aron, CAJE Conference, Seattle, Washington, August 1989.

36 James W. White Intergenerational Religious Education (Birmingham, Alabama: Religious Education Press, 1988), p. 12.

37 Sanford Seltzer, "Safeguarding the Traditional Jewish Family," The Synagogue Confronts the Jewish Family of the 21st Century New York: UAHC and HUC-JIR, 1988, p. 1.

38 Task Force on the Jewish Family, Report to the Biennial Assembly, October, 1987.

39 According to my definition, a group of nursery school parents meeting to discuss ways to explore issues of illness, dying, and death with young children would be considered family education.



CHAPTER TWO

For the purpose of this thesis, a sample of member congregations of the Union of American Hebrew Congregations were examined in order to evaluate how congregational programming is influenced by the concept of family education. The research design chosen - the survey - was determined to be the most expedient way to obtain the desired information.

This chapter will describe survey research. It will then explain in detail the methodology used to gather the anticipated results.

WHY SURVEY RESEARCH

The goals of a research project should be given explicitly through the statement of the research question. What the researcher wants to know should be stated in clear, precise language.¹

Chou, an author of statistical textbooks, tells us that "once the problem has been precisely formulated, the investigator must decide whether to study the entire population or only part of it."² In practice, it is often

costly, time consuming, and even physically impossible to do a 'complete enumeration', the term by which we refer to the study of a complete population. Rather, a sampling is used. In sampling we try to make an inference on the basis of the sample data about the population from which the sample is drawn. The sample must adequately represent the population.³

Survey research can have important implications. It provides, according to Babbie, "an excellent pedagogical device for methodological instruction."⁴ Certainly it is a major instrument for the gathering of data in a project such as the one undertaken.

There are many types of sampling designs, each with its own merits.⁵ A random sample may be defined as one drawn under conditions such that each item in the population has an equal chance to be selected.⁶

Returning to Chou, the next stage takes place. The first stage, we recall, is to formulate the problem. The second is to decide whether to study the entire population or part of it. The third stage, after the problem is formulated and the design chosen, is to collect the data. Often the most time consuming and costly component of the whole statistical process, it is mainly a matter of routine. Important, though, is to keep in mind that good results in collecting data demand that the interviewer's personal judgement be suppressed.⁷

Although questionnaires can be done by telephone or in-person contact, the mail questionnaire is the single most widely used technique in research for education.⁸ Good says that this technique is particularly useful "when one can not readily see personally all of the people from whom he desires responses or where there is no particular reason to see the respondent personally."⁹ Data can be gathered from any range of territory, national or international.

At this point, the pre-test must be mentioned. The pre-test is a necessary part of research when a questionnaire is chosen as a method of collecting data. It is desirable to try out the questionnaire and examine the returns before it is used on a larger scale.

The validity of the sample must be considered. A questionnaire, in order to be really valid, should have a good response. Low response rates are difficult to statistically project. Babbie says that with a high rate of response there is less chance of significant response bias and, although there are a wide range of acceptable responses, a rule of thumb is that 50% is adequate for analysis and reporting.¹⁰ Good suggests that the questionnaire must assume that there should be from 90% to 100% returns and should therefore work out an entire plan for accomplishing this objective.¹¹

Again returning to Chou's steps, a fourth stage, called descriptive statistics, is the arranging of data into

readable form.¹² The material should be classified into some systematic manner and presented in a graph, table or diagram. For the purpose of this thesis, the descriptive statistics, material based on the answers to questionnaires, will be found in Chapters Three and Four and the Appendix.

Chou's last stage is that of a final decision or inference.¹³ When a sample consists of only part of the whole population or universe, a final step must take place. Once data has been collected, the researcher must decide how best to use it.

Why use statistics? Can the limited numbers reached by a survey of this type give enough data to generalize on the basis of limited information? Blalock says "yes." It is his belief that a very important function of statistics is that of induction or "inferring properties of a population on the basis of known sample results."¹⁴ In his book, Social Statistics, he states that the most obvious of the practical reasons why it is so often necessary to attempt to generalize on the basis of limited information is the time-cost factor. Instead, these steps could be followed: (1) decide upon the exact nature of the group in which the researcher intends to generalize; (2) draw a small sample consisting of a relatively small proportion of these people.¹⁵

RESEARCH DESIGN

In the research design for this thesis, the following were taken into consideration: (1) writing the questionnaire; (2) determining the pre-test and the sample; (3) insuring maximum return; (4) obtaining additional information.

The Questionnaire

Often the demographics of a synagogue determines the scope of the educational policies and practices. Therefore, questions were asked of a sampling of synagogues regarding the use of family education programs, the populations that these programs reach, the numbers of programs each year, the personnel participating in the development and actual implementation, and other pertinent factors that would identify what involvement congregations have in family education. The questions were intended to obtain information about conditions and practices of which the respondent, the rabbi or educator, is presumed to have knowledge.

Considerations of time and length were necessary when writing the questionnaire. It is reasonable to assume that the questionnaire would be going to people who have many obligations and duties for which they are responsible and

little time to devote to answering requests of this nature. Two factors to consider were as follows: (1) is the reason for the study of real merit? (2) how important is the material to be determined?

Often, according to Good, respondents do not give better answers because they are not present at the end of the study and do not see the results.¹⁶ Therefore, it was deemed necessary to ask respondents whether or not they wanted the results of the study and a follow-up with a summary of results was offered to those who made the request. Of utmost importance was consideration that there must be a good reason for the person who receives the questionnaire to take the time and trouble to fill it out. Respondents must have an interest in the problem, know the sender, or have a common bond of loyalty to the sponsoring institution or organization.¹⁷

Much of the questionnaire is in checklist form. Closed-end responses were chosen; short checkmark responses, easy to fill out, taking little time to answer, and easy to tabulate and analyze.¹⁸ This method of having a set of categories for the respondent to check provides a convenient, suggestive list on which the respondent may mark answers. Although this type of closed questionnaire may not provide an adequate picture of how the respondent feels about the topic, it is "time-saving for both questionnaire and interviewing techniques; exercises a directive influence

in securing responses, and greatly facilitates the process of tabulating and summarizing.¹⁹

In order to be able to elicit the information needed, it was necessary to use some open-end questions, questions where the respondents are not limited in their replies to the answers. These questions provide a greater depth of response but are more difficult to interpret, tabulate, and summarize.²⁰ They are necessary, though, to ascertain the complete picture.

Determining the Sample

Following the mode of Rabbi Stuart Gertman in his study of 1977,²¹ the congregations were divided as follows for the purpose of recording data and analysis:

East - New York Federation; New Jersey - West Hudson Valley; Pennsylvania and Philadelphia; Northeast Region.

South - Mid-Atlantic; Southeast and Florida; Southwest Region.

Central - Great Lakes and Chicago; Northeast Lakes and Detroit; Canada; Midwest Region.

West - Northern California/Pacific Northwest; Pacific Southwest Region.

Although some of the UAHC divisions are called regions, others councils, or federations, in this study "region" will be used throughout.

There are currently 815 congregations affiliated with the Union of American Hebrew Congregations.²² Since it is physically impossible to interview the rabbi or educator of each congregation, random sampling was chosen as the method best suited to attain information needed.

A random sample was used to pre-test, amounting to just over 2% of the actual congregations affiliated with the Union of American Hebrew Congregations. Although the sample was chosen randomly - every fiftieth congregation - precautions were taken to ensure that each of the chosen congregations had a rabbi, and that every region was represented.

When the fiftieth congregation did not have a rabbi, the fifty-first was used. A graph was drawn to ensure representation from every region and that various sizes of congregations were also represented. (Table Two at the conclusion of this thesis will give this information.)

Upon receipt of fifty percent of the pre-test samples, the results were analyzed to determine whether revision was needed. Good says that questionnaires and related instruments used for gathering data need validation in terms of practical use and that the preliminary form of the questionnaire will probably lead to revision of certain items.²³ The questionnaires returned did not indicate that changes had to be made, so the questionnaire sent to the random sample remained the same.

The random sample of approximately ten percent of the UAHC affiliated congregations was determined in the same way as the pre-test; in this case, every ten congregations. A chart determined that every region was included and that each population grouping was represented.

Based on the United American Hebrew Congregation figure of 815 congregations, the percentage of questionnaires sent to rabbis in UAHC affiliated congregations was just over 12%. The 12% sample on an nth basis took into account geographical distribution, size of congregation, and other variables.²⁴

Insuring Maximum Return

In order to insure maximum returns for this survey, the following was done: (1) Approximately two weeks before mailing, a postcard was sent to each rabbi who was to receive a questionnaire. The card introduced the sender and alerted the rabbi to the mailing that would reach him or her shortly. This was done for both the pre-test mailing and the random sample sent one month later. The brief introductory paragraph also informed the respondents of the reason for the questionnaire that was to follow; that it was the basis for data for a master's thesis. Good, in his analysis of what constitutes a good survey, says: "Send a letter to each...sometime in advance of a questionnaire, to

explain the purpose of the survey..."²⁵. (2) Included with each rabbinic survey was a stamped, addressed envelope for the response. It is important not only to make the questionnaire easy to understand and answer, but also easy for the respondent to return said questionnaire.

Each of the questionnaires sent to rabbis, both in the pre-test and in the sample, had two cover letters. The first was that written to introduce myself and explain the purpose of the questionnaire. The second was written by Rabbi Arnold Sher of Congregation B'nai Israel in Bridgeport, Connecticut, where I am part of the professional staff as Family Education Coordinator.

Additional Information

The random sample sent to rabbis in UAHC congregations across the country was one of two methods used to obtain information. The second method was to send the same questionnaire with a different cover letter to all members of NATE (National Association of Temple Educators). Four things had to be taken into consideration before making this decision: (1) Not every member of NATE, 652 as of October, 1989,²⁶ is presently the educator of a UAHC congregation; (2) some members of NATE are rabbis or cantors, as well as retirees; (3) there is no accurate way to determine the number of UAHC congregations that would ultimately receive a

questionnaire, either through the rabbi in the random sample or through the NATE mailing; (4) it is possible that there would be duplication in congregations where there are either more than one NATE member, or where the rabbi has received a questionnaire through the congregational mailing.

The determination was made to send questionnaires to members of NATE in spite of the drawbacks. Exacting records would be kept of the responses from both groups, keeping them separate so that the results of the congregation random sample would not be affected. Unlike the random sample where percentages could easily be determined, the figures for NATE could not be as accurate.

The congregations were divided, as previously mentioned, into UAHC regions for the purpose of analysis. Therefore, as NATE surveys were returned, they too would be categorized according to UAHC region. Since some NATE members are in congregations other than those affiliated with UAHC, those would be tabulated separately.

These steps were followed: (1) The exact nature of the group from which I hope to gain information is that each respondent is a rabbi or educator in a Reform, UAHC affiliated synagogue in the United States or Canada; (2) the sample used is a relatively small proportion of those people. The random sample, as indicated previously, is based on just over 12% of the entire group of UAHC

affiliated congregations. The NATE responses, as will be seen in Chapter Three, are also a small sample of the whole.

For the purposes of this thesis, it is important to recognize that statistics may be an aid to, but never a substitute for, good sound thinking. From the standpoint of the social scientist it is merely a tool.²⁷

To sum up the planned research design: (1) a questionnaire was written; (2) two samples were determined: first for a pre-test and second for a random sample; (3) a postcard was sent approximately two weeks before the questionnaire was mailed to alert the respondent to the survey; (4) cover letters explaining the project were included with the questionnaires; (5) rabbis also received stamped, self-addressed return envelopes to aid in response; (6) questionnaires were sent to NATE members to obtain additional information with the understanding by the researcher that this sample was not "scientific."

Classifying Data

Upon completing the above, it was necessary to determine how the data would be arranged upon return. Each entry had to be tabulated in a systematic manner to insure accurate recording and reporting of the results. The method chosen was a simple one of charting each response as it was received. Rabbinic responses were checked off on a master

list as they were returned and results to each question tabulated by region. The same was done with results of the NATE survey. A master chart showed daily responses and total numbers to date by region. It became relatively easy to keep track of data as questionnaires were answered. Using the 1989 directory of UAHC affiliated congregations, note was taken of each congregation that responded, whether by rabbi or educator. Responses were recorded as simply and efficiently as possible.

ENDNOTES - CHAPTER TWO

- 1 R. J. Rummel, Applied Factor Analysis (Evanston: Northwestern University Press, 1970), p. 183.
- 2 Ya-lun Chou, Probability and Statistics for Decision Making (New York: Holt, Rineholt and Winston, 1972), p. 2.
- 3 Ibid.
- 4 Earl A. Babbie, Survey Research Methods (Belmont, California: Wadsworth Publishing Company, Inc., 1973), p. 371.
- 5 Chou, p. 3.
- 6 Ibid.
- 7 Ibid.
- 8 Stephen Isaac and William B. Michael, Handbook in Research and Evaluation (San Diego, California: Edits Publishers, 1971), p. 92.
- 9 Carter V. Good and Douglas E. Scates, Methods of Research (New York City: Appleton-Century-Crofts, Inc., 1954), p. 606.
- 10 Babbie, p. 165.
- 11 Good, p. 626.
- 12 Chou, p. 3.
- 13 Ibid.
- 14 Herbert M. Blalock, Social Statistics (New York: Mc-Graw Hill Book Company, 1960), pp. 4-5.
- 15 Ibid.
- 16 Good, p. 608.
- 17 John W. Best and James V. Kahn, Research in Education, 5th Ed. (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1954), p. 116.
- 18 Ibid., p. 169.

Endnotes - Chapter Two (cont.)

- 19 Good, p. 613.
- 20 Ibid.
- 21 Stuart A. Gertman, And You Shall Teach Them Diligently - A Study of the Current State of Religious Education in the Reform Movement (New York City: National Association of Temple Educators [1977]), p. 7.
- 22 Union of American Hebrew Congregations, Directory of Member Congregations 1989 (New York City: UAHC, 1989), Centerfold.
- 23 Good, p. 622.
- 24 Telephone interview with Ellen Cohen, President, Media Studies Division, Simmons Market Research Bureau, Inc., New York City, October 31, 1989 as well as "Total National Advertising Spending by Media," Advertising Age (September 27, 1989): p. 8. In conversation with Ellen Cohen, I was able to ascertain that Simmons Market Research Bureau and Market Research Institute, who are the major sources for magazine readership research in the United States, survey 20,000 individuals as their sample for the United States population of 178,193,000 or .0001%. In addition, the Nielsen TV Rating Services uses under 5,000 respondents to project television viewing for the entire United States. It is interesting to note that the data obtained by these three prominent research organizations using the sample sizes indicated above account for the basis of over twenty-five billion dollars of annual advertising expenditures. In addition, the United States government performs many agricultural and other industry studies using far less than a 12% sample to draw conclusions.
- 25 Good, p. 612.
- 26 Richard Morin, Executive Secretary, National Association of Temple Educators.
- 27 Blalock, p. 29.

CHAPTER THREE

Tabulation of the results of the surveys began on the cut-off date of December 1, 1989. These samples will be called the "Prime Sample", referring to the rabbinic survey, and the "NATE Census", referring to the National Association of Temple Educators survey. Charts with the details of the results can be found in the Appendix and will be specified by Table One through Table Twenty-Six.

RESPONSE TO QUESTIONNAIRES

Seventy congregations in the prime sample responded, giving a return of 71.4%. Although this number is 8.6% of the total number of member congregations, based on the random sample, it was an excellent response.¹

UAHC congregations are divided into thirteen regions. Questionnaires were sent to between 10.5% and 15% of the congregations in each of eleven regions. Of the other two, the percentages were close to 19% for one and 9% for the other. Numbers were then tabulated to find the percentage of all congregations in a given region as compared to UAHC affiliated synagogues. The two percentages for each region were compared and found to be very close. Percentage of

total sent as compared to percentage of total congregations were similar (as seen in Table 4).

As reported, 71.4% of the prime sample responded. By region, this breaks down to at least 50% in each region, with two regions having 100% return (see Table 3).

Although NATE surveys were mailed to every member, the response from educators currently serving in positions in UAHC congregations would be at best 65% of the total number mailed.² 117 responses, or 25.8%, of possible returns were received. This constitutes an acceptable response of NATE membership. A total of 187 questionnaires were returned, representing 21.1% of all UAHC affiliated congregations.³

THE QUESTIONNAIRE

The questionnaire was divided into five parts for easier tabulation of the types of information requested. Parts I and II requested responses from congregations having family education programs already in place. Part III was concerned with future plans for those congregations not already involved in, or for expansion of family education programming. Part IV concerned demographics of the responding congregations, and Part V asked for material regarding types of programming, if any.

Part I - Congregations That Have Family Education

Based on all congregations that responded to the prime sample, 78.6% reported having family education programming, while 21.4% have none. NATE responses showed that 92.3% responding congregations have family education programming and 7.7% have not.

Synagogue Population Involved

Responses to questions specifying the constituency served by family education programming show that a very significant number of synagogues place emphasis on programming for families with children of religious school age. 70.3% of the congregations that responded have programs for families with pre-school children; 80% for those with children in the religious school; and 71% with families where a bar or bat mitzvah is scheduled during the year.

Fewer programs are conducted for families with older children or for families where children are no longer living at home. For families with children of confirmation age, 35.8% of the reporting congregations do some sort of family education: 10.5% where children are beyond high school; only 11.1% when families consist of middle-aged and elderly.

Programming for Non-Traditional Families

Responses to the questionnaire indicated discrepancies between figures of the prime sample and that of NATE. Rabbis reported 59.2% of their congregations have programs for mixed-married families and educators reported 35%.⁴ A combined total shows that while 42.0% try to respond to the needs of mixed-married families, only 27.2% consider the family where one member is a Jew-by-choice, although these congregants face some of the same issues as the mixed-married families. Only 21.6% specifically consider single-parent families in their planning.

Number of Years

A very small number of congregations responding reported that they had family education programming for more than just a few years. In response to the question, "How long ago did your congregation begin family education programming?", 50.6% began during the past five years, 28.8% between five and ten years ago, only 14.7% between ten and twenty years ago, and as little as 5.8% over twenty years.

Who is Responsible

Questions asked about the responsibility for both developing and implementing the programs brought responses showing that in congregations that have family education programs, rabbis and educators are overwhelmingly the choice of answers(s). To a much lesser degree, others responsible are teachers, cantors, lay committees, and in some instances, local agencies. Percentages in the prime sample and the NATE survey differ in responses to these two questions: In the former, responses were that of 92.6% by the rabbi, and 77.8%, the educator. The latter indicated rabbis 78% and educators 90%.⁵

Number of Programs Conducted

Several questions were asked regarding the number of family education programs conducted in the synagogue during the past year. The goal was to find out, not just the number, but whether congregations were making these integral parts of synagogue life or one-shot events. Of all synagogues reporting that they conduct family education programs, 45.5% had one to five this past year, 31.4% conducted between five and ten, 12.8% reported eleven to fifteen, and 10.3% planned over fifteen. Of the

congregations who answered specifically "Do your family education programs consist of one-time programs or are they ongoing?", 65.1% said they were once a year.

Restrictions of Participants

63.7% of all rabbis and educators said that their family education programs were usually restricted to congregational families. 51.6% occasionally would open their programs to the public. This depended on the program. Events involving pre-schoolers and their families often are open to the public because many synagogue nursery schools accept children of families who are not congregants.

Help From Outside Agencies

Approximately half of the congregations use other synagogues or outside agencies for help in planning and conducting family education programs. Although there were a variety of responses, most were the following: Board of Jewish Education, Jewish Family Services, Jewish Community Centers, Departments of UAHC or Federations, other synagogues, public schools and local colleges and universities, or county and local agencies, e.g., mental

health. Of the synagogues that said they did not use outside agencies, about 10% said that there were no agencies or other synagogues available. All UAHC affiliated congregations have the availability of their regional or national departments, but a very small number specifically referred to them as being resources.

One answer that was not given in the prime sample and is of interest is that 5% of the NATE respondents stated that CAJE was one of the areas from which they obtained material for family education programming. I believe this response appeared in the NATE survey because CAJE (Coalition for the Advancement of Education) is made up primarily of people specifically involved in Jewish education.

In response to the question "Does your synagogue use an outside consultant for development of family education programming?", only 23 congregations said they did. Of the 134 that said they did not, approximately one-third replied that they might or would consider a consultant in the future.

Budgeting

Budgeting is an important part of any synagogue programming, and an indication of concern on the part of

officers and board members as to priorities for the congregation. Only 25.4% of the prime sample and 34.0% of the NATE survey have budgets specifically for family education. The other congregations had no specific budget, but obtain funding in a variety of ways. The biggest single source is the religious school budget. Other sources are parents, donations, special programs, self-funding, rabbi's fund, or from the budgets of other professionals on the staff.

Of those congregations answering yes to the question, 50% gave figures ranging from \$2,000 to \$40,000. All but one were between \$2,000 and \$15,000, and the median figure is \$7,500.

Part II - The Person Responsible

The objective of Part II of the survey is to discover more about the person responsible for family education programming in each congregation. While questions in Part I ask who develops and implements programming, this part becomes more specific: salary, time requirements, other information that the respondent to the survey thinks might be useful.

The response shows that an extremely small number of congregations have professionals whose sole responsibility

is in the field of family education. Four pieces of information are important to this study: (1) 16.7% of the prime sample and 11.2% of the NATE census did not answer questions in this part, although they had responded that their congregations have family education programming; (2) of those responding, none of the prime sample had professionals solely responsible for family education, as discussed previously. Those professionals had other responsibilities. The 12.9% who had "Family Educators" in their employ also required other responsibilities. The majority of the congregations in both groups reported that family education programming comes under the auspices of either the rabbi or educator; (3) the NATE survey reported Family Educators on staff at 23.4% of the congregations. Only just over 10% of the congregations have professionals whose sole responsibility is family education. Other family educators are required, as part of their job descriptions, to do a variety of things that are not considered "family education"⁶; (4) information regarding salaries of family educators were difficult to ascertain; very few congregations have a professional whose sole responsibility is family education and few still responded to the question "If paid, and only responsibility is family education programming, what is the salary range?" Answers ranged from a low of \$300 to \$10,500-11,000 per year; to between \$5 and \$9, if paid hourly. As each of these figures

is for a part-time employee, we have no figures to accurately report what the family educators earn. More than one person referred to "more than full-time work for part-time pay."

Part III - Future Plans

What do congregations who presently have no family education plan for the future? Will there be expansion into other types of family education programming for those who already have some programs in place? How do synagogues view family education as they think about the last decade of this century and ahead to the 21st? In a later chapter, we will examine possible reasons for the responses given to questions in Part III; this chapter will only report on the findings.

Question one: If you have no programs currently, are you planning to develop programs in the future? Every rabbi in the prime sample who answered in the negative to the original enquiry regarding family education responded to this question. Of the NATE survey, 36.6% did not respond. The rabbis were equally divided; 50% have plans for the future, 50% have not. Of those who responded in the NATE sample, 45.5% have future plans and 17.8% have not.

Question two was designed to expand on the plans of congregations who would be beginning family education

programming. Respondents were asked to indicate a time frame. Special note should be taken of the wide difference between NATE figures and those of rabbis regarding immediate plans for 1990-91.⁷

Question three asked how congregations planning to expand would become involved. 82% of all congregations planning new programming indicated the areas; some are as follows: elder adults and aging parents, single parent families, parents and teens, interfaith families, holiday workshops, family life programs, parent groups for parent education. Many answered they were unsure, open to possibilities. A small number plan to add personnel to be able to expand programming in family education.⁸

Part IV - Synagogue Demographics


The purpose of requesting information and studying the demographics of each congregation responding to the rabbinic and NATE surveys was to try to ascertain whether there are common characteristics among those congregations involved in specific family education programming. Do congregations with small schools have more or less family education? Does a rabbi-educator or cantor-educator make a difference? Does size of the congregation or size of the staff determine whether or not family education programming is part of the

yearly plans? Believing that each of these factors may have some significance in determining the priorities when the yearly calendar is planned in each synagogue, these questions were included. The figures, though, may be insufficient to show any trends.

Several factors in the demographics of each synagogue were considered. The first was to determine the size of the congregation. The Appendix will show that NATE responses were from larger synagogues generally. Also noted is that the size of the professional staff increases as the numbers of families increase. Many congregations of fewer than 100 families have only one professional - the rabbi - whose responsibilities include that of the religious school, as well as rabbinic duties.

Generally, responses of the NATE survey show larger schools than the response of the prime sample. The assumption can be made that small synagogues with small schools would not have full-time educators.

NATE members are not necessarily currently working as educators in religious schools. Some NATE members are rabbis or cantors connected with congregations that may not have schools.



Dues Structure

Responses to the questionnaire with regard to dues did not give the desired information. There was not enough data to find correlations between dues, budget, and amount of money spent for family education programming. 84% of the prime sample and 68% of the NATE survey had responses to questions about dues structure, but responses were varied. Rather than actual figures, 40% answered "fair share" and another approximately 25% stated sliding scale, self-assessment, flexible, voluntary, and many levels. In retrospect, questions regarding monies should have been more specific or should not have been included.

Other Factors

91.5% of all congregations responding have a youth group. Almost every congregation answered the question about pre-school or nursery school. Although 112 congregations (63.9%) have nursery schools, only 38 (33.9%) of them are part of the synagogue's religious school. The other 66.1% are independently operated, although housed in the synagogue. This may account for the high percentage of family education involving pre-school families.

Professional Staff

In the prime sample, 84.3% of the congregations have either a full or part-time educator on the staff. Of those congregations in the prime sample that do not have family education programming, 40% have no educator, 53% have an educator who is part time, and 6.7% have someone who holds a full-time position as Director of Education.

Part V - Specific Kinds of Programming

111 rabbis and educators who have family education programming described for us what programs are available in their congregations. These are to be found in the Appendix. It is sufficient to say that most are programs for families with children in the religious schools.

IN SUM

The prime sample, that of 12% of the UAHC congregations, shows that over three-fourths of the synagogues have some sort of family education programming and responses from NATE members show that over 90% of their congregations are similarly involved. From the responses, there are

indications that family education is considered to be for parents and children of the religious school. At the present time, we are not addressing the needs of many of our congregants: single parent families, older families, mixed-married families.

Budgeting for family education is not a priority in most congregations, as is seen by the lack of monies specifically set aside for this programming. Also lacking is long-range planning. Programs tend to be one-time events rather than ongoing.

ENDNOTES - CHAPTER THREE

- 1 Babbie, p. 165.
- 2 According to Richard Morin, Executive Secretary, National Association of Temple Educators, of the 701 members of NATE in October 1989, 478 were associated with congregations.
- 3 The January 1989 Union of American Hebrew Congregations Member Directory lists 815 congregations having affiliation with UAHC. Eight NATE (National Association of Temple Educators) returns were from members connected with synagogues unaffiliated with UAHC and from synagogues that had returns from more than one person. In addition, letters were received from NATE members who no longer hold positions in synagogues and, therefore, did not fill out the questionnaire.
- 4 It appears to this writer that rabbis and educators may not always be aware of what is happening in areas other than their own domain, and with the rabbinic responses as high as it is, it is possible that some percentage of the rabbinic response may be counseling of individual families.
- 5 Each response of the NATE survey came from an educator. Some synagogues in the prime sample have no educators.
- 6 Among these are youth group director, program director, leadership development, audio-visual aide, assistant principal, cantor, retreat coordinator, adult education chairperson, bar/bat mitzvah class coordinator, assistant rabbi, teacher, parenting center, resource center, and youth activities.
- 7 While only 22% of the prime sample plan to either begin or expand family education within the year, the NATE response for the same question was 62.5%.
- 8 Although the latter answer was given by only 5% of the congregations responding, on the basis of personal conversations with rabbis and educators (see Chapter Four), I believe that a major factor in the slow growth of family education programming is lack of staff with which to develop and conduct said programming.

CHAPTER FOUR

From the responses of approximately two hundred rabbis and educators of Reform synagogues throughout the United States and Canada found in Chapter Three, this chapter will draw some conclusions about the state of family education in our synagogues based on the results of the research. It will also address the following: (1) report results of follow-up personal or telephone interviews with specific rabbis and educators; (2) give my definition of family education; and (3) conclude with implications for the future.

CONCLUSIONS FROM THE RESEARCH

One goal of this thesis was to determine whether or not family education has increased during the twenty years since writers began to verbalize the need for a way in which parents could be involved in the religious education of their children. The figures show that there has been an increase in the amount of family education taking place. From the research we have become aware of two points; the first being that the majority of Reform synagogues do have

some family education, the second that the increase in family education programming over the past five years has been greater than the first fifteen.¹

A question raised in this thesis is whether patterns can be seen in the demographics of synagogues that have given both positive and negative responses to the question "Does your synagogue have family education programming?" Questionnaires from the congregations were examined carefully as to commonality of responses. Represented in the responses are 172 member congregations of the Union of American Hebrew Congregations, representing over 21% of the total. Of this number, over three-fourths have family education programming.² Examination of the demographics of both the synagogues that have family education and those who do not show that the data was inconclusive. Further research would be necessary in order to draw specific conclusions about demographic trends.

Another question is related to the professional staff; i.e., is there any correlation between family education programming and congregations having either part time or full time or no educators. Again, the data is not conclusive. There is no indication that the number or kind of personnel makes a difference. What can be concluded is that the person responsible for family education be committed to family education.

A question that this thesis hoped to resolve was that of the type of family education programs most often found within the synagogues. Based on the research, indications are that the great majority of programming reported by rabbis takes place in the synagogue. Families seldom leave the building itself for family education except for family kallahs, a popular family education program.³ Less than 2% of the respondents listed picnics, trips, or other family outings as possibilities. This leads to the conclusion that we still consider the synagogue to be the prime source of education, whether it be in the classroom or in more informal settings.

Family education programming, to a large degree, is not only synagogue oriented - it is also very much school-child oriented. The research shows that family education programming falls into several categories and the greatest percentages are in those relating to families where the children are school age or younger.⁴ (If we are to broaden the definition of family education to involve all family members in family education, we must increase the programming done to reach those whose children are no longer either in pre-school or lower grades.)

Duplication of Responses

When questionnaires were mailed to rabbis and educators, we knew that there would be areas of duplication; some

congregations chosen in the prime sample also had members of NATE as part of their professional staffs. In some instances only one person responded,⁵ but there were instances where more than one questionnaire was returned. These were studied carefully to determine how the answers compared. The only significant difference was in the area of constituency served by family education programming. In each congregation, results showed that the educator viewed family education programming as usually involving religious school or pre-school children and their families, while rabbis of the same congregation were almost always more diversified in their responses.⁶

Curriculum for Family Education

Just as curriculum is designed for students in synagogue nursery and religious schools and for adult education, there must be long-range planning and curriculum. For example, the UAHC Department of Education has over the past decade developed guidelines for various segments of the congregation. Guidelines for family education are also necessary.

The Educational System of the Synagogue

Gertman's study of 1977 indicated that the perception of the religious educator is primarily as an educator of

children, not as a total temple educator. His data showed that congregations were not taking full advantage of the skill, expertise, and talent of the educators. Gertman's study also showed that congregations were missing opportunities for family education in the congregation because "there is too little responsibility and authority given to the congregation's educator for development of the total congregational education program."⁷

The Temple Educator

Since Gertman's study, the Reform movement seems to have begun to rethink its perception of the religious educator as child centered, and to move toward that of their being total Temple educators. As this thesis indicates, family education programming is conceived and implemented by educators in over 70% of the congregations responding. As seen in the figures, growth in this area is constant. There is still a prevailing attitude, though, that education is religious school and this attitude is fostered by the educators.⁸

FOLLOW-UP INTERVIEWS AND RESULTS

As questionnaires were returned and data tabulated, it became apparent that follow-up interviews would be

desirable. The choice of those interviewed was contingent upon responses to the questionnaires.

Follow-up telephone or personal interviews were conducted with 4% of the rabbis and educators who had initially responded to the questionnaire. Reasons were twofold: To clarify specific answers and to speak directly with practitioners known to be in the forefront of family education.⁹ Questions ranged from asking for an explanation of an answer or a program listed to requesting of the interviewee a prognosis of family education as they themselves see it.

Although each interview in itself did not result in changes in the outcome of the survey, generalities can be drawn which have an impact on our conclusions. (1) There is no clear definition of family education. Although we know what it is not, we are not ready to make a statement of what it is.¹⁰ (2) Rabbis and educators believe that family education is a very important part of congregational life. For many congregations though, money, personnel, and time constraints account for this not being a priority.¹¹ (3) Family education is part of a total. The Educational Director of the congregation should be responsible for all education, not just the religious school.¹² (4) There are indications that rabbis and educators, as well as school committees or boards of education in congregations, desire more information about family education programming,

budgeting, and responsibility of planning and implementing.¹³

Some Definitions from Practitioners

Results of the survey indicated ways in which congregations programmed for family education. This information, along with answers regarding future plans relating to family education programming, give some indication as to how congregations define family education. Referring once again to definitions found in the literary search (see Chapter One), family education can be many things. The multitude of answers to the questionnaire gives a sense of this being true; that rabbis and educators are still searching for one definition.¹⁴

Janice Alper, Director of Religious Education, Kehillath Israel, Pacific Palisades, California, in a recent interview, said, "Although we know what family education is not, we cannot come up with one definition."¹⁵ Ruth Gruber, Educational Director of Temple Israel, Westport, Connecticut, and a founding member of NATE, said, "When I think of family education, I think of multi-generational activities, projects, services. Most of the time we think of it being parents and children in the religious school, but it shouldn't be limited to that. It should include

parents and children, grandparents and children, and siblings."¹⁶ Zena Sulkes, presently President of NATE and Director of Education of Temple B'nai Israel, Clearwater, Florida, defines family education as "something that involves parents and/or children together, as long as it involves children. It can be indirectly related to children through parenting sessions."¹⁷

Present UAHC Involvement

The Department of Education of the Union of American Hebrew Congregations, in the last decade, has made a commitment to educating the family by developing two programs: PATT (Parents Are Teachers Too) and Project Malachi.¹⁸ Both are designed to involve parents and children in mutual Jewish enrichment experiences, giving parents the possibility of actively participating in their child's Jewish education as well as ideas for ways in which to initiate or continue family participation in the UAHC curriculum, "Seeing the World Through Jewish Eyes."

These programs, according to Rabbi Howard Bogot, were developed as resource material for families to use at home. The assumption was that what goes on at home serves as a pretext for what would happen in the synagogue. Family education would be ongoing in the home and the synagogue/

school would act as the resource center. At the present time, says Rabbi Bogot, "we haven't arrived - we do not see much evidence of it."¹⁹

Can the synagogue school as we know it today survive? Rabbi Bogot believes that the Jewish school, modeled after the public school, will give way to the family school, one where there will be parallel education for parents, and workshops, and parents doing education at home, nurtured by the synagogue as a resource.²⁰

PROPOSED DEFINITION OF FAMILY EDUCATION

My definition of family education, formulated after reading the literature, studying the data, and speaking with rabbis and educators currently actively participating in planning and executing family education programming is as follows: I see family education as a many-faceted concept. It is an ongoing process of formal or informal education, taking place in or out of the synagogue, designed to be continued in the home, which will enable families to: (a) feel comfortable with their Judaic heritage; (b) participate knowledgeably in both congregational and home rituals and celebrations; (c) understand the essence of Judaism; and (d) enjoy the beauties of their faith.

Those participating can be parents, grandparents and children of any age, or any intergenerational combination of

family, learning and experiencing Judaism together. The key words are TOGETHER and EXPERIENTIAL.

I believe that most rabbis and educators would agree with the concept as I have defined it. More specific definitions may be appropriate for other practitioners.

IMPLICATIONS FOR THE FUTURE

There are important implications for the future of family education. Included are identifiable stumbling blocks to continued growth in family education, the type of research needed, and changes in educational systems in the synagogue that need consideration.

The overwhelming positive response from rabbis and educators who currently have family education programming in place and the response that 50% of the congregations who have none now but are planning for the immediate future, indicates that family education is considered to be important. Indications are that more and varied family education programs are being considered by congregations.

We no longer have to convince congregational leadership of the necessity of family education. What is necessary though, is to help congregations to determine how best to integrate family education into the rest of synagogue life. What must be addressed is who is responsible for planning, budgeting, and implementing these new programs.

If family education is to remain part of the umbrella of "religious education" as is presently the case in most of our congregations, then synagogue educators have to become "total" educators, not just directors of the religious school. The time constraints of educators, the necessity of spending most of the working week in matters involving the religious school itself, cause many to shy away from increased family education. The issue of time must be addressed.

Although the Department of Education of UAHC has written guidelines for family education in their PATT and Malachi Project programs, it is my conclusion that more practical guides may be needed by officers and boards of directors of individual congregations. UAHC biennials and region "mini-biennials", as well as a variety of UAHC sponsored workshops have addressed the family education issue, but we need more than theory or specific programs. Overall planning, budgeting, personnel - these are the things necessary to address to help congregations follow through on their commitment to having more family education.

Workshops for educators, rabbis and teachers, as well as for laypeople in fundamentals necessary to have good multi-generational programming will be necessary. We are very aware that the family today may be very different from the "traditional" mother, father, children and two sets of grandparents that we knew in the past. The issue is not to

recognize the new family, but to learn to help that family to grow Jewishly. Therefore, training personnel to work with two or more different ages is necessary.

Stumbling Blocks

Budgeting is an ongoing problem for synagogues. How to have money for additional programming and materials will continue to plague synagogue boards and financial committees.

Scheduling must be addressed. The best plans fall by the wayside when no one shows up to an event. Consideration has to be given to the best time for specific programming. Synagogues, Jewish Community Centers, and other Jewish organizations usually cooperate in keeping a central calendar which can be used. Long-range planning is important and making certain that family education events are on the synagogue calendar is a necessity. Publicity is important, both in the synagogue bulletin and through other mailings.

Rabbis and educators agree that lack of personnel is a stumbling block to good family education programming. This also relates back to time and money.

Types of Research Needed

The majority of rabbis and educators responding to the questionnaire asked that results of the tabulation of the data be shared with them. Besides wanting to know what other congregations are doing in the field of family education, they want to know how and who. Research is necessary to give them that information. This thesis is just a beginning. - A more complete picture of what congregations are doing now should be obtained by research.

Nowhere, to my knowledge, is there a complete listing of programs that fall under the umbrella of family education and how to accomplish them. Books, such as Learning Together, edited by Janice Alper, magazine articles, newsletters, workshops, conferences and seminars speak of some successful programs, but a research center that has all of this would be most helpful. Although there are numerous teacher centers throughout the country, centers such as the Education Service of North America/Hebrew Union College (JESNA/HUC), and the Conference on Advancement in Jewish Education (CAJE) program bank which encourages all family education programs be sent to it, many congregations are unable to avail themselves of their use. These congregations should be able to tap into the same resources.

Research is needed as to the ways in which personnel can be trained to implement family education programming. We

should determine how best to do this. Workshops are needed, and how they are to be designed and by whom they would be given must be addressed.

ENDNOTES - CHAPTER FOUR

- 1 These figures are to be found in the Appendix, Tables Six and Seventeen.
- 2 For a further explanation, refer to Chapter Three and to the Appendix.
- 3 Based on answers to the questionnaires, less than 2% of congregations involved in family education programming mention family trips or picnics, but almost 12% do schedule family kallahs.
- 4 These categories, for the purposes of this thesis, have been designated Shabbat, pre-school children and families, religious school children and families, bar/bat mitzvah families, confirmation families, families where children are beyond high school ages, families where children are grown and elder parents and middle-aged children.
- 5 In examining the NATE membership, several large congregations belonging to UAHC have more than one member of NATE. In addition, approximately one dozen of the congregations in the prime sample have educators who are NATE members, and letters were received from some members in lieu of questionnaires stating that only one person would respond.
- 6 This information is based on a careful comparison of answers given in several categories: families reached by programming, number of programs each year, people responsible for both planning and implementing, and number of years family education programs have been in existence.
- 7 Stuart A. Gertman, And You Shall Teach Them Diligently, p. 21.
- 8 Sulkes interview.
- 9 Among educators assumed to be in the forefront of family education are those who are presenters at family education seminars and writers of articles about family education; people who have been the guiding forces in family education planning and implementation during the past two decades.
- 10 Janice Alper, RJE, telephone interview, January 31, 1990.

Endnotes - Chapter Four (cont.)

11 Interviews with a number of rabbis and educators, along with comments taken from written questionnaires.

12 Several rabbis and educators believe this. Among them are: Rabbi Arnold I. Sher, interview held at B'nai Israel, Bridgeport, Connecticut, January 16, 1990; Dr. Zena Sulkes, RJE, telephone interview to B'nai Israel, Clearwater, Florida, January 25, 1990.

13 Over 75% of people responding to the questionnaire requested the findings of the survey. .

14 This is the opinion of the researcher, based on conversations with educators and rabbis, on response to the questionnaire, and the literary search.

15 Alper interview.

16 Ruth Gruber, RJE, interview at Temple Israel, Westport, Connecticut, January 24, 1990.

17 Sulkes interview.

18 Rabbi Howard Bogot, telephone interview, UAHC, New York, January 31, 1990.

19 Ibid.

20 Ibid. Although Rabbi Howard Bogot is not connected with any one synagogue or religious school, in his position as Director of Education for UAHC, his input regarding family education was deemed necessary to the research.

CONCLUDING REMARKS

This study is but a beginning. There is still a long way to go before we have a complete picture of congregations throughout the country with regard to family education. We do know that as we approach the 21st century, we are looking at the make-up of families in a new way and are realizing that congregations must relate to the needs of all types of families. As this thesis shows, Jewish professionals in the synagogues are aware of the needs and responding to the challenge. It takes long-range planning, staffing and budgeting, research, sharing of ideas; all these are necessary for us to move through this decade and into the next century with the knowledge that we are realistically addressing the issue of how best to reach all of our families to educate them Jewishly.

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August 15, 1989

Within the next two weeks I will be sending you a questionnaire concerning family education in your congregation. I am currently the Family Educator at Congregation B'nai Israel, Bridgeport, CT, and this questionnaire will be the basis for my Master's thesis in Religious Education at HUC-JIR, New York.

Your prompt attention would be most appreciated.

Sincerely,

Harriet M. Levine

September 15, 1989

Within the next two weeks I will be sending you a questionnaire concerning family education in your congregation. I am currently the Family Educator at Congregation B'nai Israel, Bridgeport, CT, and this questionnaire will be the basis for my Master's thesis in Religious Education at HUC-JIR, New York.

Your prompt attention would be most appreciated.

Sincerely,

Harriet M. Levine

RABBI ARNOLD I. SHER

August 1989

Dear Colleague,

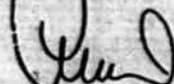
Harriet Levine is a dedicated member of our professional staff at Congregation B'nai Israel. She has worked effectively and tirelessly in the area of family education.

In June she will be awarded a M.A. degree from HUC-JIR in New York pending completion of her thesis. The attached questionnaire is part of her thesis project.

I would consider it a personal favor if you would be kind enough to take time from your schedule to complete the questionnaire.

Many thanks.

Warmly,


Arnold I. Sher
Rabbi

Harriet M. Levine
21 Tupelo Road
Westport, CT 06880
203-222-1984

August 23, 1989

You recently received a post card from me indicating that I would be sending you a questionnaire concerning family education in your congregation. Enclosed is that questionnaire.

In addition to being family educator at Congregation B'nai Israel, Bridgeport, Connecticut, I am currently fulfilling the requirements for a Master of Arts degree in Religious Education at Hebrew Union College - Jewish Institute of Religion in New York City.

My thesis topic is The Influence of Family Education Programming on the Reform Synagogue. The responses to this questionnaire will serve as the data base for my thesis. Please complete the entire questionnaire, and I would appreciate any additional comments you may have concerning family education.

Thank you for your prompt attention.

Sincerely,

Harriet M. Levine

Harriet M. Levine
21 Tupelo Road
Westport, Connecticut 06880
203-222-1984

October 1989

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Thank you for your prompt attention.

Sincerely,

Harriet M. Levine

Harriet M. Levine

October 1989


Dear Colleague,

Harriet Levine is a dedicated member of our professional staff at Congregation B'nai Israel. She has worked effectively and tirelessly in the area of family education.

In June she will be awarded a M.A. degree from HUC-JIR in New York pending completion of her thesis. The attached questionnaire is part of her thesis project.

I would consider it a personal favor if you would be kind enough to take time from your schedule to complete the questionnaire.

Many thanks.

Sincerely,

Arnold I. Sher
Rabbi

Harriet M. Levine
21 Tupelo Road
Westport, Connecticut 06880
203-222-1984

October 1989

Dear NATE Colleague:

I currently hold the position of Family Education Coordinator at Congregation B'nai Israel, Bridgeport, Connecticut. In addition, I am fulfilling the requirements for a Master of Arts degree in Religious Education at Hebrew Union College - Jewish Institute of Religion in New York City.

My thesis topic is The Influence of Family Education Programming in the Reform Congregation. The response to the enclosed questionnaire will serve as the data base for my thesis.

If you are presently working in a synagogue or have been doing so until recently, I would appreciate your taking some time to complete the questionnaire and send it to me. The results of the survey will be shared with NATE.

Thank you for your prompt attention.

Sincerely,

Harriet M. Levine

Harriet M. Levine

FAMILY EDUCATION QUESTIONNAIRE

Name of Congregation _____

Address _____

Region _____

Part I- Family Education Programming

1. Does your congregation have family education programming?

_____ yes _____ no

If yes, proceed to question 2. If no, please go to Part III.

2. Check the answer(s) that best describes the constituency served by your family education programming:

Families with

- _____ a. pre-school children
 _____ b. children of religious school age
 _____ c. a child approaching bar/bat mitzvah
 _____ d. a child approaching confirmation
 _____ e. single parent families
 _____ f. mixed-marriage
 _____ g. one parent is a Jew-by-choice
 _____ h. children are beyond high school (empty nesters)
 _____ i. older-adult (senior citizens)
 _____ j. inter-generational - older parents live with middle-aged children

3. Family education programs are initiated by: check all that apply

- _____ a. Rabbi _____ b. Cantor
 _____ c. Educator (Religious school director or principal)
 _____ d. Teacher _____ e. Family educator
 _____ f. other - specify _____

4. Family education programs are implemented by: check all that apply

- _____ a. Rabbi _____ b. Cantor
 _____ c. Educator _____ d. Teacher(s)
 _____ e. Family educator _____ f. Lay committee
 _____ g. other - specify _____

5. How many family education programs were conducted in your congregation during the past year?

- _____ a. 1 - 5 _____ b. 6 - 10
 _____ c. 11 - 15 _____ d. over 25

6. Do your family education projects consist of one-time programs (ie. once a temple year)?

_____ yes _____ no

7. Are your programs mainly on-going (ie monthly, quarterly)?

_____ yes _____ no other - please explain _____

Page 2.

8. Are your family education programs restricted to congregation members?
 yes no
9. Are your programs open to the community?
 yes no sometimes
10. Does your congregation avail itself of family education programming done by other agencies or synagogues in the community?
 yes no
11. If yes to the above, which agencies are used?
 a. Jewish Community Center
 b. Board of Jewish Education
 c. Other synagogue
 d. other - please specify _____
12. Does your congregation use an outside consultant for development of programs?
 yes no
 If yes, who? _____
 If no, would you consider using a consultant? _____
13. Is there a specific budget for family education programming?
 yes no
 If yes, what is the yearly amount? _____
 If no, how are the programs funded? _____
14. Approximately how long ago did your congregation begin family education programming?
 a. 1 - 5 years b. 6 - 10
 c. 11 - 20 d. longer

Part II

1. If there is a person responsible for family education, is that person an employee of the congregation?
 yes no
2. Is the person full-time _____ or part-time _____?
3. Is this the only responsibility of the person responsible for family education?
 yes no
4. If no to the above, what are the other responsibilities?

5. If paid, and only responsibility is family education programming, what is the salary range? _____
 If the person(s) responsible for family education is a volunteer, who is it? _____

6. Other pertinent information regarding person(s) responsible for family education planning and programs? Please state briefly.

Part 111

1. If you have no family education currently, are you planning to develop programs in the future?
 yes no
2. If yes:
 a. next year? b. two to three years?
 c. five years? d. uncertain
3. If you currently have programs, but do not cover entire membership, are there plans to expand the program?
 yes no
 If yes, how? _____

Part 1V - Synagogue Demographics

1. Number of families _____
2. Number of students in religious school _____
3. Dues structure _____
4. Is there a youth group? yes no
 senior junior
5. Median age of congregants if available _____
6. % of members 60 years old or more if available. _____
7. If possible, % Jews by choice _____ and
 % mixed marriages _____.
8. Is there a nursery school in your congregation?
 yes no
 If yes, is it part of the religious school _____ or
 independent of the religious school? _____
9. State number of each:
 a. Rabbi
 full-time part-time student
 b. Cantor
 full-time part-time student
 c. Educator/principal
 full-time part-time
 d. teachers
 e. family educator
 f. Temple administrator
 g. support staff (custodial, secretarial, general office)

Part V.

If you have family education programming, please list by name and give brief description, or send brochures or publicity.

Thank you for responding to this questionnaire. Are you interested in receiving a copy of the tabulated results?

____yes ____no
If so, to whom should it be sent?

If so, to whom should it be sent?

Name and position of person responsible for answering this questionnaire.

TABLE ONENATE Membership - October 1989

Members associated with congregations	478
Publications	3
Bureau consultants	40
Day schools	11
Colleges	15
Union of American Hebrew Congregations	19
Lay leaders	3
Residents of Israel	8
Residents of Great Britain	2
Resigned since mailed	5
Died since mailed	3
Others not directly associated with congregations	114

Numbers supplied by Executive Secretary of National Association of Temple Educators.

TABLE TWORabbinic Sample - Questionnaires Sent - By RegionRegions - UAHC

Canadian Council	3
Great Lakes Council/Chicago Federation	10
Mid-Atlantic Council	8
Midwest Council	5
New Jersey/West Hudson Valley Council	6
New York Federation of Reform Synagogues	14
Northeast Council	8
Northeast Lakes Council/Detroit Federation	8
Northern California Council/Pacific Northwest Council	6
Pacific Southwest Council	8
Pennsylvania Council/Philadelphia Federation	6
Southeast Council/South Florida Federation	9
Southwest Council	7
TOTAL	98

Size of Congregation

Under 100 families	21
100 - 300 families	27
301 - 500 families	21
501 - 800 families	16
801 - 1000 families	5
1001 - 1500 families	3
Over 1500 families	5

TABLE THREE
Questionnaire Results

Rabbinic Random Sample

	<u>Pre-Test Sent</u>	<u># Returned</u>	<u>Sample Sent</u>	<u># Returned</u>	<u>Total Sent</u>	<u>Total Returned</u>
1. Canadian Council	1	1	2	1	3	2
2. Great Lakes/Chicago	3	2	7	5	10	7
3. Mid-Atlantic	1	1	7	7	8	8
4. Midwest	1	1	4	2	5	3
5. New Jersey/West Hudson Valley	1	1	5	2	6	3
6. New York Federation	2	2	12	7	14	9
7. Northeast	3	3	5	3	8	6
8. Northeast Lakes/Detroit	1	0	7	5	8	5
9. Northern California/Pacific Northwest	1	1	5	5	6	6
10. Pacific Southwest	1	1	7	4	8	5
11. Pennsylvania/Philadelphia	1	0	5	3	6	3
12. Southeast/South Florida	1	1	8	7	9	8
13. Southwest	2	2	5	3	7	5
Totals	19	16	79	54	98	70

TABLE FOUR

Percentages - UHC Congregations Receiving Questionnaires in Random Sample

<u>Region</u>	<u>Number Sent in Region</u>	<u>% of Total Sent</u>	<u>% of Region Receiving Quest.</u>	<u>Total # of Congregations In Region</u>	<u>% of Cong. In Region Compared to Total UABC Congregations</u>
1. Canadian	3	3.1	15	20	2.5
2. Great Lakes	10	10.2	19.2	52	6.4
3. Mid-Atlantic	8	8.2	12.9	62	7.6
4. Midwest	5	5.1	8.2	61	7.8
5. New Jersey/West Hudson	6	6.1	10.6	57	7.0
6. New York	14	14.3	14.3	98	12.0
7. Northeast	8	8.2	10.7	75	9.2
8. Northeast Lakes	8	8.2	11.9	67	8.2
9. Northern California/Pacific Northwest	6	6.1	11.8	51	6.3
10. Pacific Southwest	8	8.2	11.9	67	8.2
11. Pennsylvania	6	6.1	11.5	52	6.4
12. Southeast	9	9.2	11.4	79	9.7
13. Southwest	7	7.1	9.5	74	9.1

TABLE FIVEQuestionnaire Respondents - UAHC Affiliated Regions

CANADIAN REGION

ONTARIO

Brampton - Har Tikvah Congregation - Rabbi Larry Lander
 Mississauga - Solel Congregation - Arlene Botnick
 Thornhill - Temple Har Zion - Karen Goodis RJE
 Toronto - Holy Blossom Temple - Robert E. Tornberg, RJE
 Willowdale - Temple Emanu-el - Marlene Myerson

GREAT LAKES REGION

ILLINOIS

Chicago - Temple Shalom - Barbara Gross, RJE
 Glencoe - Am Shalom - Rabbi Harold Kudan, Sharon Morton, RJE
 Glencoe - North Shore Congregation Israel - Lori B. Sagarin, RJE
 Glenview - Congregation B'nai Jehoshua Beth Elohim - Rabbi Mark S. Shapiro, Faith Avner
 Highland Park - Lakeside Congregation for Reform Judaism - Vanessa Ehrlich
 Northfield - Temple Jeremiah - Dr. Anne M. Lidsky, RJE
 Skokie - Temple Beth Israel - Rabbi Michael A. Weinberg

INDIANA

Hammond - Temple Beth-El - Rabbi Michael N. Stevens

MINNESOTA

Minneapolis - Temple Israel - Wendy Robinson, RJE
 St. Paul - Mt. Zion Temple - Isaac Eshel

WISCONSIN

Kenosha - Beth Hillel Temple - Rabbi Dena A. Feingold
 Madison - Temple Beth El - Lawrence Kohn
 Milwaukee - Congregation Emmanu-el B'ne Jeshurun - Eve Zucker
 Milwaukee - Congregation Sinai - Amy Neistein
 Wausau - Mt. Sinai Congregation - Rabbi E. Daniel Danson

MID-ATLANTIC REGION

WASHINGTON, D.C.

Temple Micah - Rabbi Daniel G. Zemel
 Washington Hebrew Congregation - Harvey Leven

MARYLAND

Baltimore - Baltimore Hebrew Congregation - Dr. Suzanne Amerling, RJE
 Baltimore - Har Sinai Congregation - Barbara Lisle
 Rockville - Temple Beth Ami - Rabbi Jack A. Luxemburg

NORTH CAROLINA

Durham - Judea Reform Congregation - Eve Kedem
 Greensboro - Temple Emanuel - Rabbi Arnold Task *

VIRGINIA

Alexandria - Beth El Hebrew Congregation - Rabbi Arnold G. Fink
 Martinsville - Ohev Zion Synagogue - Rabbi Harold A. Friedman
 Reston - Northern Virginia Hebrew Congregation - Louis A. Nagel
 Richmond - Congregation Beth Ahabah - William Bronstein
 Woodbridge/Manassas - Congregation Ner Shalom - Rabbi Judith Abrams

WEST VIRGINIA

Charleston - Congregation B'nai Israel - Rabbi Israel B. Koller

MIDWEST REGION

COLORADO

Boulder - Congregation Har Hashem - Rabbi Herbert H. Rose

INDIANA

Bloomington - Congregation Beth Shalom - Karen Franks
 Indianapolis - Indianapolis Hebrew Congregation - Marcia Goldstein

MISSOURI

Kansas City - The Temple Congregation B'nai Jehudah
 Rabbi Michael R. Zedek
 St. Louis - Temple Israel - Carol Rubin
 St. Louis - Congregation Shaare Emeth - Marsha Grazman

OHIO

Cincinnati - Rockdale Temple K K Bene Israel - Dr. Meryl Goldman

TENNESSEE

Nashville - The Temple Congregation Ohabai Shalom - Lynda R. Gutcheon

NEW JERSEY - WEST HUDSON REGION

NEW JERSEY

East Brunswick - Temple B'nai Shalom - Rabbi Eric M. Milgrim
 Elberon - Temple Beth Miriam - Myra Yedwab
 Hightstown - Congregation Beth Chaim - Arthur Finkle, RJE
 Livingston - Temple Emanu-el - Barbara Bar-Nissim
 Manalapan - Temple Shaari Emeth - Dina Maiben
 Marlboro - Temple Rodeph Torah of Western Monmouth - Edna Coleman
 New Brunswick - Anshe Emeth Memorial Temple - Rabbi Bennett F. Miller
 River Edge - Temple Shalom - Cara Jablow

NEW JERSEY (cont.)

Short Hills - Congregation B'nai Jeshurun - Elaine F. Kadison
 Succasunna - Temple Shalom - Susan Harris
 Summit - Temple Sinai - Constance Reiter, RJE
 Tenafly - Temple Sinai of Bergen County - Rivka Singer
 Trenton - Har Sinai Hebrew Congregation - Rabbi David E. Straus

NEW YORK

Upper Nyack - Temple Beth Torah - Jeffrey A. Jablow

NEW YORK FEDERATION

CONNECTICUT

Ridgefield - Temple Shearith Israel - Rabbi Jon R. Haddon
 Westport - Temple Israel - Ruth Gruber, RJE

NEW YORK

Great Neck - Temple Beth El - Dahlia Rothman
 Holliswood - Temple Israel of Jamaica - Donna Kleiner-Lichtman
 Huntington - Temple Beth El of Huntington - Diane Berg
 Jericho - Temple Or-Elohim - Roseann P. Michelson, RJE
 Lynbrook - Temple Emanu-el - Elaine B. Mandel
 Mt. Vernon - Free Synagogue of Westchester - Sidney Starr, RJE
 New York - Beth-Am The Peoples Temple - Rabbi Margaret Moers Wenig
 New York - Central Synagogue - Dr. Jack Sparks, RJE
 New York - Rodeph Shalom Congregation - Renee Rosenthal
 New York - Temple Shaaray Tefila - Cindy Dimenstein
 Port Washington - The Community Synagogue - Rabbi Martin S. Rozenberg
 Rye - Congregation Emanu-el - Marcie N. Aiuvalasit
 Scarsdale - Westchester Reform Temple - Rabbi Beth Singer
 South Salem - Jewish Family Congregation - Rabbi Steven M. Rosman
 Staten Island - Temple Israel - Rabbi David A. Katz
 Syosset - North Shore Synagogue - Irene Blanco
 Tarrytown - Temple Beth Abraham - Rabbi Joan Glazer Farber
 Wantagh - The Suburban Temple - Joan Davidson
 White Plains - Jewish Community Center - Nancy Bossow
 White Plains - Woodlands Community Temple - Deborah Wasserman
 Yonkers - Temple Emanu-el - Rabbi Kenneth N. White, Philip Aronson

VIRGIN ISLANDS

St. Thomas - Hebrew Congregation of St. Thomas - Rabbi Stanley Reikin

NORTHEAST REGION

CONNECTICUT

Bridgeport - Congregation B'nai Israel - Harriet M. Levine
 Deep River - Congregation Beth Shalom - Rabbi Marcia Plumb
 New Milford - Temple Shalom - Rabbi Norman D. Koch

MAINE

Portland - Portland Reform Congregation Bet Ha'am - Rabbi David Fox
 Sandmel

MASSACHUSETTS

Brookline - Temple Ohabei Shalom - Fredda Hamilton
 Brookline - Temple Sinai - Fredda Hamilton
 East Falmouth - Falmouth Jewish Congregation - Rabbi Robert S. Goldstein
 Hingham - Congregation Sha'aray Shalom - Joan Carr
 Marblehead - Temple Emanu-el - Gerald L. Orlen
 Needham - Temple Beth Shalom - Bini W. Silver
 Newton - Temple Shalom of Newton - Julie A. Vanek
 Pittsfield - Temple Anshe Amunim - Rabbi Alan L. Berg
 Sudbury - Congregation Beth El - Sheila Goldberg
 Wellesley Hills - Temple Beth Elohim - Claire Rubin
 Westborough - Congregation B'nai Shalom - Abby Brown
 Worcester - Temple Sinai - Cantor Wendy J. Autenrieth

NEW YORK

Albany - B'nai Shalom Reform Congregation - Rabbi Donald P. Cashman
 Catskill - Temple Israel - Rabbi Philip Schlenker

RHODE ISLAND

Providence - Temple Beth El - Lisa J. Goldstein

NORTHEAST LAKES REGION

MICHIGAN

Birmingham - Temple Beth El - Rabbi Daniel F. Polish, Robert M. Lask, RJE
 Oak Park - Temple Emanu-el - Dorothy A. Dressler
 Pontiac - Temple Beth Jacob - Rabbi Richard A. Weiss

NEW YORK

Buffalo - Beth Am Temple - Rabbi Steven S. Mason
 Rochester - B'rith Kodesh Temple - Eleanor Lewin

OHIO

Akron - Temple Israel - Cantor Gedaliah Gertz, RJE
 Beachwood - Anshe Chesed Fairmount Temple - Rabbi David J. Gelfand
 Columbus - Temple Beth Shalom - Rabbi Howard L. Apothaker
 Columbus - Temple Israel - Joan S. Folpe, RJE
 Dayton - Temple Israel - Shirley Schatz, RJE

NORTHERN CALIFORNIA - PACIFIC NORTHWEST REGION

BRITISH COLUMBIA, CANADA

Vancouver - Temple Shalom - Eve Zelberman

CALIFORNIA

Berkley - Congregation Beth El - Rabbi Arnold L. Levine
 Los Gatos - Congregation Shir Hadash - Marcia B. Fox
 Oakland - Temple Sinai - Dr. Bob Rothschild
 Salinas - Temple Beth El - Rabbi Bruce J. Kadden

CALIFORNIA (cont.)

San Jose - Temple Emanu-el - Judy Padolsky
 San Rafael - Congregation Rodef Shalom - Sherry R. Knazon
 Stockton - Temple Israel - Sammi Helberg

OREGON

Temple Beth Israel - Rabbi Emanuel Rose

UTAH

Salt Lake City - Congregation Kol Ami - Rabbi Frederick Wenger

WASHINGTON

Mercer Island - Temple B'nai Torah - Arlene Schuster
 Tacoma - Temple Beth El - Tovah Ahdut

PACIFIC SOUTHWEST

ARIZONA

Phoenix - Temple Chai - Aviva Keenen
 Scottsdale - Temple Solel - Unsigned

CALIFORNIA

Beverly Hills - Temple Emanuel - Robin Segal
 Fullerton - Temple Beth Tikvah - Miriam Van Raalte
 Northridge - Temple Ahavat Shalom - Barry M. Lutz, RJE
 Pomona - Temple Beth Israel - Rabbi Earl L. Kaplan, RJE
 Poway - Temple Adat Shalom - Rabbi Deborah R. Prinz
 San Bernardino - Congregation Emanu El - Rabbi Hillel Cohn
 San Diego - Congregation Beth Israel - Helene Schlafman
 San Luis Obispo - Congregation Beth David - Rabbi Harry A. Manhoff
 San Pedro - Temple Beth El - Debi Rowe
 Santa Ana - Temple Beth Shalom of Orange County - Irma Moskowitz
 Santa Barbara - Congregation B'nai B'rith - William Concoff
 Santa Monica - The Santa Monica Synagogue - Roslyn Roucher
 Ventura - Ventura County Jewish Council, Temple Beth Torah
 Dan Robbins, RJE

NEVADA

Las Vegas - Congregation Ner Tamid - Rabbi Sanford D. Akselrad

PENNSYLVANIA REGION

NEW JERSEY

Cherry Hill - Temple Emanuel - Rabbi Randi Musnitsky
 Northfield - Congregation Beth Israel - Mara Vassilides

PENNSYLVANIA

Abington - Old York Road Temple Beth Am - Arthur Beyer
 Allentown - Congregation Keneseth Israel - J. Richenwald
 Easton - Temple Covenant of Peace - Rabbi Marjorie Yudkin
 Lafayette Hill - Or Ami - Rabbi Jeffrey Schein *

PENNSYLVANIA (cont.)

Monroeville - Temple David - Dr. Ivan Frank
 Newtown - Shir Ami Bucks County Jewish Congregation
 Cantor Mark Elson, RJE
 Pittsburgh - Temple Emanuel - Rhoda Kaufman

SOUTHEAST - SOUTH FLORIDA REGION

FLORIDA

Boca Raton - Temple Beth El - Robin Eisenberg
 Boca Raton - Congregation B'nai Israel - Sandra Goldstein
 Clearwater - Temple B'nai Israel - Dr. Zena W. Sulkes, RJE
 Coral Gables - Temple Judea - Ray Berman
 Delray Beach - Temple Sinai - Rabbi Samuel M. Silver
 Longboat Key - Temple Beth Israel - Rabbi Sanford E. Saperstein
 Miami - Congregation Bet Breira - Martha Aft *
 Orlando - Liberal Judaism Congregation - Rabbi Larry J. Halpern
 Plantation - Temple Kol Ami - unsigned
 St. Petersburg - Temple Beth El - Rabbi Ira S. Youdovin, Susan
 Youdovin
 Tampa - Congregation Beth Am - Rabbi Janet B. Liss

GEORGIA

Atlanta - Temple Sinai - Jeffrey B. Lazar, RJE
 Atlanta - The Temple - Joanne Lynn Barrington
 Roswell - Congregation Kehillat Chaim - Rabbi Harvey J. Winokur

SOUTH CAROLINA

Greenville - Temple of Israel - Rabbi James D. Cohn

SOUTHWEST COUNCIL

LOUISIANA

Baton Rouge - Beth Shalom Synagogue - Rabbi Paul D. Caplan
 Shreveport - B'nai Zion Congregation - Helaine Braunig

TENNESSEE

Memphis - Temple Israel - Rabbi Harry K. Danziger, Barbara W. Mansberg

TEXAS

Austin - Temple Beth Israel - Rabbi Scott B. Saulson
 Dallas - Temple Emanu-el - Renee L. Karp, Karen Rossel, RJE
 Dallas - Temple Shalom - Rabbi Kenneth D. Roseman
 Fort Worth - Beth-el Congregation - Ellen Mack, RJE
 Houston - Congregation Beth Israel - Kenneth A. Midlo, RJE
 Longview - Temple Emanu-el - Rabbi Bernard M. Honan
 San Antonio - Temple Beth El - Deena Bloomstone
 Spring - Jewish Community North - Rabbi Robert S. Sharff
 Waco - Congregation Rodef Sholom - Rabbi Joshua S. Taub

Questionnaire Respondents - Synagogues Not Affiliated with UAHC

CALIFORNIA

Encino - Shir Chadash - Judy Aronson, RJE
Pacific Palisades - Kehillath Israel - Janice Alper, RJE

FLORIDA

West Palm Beach - Temple Beth Torah - Norman Wean

ILLINOIS

Vernon Hills - Or Shalom - Debra Lynn Colodny

KANSAS

Prairie Village - Beth Torah - Steven H. Burnstein

MICHIGAN

West Bloomfield - Temple Israel - Flo Bloch

MINNESOTA

Minneapolis - Beth El Synagogue - Dr. Newman, FRE

TEXAS

Bellaire - Congregation Brith Shalom - Deena Grossman

* No longer at this congregation as of June 30, 1989.

TABLE SIX

Congregations Having Family Education Programs

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Yes	78.6	91.5	86.6
No	21.4	8.5	13.4

TABLE SEVEN

Constituencies Served by Programming

Pre-School Children	69.1	71.0	70.4
Children/Religious School Age	83.6	77.6	80.9
Children Approaching Bar/ Bat Mitzvah	80.0	66.4	71.0
Children Approaching Confirmation	32.7	37.4	35.8
Single Parent Families	20.0	22.4	21.6
Mixed Marriages	58.2	33.6	42.0
Family With Jew-By-Choice Parent	27.2	27.1	27.2
Empty Nesters	14.5	8.4	10.5
Senior Citizens	23.6	13.1	16.7
Intergenerational Families	10.9	11.2	11.1

Totals above 100% due to multiple answers

TABLE EIGHT

Person Responsible for Initiating Family Education Programs

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Rabbi	92.7	74.8	80.9
Cantor	10.9	10.3	10.5
Educator	78.2	86.9	84.0
Teacher(s)	20.0	20.6	20.4
Family Educator	7.3	7.5	7.4
Other	16.4	17.8	17.3

TABLE NINE

Person Responsible for Implementing Family Education Programs

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Rabbi	96.4	84.1	88.3
Cantor	23.6	24.3	24.1
Educator	74.5	84.1	80.9
Teacher(s)	40.0	59.8	53.1
Family Educator	12.7	12.1	12.3
Lay Committee	32.7	24.3	27.2
Other	12.7	10.3	11.1

Totals to over 100% due to multiple responses.

TABLE TEN

Number of Family Education Programs
Conducted During the Past Year

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
1 - 5	43.6	43.9	43.8
6 - 10	23.6	33.6	30.2
11 - 15	12.7	12.2	12.4
16 - 25	5.5	1.9	3.1
Over 25	9.1	5.6	6.8
No Response	5.5	2.8	3.7

TABLE ELEVEN

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Frequency of Programs			
One Time	50.9	64.5	59.9
Ongoing	41.8	27.1	32.1
No Response	7.3	8.4	8.0

TABLE TWELVE

Availability of Family Education Programming			
Congregation Only	60.0	62.6	61.7
Open to Others	40.0	32.7	35.2
No Response	-	4.7	3.1

TABLE THIRTEEN

Use of Outside Programming by Congregation			
Yes	56.4	53.3	54.3
No	43.6	44.9	44.4
No Response	-	1.8	1.3

Outside Programmers Used for Family Education Programming			
Jewish Community Center	21.8	19.6	20.3
Board of Jewish Education	27.3	23.4	24.7
Other Synagogues	16.4	15.0	15.4
Other	27.3	22.4	24.1

TABLE FOURTEEN

Congregational Use of Consultants			
Yes	14.5	14.0	14.2
No	80.0	84.1	82.7
No Response	5.5	1.9	3.1

Would consider using an outside consultant for family education program development, if not using now:

Yes	27.2	34.4	32.1
No	72.8	63.6	67.9

TABLE FIFTEEN

Budgeting

Specific Budget Exists for Family Education Programming

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Yes	25.5	32.7	30.2
No	74.5	63.6	67.3
No Response	-	3.7	2.5

TABLE SIXTEEN

Funding of Family Education Programs

RABBINIC

Religious School Budget
 Special Program Fund
 Parents Who Participate
 Budget of Other Professionals
 Donations
 Fund-raising
 Entrance Fees

NATE

Religious School
 Special Funds - Foundations
 Adult Education Budget
 Entrance Fees
 Other Committees
 Individual Contributions
 Fund-raising
 No Cost

* Overwhelmingly (over 90%) answers were that the religious school budget is the source of funds for family education.

TABLE SEVENTEEN

Onset of Family Education Programming

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
1 - 5 Years Ago	52.7	46.7	48.8
6 - 10 Years Ago	30.9	26.2	27.8
11 - 20 10.9	15.9	14.2	
Over 20 Years Ago	5.5	5.6	5.6
No Response	-	5.6	3.6

TABLE EIGHTEEN

Professional Responsible

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Is person responsible for family education an employee of congregation:			
Yes	54.5	75.7	68.5
No	27.3	13.1	17.9
No Response	18.2	11.2	13.6

Person responsible for family education works:

Full Time	34.5	57.9	50.0
Part Time	27.3	20.6	22.8
No Response	38.2	21.5	27.2

Is this the only responsibility:

	<u>Rabbinic</u>	<u>NATE</u>
Yes	-	8.4
No	54.6	71.0
No Response	45.4	20.6

Other responsibilities of person:*

Rabbi	36.0	20.0
Director of Education	61.0	58.0
Others **	64.0	36.0
No Response	-	36.0

* These responses total more than 100%. Many congregations gave several answers in the "Other" category.

** Others include:

Teachers	Program Director
Cantor	Coordinator of Youth Activities
Adult Education	Coordinator of Bar/Bat Mitzvah Program
Assistant Principal	
Volunteer Chairperson	
Resource and Parenting Centers	

TABLE NINETEENPlans for Development and Expansion

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Are there plans to develop future family education programs:			
Yes	53.3	80.0	76.2
No	46.7	20.0	23.8
When:			
Next Year	22.3	62.5	48.0
2 - 3 Years	33.3	25.0	28.0
5 Years	11.1	-	4.0
Unknown	33.3	12.5	20.0
Plans to expand:			
Yes	58.6	69.6	65.9
No	41.4	30.4	34.1

TABLE TWENTY

Size of Congregation by Family

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Under 100	14.5	--	5.6
101 - 300	27.5	19.3	22.5
301-500	20.3	26.6	24.2
501 - 800	17.4	22.9	20.8
801 - 1000	8.7	8.3	8.4
1001 - 1500	2.9	12.8	9.0
Over 1500	8.7	10.1	9.5

TABLE TWENTY-ONE

TABLE TWENTY-ONE

TABLE TWENTY-ONE

Number of Students in Religious School

	<u>% PRIME</u>	<u>% NATE</u>	<u>% TOTAL</u>
Under 100	38.2	5.6	18.2
101 - 250	16.2	38.0	29.6
251 - 350	13.2	20.4	17.6
351 - 500	13.2	19.4	17.0
501 - 850	14.8	13.8	14.2
Over 850	1.5	1.8	1.7
No School	2.9	1.0	1.7

TABLE TWENTY-TWO

Dues Structure

	<u>% PRIME</u>	<u>% NATE</u> *	<u>% TOTAL</u>
Under \$500	7.1		
\$500 - \$749	14.3		
\$750 - \$999	5.7		
Over \$1,000	5.7		
Fair Share	32.9		
No Answer	20.0		
Other	14.3		

* Not enough data.

TABLE TWENTY-THREE

Youth Group

Yes	84.1	87.2	86.1
No	13.0	5.1	8.0
No Answer	2.9	7.7	5.9

TABLE TWENTY-FOUR

Nursery School

Yes	52.9	64.1	60.0
No	42.9	27.3	33.1
No Answer	4.2	8.5	7.0
Part of Religious School	35.1	33.3	33.9
Independent	51.4	66.7	61.7
No Answer	13.5	--	4.4

TABLE TWENTY-FIVE

Professional Staff

§ PRIME

Number of professional employees of congregation responding to Rabbinic sample

Rabbis	
Part time	8.6
One full time	65.7
One full and one part time	2.9
Two full time	15.7
Two full and one part time	1.4
Two full and student	2.9
Three full time	2.9
Cantor	
Full time	35.7
Part time	28.6
Cantorial Soloists	7.1
No Cantor	28.6
Educator/Principal	
Full time	45.7
Part time	38.6
No Answer	15.7
Teachers	
5 and under	8.6
5 - 10	17.6
11 - 15	23.1
16 - 20	9.3
Over 20	30.0
No Answer	11.4
Family Educator	
Yes	10.0
No	90.0
Temple Administrator	
Yes	52.9
No	47.1
Support Staff	
5 and under	50.0
6 - 10	14.3
Over 10	10.0
No Answer	25.7
Requested copy of tabulated results:	
Yes	52.9
No	47.1

TABLE TWENTY-SIX

Types of Family Education Programming

Shabbat Observance

Family Shabbat worship services - Friday evening or Saturday
 Shabbat dinners and services
 Shabbat dinner and services for young families
 Tot Shabbat
 Shabbatons
 Havdalah services and/or study groups
 Family at Home Shabbat

Bar/Bat Mitzvah Families

Student and parent seminars, meetings, Torah study
 Kallah
 Havurot
 Mitzvah projects, e.g., twinning

Teens and Parents, including Confirmation

Parallel programs re family life
 Teens and parents discussions - family life, problems, pressures
 Youth groups and parents
 Confirmation study and parents' groups

Pre-School Families - Does not include activities specifically related to nursery schools

Play groups
 Holiday theme workshops and programs for children and parents
 "Lunch Bunch" - pre-school activities with parents
 "K'Tanim"
 Pre-reader festivals
 Temple Tots

Religious School-Age Families

Holiday workshops, celebrations, other holiday programming
 Grade level workshops, family programs, parent meetings
 Family education days, family education learning experiences, PACE
 PACE, life cycle workshops
 Family Kallahs
 Bible/prayer study, library programs, parallel study

Adult

- Young marrieds
- Adult bar/bat mitzvah
- Support groups for parents of mixed-marrieds
- Singles programs
- Adult Kallahs - adult study
- Outreach - intermarrieds, Jews-by-choice
- Older adult - aging, problems

Miscellaneous

- Cultural arts
- Lecture series
- Israeli Fair - community celebrations
- Israeli music and dancing
- Plays, movie nights
- Purim Carnival
- Family outings, trips, picnics
- Havurot

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