

BETWEEN TWO LOVES:
THE EFFECTS OF THE JEWISH COMMUNAL FIELD
ON THE WORKER AND FAMILY

by

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A Thesis Presented to the FACULTY OF THE SCHOOL
OF SOCIAL WORK OF THE UNIVERSITY OF SOUTHERN
CALIFORNIA in cooperation with HEBREW UNION
COLLEGE-JEWISH INSTITUTE OF RELIGION, CALIFORNIA
SCHOOL in partial fulfillment of the requirements
for the degree of
MASTER OF SOCIAL WORK

June 1979

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
California School

in cooperation with
UNIVERSITY OF SOUTHERN CALIFORNIA
School of Social Work

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MASTER OF ARTS

in

JEWISH COMMUNAL STUDIES

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Dedication

We dedicate this thesis to the ideal of commitment to the field of Jewish communal service while fully participating in and creating a viable Jewish family life. We also dedicate this research to individual members of our families.

Mae Mendelson, Karen's mother, gave her love, help and encouragement when it was needed. She was there when the going got tough. Marya Lisa and Jessica Ann Schulman, who are already so involved in Jewish life and have given much "naches," permitted their mother to complete her studies.

Ed's wife, Sharon, gave him a tremendous amount of support and inspiration. Her love and intelligence has served as a light during the difficult times of the last two years and for that he is extremely grateful. His parents, who are dedicated to Jewish life as well as valuing their family, are dearly appreciated for all of their support and love.

Miriam's fiancée, Chaim Garfinkel, provided her with love, encouragement, and patience at this special time when each are starting their individual careers and are also building their life together.

Two of the researchers are children of Holocaust survivors. In part this thesis is dedicated to Linda's parents, Kurt and Ruth Singer and Miriam's parents, Morton and Sara Scharf. The courage and resilience of Linda's and Miriam's parents and people like them is responsible for their children's decision to devote themselves to the continuity of the Jewish community.

We admit that these words are pale in comparison to the depth of gratitude we feel to our families as well as to our family of friends.

Acknowledgments

The support, encouragement and creative inspiration enabling us to complete this study has come from a number of people. Their input has helped produce a very meaningful experience for the four of us.

In particular, we would like to thank three people.

First, we would like to thank Rosa Kaplan who not only gave so much of her time and ideas but also gave of herself. She understands the importance of our study due to her concern about the quality of Jewish family life and her commitment to the Jewish communal field.

Mel Gottlieb provided us with a research base that was so needed.

We also wish to acknowledge the Director of the School of Jewish Communal Service, Gerald B. Bubis. His focus on Jewish family life as well as his passionate commitment to the Jewish community has served as an inspiration for the authors of this thesis.

A special thanks to all Jewish communal workers and their spouses who lent their time, enthusiasm, and hospitality as interviewees. Their support and candor reaffirmed our decision to enter the Jewish communal field.

Digest

This exploratory study examines how the Jewish communal field impinges on the family life of the worker. Since the Jewish family has always been of paramount importance in transmitting Jewish values and ensuring Jewish continuity, a certain tension is created for the Jewish communal worker. The Jewish communal worker has to learn to balance two highly valued and interrelated systems, the Jewish community and the worker's own Jewish family. In attempting to meet these dual responsibilities, the Jewish communal worker is often caught between commitment to the Jewish community and commitment to family life. This study explores the interrelationship between these two systems and the resultant impact on family members.

Since a person's personal and professional life are interrelated, repeated moves to other localities, occupational stress, lack of leisure time due to long working hours, and work-related travel all impinge on the worker's family system. Families of administrative and supervisory personnel were found to experience a great degree of work-related stress. Unresolved tensions and untreated or ignored stress often has profound effects upon the individuals involved and their family system. Because of some generalized concerns about the breakdown

of the Jewish family and because Jewish communal professionals are often envisioned as role models, work-related stress and concomitant family problems may also be seen as detrimental to the worker's capacity to function as ideally envisioned.

In summary, work in the Jewish community greatly impinges on the family life of the workers. Both workers and their spouses report that long hours and time away from the family are features that most detract from family life.

In addition to the heavy work schedule, workers bring work related concerns home with them, expect spouses to attend work related social functions, and often attend social gatherings in the Jewish community where lay and professional leaders attend. These factors all contributed to the difficulty in disengaging the work system from the family system.

As workers bring work pressures home with them, family stress often occurs. Stress is manifested in the family system in a variety of ways, including difficulty in unwinding when at home, loss of sleep, curtailment of physical and verbal affection, marital strain, and various physical systems. Spouses tend to perceive more family stress and act as ameliorating agents for the worker.

Family members find various ways to cope with work related stress. People most often identify the family as

a valuable resource in accomplishing this. Workers and spouses also point out the necessity of separating work from family and learning to set limits on work demands.

Even though a degree of strain is identified by workers and spouses, the bulk of interviewees saw Jewish communal work as providing numerous opportunities for gaining rewards and satisfactions. Family members express pride in the fact that, by their connection to Jewish communal workers, they are able to express Jewish values and identity within a community context. Many also felt personally gratified about contributing to the welfare of the Jewish community. These two factors may account for the impressive number of very dedicated people who choose to work in the Jewish communal field.

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CHAPTER I

INTRODUCTION

The organized American Jewish community is an interrelated matrix of religious, educational, communal welfare, cultural, and political associations. These associations represent what Daniel Elazar has called "the voluntary commitment of individuals to be Jewish in a variety of ways."¹ Contemporary American Jewish life is composed of individuals volunteering their time and energy, with the expressed purpose of creating and preserving a viable, involved, and self-perpetuating community. It is through their institutions that Jews are able to continually redefine and create a meaningful Jewish communal life.

Interwoven into the voluntary nature of Jewish life is a core of professional educators, rabbis, and social workers whose tasks are many. They help provide guidance, vision, knowledge, and expertise for the organized Jewish

¹Daniel Elazar, Community and Polity (Philadelphia: Jewish Publication Society), 1976.

community. They involve, educate, and heal contemporary American Jewish life.

This study focuses on Jewish communal professionals who are working in Jewish Federations or Federation-related agencies in administrative or supervisory roles. Understanding the Jewish communal worker's role as a facilitator of Jewish life is to understand the paramount position communal workers hold in the community. The communal worker, consequently, is an important part of Jewish life and needs to be understood as such.

Jewish communal workers contribute to the overall functioning of the Jewish community. The central role that they play invites high levels of expectation concerning time, energy, and amount of dedication. Thus the future of the American Jewish community is intricately connected to the level of commitment and competency of the Jewish communal worker.

As students planning to embark upon the field of Jewish communal service, and as people who have families or soon plan to, we are concerned about the relationship of work and family, since both are central to our lives. This exploratory study examines how the Jewish communal field impinges on the family life of the worker. Since the Jewish family has always been of paramount importance in transmitting Jewish values and ensuring Jewish

continuity, a certain tension is created for the Jewish communal worker. The Jewish communal worker has to learn to balance two highly valued and interrelated systems-- the Jewish community and the worker's own Jewish family. In attempting to meet these dual responsibilities, the Jewish communal worker is often caught between commitment to the Jewish community and commitment to family life. This study explores the interrelationship between those two systems and the resultant impact on family members.

There is a great deal of literature regarding the kinds and amount of stress inherent in an administrative and supervisory role. Contemporary American professional life is often highly competitive and stressful. Workers are expected to make complicated decisions which infringe on many other work-related systems in a highly efficient and proficient manner. Workers who expect to advance may have to have a high degree of social and geographic mobility. Administrators and supervisors often work long and irregular hours, and engage in work-related travel.

Since a person's personal and professional life are interrelated, repeated moves to other localities, occupational stress, lack of leisure time due to long working hours, and work-related travel all impinge on the worker's family system. Families of administrative and supervisory personnel are shown to experience a great

degree of work-related stress. Unresolved tensions and untreated or ignored stress often have profound effects upon the individuals involved and their family system. Because of some generalized concerns about the break down of the Jewish family and because Jewish communal professionals are often envisioned as role models, work-related stress and concomitant family problems may also be seen as detrimental to the worker's capacity to function as ideally envisioned.

The working hypothesis of this study states that factors that affect administrators and supervisors and their families in the population at large can be generalized to Jewish communal workers and their families. Particular emphasis was placed in this study on the question of tension and stress in the Jewish communal worker families. Additional areas of study include the field's effect on the families' Jewish identity and observance, their sense of community, purpose, and sense of direction. Since people exist within an entire social system the study of of professional and familial life of Jewish communal professionals should provide some understanding of how this influences the entire Jewish community.

Because of the important position of communal workers in the community, the results should have

ramifications for Jewish communal agencies on local and national levels and reveal areas for reevaluating and possibly re-structuring hiring practices, working conditions, work setting, and pay scale policies. Furthermore, a need for the formulation of support systems for the Jewish communal worker and his or her family might be deemed necessary. It is hoped that our results will also help sensitize lay leadership to some of the issues facing workers in Jewish agencies.

CHAPTER II

REVIEW OF THE LITERATURE

Theoretical Approach

A study of the effect of the work life of the Jewish communal worker on the worker's family or personal life may be conceptualized as interactions within and among systems. Interactions within the family system determine communication patterns, dynamics of subsystems (e.g., sibling relationships, parental relationship) and the nature of the family's adaptation to outside influences.¹ Jewish communal workers are not only part of a family system but they are also part of a very complex occupational system which, in turn, is part of a still larger system--the community.

The interrelating systems of work and family are susceptible to cultural, social, and historical factors which affect Jews. Traditionally, Jews have placed a high value on family life.² The family was very clearly

¹Ralph E. Anderson and Irl E. Carter, Human Behavior in the Social Environment (Chicago: Aldine Publishing Co., 1974), p. 113.

²Fred Strodbeck, "Family Interaction, Values and Achievement," in Marshall Sklare's, The Jews (Glencoe, Ill.: The Free Press, 1958).

a mediating unit between each individual and the larger social unit of the shtetl, i.e., a small Jewish village or community which once existed in Eastern Europe.³

. . . Jewish friends and neighbors help to reinforce what the kinship group has already taught--that the family is a microcosm of the Jewish people, conversely, the Jewish people comprise a kind of huge extended family . . . however significant the communal network . . . are as building blocks, they are a kind of superstructure resting upon the foundation of the family--for it is the family that has been the prime mechanism for transmitting Jewish identity.⁴

The Jewish community in America also is characterized by a mingling of family bonds as it serves the educational, religious, and social needs of its people. Whereas a bureaucratic organization is essentially a Jewish communal agency, by virtue of being part of the larger Jewish community, tends to be more of a gemeinschaft,⁶ that is, personal attributes, practices, and interpersonal relationships continue to be considered qualifications for work in the Jewish communal field.

³Jules Henry, Pathways to Madness (New York: Vintage Books, 1973), p. 121.

⁴Marshall Sklare, America's Jews (New York: Random House, 1971), pp. 98-99.

⁵Solomon Sutker, "The Jewish Organizational Elite of Atlanta, Georgia, in Marshall Sklare's The Jews (Glencoe, Ill.: The Free Press, 1958), p. 249.

⁶Ralph E. Anderson and Irl E. Carter, Human Behavior in Social Environment, p. 46.

Disengagement

The Jewish communal worker has a difficult time separating family from work life. Values implicit in Jewish communal work and family life are essentially similar. Because of the expectation of commitment to the community, the Jewish communal worker has a difficult time disengaging from the work system. As a result, he or she puts in more than the usual forty-hour work week, brings work home, works during hours designated as family leisure time and often brings the tensions of the work environment into the family system.

Work pressures interfering with the time spent with children and spouse may generate family conflict. Moreover, the worker's spouse and sometimes the worker's children may be required to attend work-related social functions. Since children have been traditionally highly valued in the Jewish family, parents whose occupation requires them to work beyond the forty-hour work week try to allay the stress experienced by their children with demonstrated parental affection.⁷

Work Within the Corporate Context

In addition to the factors related to the intimate

⁷ Whitney Gordon, "Stress and the Jewish Community of Middletown," Ph.D. Dissertation, Purdue University, May 7, 1962, p. 112.

connection between Jewish agencies and the Jewish community, the Jewish communal worker may be affected by all the stresses to which corporate managers are subject. Such an individual:

. . . cannot work as hard or travel as much as his career requires and still spend as much time as he should with his family. . . . The greater a man's commitments to his family and his career, the more severe these problems and anxieties become.⁸

Work-family issues are increasingly of national concern. The Proceedings of the 1970 White House Conference on Children and Youth states,

To an extent not generally recognized, the patterns of life of American families are influenced by employment policies and practice. Employers, both public and private, can make a significant contribution to placing families and children at the center rather than the periphery of our national life by:

- recognizing their role in influencing the way American families live.
- changing the organization and demands of work in ways which will enable children and parents to live and learn together.

At both central and local levels, industries, businesses and government offices should examine present policies and practices of the organization as they affect family life.⁹

⁸ Alan Schoonmaker, *Anxiety and the Executive*, American Management Association, Inc., 1969, p. 66.

⁹ Jean Renshaw, "An Exploration of the Dynamics of the Overlapping Worlds of Work and Family," *Family Process*, 1976, 15(1):147. (Italics are Renshaw's.)

Most of the physical and emotional energy of such top level employees is expended on work-related activities. In addition, the managers may have difficulty unwinding after a full day's work. They may, consequently, have little reserve for dealing with problems of spouse and children.¹⁰

Women's Roles

Top level employees expend a disproportionate amount of time in work related activities. This places a burden on the spouse of the manager and, in turn, on the marital relationship. The female spouse may carry the larger burden of domestic tasks and child care responsibilities. In addition, the female top level employee often carries a double load consisting of domestic and work responsibilities. According to Pahl, a barrier to joining the work force mentioned by many women is

. . . the difficulty of finding satisfying work. . . . The problem [experienced] by women was to find a job which was sufficiently satisfying to make it worth going out to work, but which would not affect other commitments.¹¹

¹⁰ Robert Seidenberg, Corporate Wives--Corporate Casualties? (New York: Amacom, 1973), p. 67.

¹¹ J.M. and R.E. Pahl, Managers and their Wives (London: Alen Lane, The Penguin Press, 1971), p. 133.

The stresses experienced by female executives may be the reason fewer women become executives or managers. The career of the female manager tends to be secondary to that of her husband if she marries. In order to move up the occupational hierarchy in Jewish communal service, the worker may be required to relocate. However, in considering job-related moves, the job of the spouse of the female Jewish communal worker usually takes priority. Clearly, the decision to make a job-related move is affected by traditional concepts regarding sex role.

Mobility

When an executive or administrator moves to a new community, social relationships are available to the employee through work acquaintances. He may therefore not confront as much social isolation or stress as the spouse who does not have these work-related acquaintances. She experiences much of the isolation and confusion while becoming oriented to a new environment and may be more involved in helping her children adjust to this new situation while her husband concentrates on building a base at work. The literature focuses on spouses who are women. No references describe what happens to the male spouse of a woman manager under the same conditions. It is assumed that, at present, the male spouse is rarely if

ever required to undergo this process.

The family may place increased demands on the worker for support and companionship. This may be an additional pressure within the worker's already hectic existence. The family members, in turn, react by using each other as social supports. The family's tendency toward greater cohesion at this time may exacerbate conflicts.

Isolated in their shifting, rootless world, the members of the nuclear family--mother, father, and children--are asked to answer every emotional need for each other. As a result the family often turns in upon itself, and the members consume each other. . . . The members consume each other often because of the lack of interaction with the outside community.¹²

Stress

Many Jewish communal workers feel that they have no choice regarding work-related activities, job moves, and time spent at work. The degree to which executives and managers feel they have control over work requirements determines the amount of stress experienced by the worker and the family.¹³

¹²Scidenberg, Corporate Wives--Corporate Casualties?, p. 35.

¹³Renshaw, Family Process, p. 155.

Job-related fatigue may result in diminished verbal and physical affection.

For many women, love, sex, tenderness, understanding, and companionship combine to make a marriage and they can't enjoy sex without other factors . . . so their wives slowly lose interest, another bond between them weakened, and each is a little more alone.¹⁴

Stress involved:

. . . a very broad class of problems differentiated from other problem areas because it deals with any demands which tax the system--physiological system, a social system, or a psychological system, the response of that system.¹⁵

Job-related stress may exhibit itself in physical as well as psychological symptoms.¹⁶ Diabetes, cardiovascular problems, migraines, skin rashes, neckaches, backaches, and gastro-intestinal disturbances are common among executives and administrators in top level positions.

The fact that Jewish institutions are normative in nature¹⁷ may suggest that ordinary stresses experienced

¹⁴Seidenberg, Corporate Wives--Corporate Casualties? p. 68.

¹⁵Cary L. Cooper and Judi Marshall, Understanding Executives Stress (New York: A Petrocelli Book, 1977), p. 3.

¹⁶Seidenberg, Corporate Wives--Corporate Casualties? p. 67.

¹⁷Lyman Porter et al., Behavior in Organizations (New York: MacGraw-Hill Book Co., 1975), p. 254.

by corporate managers and executives in general may be compounded for the Jewish communal worker. Normative organizations rely on the participation of an enthusiastic and motivated lay membership. The attitudes and commitment of professional staff who are required to appeal to the membership are reflected through the organization. Functioning of the organizations depends on a positive relationship between staff and lay people. The professional must perform ordinary tasks while engaging in positive interactions with members.

An aspect of these factors which impinges on family life is that the worker may look forward to congenial relationships within the organized Jewish community while the spouse may not be so happy about these prospects. This may be a source of marital stress.

Dual-Career Family

The stresses experienced by dual-career families "may not be exclusive to dual-career families but are intensified for them in the present social context."¹⁸ Dual-Career families may experience chronic tension resulting from "bucking the system" by not functioning in line with current societal norms. Societal barriers

¹⁸Ronald J. Burke, "Relationship of Wives Employment Status to Husband Wife and Pair Satisfaction and Performance," Journal of Marriage and the Family, Vol. 38, 2, May 1976, p. 279.

confronting the dual-career family include: (1) rigid structure of the professions, (2) isolation of the small modern family, and (3) the current equation of masculinity with superiority. Three ways in which a two-career family experiences breakdown are (1) divorce, (2) the wife's relinquishing of her career for domesticity, and (although unlikely) (3) the husband's relinquishing of his career.¹⁹

Single Parents

One family constellation which has not yet been mentioned is the single parent family. Unlike the two-parent family, the single parent alone bears the brunt of crises related to children, legal matters, and finances.²⁰ In the Jewish community, recreational and religious institutions are couple-oriented. This intensifies the difficulties already experienced by the single parent as members of these institutions are reluctant to integrate them into religious and recreational activities. This leads to the pain of being a marginal person within these organizations.

¹⁹ Lynda Lytel Holmstrom, The Two-Career Family (Cambridge, Mass.: Schenkman Publishing Company, 1972), pp. 1, 13.

²⁰ Marvin Bienstock, "Single-Parent Families in the Jewish Community," in Gerald B. Bubis, Serving the Jewish Family (New York: KTAV Publishing House, Inc., 1977), p. 219.

This chapter has reviewed literature on organizational theory, systems theory, stress, women's roles, mobility, and Jewish community life and values to provide a backdrop for a study of how work factors impinge on the family life of the Jewish communal worker. The specific experiences of such workers in the Los Angeles area will be explored in subsequent chapters.

CHAPTER III

METHODOLOGY

Nature of Study

Limited attention has been given in the literature to the relationship between the Jewish communal service worker's career and the family. In spite of the scarcity of information pertaining to the Jewish communal work field, an abundance of literature of the influence of work on non-work activities has been contributed by the field of business administration and management. The literature particularly reveals the role of stress in the manager's life. The demands placed upon the manager and executive in the Jewish communal work field might be similar to the demands put on such employees in other organizations. For example, time spent at work-related activities and mobility, it was thought, might also influence the Jewish communal worker's family life.

For the purposes of this study examining the effects of the Jewish communal work field on the family life of the worker, the following working hypothesis was drawn from the literature on administration and management,

namely work factors affecting the family life of the Jewish communal worker resemble those affecting the individual in administration or management.

Factors related to work that influence the family system of the individual in management or administration include the following.

Mobility or Relocation

This is defined as a move between two geographically separated sites. It occurs on the average every four to five years among managers in the population at large, and is the result of a job change (Cooper, p. 125).

Leisure Time

The definition of leisure time is "time unclaimed by work." By aggregating data on regular working hours which include set-up time, complementary work, breaks, and travel time to and from work, a "gross working time" can be derived. The "gross working time," subtracted from the "sixteen waking hours" of the twenty-four hour day, yields an approximation of the amount of "actual leisure" remaining for activities such as family activities and entertainment.

Evidence of Stress and Tension

This variable can be further broken down into three components:

(a) Physical. Evidence of physiological malfunction as exhibited by psychosomatic disorders, e.g., ulcers, migraine headaches, excessive fatigue.

(b) Psychological. Depression, prolonged anxiety, use of psychotropic medication, insomnia, excessive drug or alcohol use.

(c) Dysfunctional family and/or marital relationships. Characterized by divorce, separation, lack of physical or verbal affection.

(d) Work and Family Roles. (1) Self-perception, (2) Perceptions of others in the family.

Several questions can be generated from the hypothesis of this study. What are the stresses placed on the Jewish communal worker and what are the outcomes of these stresses? What are the coping mechanisms employed by the families of Jewish communal workers in relation to the stresses? Does the fact that the Jewish communal worker works for the Jewish community influence that person or the worker's family in terms of participation in the community? Does it affect the level of Jewish observance and involvement? How much time does the Jewish communal worker spend with the family and what is the quality of that interaction? What is the self-perception of the worker? And finally, what are the rewards and satisfactions for the worker and the family?

This study will also examine how the worker's agency--federation, center, or casework--and position--middle management, sub-executive, or executive director--affects the above variables.

Methodology

Sample

The sample was drawn from workers in Federation-related agencies in the geographic regions of Los Angeles and Orange Counties. The agencies fit into three broad categories: casework services, Jewish Community Centers, and Federations. It was earlier suggested that the demands placed upon the manager and executive in the population at large might be similar to the demands of the Jewish Communal field. Consequently, we chose to interview only workers in executive or middle-management positions who have worked in the Jewish Communal field for at least two years. In order to operationally define the functional categories we delineated three position levels: Executive Director, Sub-Executive, and Middle-Management.

Executive Director is defined as a person who oversees the entire functioning of an agency, and who carries the title of Executive Director.

Sub-Executive refers to a person in an executive position who is either a department head or a branch director of an agency.

Middle-Management encompasses individuals with administrative and supervisory responsibility, who are not in executive positions.

Sample Selection

The population of this study was developed from listings in various directories of Jewish Communal agencies. Additional administrators were located through the Hanukah party of the Southern California Conference of Jewish Communal Workers, at which the researchers presented a brief description of the planned study and called for volunteers.

These two sources provided a list of over one hundred Jewish Communal Workers. Letters were then sent to all individuals on the list, introducing the researchers, describing the nature of the study, and encouraging their participation (see Appendix). A stamped, self-addressed envelope was enclosed, along with a brief demographic data sheet enabling the researchers to locate appropriate and interested participants (see Appendix).

The response rate from the group originally contacted was approximately 80%. The subject matter of the study created a great deal of interest in the professional community and stimulated dialogue within agencies. Many workers were not only willing to be interviewed but showed

great professional and personal interest in the study. This enthusiasm was evident during the Hanukah party when the study was first publicly introduced. The positive response by the Jewish Communal Workers who attended the party was mixed with a good deal of joking concerning the emotional complexity of their family lives. This reaction, coupled with caution regarding the sensitive nature of our topic, was a theme which ran through many contacts.

Since the study is an exploration into the relationship between work and family, it had the potential to occasionally open up areas of tension and conflict among family members. Recognizing this possibility undoubtedly contributed to the initial sense of caution so often expressed.

During subsequent telephone conversations, interview times were set and the administrators were familiarized with the interview process and the subject matter itself. Prospective respondents were informed that the interview would take approximately an hour and that both spouses would be interviewed simultaneously and separately from one another.

Due to the large response rate, it was possible to select the sample according to these variables: sex of worker, position, organization, and family configuration. Some people were eliminated from this study because of

scheduling difficulties or because the spouse was unavailable at a suitable time. A few of those who responded to the initial letter later changed their mind because of the sensitive nature of the topic. It was, therefore, not possible to have equal numbers in the various categories, consequently, the sample became a purposive one.

The Interview

All but three of the interviews took place in the privacy of the administrator's home. The nature and purpose of the study was explained during the introductory conversation. Permission to tape the interview was obtained and the interviewee assured of confidentiality. Participants were promised a copy of the results upon completion of the study.

Couples were interviewed simultaneously to avoid possible distortion from verbal communication between the couple regarding the interview. Interviews generally lasted for approximately an hour. All interviews were taped and augmented with notes. Frequently, researchers later wrote additional comments.

The interview guide consisted of both open-ended and closed-ended questions that promoted a relaxed, conversational tone during the interview. It consisted of six broad categories:

- (1) Relationship between work and family life.
- (2) How stress emerges in the family due to work factors.
- (3) Effects of job relocation on the family system.
- (4) Work characteristics which define family roles and role expectation.
- (5) Effects of dual-careers on the family system.
- (6) Balance between work and family life.

Each of these sections began with a broad, open-ended question to elicit spontaneous responses. It was followed with more concrete, probing questions to obtain specific information and data.

In most cases, the respondents and their families greeted the researchers with a great deal of hospitality. Food and beverages were offered, which helped create a friendly and warm atmosphere. At the conclusion of the interview, the respondents frequently showed genuine interest not only in the research topic, but in the researchers themselves. Many people proposed a follow-up session with other respondents to discuss results and generate further dialogue.

A number of spouses expressed sincere pleasure that they were included in the study. This gave them a rare opportunity to feel they were making a significant contribution to the field of Jewish communal service. Since they are so seldom consulted, involving the spouses

not only contributed valuable information to our study, but also helped acknowledge their important role in the interaction between work and family.

How Results Were Analyzed

After the interviews were completed and the data organized, a computer was used to derive frequencies and cross tabs on all the responses. The data are not reported in the sequence in which they were elicited, but rather five broad categories which characterized the central themes were drawn from the results. These categories included:

- (1) The ways in which work impinges on family life.
- (2) Consequence of work factors for the worker and the family.
- (3) How the worker and family cope with these consequences.
- (4) Rewards and satisfactions for worker and family from their relationship to Jewish communal work.
- (5) The special cases of dual-career families and single parent families.

Limitations of the Study

It is possible that the sample of respondents does not represent the total Jewish communal field population

in Los Angeles since it consists of a self-selected group: those people who agreed to be interviewed and were interested in the subject. Those who chose not to participate are either not interested or possibly find the subject too threatening. The respondents who did agree to be interviewed had to deal with much material of a personal nature, including marital relations, stress, and familial conflict. Personal conflict about some of these issues may have aroused a certain degree of resistance or avoidance. Since it was understood that the use of defenses may be necessary to deal with personal conflict or interpersonal crisis, the interviewers were careful not to push too hard.

The researchers are familiar with many of the respondents on a professional or personal basis. Although the researchers tried to avoid interviewing anyone they knew on a personal basis, this was often difficult because of the intimate nature of Jewish communal work in Los Angeles. This may lead to both positive and negative outcomes with reference to the respondents' openness. Since many of the respondents are in executive positions and possibly potential employers or co-workers of the researchers, replies were limited despite the confidential and anonymous nature of the interview.

Subjects from a variety of family configurations were interviewed. This may make comparison difficult.

Comparison is further complicated by the fact that families are at different: family life stages, personal developmental stages, and stages in the career of the professionals.

Moreover, the problems of Jewish communal work and family life style in the Los Angeles area are not necessarily similar to problems in those areas in other geographic locations.

Children were not included in the interviews due to time limitations and the further complexities that would result. This exclusion eliminates an important source of information.

Although the general format for all interviews was uniform all interviews were not necessarily uniform. One of the factors which tended to affect the uniformity was the degree of privacy during the interviews. Lack of privacy may have been an inhibiting factor in some instances. Additional factors include the presence of other family members, the time of the interview, the degree of familiarity with the researcher, and how comfortable the researcher and interviewee felt with each other.

The use of open-ended questions also yielded some lack of nonuniformity as a result of incomplete coordination of signals by the several interviewers. The questions were sometimes interpreted by both the researcher

and the respondent in a highly subjective fashion; as a result different levels of depth were reached in different interviews. Furthermore, personal factors such as differences in background and orientation of the four researchers may color the results.

Analysis

The task of codifying the sixty-two interviews was simplified by restructuring of the broad, open-ended questions into specific categories. Although this process made it easier to analyze the data statistically, some valuable ingredients were left out. This includes non-verbal interactions, feeling tone, interaction of spouses and family members, use of humor, and comments not related to specific questions. An attempt was made to recapture and include as much of this material as possible as illustrative material in the findings.

CHAPTER IV

DATA ANALYSIS

Overview

There is a tension for the Jewish communal worker in the balancing of family life and work life, since both are highly valued within the Jewish community. Consequently, the worker often feels torn between these interrelating systems.

The Jewish communal field requires a considerable investment of time, energy, and commitment from the professional worker. A typical comment was "the Jewish communal field needs committed people. The survival of Jews as a people and the survival of Jewish life depend on it," or as one worker states, "Jewish communal work, in order to be effective, has to be passionate." Does such a profound charge require the worker and the worker's family to sacrifice their own family interaction for the good of the overall Jewish community?

As a Jewish communal worker the professional, as a role model, sets an example for the entire community both professionally and personally. The Jewish family has

always been a central vehicle for the transmission of Jewish values and identity. The Jewish communal worker has dual responsibilities of exemplifying Jewish values by upholding Jewish family life as well as contributing to the functioning of the larger Jewish community. Consequently, the Jewish communal worker is often caught between commitment to work in the Jewish communal field and commitment to family life. Tension between the worker's work life and family prompts this study of how Jewish communal work impinges on the family system.

As previously stated, workers in federation and federation related agencies in the greater Los Angeles area and their spouses were interviewed for this study. In addition, six workers who are single parents were included. All the workers hold middle management (41.2 percent), sub-executive (44.1 percent), executive director (14.3 percent) positions. Of this sample, 47.1 percent work in federation, 29.4 percent in casework agencies, and 23.5 percent in centers (see Table 1). Of the sample, 61.8 percent are male. All of the women are in middle management or sub-executive positions.

Family configurations included single parents, couples with children living at home, couples with children grown and living away from home, and couples without children.

Table 1
Frequency of Workers by Sex, Position, and Agency

Workers

Sex	Number of Workers	Absolute Frequency (Percentage)
Male	21	61.8
Female	13	38.2

Position	Absolute Frequency	Percentage
Middle Management	14	41.2
Sub-Executive	15	44.1
Executive Director	5	14.7

Agency	Absolute Frequency	Percentage
Federation	16	47.1
Centers	8	23.5
Casework Agencies	10	29.4

Spouses

Sex	Number of Spouses	Percentage
Male	9	28.6
Female	10	71.4

(Continued)

Table 1 (Continued)

Workers Position	Frequency	Percentage
Middle Management	10	35.7
Sub-Executive	14	50.0
Executive Director	4	14.3

Workers Agency	Absolute Frequency	Percentage
Federation	12	42.9
Centers	7	25.0
Casework Agencies	9	32.1

Career Status of Spouse	Absolute Frequency	Percentage
Working	25	89.3
Not Working	3	10.7

Note. The sample consists of 62 people; 34 Jewish communal workers and 28 spouses. The larger number of workers results from the inclusion of 6 single parents to the sample. The Table covers distribution of the people.

Of the spouses interviewed, 89.3 percent work. There were 42.9 percent of the spouses who were married to workers in federation, 32.1 percent in casework agencies, and 25.0 percent in centers. Of these, 50 percent were married to sub-executives, 35.7 percent to middle management, and 14.3 percent to executive directors (see Table 1).

Five broad categories that characterize the relationship of work and family are explored. These include ways in which work impinges on family life, what happens to the individual and family as a result of work

factors, the rewards and satisfactions of work within the Jewish communal field, ways in which people cope, and the specific concerns of dual-career families and single parents.

Ways in Which Jewish Communal Work
Impinges on Family Life

The work schedule of the worker is an important ingredient in determining how the work world impinges on family life. Although such an index does not reflect the quality of the time spent together, one can safely assume that time spent at work exceeding forty hours a week is potentially time taken away from family life.

Our study reveals that over two-thirds of Jewish communal workers surveyed work forty hours plus at least two nights per week and occasional weekends (see Table 2). According to one worker, "at forty hours a week you are only a mediocre professional." It is the family which must adjust to the demanding work schedule.

Center administrators work the most hours, with all working forty hours plus at least two nights per week required. In fact, over 62 percent of all center administrators work three to four nights per week and occasional weekends (see Table 2). Since they are often required to work during normal leisure hours which includes evenings, weekends, and holidays, additional stress is added to the family. The amount of time spent

Table 2

Work Schedule of Jewish Communal Workers*

	Number of People	Percent
40-hour week	2	5.9
1-2 nights	8	23.5
2-3 nights	12	35.3
3-4 nights	12	35.3
N = 34		100.0

Work Schedule by Position

Position	40 hour week	1-2 nights	2-3 nights	3-4 nights
Middle Management	14.3	28.6	28.6	28.6
Sub-Executive	0	13.3	40.0	46.7
Executive Director	0	40.0	40.0	20.0

Work Schedule by Agency

Agency	40-hour week	1-2 nights	2-3 nights	3-4 nights
Federation	0	12.5	43.8	43.8
Centers	0	0	37.5	62.5
Casework Agencies	20.0	60.0	20.0	0

Work Schedule by Sex

Sex	40-hour week	1-2 nights	2-3 nights	3-4 nights
Male	0	19.0	38.1	42.9
Female	15.4	30.8	30.8	23.1

N = 34

*Categories are not mutually exclusive. Work schedules varied in each category. The first number signifies the least number of nights and the second number signifies the most nights worked on the average.

at work by center administrators is closely followed by the work schedule of federation administrators, where 43.8 percent of federation administrators work three or four nights a week and occasional weekends.

Administrators in casework agencies work the fewest hours, with 20 percent working a normal forty hour week and an additional 60 percent working forty hours plus one to two nights per week (see Table 2).

Clearly, women work fewer hours than men. Of the men in the sample, 80.1 percent work a forty hour week plus at least two nights and occasional weekends, while 53.1 percent of females work this number of hours (see Table 2). Executive directors and sub-executives put in more hours than middle management. The fact that fewer women occupy top level positions may account for the fact that female workers put in fewer hours than do male workers.

For over 25 percent of the sample who made job related moves, time spent at work has particular implications. While the spouse orients herself and her family to a new living situation in a new locale she does so without outside supports.

Almost all of the workers (92.9 percent) and 80 percent of the spouses who relocated contend that social isolation is a problem with regard to job-related moves.

The fact that more workers than spouses responded positively suggests that social isolation of the family may place extra demands on the worker for support and companionship during the adjustment to a new locale. Jewish communal workers as a whole spend long hours on the job. Consequently, these extra family demands may intensify the stress the worker is already experiencing. Extended family and friends who might have served as social supports with regard to children in the former location are no longer available. Being cut off from loved ones may also result in a grief reaction intensifying feelings of isolation. One spouse said she felt guilty about separating the children from grandparents and vice versa after making a job-related move. The worker may himself feel guilty or at least pressured as he maintains a heavy work schedule during this adjustment period.

More spouses (55.6 percent) state that moves affected their children's adjustment to school. This may indicate that the worker's schedule does not permit sufficient time to acknowledge or be aware of problems with regard to what is happening at home.

A broad range of family and personal activities were mentioned as affected by the work schedule. Vacations, interaction with family, social life, Jewish activities and study were some of these. Social life and interaction

with the family were most frequently identified (workers 69.5 percent, spouses 58.5 percent) as being affected by work as a Jewish communal worker.

With regard to Jewish activities, one center worker mentioned that the demands of her work schedule require her to spend time on Shabbat catching up with shopping and other domestic tasks. In addition another administrator stated she was distressed over her family's level of Jewish observance. She found that since she began work in the Jewish communal field, she does not have the time or energy to observe Jewish tradition as before.

In examining the work schedule, one can clearly understand why most (85 percent) spouses and workers agree that lack of time spent together is what most troubles them about the job (see Table 3). They also concurred that the worker's schedule detracted from family life (workers 97.1 percent and spouses 89.3 percent) (see Table 4).

In addition to the amount of time spent at work, the intensity of that work affects the worker's ability to disengage from the work system once at home. A number of administrators state the importance of learning to separate their work world from their family life. The fact that almost one-quarter of the administrators stated they are not able to unwind until Shabbat or never, suggests a

Table 3

What Do You Find Most Troublesome About the Field?
Long Hours; Lack of Time Spent Together

	<u>Worker</u>		<u>Spouse</u>	
	Number of People	Percent	Number of People	Percent
Yes	29	85.3	23	85.2
No	5	14.7	4	14.8
	—	—	—	—
	N = 34	100.0	N = 27	100.0

Table 4

What Work Factors Detract From Family Life?

	<u>Worker</u>		<u>Spouse</u>	
	Frequency	Percent	Frequency	Percent
Time	33	97.1	25	89.3
Pressure	23	67.6	21	75.0
Preoccupation with work	20	58.8	14	50.0
Expectations of Spouse	18	52.9	16	57.1
Work brought home	15	44.1	11	39.3
Fatigue	12	35.3	14	50.0
No Detractions	1	2.9	1	3.6

problem with disengagement (see Table 5). One administrator states that when he gets home he is frequently so distracted by the job that at meal time his family sometimes have to pound on the table with the demand "talk

Table 5

How Long Does It Take You To Unwind From Work?
(Workers' Response)

	F	%
0-1	15	44.1
1-3	9	26.5
3-5	2	5.9
Not Until Shabbat	3	8.8
Never	5	14.7
	N = 34	100.0

to us" in order to get his attention. A wife of a worker comments that she avoids scheduling social activities having a Jewish component as her husband is over-saturated with Jewish life while at work and needs to get away.

The difficulty is also reflected in the curtailment of verbal or physical affection due to fatigue and tension (see Table 6), work brought home (see Table 4), and loss of sleep due to work-related anxiety (see Table 7). The fact that such a large number of people take such a long time to unwind and, in some cases, never unwind, has definite repercussions for the Jewish communal worker and the family.

There was strong agreement between the workers (88.2 percent) and the spouses (89.3 percent) that the

Table 6

Does Work Related Stress Interfere With
Expression of Verbal and Physical Affection?

<u>Workers</u>			<u>Spouses</u>		
	Frequency	Percent		Frequency	Percent
Yes	21	63.6	Yes	19	67.9
No	12	36.4	No	9	32.1
	<u>N = 33</u>	<u>100.0</u>		<u>N = 28</u>	<u>100.0</u>

Table 7

Do You Lose Sleep Over Work-Related Anxieties?
(Workers' Response)

	Frequency	Percent
Yes	22	64.7
No	12	35.3
	<u>N = 34</u>	<u>100.0</u>

worker brings home work-related concerns (see Table 8). The fact that both workers and spouses are conscious of these concerns suggests again that what happens at work also impinges on the time spent with the family at home.

In addition to work-related worries, workers (44.1 percent) often report they had to bring work home with them. Again, this indicates an additional area where work intrudes upon the family system.

As a result of working within the overall Jewish community, the Jewish communal worker is often unable to

Table 8

Does The Worker Bring Home Work-Related Concerns?
(Perception of Workers' Response)

	<u>Worker</u>		<u>Spouse</u>	
	Number of People	Percent	Frequency	Percent
Yes	30	88.2	25	89.3
No	4	11.8	3	10.7
	<u>N = 34</u>	<u>100.0</u>	<u>28</u>	<u>100.0</u>

separate his or her work identity from family identity when he or she attends events and functions within the Jewish community. In addition to this, the family is brought into the work system. Families are expected to attend certain work-related social functions. On the other hand, spouse attendance at work-related social functions may be indicative of the predominance of how the administrators' work is brought into the family system. By accepting the expectation that the spouse attend these functions, the couple lessens the differentiation between the two systems and increases the likelihood of their intermeshing. Seventy-five percent of the spouses and 60.7 percent of the workers stated that the spouse is expected to attend work-related social functions (see Table 9). The 15 percent difference may point to a greater perceived degree of work-centeredness on the part of the

Table 9

Is Spouse Expected to Attend Work-Related Social Functions?

	<u>Worker</u>		<u>Spouse</u>	
	Number of People	Percent	Number of People	Percent
Yes	17	60.7	21	75.0
No	11	39.3	7	25.0
	<u>N = 28</u>	<u>100.0</u>	<u>N = 28</u>	<u>100.00</u>

spouse. Not only is Jewish communal work a prime focus of the worker, but it is also central to the family as well.

In a few cases, spouses expressed a degree of discomfort when attending work-related social functions. One spouse commented that she is expected to participate in women's organizations in the agency where her husband works. This causes tension. As she stated, "I am not really an organizational person and I never really fit in." Another wife of a Jewish communal worker states, "My role as a wife of a professional is to do a lot of entertaining. Sometimes I really don't enjoy the people. It's a duty and a function I have to uphold."

There is also a likelihood when attending events in the Jewish community that the administrator will come into contact with lay leaders. Since Jewish organizations are

normative in nature and depend on a positive relationship between professional and lay leadership, time spent with the lay constituency during these events is important. However, it takes away from private time spent with the family.

One workers says to be sure, "You are going to be sharing your spouse." The response of one young Jewish communal worker further illustrates this. While attending a community-wide holiday picnic, he found that many staff and lay constituents also attended the picnic. This prevented him from spending time alone with his wife and served to remind him again of how he is always on the job when he attends Jewish events.

Jewish communal workers often have to work and make contacts during the leisure hours of the lay leadership. This takes away further from the time spent with the family. One administrator testified to the fact that he often receives and makes phone calls to lay leaders on Sundays. Consequently, the Jewish communal worker not only makes contact with lay leaders during work time, but also during time normally reserved for the family. This adds to a blurring of the distinction between lay and professional and creates further tension in the family as intimate interaction is replaced by behavior appropriate to public places.

Furthermore, the need to please lay members, who may not be educated concerning professional goals and values yet contribute large sums of money and leadership to Jewish organizations, produces a certain degree of conflict for the Jewish communal worker. Of the Jewish communal workers in the sample, 44.1 percent stated that dealing with the lay community was a troublesome aspect of their job.

Consequences of Work Factors to the
Family and to the Worker

The long work hours, the difficulty in disengaging from work, and the intensity that Jewish communal work requires result in physical and emotional stress for the Jewish communal worker and the family. This is manifested in a variety of ways within the family. Approximately 80 percent of the Jewish communal workers and over 85 percent of spouses reported that work-related stress occurred in the family (see Table 10). The majority of workers and their spouses also concurred that job pressure was the most troublesome aspect in Jewish communal work. Although the majority of workers in all positions made mention of job pressure, pressure was cited by center workers in particular (73.3 percent). Over 85 percent of federation and center workers stated work-related stress occurred in their families, while only 50 percent of

Table 10

Does Work-Related Stress Occur in the Family?

	<u>Worker</u>		<u>Spouse</u>	
	Frequency	Percent	Frequency	Percent
Yes	27	79.4	24	85.7
No	7	20.6	4	14.3
	<u>N = 34</u>	<u>100.0</u>	<u>N = 28</u>	<u>100.0</u>

caseworkers answered thus. Since caseworkers reported working fewer hours than either federation or center workers, one can assume that the answers to the question on work-related stress relate at least in part to the fact that caseworkers have a lighter schedule. Long work hours probably contribute to work-related family stress.

One center director related his grave concerns over the quality of professional competence in the center field. He was concerned about the fact that many "top-quality people" have left the field. Another center worker lamented, "The saddest thing is that people burn out early. Many good people have left the field." These two examples, both offered by center administrators, point to a problem in the center field.

If Jewish communal workers see themselves as lacking control over their work situation, such a perception might contribute to dissatisfaction with the

field in general. The degree to which one experiences stress may be determined by the amount of control one perceives he or she has over the work schedule. When asked whether the long work hours were a result of choice, necessity, or a combination of both, 41.2 percent of the administrators answered that the work schedule was not within their control. Spouses on the other hand (50 percent) saw that a combination of the two characteristics--choice and necessity--contributed to long hours. Approximately one-third of the spouses saw this as a necessary part of Jewish communal work (see Table 11). The discrepancy between the workers' and spouses' responses to this question might suggest that workers prefer to perceive the job as requiring long hours rather than admitting to an element of choice. Workers may use the idea that they have little control over the work schedule as a rationalization for not spending more time with the family.

Various physical symptoms which were exacerbated by job-related stress were mentioned by 24 percent of the sample. These included heart disorders, backaches, headaches, stomach problems, skin rashes, and diabetes. The doctor of one worker who suffers from diabetes advised: "High grades on blood chemistry tend to be stress-related. The need to eat and not have a regimen is one of the results of stress." A concerned wife of

Table 11

Long Work Hours as Determined by Choice,
Necessity, or A Combination of Both

	<u>Workers</u>		<u>Spouses</u>	
	Frequency	Percent	Frequency	Percent
Choice	9	26.5	5	19.2
Necessity	14	41.1	8	30.8
Both	11	32.4	13	50.0
	<u>N = 34</u>	<u>100.0</u>	<u>N = 26</u>	<u>100.00</u>

a worker who has regional interitis says this is definitely stress-related. Attacks have grown significantly in severity and frequency since he has entered Jewish communal work. She is appealing to him to get psychological help. One administrator reveals that he recently suffered a heart attack. The persons who preceded him also had severe heart attacks during the time they held the same position. One of these predecessors died as a result.

The majority of spouses (57.1 percent) and almost two-thirds of the workers (64.7 percent) answered that the Jewish communal worker loses sleep over work-related anxieties. This insomnia might be a consequence of the inability to disengage from the tensions and anxieties that are a part of the Jewish communal field.

In at least two areas of this survey there was strong agreement by spouses and workers that marital strain occurred as a result of work factors. At least half (50 percent) of the workers and spouses (61.5 percent) advise people marrying Jewish communal workers to prepare for marital strain and tension. With regard to people who have made job-related moves, 64.3 percent of the workers and 80 percent of the spouses recognize that job-related moves result in marital strain. It may be that, due to the heavy work schedule, the worker is so involved in his or her work that marital strain is not as noticeable to the worker. The worker may also be less willing to acknowledge that work factors contributed to marital strain.

Another possible source of stress is revealed as a majority of respondents portray themselves as family-oriented. Only 5.9 percent describe themselves as work centered and 32.4 percent as a combination of work- and family-oriented. Thus, 94.2 percent of the respondents perceive themselves as family centered at least part of the time. Although workers perceive themselves as family-oriented, actions indicate the opposite. Workers may spend long hours away from home and have difficulty disengaging from their job. Perhaps they answered from an "internal script" that may not be congruent with the reality of their family life versus their belief of what

family life should be. Furthermore, this discrepancy may be exacerbated by the fact that Jewish communal institutions place great emphasis on the value of family life. The workers as instruments of these institutions, talk about the promotion of Jewish family life when their own family is left at home.

Without question or hesitation most workers (85.3 percent) and spouses (92.9 percent) agreed that it is possible to be a good worker and a good family person (see Table 12). The degree and character of this affirmative response might suggest that the dual responsibilities of work and family life are taken for granted by the worker and the family. The problem is in living out these dual commitments which often causes strain on the worker and the worker's family as well. It is also possible that a tendency to reduce cognitive dissonance may lead individuals to rationalize about the nature of their actual experience.

More than two-thirds of spouses in the sample were female (71.4 percent). The fact that spouses take on traditional responsibilities with regard to domestic and childcare tasks may be the result of stereotypic sex roles, reflected in society at large. On the other hand, sex role division may be influenced by a work situation in which the male worker expends a disproportionate amount of

Table 12

Do You Feel It Is Possible to Be a Good Worker
and Family Person?

	<u>Worker</u>		<u>Spouse</u>	
	Frequency	Percent	Frequency	Percent
Yes	29	85.3	26	92.9
No	5	14.7	2	7.1
	<u>N = 34</u>	<u>100.0</u>	<u>N = 28</u>	<u>100.0</u>

time and energy at work. Having little time or energy to cope with household duties once he arrives home, the male worker often expects the spouse to have taken care of domestic obligations as well as provide emotional support. One worker describes his own situation in this regard:

I hate making decisions--I do it all day long. People are at me to think. When I get home at night I almost want to be a child and let her take care of me. I'm taking care of [the agency] all day long. That's a real strain, because she doesn't want a kid, she wants a husband.

The expectation that the spouse understand professional obligations was mentioned by 85.3 percent of workers in response to the question, "What advice would you give to someone marrying a Jewish communal worker?" This suggests that workers expect spouses to be empathic and supportive with regard to what their work entails. There was high agreement among male and female workers for the need that the spouse understand professional

commitments. This seems to correspond to many workers' comments that it is very difficult to be a good professional without the support of one's family.

When the family is less than supportive, conflict and tension may arise. One worker illustrates this point as he poignantly describes how his spouse's lack of support in his work endeavors contributed to his divorce.

How Families and Workers Cope

At least half of the workers (fifty-eight percent) and spouses (fifty percent) concur that family is outweighed by work (see Table 13). Center workers feel this most frequently (71.4 percent). The question arises as to how families cope with this fact since, as stated earlier, most Jewish communal workers are family-oriented.

Since Jewish communal workers have heavy work schedules and thus have limited time for their family, it is understandable that some advice addressed to the prospective spouse was related to the importance of developing interests of his or her own. Half of the spouses mentioned "interest of own" as an important factor in their life. This seems logical since it is usually the spouse who is left alone at home on week nights, and on occasional weekends and holidays.

As alluded to earlier, respondents identified understanding of professional obligations as extremely

Table 13

Are You Satisfied With Balance Between
Work and Family?

	<u>Worker</u>		<u>Spouse</u>	
	Frequency	Percent	Frequency	Percent
Yes	13	39.4	14	50.0
No, Work Over Family	19	57.6	14	50.0
No, Family Over Work	1	3.0	0	0
	<u>N = 33</u>	<u>100.0</u>	<u>N = 28</u>	<u>100.0</u>

important. Families may cope with the demands of the field by understanding and accepting the professional obligations. In fact, the spouse often is called upon to help the Jewish communal worker fulfill some of the obligations and demands of the job. This can be illustrated by the fact that most spouses and workers expect the spouse to attend work-related social functions (see Table 9). In doing so, the spouse is able to share and accept the work life of the Jewish communal worker. One spouse commented that the only time she is able to see her husband is at a work-related social function.

Approximately forty-seven percent of the workers feel that it is important for the spouse to share concern for Jewish life and continuity. The percentage of spouses approximated that of the workers with 42.3 percent

stating a concern for Jewish life and continuity as important. The inference would appear to be that a necessary part of the job is the believing in what one is working for. In essence, if the spouse views Jewish communal work as "just a job" considerable marital friction may be produced. If it is true that the worlds of family and work overlap, then the family must have an active identification and role in what the worker is doing.

Over two-thirds of the workers identified the separation of work from family as an important aspect of coping. One spouse related an incident that recently happened to a friend of theirs. While driving back from a professional conference with a number of colleagues, he was involved in an automobile accident. He was very seriously injured and, at one point, was certain he was not going to survive. While waiting for medical attention, he reviewed his life and felt an overwhelming sense of loss. The loss he felt had to do with the inordinate amount of time spent at work--valuable time that was taken away from his family. He vowed that if he survived the accident he would rearrange his priorities and spend more time with his family. Since he did survive, he has rearranged his life, spending far more time with his family, while continuing to maintain his work responsibilities. In this case, the worker made a conscious choice with regard to family priorities in order to cope.

One-third of the workers interviewed have used job change within the Jewish communal field as a way to provide more time for their family. Most of these workers went from jobs requiring a more intense work schedule to jobs requiring less. Over three-quarters of these workers left the center field for either casework agencies or federation. One administrator in a casework agency stated that he changed jobs in order to spend more time with his family.

Executive directors who have to work with lay leadership as well as attend to administrative and staff responsibilities have given high priority to separating work from family and setting limits. Eighty percent offered separation and sixty percent setting of limits as important advice to the new Jewish communal worker. Furthermore, many experienced workers stated the need for learning to set limits and separating work from family (see Table 14). Such definition of boundaries was described as an art--an indispensable skill that needs to be learned. Many workers told how there is always work that needs to be completed and that part of the job is learning to live with this incompleteness.

In addition to the previously outlined ways that families cope with work-related problems in general, individuals also respond to job-related stress in a variety

Table 14
Workers' Advice to Person Entering
Jewish Communal Work

	Frequency	Percent
Understand professional obligations and commitment	29	87.9
Learn to separate work from family life	22	66.7
Understand work situation (politics and bureaucracy)	20	60.6
Learn to set limits	16	48.5

of ways. Over two-thirds of the workers air their feelings with family when they are experiencing a great degree of stress (see Table 15). This underlines the paramount importance of the family in Jewish life, and points to the crucial importance of the family of the Jewish communal worker in providing support and ameliorating stress.

Just under two-thirds (64.5 percent) of the workers stated that they tended to withdraw in times of stress (see Table 15). A closer look at this set of statistics shows that men withdraw more often than female workers (78.9 percent to 41.7 percent). This may illustrate that men tend to shy away from directly confronting feelings during particularly stressful periods, suggesting a societal pattern that encourages men to withdraw.

Table 15
Ways Workers Cope with Stress

	Frequency	Percent
Family	21	67.7
Withdraw	20	64.5
Work Acquaintances	15	48.4
Friends	12	38.7
Increase work	10	32.3
Take a drink	9	29.0
Exercise	8	25.8
Rabbi	0	0.0

Almost half the workers talk with work acquaintances when encountering stress, while 38.7 percent talk to friends (see Table 15). About one-third of the workers increase their work activity and slightly less than that take a drink as a way to cope with stress (see Table 15).

It is particularly interesting to note that not one person in the sample answered that they talk to a rabbi during particularly stressful periods. Although this might point to attitudes toward the rabbinate in general, other explanations should be considered. Jewish communal workers often work in close association with rabbis and, therefore, would be understandably reluctant to alter the professional relationship. Furthermore, the Jewish communal workers in the sample were often trained in the field of social work, and consequently they may have been

more predisposed to seek out professional help from a trained psychotherapist (see Table 15).

Rewards and Satisfaction of the Jewish
Communal Field for Worker and Family

The previous sections of this chapter outline the difficulties experienced by Jewish communal workers and their families and their coping mechanisms. One aspect of the job that must not be ignored is the fact that workers as well as their families experience a great deal of satisfaction as a result of being involved in the Jewish communal field. Considering the fact that considerable tensions and strains exist, there must be sufficient rewards to enable one to stay in the field. By asking the question, "What do you like best about your job?" the interviewers hoped to elicit some underlying reasons for continuing in the field of Jewish communal service. The following responses were given:

(1) expression of Jewish identity and values (workers, 83%; spouses, 71%), (2) altruistic rewards (workers, 75%; spouses 60.7%), (3) status and visibility (workers, 31.3%; spouses, 35.7%), (4) "the job is interesting" (workers, 53.1%; spouses, 46.9%) (see Table 16).

With respect to the most frequently mentioned response, both spouses and workers felt strongly that the job serves as a vehicle for the expression of Jewish identity. A typical comment from workers is "My work is

Table 16

What Do You Like Best About Your Job?

	Frequency	Percent
Expression of Jewish values	28	83
Altruistic Rewards	24	75
Interesting	17	53.1
Status and Visibility	10	31.3

an expression of my Jewish identity. Jewish communal work is a place where we can express our commitment to our Jewish community." Workers who enter Jewish communal work may do so because the field corresponds to a prior set of established values. Another reason may be that one gains a greater sense of Jewish identity the longer one is in the field.

The Jewish communal worker's work environment, or employer (if one defines employer as the community itself) can influence the identity of the spouse. It was not unusual for a spouse to develop or strengthen his or her own sense of identity vicariously through the worker.

The perception of one's work as fulfilling part of one's identity emphasizes the view that Jewish communal work is more than "just a job," but rather that it is part of one's very being.

Although not all Jewish communal workers are social workers, the two fields do have much in common. For example, both espouse certain basic tenets--e.g., charity and the dignity of man. The fact that the second most frequent response is that of altruistic rewards would seem to make sense. "Altruistic rewards" was mentioned more often by female workers (90.9 percent) than by male workers (66.7 percent). This again may reflect traditional sex role patterns, which make women responsible for charitable acts.

The attractiveness of a job in Jewish communal service may lie in its status and visibility. Thirty-one and three tenths percent of the workers and 35.7 percent of the spouses mentioned that they liked the status and visibility that the job provided. Clearly, the workers in higher positions on the occupational hierarchy are more cognizant of the benefits reaped from these two aspects. Forty percent of the sub-executives and executive directors respectively mentioned status and visibility when compared to 16.7 percent of staff in middle management.

Slightly over half of the workers stated that they found the job interesting. Approximately seventy percent of workers from casework agencies listed "interesting" as a response to what was liked best about their job compared with fifty percent of the federation workers and

thirty-eight percent of center workers. This may mean that workers in casework agencies become much more intensely involved in their work or that they may be more active in choosing the work they go into.

Special Cases

In exploring the topic of how the Jewish communal field affects family life, two specific cases must be addressed: the dual-career-family and the single-parent family.

Dual Career. Almost ninety percent of the respondents were part of dual career families in which both husband and wife worked. When asked about how both partners felt about being a dual career family, all of the workers and over eighty percent of the spouses expressed positive feelings. They described the various advantages of their situation in terms of extra money, having experiences to share, having a separate identity as well as increased personal satisfaction.

While spouse and worker were both in agreement that a dual career family has many advantages, they also acknowledged that the situation had some drawbacks as well. The bulk of workers (68.2 percent) and almost three-quarters of the spouses specified that lack of time spent together was a major disadvantage. Many workers said scheduling time to be together is a major effort

that requires skillful negotiation and setting of priorities.

Not surprisingly, increased tension arising from the fact that both partners work was commonly mentioned particularly by those in middle management positions (85.7 percent). One might speculate that there is increased tension due to the attempt to climb the occupational ladder. Only twenty-five percent of executive directors reported increased tension. Perhaps those in executive positions have attained their goals. Another explanation might be that the job of the middle managers who by definition feel dual pressures from those below and those above may be in need of more time and nurturance from spouses than those in executive positions when they come home.

Conflicts between spouses do arise as a result of both partners working. Spouses (62.5 percent) admitted to conflicts more often than workers (45.5 percent). This corresponds to previously cited data regarding the fact that spouses acknowledge marital strain more often than workers.

Interestingly, of the female workers interviewed, 77.8 percent experience conflicts while only twenty-three percent of male workers do so. This may suggest that the women interviewed are having trouble breaking out of

traditional roles of wife and mother and contend with the double load of domestic as well as work responsibilities. When one worker complained about having three jobs--wife, mother and worker--and not receiving help with domestic tasks, her husband responded by saying "That's fine but your job isn't my job . . . if you want help with the house, then let's spend the money and get someone to help us." A wife who went to work after her children were grown said that she felt she could not work when the children were younger because [her husband's] job was so consuming. "Someone was needed to be at home to be a parent to the children and run the house."

When asked how these conflicts were worked out, almost all said they did this through discussion between spouses. About one-third of the spouses and forty percent of the workers stated that conflicts may be left unresolved. Of center workers, sixty percent experience unresolved conflicts.

In a dual career family with a Jewish communal worker, generally the wife, spouse, or worker has a career of secondary importance in the family while males take on the primary role.

In order to elicit information responding to priority of job satisfaction in the family, respondents were given a hypothetical situation in which they or their

partner was offered a better job in another city. In response to the question of how likely is it that they would move if one partner did not have any satisfactory employment options, none of the spouses or workers interviewed said they would relocate for the woman in the family. Nearly one-third of the workers said they would move for the male Jewish communal worker; further, 42.3 percent of the wives responded they would move for the male Jewish communal worker.

Fifty-eight percent of the workers state that it is unlikely they would move at all. Many workers and spouses are socially and economically rooted in Los Angeles. However, another explanation might be that this is too sensitive an issue to deal with altogether.

Single Parents. Adding to the stresses and strains of the job experienced by Jewish communal workers and their families, the single parent who is also a Jewish communal worker often does this without the emotional or economic support of a marriage partner. Intensifying this situation is the stated or unstated lack of social acceptance of single parents by people in many Jewish organizations who are "couples oriented." Consequently, single parents lack the support of another adult at home as well as that of much of the larger Jewish community.

Single parents who are Jewish communal workers deserve more intense study as most (two-thirds) reveal that job realities were at least one contributing factor to their marital breakup. One worker states that his spouse resented his work so much that he could not share his work-related concerns or concerns about Jewish life in general with her. This resulted in tremendous marital strain. An administrator who was absent from home four or five nights a week said that his absences might have contributed to the break up of his marriage.

At any rate, these two examples underline the importance of family support of work obligations as well as the importance of setting appropriate limits on work so that there is time left for family life.

The intact family serves as a resource to the worker. It should not be forgotten that the worker is also a family person. The survival of the worker's family may depend on this. One administrator states, "It is difficult to separate home life from family life . . . my guess is that there is no way for Jewish communal workers to perform without the support of the family."

CHAPTER V

CONCLUSIONS

Organizational managers and administrators experience difficulties in the balancing of two worlds-- that of the family and that of work. Normal stresses experienced by the nuclear family are magnified by the demands of the work milieu. This exploratory study examines the effect of work on the family life of the Jewish communal worker. A working hypothesis stated that the stresses placed on the family of the manager and administrator in the community at large can be generalized to the family of the Jewish communal worker. In fact, since Jewish communal workers work in normative organizations which are dependent on lay and professional relationships, these stresses are actually intensified.

The sample of Jewish communal workers interviewed in the study was chosen from the greater Los Angeles and Orange County areas. They were required to work in Federation-related agencies in supervisory and administrative positions. Interviews were conducted in the homes of the workers by teams of two researchers. Each spouse was interviewed simultaneously and separately from each other.

The focus of the study was on the following areas: work-related stress, mobility, disengagement, roles, family and personal activities affected by work, and the special cases of the dual-career family and single parent family. In addition, reference was made to the often underemphasized positive aspects of work which give personal and familial satisfaction.

The major goal of Jewish communal work is Jewish continuity. Therefore, the Jewish communal worker has a special role within the Jewish community. The worker is responsible for strengthening the bonds between the various systems in the community through advocacy of Jewish values. Traditionally, the Jewish family has been the center of Jewish life. The family system serves as the socializing agent within the community. The nature of Jewish communal work involves a similar commitment to Jewish continuity.

The community tends to view the Jewish communal worker as a role model. In other words, community members may gauge their own Jewish behavior by their observations of the worker. In actuality, there are times when work obligations conflict with the Jewish obligation to family. For example, during Passover a conflict may arise over staffing responsibility for a community seder and sharing the holiday with family at

home. Thus the Jewish communal worker is faced with the dilemma of balancing two equally valued systems.

Choices between work and family obligations are often difficult, since choosing one option often means rejection of the other. Some workers are caught in a web that can only be broken by leaving the field, a change in family structure, or a reordering of priorities. One of the limitations of our study was that people who had left the field were not interviewed. Thus, the people who served as subjects for the research possess the skills to survive the field.

Not all Jewish Communal Workers are caught in the matrix of tension produced by conflicting obligations between work and family life. Some of the families commented that they are willing to make concessions in order to gain the rewards connected to the position. They found ways to adapt their lifestyle to the demands of the work system, and thus find satisfaction in the balance between work and family.

The findings indicate that work does impinge on family life. The vast majority of the sample works beyond the forty hour work week. Center workers were found to spend the most time at work while the schedule of workers from casework agencies comes closer to approximating that of the forty hour work week. This

frenetic schedule causes the worker to spend less time with the family and more time at work. In addition, the worker is often required to spend time at work during hours normally designated as leisure time for family members.

Considering the work schedule, it is questionable whether the Jewish communal worker can provide his or her family with stability. As a result, the worker finds himself caught in a tug-of-war between the demands of family and work, since both are seen as high priority. Tension may develop between the worker and the family over the worker's limited availability to the family.

When Jewish communal workers are mobile there is a tendency for families, especially spouses and children, to experience social isolation. Many workers commented that the move to a new community forced the family to become more cohesive due to the lack of social or familial contacts. Children often had difficulty making the adjustment to a new physical and social environment, difficulties which were reflected in school behavior. The transition was not as difficult for the worker since he or she could establish relationships from the pool of work acquaintances. It was observed that mobility was an opportunity to climb the occupational ladder.

Professional success in Jewish communal organizations is dependent on the relationship between

lay and professional leaders. Meetings between lay and professional leaders take place during leisure time and may revolve around social functions which require the attendance and participation of spouse or other family members. In these social gatherings the boundaries between the home and work system become blurred. The worker has difficulty distinguishing between two worlds that are intermeshed. The spouse of the Jewish communal worker often feels obligated to attend work-related social functions to support the worker's advancement and professional growth. By attending, he or she makes a statement about the importance of the worker's job.

Jewish communal workers have difficulty disengaging themselves from the work system. Many workers complain that they need time to unwind from work pressure. Workers often return home depleted of energy and still preoccupied with work matters, finding it difficult to make the transition to home life. This results in an inability of the workers to respond to family members on a physical or verbal level. The fatigue and lack of energy can be attributed to the intensity of the job.

Attitudes towards family life in the Jewish community are reflected in the response to the question on family and work centeredness. The majority of respondents stated that they were definitely

family-oriented, or at least partially so. These verbalizations did not correspond with actual behavior as demonstrated by time spent away from home and other behaviors. In other words, many of the respondents perceived themselves as family-oriented but their actions indicated the opposite. The rationalization often mentioned by both spouses and workers was that quality rather than quantity of time spent with the family was more important. Therefore, Jewish communal workers seem to be verbalizing one set of values but enacting another external reality.

This study demonstrates that Jewish communal workers experience work-related stress, symptomatic behavior such as loss of sleep over work-related anxieties, marital strain, family tension, physical symptoms, difficulty separating work from family, and inability of sharing domestic tasks, emerge as a consequence of these stresses. Depending on the worker's perception of control over the work schedule, stress is amplified. Based on the review of the literature, the more choice the worker feels he or she has over the time spent at work, the greater likelihood that the worker experiences less stress. Many workers feel that they have no choice over their schedule. This may have served as a rationalization for working longer hours, because it

may be less threatening to place responsibility on job requirement than to admit to one's own choice.

Not all spouses experienced alienation as a result of the worker's career. Many emphasized the necessity of understanding professional commitment and obligations and were therefore more accepting of the special stresses placed on the family. In fact, many spouses felt that their role was inextricably tied to the success of the worker, and were receptive to then help fulfill some of the job demands. This can be illustrated by the number of spouses who felt it was their duty to entertain lay people and other work associates.

Many spouses described receiving a more positive Jewish identity through the worker's job vicariously. Workers also often felt that their efforts had global ramifications in the sense of strengthening the Jewish community and furthering Jewish continuity. The specific job tasks were perceived as challenging, thus creating a more stimulating work environment. Obviously, more Jewish communal workers would have left the field if they did not receive enough gratification.

Female spouses were usually responsible for the stereotypic domestic tasks such as housework and raising children. Typically, the men expect the spouse to take care of the domestic chores, as well as serve as a sounding board for work grievances.

A personal goal of the researchers was to inform future Jewish communal workers of the realities of the field, especially in relation to family life. The intention was to illuminate entering workers to both the positives and negatives of the field so that the implications of their career choice become clearer. It is hoped that this study provides those persons who might consider entering the field with the knowledge to make an informed choice. They may be able to realistically plan their life so that quality of work is maintained while avoiding some of the familial stress described by the workers.

Implications for the Field

The result of this study would seem to indicate a need for a reappraisal of the demands of the field on the worker and the worker's family. One of the major factors that requires review is the work schedule. Our study indicates that the majority of worker's work beyond the forty hour work week, including nights and some weekend hours. As a result they may sacrifice time spent with the family. Work schedule may have to be restructured to allow for more flexibility. Another alternative would be to hire auxiliary staff or supplemental professional staff to alleviate the burden of work requirements.

The institutionalization of supportive services for the worker should become a part of every agency's policies. Credence should be given by unions and professional organizations, in particular the National Conference of Jewish Communal Workers, to the problems of Jewish communal workers in the personal and family areas so that supportive services are implemented. Organizations need to address issues related to work and family through an organization of their administrative process in order to bring about conditions more conducive to life and work in the field. Centers, casework agencies, and Federation should hold workshops dealing with the specific issues of work-related stress, disengagement, limit setting, etc. Discussion of work stresses should be encouraged through these sessions by agency administration. It is important to note that the sessions themselves are not meant to increase an already heavy work schedule, and that compensatory time should be allowed.

Special attention may need to be paid to the female Jewish communal worker. As mentioned in the previous chapter, these workers often find themselves caught between the demands of the profession and familial obligation. In the future, the Jewish community may have to address itself towards providing or developing child

care services which allow the worker more flexibility with regard to the job.

The families of newly hired Jewish communal workers should be presented with a realistic assessment of the demands of the field. The findings demonstrate that those families which had an understanding of professional obligations and commitment were likely to support the worker in his or her endeavors. Opportunities should be made available for the families to participate in workshops designed to help them strengthen coping mechanisms.

The importance of lay-professional relationships is well known. These relationships may be a factor in creating strain for the worker in the work situation. Education and sensitization of lay leadership of professional goals and values as well as of the needs of workers as human beings is most important. It is our hope that this study will lead to an improved understanding between the lay participant and the professional workers in the Jewish community.

Recommendations for Further Research

This exploratory study is the first study dealing with the impact of work on the family system of the Jewish communal worker. There is an enormous need for further

research in this area. One recommendation is an in-depth look into the personality types and motivations which cause individuals to become Jewish communal workers. This involves a description of the family of origin and its incorporated value system. There should be an examination of those persons who enter the field as compared to those who departed from the field to work in other job positions.

The varying family configurations in themselves could make claim to separate research projects. For instance, the dual-career family and single parent family deserve more intense examination. Added insight could be gained by interviewing children within the Jewish communal worker's family. A special concern is raised regarding difficulties of disengagement from the job which seems to distance the worker from the family and may result in family breakdown.

Since this is a study of the field of Jewish communal work, the Jewish aspect needs to be investigated further. Perhaps a study on ritual observance and affiliation of the Jewish communal worker is called for. Because Jewish communal workers serve as role models, it would be interesting to explore how their position affects members of their own family.

It is highly recommended that Jewish communal workers in the three different types of agencies (centers,

casework, Federation) be studied further. For example, since center workers spend more hours at work during time designated as leisure time by others, there may be specific aspects of that agency that need to be explored.

In recruiting lay leadership, attention should be focused on the values of Jewish family and social ethics inherent in the field of Jewish communal work so that more congruency can exist between lay people and workers in the field.

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APPENDIX A



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

307 UNIVERSITY MALL • LOS ANGELES, CALIFORNIA 90007
(213) 748-9428

December 16, 1978

Dear

Professional work and personal life and their relationship to each other are of great concern to workers in Jewish communal service. As a Jewish communal worker, you are in a position to shed some light on this matter.

The four of us are currently exploring the effect of professional life upon the worker's family and vice versa in a study under the auspices of U.S.C.'s graduate School of Social Work and H.U.C.'s School of Jewish Communal Service.

We would appreciate your returning the enclosed questionnaire as soon as possible. An envelope is provided for your convenience. This will enable us to select as varied a group of participants as possible. All interviews will be kept confidential. We will contact you within two weeks to arrange for a mutually convenient time to get together. All study participants will receive a summary of our results. If you have any questions, please feel free to call at the following numbers. We are looking forward to meeting with you.

Edward Cushman	9318712	Cordially, <i>E. Cushman</i>
Miriam Scharf	5521196	<i>M. Scharf</i>
Karen Schulman	9840683	<i>K. Schulman</i>
Linda Singer	4783446	<i>L. Singer</i>

APPENDIX B

DATA SHEET

Please print or write legibly.

Name _____ Age _____

Home Address _____ Telephone () _____
Area Code _____

Agency _____ Telephone () _____
Area Code _____

Agency Address _____
street city zip

Number of Years in Social work _____

Number of Years in Jewish Communal work _____

Job Title _____

Present Martial Status _____

Number of Children in Family _____ Ages _____

How many are currently living with you? _____

Name of Spouse _____

Address and Telephone Number, if other than above _____

Occupation _____

Spouse's Business Address _____

Telephone Number _____

APPENDIX C

Interview Guide for Worker

- I. We are doing a study on the relationship between work and family life.

- 1) What would you say about your situation regarding this?
- 2) What is your schedule? How demanding is it of your energy?
- 3) Would you say there are personal and family activities which are affected by your work as a Jewish communal worker? If yes, what are they?

vacations
job possibilities
interaction with spouse
interaction with children
recreation

social life
tasks at home
interactions of family
as a whole
Jewish activities
study

For Single Parents

remarriage
interaction with ex-spouse
custody or visitation arrangements

- 4) In retrospect, is there anything in which your job has interfered and which you now regret?

spouse
children
activities of family as a whole
- 5) Do you expect your spouse to attend work-related social functions?

___yes ___no
- 6) Do you bring work-related concerns home with you?

___yes ___no

7) Do you share these concerns with your family?

☐yes ☐no

8) How long does it take you to unwind when you come home from work?

II. One of the things we are exploring is how stress emerges in the family due to work factors.

1) Does stress occur in your family?

☐yes ☐no

2) Do you or other family members have physical symptoms that you can relate to work-related stress periods? If yes, what kind?

3) Do you take any kind of medication to help relieve stress? If yes, what kind?

4) Do you lose sleep over work-related anxieties?

☐yes ☐no

5) Do you feel working as a Jewish communal worker prevents you from keeping in shape?

☐yes ☐no

6) Does work-related fatigue get in the way of verbal or physical affection?

☐yes ☐no

7) Are there times when you or any family member experiences more stress than he/she can handle? How is this expressed?

8) What do you do when this happens?

psychotherapy	sleep
rabbi	take a drink
friends	smoke a joint
family	increase work activity
work acquaintances	exercise
withdraw	take a tranquilizer

III. Many people experience tension when required to make a job related move.

- 1) How many job related moves have you made?
- 2) If many were made, how has this affected you and your family?

 children's adjustment to school loneliness/social isolation
 marital relationship greater cohesion
 social functions
- 3) Why did you settle in L.A.? How was the decision arrived at?

IV. The next set of questions has to do with how work may affect the way you and your spouse perform your roles as a family person or worker.

- 1) How does the work situation affect the roles in the family?
- 2) What do you consider your most valued role?

 a companion to your husband/wife
 concern with an interest of your own
 having a paid job
 having a carrer of your own
 active in local clubs, synagogues or other organizations
 family person
 community leader
 a friendly person in your neighborhood
- 3) What domestic responsibilities do you have in terms of the house and children?
 Who monitors the children's behavior?
 Who disciplines the children?
 How involved are you in your children's lives?
- 4) How are family decisions arrived at?
- 5) Who handles the budget?
- 6) Who is responsible for making social arrangements?
- 7) Who does what with relation to home and children?

 housework
 children

V. Both of you work.

- 1) How do you feel about this?
- 2) What are the advantages and disadvantages?

Disadvantages

competition between spouses
one job has priority over the other
hinders spouse's job success or progression

- 3) What are the compromises?
- 4) Have there been any conflicts?

___yes ___no

- 5) How were these worked out?
- 6) If you or your partner were offered a better job in another city, how likely is it that you would move even though one of you might not have any satisfactory employment options?
- 7) Did you limit family size because both partners work?

___yes ___no

- 8) Has a return to work affected attitudes toward spouse and children? How?
- 9) How does your spouse feel about your work?
- 10) What are the reasons why both of you work?
need the money
need activity - had to get out of house

Young Couples Without Children

- 11) Do you plan on having children? If so, do you both plan on continuing your work?

Couples With Children 12 and Over

- 12) Did you both work when your children were growing up? For what reasons?

Needed the money
Needed activity - had to get out of the house

VI. The next several questions will deal with the balance between work and the family.

- 1) Are you satisfied with the balance between work and family?
- 2) Has it always been the same or did you have to go through a process?
- 3) Would you say it is possible to be a good Jewish communal worker as well as a good family person?
 ___yes ___no
- 4) What do you and your family members like best about your job?
- 5) What is it about your job that you and your family members find most troublesome?
- 6) What factors detract from family life?
- 7) Do you work long hours out of choice or necessity?
- 8) What advice would you give a person marrying a Jewish communal professional?
- 9) What advice would you give to someone entering the field?
- 10) Would you want your son or daughter to do what you are doing? Why or why not?
- 11) Before we end the interview, is there anything you would like to add?
- 12) Any questions?

Interview Guide for Spouse

- I. We are doing a study on the relationship between work and family life.

- 1) What would you say about your situation regarding this?
- 2) What is your spouse's schedule? How demanding is it of his energy and how does this affect you?
- 3) Would you say there are personal and family activities which are affected by your spouse's work as a Jewish communal worker? If yes, what are they?

vacations	social life
job possibilities	tasks at home
interaction with spouse	interactions of family
interaction with children	as a whole
recreation	Jewish activities
	study

- 4) In retrospect, is there anything in which your spouse's job has interfered and which you now regret?

spouse
children
activities of family as a whole

- 5) Are you expected to attend work-related social functions?

___yes ___no

- 6) Does your spouse bring work-related concerns home with him/her?

___yes ___no

- 7) Does your spouse share these concerns with your family?

___yes ___no

8) Do you share family problems with your spouse when your spouse comes home? Or concerns regarding your separate life?

9) How long does it take your spouse to unwind?

II. One of the things we are exploring is how stress emerges in the family due to work factors.

1) Does stress occur in your family?

☐yes ☐no

2) Do you or other family members have physical symptoms that you can relate to work-related stress periods?
If yes, what kind?

3) Do you take any kind of medication to help relieve stress? If yes, what kind?

4) Does your spouse lose sleep over work-related anxieties?

☐yes ☐no

5) Do you feel that your spouse's work as a Jewish communal worker prevents him/her from keeping in shape?

☐yes ☐no

6) Does work-related fatigue get in the way of verbal or physical affection?

☐yes ☐no

7) Are there times when you or any family member experiences more stress than you can handle?
How is this expressed?

8) What do you do when this happens?

psychotherapy
rabbi
friends
family
work acquaintances
withdraw

sleep
take a drink
smoke a joint
increase work activity
exercise
take a tranquilizer

III. Many people experience tension when required to make a job related move.

- 1) How many moves have you made that are related to your spouse's job?
- 2) If many were made, how has this affected you and your family?

children's adjustment to school	loneliness/social isolation
marital relationship	greater cohesion
social functions	

- 3) Why did you settle in L.A.? How was the decision arrived at?

IV. The next set of questions has to do with how work may affect the way you and your spouse perform your roles as a family person or worker.

- 1) How does the work situation affect the roles in the family?
- 2) What do you consider your most valued role?
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concerned with an interest of your own
having a paid job
having a career of your own
active in local clubs, synagogues or other organizations
family person
community leader
a friendly person in your neighborhood
- 3) What domestic responsibilities do you have in terms of the house and children?
Who monitors the children's behavior?
Who disciplines the children?
How involved are you in your children's lives?
- 4) How are family decisions arrived at?
- 5) Who handles the budget?
- 6) Who is responsible for making social arrangements?

If Woman

7) Do you feel free to pursue a career of your own?

8) Who does what with relation to home and children?

housework
children

V. Both of you work.

1) How do you feel about this?

2) What are the advantages and disadvantages?

Disadvantages
competition between spouses
one job has priority over the other
hinders spouse's job success or progression

3) What are the compromises?

4) Have there been any conflicts?

___yes ___no

5) How were these worked out?

6) If you or your partner were offered a better job in another city, how likely is it that you would move even though one of you might not have any satisfactory employment options?

7) Did you limit family size because both partners work?

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need activity - had to get out of house

Young Couples Without Children

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Couples With Children 12 and Over

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- 2) Has it always been the same or did you and your spouse have to go through a process?
- 3) Would you say it is possible to be a good Jewish communal worker as well as a good family person?
____yes ____no
- 4) What do you and your family members like about your spouse being a Jewish communal worker?
- 5) What is it about your spouse's job that you and your family members find most troublesome?
- 6) What factors detract from family life?
- 7) Does your spouse work long hours out of choice or necessity?
- 8) What advice would you give a person marrying a Jewish communal worker?
- 9) What advice would you give to someone entering the field?
- 10) Would you want your son or daughter to do what your spouse is doing? Why or why not?
- 11) Before we end the interview, is there anything you would like to add?
- 12) Any questions?