GROUP MEMBERSHIP, JEWISH EDUCATION AND THE ATTITUDES
OF JEWISH YOUTH

A thesis submitted in partial satisfaction of the requirements for the degree of Master of Arts in
Education
by
Richard Lowell Wagner

June, 1974
The thesis of Richard Lowell Wagner is approved:

__________________________
Committee Chairman

California State University, Northridge
May, 1974
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RLW

Los Angeles, California

May, 1974
ABSTRACT

GROUP MEMBERSHIP, JEWISH EDUCATION AND

THE ATTITUDES OF JEWISH YOUTH

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Richard Lowell Wagner

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The assumption of every Jewish educational enter­prise, by definition, is that in some way it is contrib­uting to the Jewish maturation of its members; that, as a product of its efforts, Jewish loyalties will be fostered and the historical-civilizational continuum will be maintained unbroken. The hypothesis of this project is that while the foregoing may be desirable, it is certainly not the case in the vast number of the environments which go under the banner of Jewish educational institutions. The findings will indicate that there is a slight relationship between group membership and levels of observance.

A review of the literature will include relevant selections from previously published studies on attitudes and group postures. It will also attempt to take into
account the vagaries of a minority culture in an open society and the speciality which the particular group under study has taken on during the last half of the twentieth century.

A description of the instrument, based on general and particular opinionaires, followed by a description of the sampling procedures will constitute an introduction to the data section of the project. While the data, in and of itself, may be significant, this project is oriented towards formative evaluation. Because the future of American Jewry is in the hands of the young people currently engaged in its educational enterprise, it is vitally important that the areas and degrees of the effectiveness of that education be under constant scrutiny and examination. If the major question for discussion in general circles today is: Equality of Education, perhaps our parochial consideration ought to be: Effectuality of Jewish Education.
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GROUP MEMBERSHIP, JEWISH EDUCATION AND THE ATTITUDES OF JEWISH YOUTH

I. Definitions:

Jewish Education in the U.S. Today

Because the present study has all the weaknesses inherent in any "one-shot" survey\textsuperscript{1} it will facilitate the understanding of both the instrument and its findings to place them against the background of Jewish education in the last half of the twentieth century. The definition of this broad term will be significant intrinsically: All of the respondents to the survey will have been products of elementary Jewish education and will some way be involved in a program of Jewish education on the high school level. Our definition will also have extrinsic significance insofar as the hypothesis of this study seeks to engage in formative evaluation: There are real and urgent needs in Jewish education and to address ourselves to them in a meaningful and honest way, we ought to know the stock-in-trade with which we are dealing.

The history of Jewish education in the United States

\textsuperscript{1}see Donald T. Campbell and Julian C. Stanley, Experimental and Quasi-Experimental Designs for Research, (Chicago:1963), p. 97.
has been well-documented to the point that we can discern certain trends in Jewish schools:

1. Despite the renascent growth of yeshivot (all day schools) in the 1970's, the great majority of Jewish educational enterprises are afternoon, supplementary endeavors. Coupled with a full complement of public school studies, the student of the supplementary Jewish school undertakes a further six hours per week of work, generally on two week days and Sunday.

2. Even though the age of speculative synagogue building is over, most supplementary schools are tied to congregations. These congregational schools reflect the ideological movements of Orthodox, Conservative and Reform and are supplied with curricular guidelines published by the education departments of the major movements: Union of Orthodox Jewish Congregations of America; United Synagogue of America; Union of American Hebrew Congregations. In the individual synagogues the educational enterprise will generally occupy a significant part of the operating budget, with the attending lay and professional personnel: A school committee chairperson and the committee; special standing sub-committees on budget, personnel, and curriculum; and

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the principal or educational director. The following schematic illustrates the relationships in most supplementary congregational schools:

```
Synagogue President
   | Executive Committee
   | (other committees)
   | Executive Director
       | School Committee
       | Principal
       | Teachers
```

3. Though all three movements attach a high degree of importance to education on the synagogue level there are relatively few institutions for teacher-training. In addition to the "party-line," movement schools, (Yeshiva University, Jewish Theological Seminary of America, and Hebrew Union College-Jewish Institute of Religion), there are only several schools in Boston, New York, Philadelphia and Chicago which are actively engaged in training Jewish teachers. The annual number of total graduates entering the field is small and diminishing. A great number of vacancies, particularly in major urban centers, are filled by Israelis who are either visiting or permanent residents.

4. The population of the congregational school is made up, almost entirely, of children between the ages of nine and thirteen. Following Bar Mitzvah at age 13, the dropout rate is huge and small communities with elementary programs but no high school program are not uncommon. Because in most cases peer group rather than parental pres-
sure becomes the greatest force, voluntary participation is the rule of thumb in programs for adolescents. Bar Mitzvah, as a rite of passage, therefore represents the stage at which the Jewish child makes his life decisions with regard to the level of Jewish education with which he will be satisfied. By and large, the post-Bar Mitzvah drop out rate would indicate that we are dealing with a fundamentally immature group.  

5. The structure of the aforementioned curricula requires some explication. In most situations, the congregational school seeks to replicate the experience of the Eastern European yeshiva. Several factors complicate that effort: (a) The re-birth of a modern State of Israel has made the study of Hebrew, as a modern, spoken language, a focus of attention. Needless to say, if this focus is to be dealt with completely, far more than the existing six hours of school will be required. Moreover, the study of language would need to become virtually the single subject of the school. But it is not. (b) In the open society in which we live, the religious school has had to take on subject areas that the traditional yeshiva never had to deal with. Laws and customs have replaced the paucity of ritual observance in the family; current events and social values have become required to keep the student

abreast of that which is happening in the broader society of which the Jewish community is a part. So the congregational school, as surrogate for the family, defender of the faith, etc., has become a jack-of-all-trades and master of none. Despite the fact that products of the Jewish elementary supplementary school emerge with little or no knowledge of their tradition, ambitious curricular designs are maintained. Most of them contain the following areas:

Hebrew Language - in certain cases, up to ninety per cent of the child's time in school is spent with this area.

Bible - in lower grades, this is confined to stories; by the end of the elementary school Genesis and Exodus are supposed to be dealt with in some fashion.\(^4\)

Jewish History - from the Biblical period to modern times is covered most inefficiently. Due to the lack of text books for younger children and the pervasive time shortage, most students complete their religious school careers with the notion that Jewish history between the Babylonian Exile and the re-establishment of the State of Israel was non-existent.

Customs and Ceremonies - is an attempt to integrate into the schools program all that was traditionally done in the home, i.e., rituals, prayers, preparations for holidays, etc.

\(^4\) Some research in this area has been conducted by the Melton Research Institute of the Jewish Theological Seminary of America.
6. The last important element in our view of the modern synagogue structure is the program of informal youth activities. With particular emphasis on socialization, various national organizations - with chapters in each synagogue - have grown up in this country since World War II. National Council of Synagogue Youth is the organization for Orthodox congregations; United Synagogue Youth is the movement sponsored by Conservative congregations; National Federation of Temple Youth is the network of Reform sponsored youth groups. These organizations are found all over the country with programs reflecting the approaches and biases of the sponsoring groups.  

5 The sample in the present study comes from members of USY.
II. The Problem

Jewish education in the United States today seeks to foster loyalties to the tradition to insure that it will remain an unbroken heritage. Through its school activities programs most synagogues which would march under this banner really do very little in the way of research to measure just exactly what the outcomes of their projects and investments are.

The present research project is but a small piece of that large puzzle called Jewish education. We must limit our scope not only to determine workable variables, but also because of considerations of space and work-load.

Our hypothesis in this multi-variate problem is that SES will not correlate to attitudes and that the program of religious education and activity will not correlate to loyalties and behaviors.

While it has long been held that SES is perhaps the most important variable in educational research, 6 most scales do not adequately take into account particular in-group differences. 7 The SES data taken for the present

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The study will be arranged into nine possible categories which will be compared with attitudinal variables (see fig. 1).

<table>
<thead>
<tr>
<th>Pattern of Socioeconomic Status</th>
<th>an ego-strength scale</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Corporate</strong></td>
<td><strong>Entrepreneurial</strong></td>
</tr>
<tr>
<td>Business</td>
<td></td>
</tr>
<tr>
<td>blue-collar worker;</td>
<td>small business owner;</td>
</tr>
<tr>
<td>clerk; bank employee;</td>
<td>corporate head of a</td>
</tr>
<tr>
<td>sales person, etc.</td>
<td>business, etc.</td>
</tr>
<tr>
<td>Professional</td>
<td></td>
</tr>
<tr>
<td>physician with group plan;</td>
<td>physician in private</td>
</tr>
<tr>
<td>government accountant, etc.</td>
<td>practice; attorney in</td>
</tr>
<tr>
<td></td>
<td>private practice, etc.</td>
</tr>
<tr>
<td>Artistic</td>
<td></td>
</tr>
<tr>
<td>employee with ad agency;</td>
<td>free-lance artist, etc.</td>
</tr>
<tr>
<td>actor, etc.</td>
<td></td>
</tr>
</tbody>
</table>

The above occupational relationships, which have not appeared in any previous study (to the best of our knowledge) will be calculated from the responses of the survey participants to questions regarding their parents. Single-parent families can also be dealt with using this scale.
III. Review of the Literature

Teenagers in America have been the study of a number of different kinds of researchers, with different goals in mind. What the adolescent thinks and feels about his religion - and the education which seeks to promote it, however, has not been the subject of many works at all. Study of the attitudes of Jewish youth has been the subject of even less research.

In 1934 the earliest study of religious attitudes amongst Jewish teenagers was conducted by A. N. Franzblau. Using a sample of 700 adolescents from Orthodox, Reform, and Community Center groups, Franzblau discovered that as the children got older they became less observant. A further outcome variable was that there was no significant relationship between the attitude held and the length of time which the child attended religious school.

The work and theories of Kurt Lewin have been applied in researching attitudes of Jewish children by

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In their landmark study, three groups of Jewish boys were selected in accordance with three variables of age, SES, and "Jewish environment." A ten-item instrument was developed which included:

- four items on preferences of association with Jews or non-Jews;
- one item on preference of charity activity;
- five items on choice of Jewish or non-Jewish contents of the Center's activities.

The results indicated a decrease in the interest in Jewish content activity with age. The older the children, the more "negative and defensive" were their attitudes as Jews; with age came a greater "insecurity feeling." The investigators' conclusion was that:

"The decreasing interest among Jewish youngsters in Jewish activities and associations as they grow older may be due not to a rejection of their Jewishness, as is commonly assumed, but rather to a broadening of social and intellectual horizons, accompanied by a growing reluctance to be socially and culturally isolated."\textsuperscript{12}

The growth of the Jewish Community Center has been accompanied by an effort to gather information on ritual observance and ethnic identity of adolescents in the community.


\textsuperscript{12}\textit{Ibid.}, p. 7.
It is significant to note that the purpose of these studies was not to measure the effectiveness of Center programming but rather to see merely which rituals are observed and which are not. 14

Studies by Carp15 and Jacks16 in their respective communities of Brooklyn, New York and Wilkes-Barre, Penn-


14 In an interview with Mr. Jack Dauber, associate executive director of the Jewish Centers Association (of greater Los Angeles), we found that in most cases Centers youth workers make little or no effort to inculcate Jewish content into the programming of the Centers. Furthermore, in order to receive funding from Community Way, and other non-sectarian agencies, no Center can restrict any of its programming to Jewish young people or adults. Out of this has emerged a situation where particularly Jewish rituals - which would not necessarily exclude non-Jewish participants - e.g. Dietary Laws, are not observed at most Centers or their functions.

For these reasons, adolescents participating in Center programs are not included in the sample of this study. The Center programs are not Jewishly oriented as are synagogue activities.


16 I. Jacks, "The Jewish Teenagers in Wilkes-Barre," (Wilkes-Barre, Pa.: 1965)
syluania, yielded some data of interest in the area of attitudes and observance. Carp's finding indicated that:

- over 50% of the respondent's households has some kind of Sabbath observance — in most cases lighting of candles on Friday night;
- 95% said that they travel, write, spend money, turn on lights on Friday night and Saturday;
- 95% ate non-kosher food outside their homes;
- 65% said that they attended synagogue only on the High Holidays;
- there was no significant difference between male and female respondents.

Jacks' finding virtually parallel that of Carp with one interesting further addition: There was a tremendous drop-off in attendance between the 10th and 11th grades, indicating that age was a factor.

The most recent study of Jewish adolescents was conducted by Rosen, using five separate samples from four cities: Philadelphia (1948-50); a community designated as Yorktown (1950-52); and Omaha and Lincoln, Nebraska (1962-63). It is significant to note that while Rosen's sample were members of Jewish fraternities and sororities, a Zionist youth group, and some Center groups, the investigation was not conducted to determine the effect of these institutional affiliations on the specific attitudes held.

Rosen's finding indicate a differentiation between observance and belief, i.e., because ceremonial rituals demand

a restriction of the individual's participation in the general society, Rosen found that beliefs were held much higher than these observances.

- 96% of the respondents ate non-kosher food "sometimes" and "often;"
- 52% attended religious services only on the High Holidays.

Rosen was further surprised to learn that the differences between Midwestern and Eastern respondents were not statistically different. He had expected proximity to centers of major Jewish population to be a determining factor in the traditional nature of responses.

Other relevant studies include:

A large study of college students belonging to various religious groups. The outcome variable was the relationship between the family relationship and family values; it was found that while the Jewish members of the sample had the highest percentage of parental happiness there existed no relationship between that and religiosity.

The 'Social/gastronomic' character of the Jew became an outcome variable in Sherman study wherein participation in non-ritualistic activities emerged as acceptable


to many Jews in the completion of their observances.

"Closeness to God" was the outcome variable in a cross-cultural study (Protestant and Jewish) conducted by Elkind and Elkind; the Jewish child reported greater "closeness" (than did the Protestant child) when participating religious rituals.\textsuperscript{20}

Differences within the Jewish group were the subject of at least two empirical studies:

Motivational forces underlying denominational choice are family tradition for the Orthodox; physical proximity and educational opportunity for the Conservative; and 'conviction' among the Reform.\textsuperscript{21}

Hebrew Day school alumni (yeshiva) were the subjects of a study to determine the effect of that intensive kind of education. While loyalties to the Jewish people remained strong, observance of ritual law was tied to the predilection of the spouse. Secular education and professional attainment played no role.\textsuperscript{22}

We see a paucity, therefore, of the specific kind of


research dictated by the problem in this study. The extent to which we are concerned with the educational environments in which we invest, is the extent to which this study will be taken seriously.
IV. The Instrument

PLEASE COMPLETE THIS SURVEY TO THE BEST OF YOUR ABILITY.

IF FOR ANY REASON YOU CANNOT ANSWER ANY OF THE QUESTIONS,
LEAVE THE SPACES BLANK AND GO ON TO THE NEXT QUESTION.
THANK YOU FOR YOUR HELP.

I.

date of birth: __/__/____ sex: ___ ___
med day yr M F

grade in public school: ____ level: ___ ___
jr sr

II.

name of Jewish education programs (formal or informal):

location:________________________ hrs. per wk._____

number of years of attendance:_____

(if applicable) year of graduation:_____

III.

Information about father.

place of birth:________ other:________

USA other (please specify)

check highest level of general education;

primary high school college grad. or prof. school

check highest level of Jewish education:

Heder or Talmud Torah Bar Mitzvah Yeshiva

16.
check level of annual household income:

- below $4,999.
- $5,000.-$9,999.
- $10,000.-$14,999.
- $15,000-$19,999
- $20,000-$29,999
- $30,000-$40,000.
- over $40,000.

father's profession or business: ________________________

IV.

Information about mother.

place of birth: USA other: (please specify)

check highest level of general education:

primary high school college grad. or prof. school

check highest level of Jewish education:

Heder or Talmud Torah Bat Mitzvah Day School

(complete this section if mother and father are married and living together.)

does mother supplement annual household income? yes no

If 'Yes' by how much? ______

(complete this section if your parents are divorced or separated.)

with whom do you live? Mother? Father?

other (specify) ____________________________

V.

Information on siblings.
number of brothers: _____ ages: ______________
number of sisters: _____ ages: ______________
check where applicable:

<table>
<thead>
<tr>
<th>brothers</th>
<th>sisters</th>
</tr>
</thead>
<tbody>
<tr>
<td>elementary school age</td>
<td>__________</td>
</tr>
<tr>
<td>Hebrew school students</td>
<td>__________</td>
</tr>
<tr>
<td>high school age</td>
<td>__________</td>
</tr>
<tr>
<td>Hebrew Hi students</td>
<td>__________</td>
</tr>
<tr>
<td>involved in another program</td>
<td>__________</td>
</tr>
<tr>
<td>not involved in any Jewish program</td>
<td>__________</td>
</tr>
<tr>
<td>college age</td>
<td>__________</td>
</tr>
<tr>
<td>involved in Jewish program</td>
<td>__________</td>
</tr>
<tr>
<td>not involved in any Jewish program</td>
<td>__________</td>
</tr>
<tr>
<td>business or profession</td>
<td>(specify: ____________ )</td>
</tr>
</tbody>
</table>

VI.

1. I participate in a program of Jewish education because:
   a. ___ my parents insist  c. ___ my friends do
   b. ___ my parents suggest  d. ___ I enjoy it

2. I feel most strongly about my Jewishness in terms of:
   a. ___ State of Israel  d. ___ Jewish cultural life in America
   b. ___ Russian Jewry  c. ___ my own religious experience
3. My program of Jewish education satisfies this need:
   a. ___ all of the time       c. ___ rarely
   b. ___ some of the time      d. ___ never

4. The most important courses in my program of Jewish education are: (if you pick more than one, please number in order of importance)
   a. ___ Bible                c. ___ History
   b. ___ Rabbinic Literature  d. ___ Hebrew Lit.
      e. ___ other (specify: ____________________________)

5. The most interesting aspects of my program in Jewish education occur:
   a. ___ inside the classroom  b. ___ outside class

VII.

In this section, more than one answer may apply to certain questions. Please check as many responses as apply.

1. My parents observe Jewish dietary laws (Kashrut)
   ___ yes;   ___ no.
   I observe Kashrut ___ always; ___ at home; ___ never.
   I hope that my children will observe Kashrut
   ___ yes;   ___ no.
   I feel that my observance of Kashrut is a direct result of my participation in a program of Jewish education
   ___ yes;   ___ no.

2. My parents support the State of Israel through
   ___ visits;   ___ donations of money;
   ___ community projects; ___ plans for Aliyah.
I hope that my children will live
__here;   ___Israel; __other (specify:________)

3. Shabbat is observed in our home
__always; __often; __sometimes; __rarely;
__never.

When we do observe Shabbat we
__light candles;   ___go on an outing
__recite Kiddush   ___go to synagogue
__have a special meal   ___observe ritual prohibitions

My program of Jewish education
__supports Shabbat observance
__makes Shabbat observance difficult
__ignores Shabbat observance

If an important public school event coincided with
Shabbat, I would
__attend the event
__not attend the event
__attend the event, ensuring that I would not
violate Shabbat

this diagram represents your Shabbat
observance. Where do you stand, if the
center of the circle stands for tradi-
tional observance. . . . . . . . .

Briefly, explain your answer:

________________________________________________________________________
________________________________________________________________________
4. In using the number lines to answer the following questions, ten (10) stands for the most conservative, traditional view; one (1) stands for the most liberal, modern view.

My parents view of Jewish education is:

My view of Jewish education is:

I hope that my children will view Jewish education:

My parents think that Jewish festivals are:

I observe the festivals with a feeling that is:

I hope that my children will observe the festivals:

My parents view on pre-marital sex is:

My feelings about pre-marital sex are:

I hope that my children will view pre-marital sex:

5. On the graph below, place a check closest to the adjective that best describes your reaction to the word TRADITION

<table>
<thead>
<tr>
<th>good</th>
<th>bad</th>
</tr>
</thead>
<tbody>
<tr>
<td>sour</td>
<td>sweet</td>
</tr>
</tbody>
</table>

---
pleasant _____ _____ _____ _____ _____ unpleasant

cruel _____ _____ _____ _____ _____ kind

beautiful _____ _____ _____ _____ _____ ugly

worthless _____ _____ _____ _____ _____ valuable

strong _____ _____ _____ _____ _____ weak

passive _____ _____ _____ _____ _____ active

6. Are you friends with anyone who:

yes no

a. shoplifts

b. is truant from school

c. smokes cigarettes

d. smokes marijuana

e. is addicted to narcotics

f. has had pre-marital sex

If you answered 'Yes' to any of the above, are you proud

of your answer? yes; no.

Would you publicly affirm your answer? yes; no.

Would you discuss any of the above list with your

parents? yes no a.

rabbis? yes no b.

teachers? yes no c.

group leaders? yes no d.

VIII.

Please react to the following situations answering the

questions following each.

A. After preparing long hours for an important social
studies test, your good friend who sits next to you informs you that he was unable to study because he had to spend time with a seriously ill relative. Do you...

a. ___ recognize his excuse as a weak one and wish him luck on the exam?

b. ___ allow him to look at your paper during the exam, knowing that you both always do about the same quality work?

c. ___ suggest that he ask the teacher for a postponed exam owing to the extenuating nature of his circumstances?

B. Having forgotten about an important Family Service at the Temple in which your younger brother is participating, you've invited a boy/girl whom you really like to visit with you on Friday night. When your parents remind you, do you...

a. ___ agree to go then fake a headache when it's time to go so that you're home when your friend arrives?

b. ___ explain the situation to your friend and go with your family?

c. ___ ask your friend to join you at the services?

d. ___ flatly reject your family and insist on being with your friend?

C. After his explanation of the Darwinian Theory of the Evolution of man, you feel that your high school science teacher has put-down religion in general and Judaism in
in particular. Do you...

a. __ ignore it?

b. __ ask your parents to have a chat with the teacher?

c. __ ask your rabbi to discuss the matter with your teacher?

d. __ confront the teacher yourself with your feelings on his presentation?

D. During the rush between classes, you accidentally bump into the student whose locker neighbors yours. As you help him return everything that has fallen out of his locker, you pick up an unmarked bottle of red capsules. Do you...

a. __ report it to the school authorities?

b. __ report it to the police?

c. __ try to explain to him why you think 'popping pills' is not a good thing to do?

d. __ ignore it?

E. In an effort to call attention to the plight of Soviet Jews, a committee of school-mates calls upon you to help them disrupt a presentation of a visiting Soviet dance troupe. Do you...

a. __ decline?

b. __ decline, explaining that you disagree with their methods?

c. __ decline, indicating that you agree with their methods but do not wish to get involved?

d. __ agree to go?

F. A "Jews for Jesus" missionary confronts you with his
'proofs' for Christian belief. Do you...

a. __ ignore him?
b. __ explain to him that you are a believing Jew?
c. __ explain to him that religion is unimportant to you?
d. __ remind him that the Constitution guarantees the free exercise of all religions, but he better get away from you?

G. A local gas station operator refuses you service because he feels that the pro-Israel stand of the U.S. is responsible for the energy crisis. Do you...

a. __ look for another station?
b. __ organize a picket of the station?
c. __ call the IRS to report a violation?
d. __ try to convince the operator that you, as an individual, are not at fault?

IX.

READ EACH ITEM CAREFULLY AND UNDERLINE QUICKLY THE PHRASE THAT BEST EXPRESSES YOUR FEELING ABOUT THE STATEMENT. Wherever possible, let your own personal experience determine your answer. Do not spend much time on any item. If in doubt, underline the phrase that seems most nearly to express your present feeling about the statement. WORK RAPIDLY. Be sure to answer every item.

1. TIMES ARE GETTING BETTER.

Strongly agree 1 Agree 2 Undecided 3

Disagree 4 Strongly disagree 5
2. ANY MAN WITH ABILITY AND WILLINGNESS TO WORK HARD HAS A GOOD CHANCE OF BEING SUCCESSFUL.
Strongly agree 1 Agree 2 Undecided 3 Disagree 4 Strongly disagree 5

3. IT IS DIFFICULT TO SAY THE RIGHT THING AT THE RIGHT TIME.
Strongly agree 5 Agree 4 Undecided 3 Disagree 2 Strongly disagree 1

4. MOST PEOPLE CAN BE TRUSTED.
Strongly agree 1 Agree 2 Undecided 3 Disagree 4 Strongly disagree 5

5. HIGH SCHOOLS ARE TOO IMPractical.
Strongly agree 5 Agree 4 Undecided 3 Disagree 2 Strongly disagree 1

6. A PERSON CAN PLAN HIS FUTURE SO THAT EVERYTHING WILL COME OUT ALL RIGHT IN THE LONG RUN.
Strongly agree 1 Agree 2 Undecided 3 Disagree 4 Strongly disagree 5

7. NO ONE CARES MUCH WHAT HAPPENS TO YOU.
Strongly agree 5 Agree 4 Undecided 3 Disagree 2 Strongly disagree 1

8. SUCCESS IS MORE DEPENDENT ON LUCK THAN ON REAL ABILITY.
Strongly agree 5 Agree 4 Undecided 3 Disagree 2 Strongly disagree 1

9. IF OUR ECONOMIC SYSTEM WERE JUST, THERE WOULD BE
MUCH LESS CRIME.
Strongly agree\(^5\) Agree\(^4\) Undecided\(^3\)

10. A MAN DOES NOT HAVE TO PRETEND HE IS SMARTER THAN HE REALLY IS TO "GET BY."
Strongly agree\(^1\) Agree\(^2\) Undecided\(^3\)
Disagree\(^4\) Strongly disagree\(^5\)

11. LAWS ARE SO OFTEN MADE FOR THE BENEFIT OF SMALL SELFISH GROUPS THAT A MAN CANNOT RESPECT THE LAW.
Strongly agree\(^5\) Agree\(^4\) Undecided\(^3\)
Disagree\(^2\) Strongly disagree\(^1\)

12. ONE SELDOM WORRIES SO MUCH AS TO BECOME VERY MISERABLE.
Strongly agree\(^1\) Agree\(^2\) Undecided\(^3\)
Disagree\(^4\) Strongly disagree\(^5\)

13. THE FUTURE LOOKS VERY BLACK.
Strongly agree\(^5\) Agree\(^4\) Undecided\(^3\)
Disagree\(^2\) Strongly disagree\(^1\)

14. REAL FRIENDS ARE AS EASY TO FIND AS EVER.
Strongly agree\(^1\) Agree\(^2\) Undecided\(^3\)
Disagree\(^4\) Strongly disagree\(^5\)

15. POVERTY IS CHIEFLY A RESULT OF INJUSTICE IN THE DISTRIBUTION OF WEALTH.
Strongly agree\(^5\) Agree\(^4\) Undecided\(^3\)
Disagree\(^2\) Strongly disagree\(^1\)

16. IT IS DIFFICULT TO THINK CLEARLY THESE DAYS.
Strongly agree\(^5\) Agree\(^4\) Undecided\(^3\)
Disagree\(^2\) Strongly disagree\(^1\)
17. THERE IS LITTLE CHANCE FOR ADVANCEMENT IN INDUSTRY AND BUSINESS UNLESS A MAN HAS UNFAIR PULL.

Strongly agree \( ^5 \) Agree \( ^4 \) Undecided \( ^3 \)
Disagree \( ^2 \) Strongly disagree \( ^1 \)

18. IT DOES NOT TAKE LONG TO GET OVER FEELING GLOOMY.

Strongly agree \( ^1 \) Agree \( ^2 \) Undecided \( ^3 \)
Disagree \( ^4 \) Strongly disagree \( ^5 \)

19. THE YOUNG MAN OF TODAY CAN EXPECT MUCH OF THE FUTURE

Strongly agree \( ^1 \) Agree \( ^2 \) Undecided \( ^3 \)
Disagree \( ^4 \) Strongly disagree \( ^5 \)

20. IT IS GREAT TO BE LIVING IN THESE EXCITING TIMES.

Strongly agree \( ^1 \) Agree \( ^2 \) Undecided \( ^3 \)
Disagree \( ^4 \) Strongly disagree \( ^5 \)

21. LIFE IS JUST ONE WORRY AFTER ANOTHER.

Strongly agree \( ^5 \) Agree \( ^4 \) Undecided \( ^3 \)
Disagree \( ^2 \) Strongly disagree \( ^1 \)

22. THE DAY IS NOT LONG ENOUGH TO DO ONE’S WORK WELL AND HAVE ANY TIME FOR FUN.

Strongly agree \( ^5 \) Agree \( ^4 \) Undecided \( ^3 \)
Disagree \( ^2 \) Strongly disagree \( ^1 \)

23. A MAN CAN LEARN MORE BY WORKING FOUR YEARS THAN BY GOING TO HIGH SCHOOL.

Strongly agree \( ^5 \) Agree \( ^4 \) Undecided \( ^3 \)
Disagree \( ^2 \) Strongly disagree \( ^1 \)

24. THIS GENERATION WILL PROBABLY NEVER SEE SUCH HARD TIMES AGAIN.
25. ONE CANNOT FIND AS MUCH UNDERSTANDING AT HOME AS ELSEWHERE.
   Strongly agree 5  Agree 4  Undecided 3
   Disagree 2  Strongly disagree 1

26. THESE DAYS ONE IS INCLINED TO GIVE UP HOPE OF AMOUNTING TO SOMETHING.
   Strongly agree 5  Agree 4  Undecided 3
   Disagree 2  Strongly disagree 1

27. EDUCATION IS OF NO HELP IN GETTING A JOB TODAY.
   Strongly agree 5  Agree 4  Undecided 3
   Disagree 2  Strongly disagree 1

28. THERE IS REALLY NO POINT IN LIVING.
   Strongly agree 5  Agree 4  Undecided 3
   Disagree 2  Strongly disagree 1

29. MOST PEOPLE JUST PRETEND THAT THEY LIKE YOU.
   Strongly agree 5  Agree 4  Undecided 3
   Disagree 2  Strongly disagree 1

30. THE FUTURE IS TOO UNCERTAIN FOR A PERSON TO PLAN ON MARRYING.
   Strongly agree 5  Agree 4  Undecided 2
   Disagree 2  Strongly disagree 1

31. LIFE IS JUST A SERIES OF DISAPPOINTMENTS.
   Strongly agree 5  Agree 4  Undecided 3
   Disagree 2  Strongly disagree 1
V. Explanatory Notes on the Instrument

The purpose of this section of explanatory notes is to give the uninitiated reader a thumbnail sketch of the particularly Jewish concepts that have been used in the present research instrument and will be used throughout the reporting of the findings. As this is not an essential part of the research, no endnotes or bibliography are provided. The reader having greater interest in one or a number of the terms under discussion is directed to the Encyclopedia Judaica (Keter: Jerusalem, 1970) for more extended articles and bibliography. To facilitate the use of these notes, we shall follow the order of the instrument itself; these comments may accompany the study of the survey.

Item II. (p. 1)

The research instrument will be distributed to adolescents participating in a variety of Jewish educational programs. These fall under a number of different categories:

A. Synagogue Schools. As a continuation of the one day per week schools, most synagogues offer a confirmation program, in which the young person attends class for two or four hours per week. Generally, the course work includes, Bible, Ethics, and some kind of discussion of contemporary issues of Jewish import.

B. Hebrew High School. Increasingly, post Bar Mitzvah graduates of congregational schools are attending a six+ hours per week school in which studies in Hebrew
language, Bible, Jewish history, etc., are continued in depth. Most Hebrew High School programs are on a five year curriculum so that the student completes his Jewish schooling at about the same time he finishes his secular schooling.

C. The above may be, in many cases, augmented by participation in an informal program of activities. For many Jewish young people, this informal contact is the only relationship they have with anything Jewish. It, thus, must provide the educational and cultural, as well as the social, aspects of Judaism for the young person. By and large these programs are synagogue-based. They include in their activities participation in religious services, appreciation enrichment courses for various Jewish rituals, and some kind of attempt at getting to reconcile some of the difficulties that being Jewish in an increasingly open society presents for him/her.

Fortunately, the informal -- or less formal -- environment of learning for Jewish studies, is finally coming into its own. A number of institutions now offer programs wherein the formal work which can be best accomplished in the classroom is integrated with the serious work that can only be accomplished outside the classroom.

Several of the enterprises which fall under this category augment their programs by weekend encampments; several consist solely of a series of such retreats. The supporters of such programs contend that the totally Jewish environment
bolsters positive Jewish attitudes and fosters serious, long-standing loyalties.

Item III. (p.1)

What we know today as the congregational school is the heir to the Heder (lit., room) or Talmud Torah (lit., study of the Torah) which was the most popular form of Jewish education in Europe and during the early years of the establishment of the Jewish community in the United States. In these schools the traditional elements of the curriculum were Bible, Rabbinic Literature and preparation for Bar Mitzvah. Through the era of the second World War, most were operated under the aegis of private teachers or rabbis or the general Jewish community. As bureaus and boards of Jewish education developed, these haphazard endeavors were replaced by the congregational schools. (see Lloyd P. Gartner, ed. Jewish Education in the United States: A Documentary History, Teachers College Press, New York: (1969).

Bar Mitzvah (lit., son of the commandment) is a rite of passage of comparatively recent vintage in Jewish tradition. It is mentioned in this context neither in the Bible or Rabbinic literature; the concept, however, is at least that old. When a Jewish young man reaches the age of thirteen he undertakes all the responsibilities and gains all of the rights of Jewish majority. In our times, Bar Mitzvah has become an excuse for large, extravagant parties having
little to do with the original purpose of the rite. Moreover, it represents the time when the roles of attendance dip severely for Jewish schools. Apparently, a thirteen year old child is deemed competent to make his life decision with regards to his Jewishness.

The Yeshiva is an ancient institution in Jewish life. It goes back to the great places of learning in Israel and Babylon mentioned in the Talmud. The pattern of these academies provided the opportunity for sustained study of many years in a religiously infused environment. The intellectual level of the study in the Yeshiva varies from place to place but it is generally high.

Item IV. (p. 1)

Bat Mitzvah (lit., daughter of the commandment) was introduced by Professor Mordecai M. Kaplan some thirty years ago in an effort to equalize the importance of Jewish education for boys and girls. The ritual, similar to that of Bar Mitzvah, is commonly practiced in Conservative and Reform synagogues; it is shunned in Orthodox congregations.

Item VI. #2. (p. 2)

a. and b. The State of Israel and the plight of Jews in Soviet lands have, in the past twenty-five years, been the dual foci of concern for Diaspora Jews. For most Jews living now, it is impossible to think of free religious expression without considering the landmark achievement that Israel represents and without also being reminded that three million Jews are still barred from the practice of their
consciences.

d. At the same time, because Aliyah (see on, VII.,2.) is not a viable possibility for the majority of Jews in the United States and throughout the world, many concerned and devoted Jews have seen it as their responsibility to develop a dynamic, vibrant Jewish community in the United States and throughout the world. Peculiar to this sentiment are the efforts to involve Jews in a myriad of social action projects directed towards the communities in which they live.

#4 (p. 2)

a. The study of Bible is divided into several areas. First, the Pentateuch or Five Books of Moses provide basic background for the history of Israelite religion, the emergence of biblical ethics and the entrance of Israel into Canaan. Second, the Prophetic writings form an important piece of literature describing the rise and fall of the first Jewish Commonwealth. Often, a thematic approach is taken to biblical study and many different books and chapters, from different sections, are considered, unified by their relationship to a particular thought or idea.

b. Rabbinic literature is in its narrowest sense the Talmud which developed in Israel and Babylon between 200 B.C.E. and 500 C.E. Called the 'Oral Law' (as opposed to the Bible which is the 'Written Law') Rabbinic literature, in its broadest understanding is the whole corpus of legalistic and hermeneutic literature which interprets the precepts, rulings and episodes of the Bible.
Item VII. #1 (p. 3)

The Jewish dietary laws have their foundations in the Bible (Exodus 20, Leviticus 11, etc.) but have been greatly expanded on by the Rabbinic tradition. They may be divided into two essential areas: a. Forbidden animals; and b. the prohibition of eating meat and milk together.

The Torah provides the defining characteristics for those animals which may be eaten. Four-legged mammals must chew the cud and have split hooves. Foul must be of a domesticated variety; they may not be birds of prey. Fish must have both fins and scales.

The Torah's verse "Thou shalt not seethe a kid in its mother's milk" is taken to mean that dairy products may not be partaken of in the same meal as meat products. Observant Jews will wait up to six hours between the consumption of meat and milk.

Furthermore, the regulations of Kashrut demand that four-legged animals and foul should be slaughtered in a prescribed manner, insuring minimum pain and maximum blood flow.

Item VIII. #2. (p. 3)

Aliyah (lit., going up) refers to emigrating to Israel.

#3. (p. 3)

Shabbat, or Sabbath, is the weekly festival in the Jewish calendar which is celebrated through additions to the liturgy, rest, relaxation, and a cessation from all manner of work and commercial enterprise.
The Shabbat is inaugurated with the lighting of candles on Friday evening symbolizing the warmth and glow of the Sabbath spirit.

Kiddush (lit., sanctification) is a home ritual wherein benedictions are recited in honor of the day. The ritual is performed over wine just prior to the Friday evening meal.
VI. Revisions in the Instrument

Several changes were made in the original instrument in order to delete non-discriminating items and to sharpen some of the comparisons made in the study.\(^{23}\)

Item V (information on siblings) was revised from the extensive questioning in the original instrument to a simpler question asking number and age(s) of siblings and whether or not they participate in a program of Jewish education. The previous questions had sought to determine the extent of Jewish involvement on the part of brothers and sisters as that concern with things Jewish would possibly effect the feelings and attitudes of the respondent. As it now stands, the required information is received in response to the one, more simplified question.

Item VI, number 3, in the original instrument was felt to be ambiguous in context and concept. The satisfaction of needs does not clearly refer to the previous question as it should and was therefore substituted with number 3 in the revised instrument.

Item VII, number 4 was completely eliminated because the information which it gathered was felt to be irrelevant to the hypothesis being tested.

Item VII, number 6 was revised to become item VIII.

\(^{23}\)We are in the debt of Richard H. Thiel and Julian White for the excellent suggestions and observations made in the planning and revision of the instrument.
The sub-questions relating to public affirmation of responses were eliminated. While they are legitimate questions in values clarification, they shed no light on the present study.\footnote{\textit{Values Clarification}, (New York 1972), pp. 130-138.} An additional item (e.) was added to the second suggestion in order to broaden the range of possibilities for the respondent.

Item IX (The Minnesota Short Form) was even further shortened from 31 inquiries to 15. The discrimination which is sought here will be combined with the semantic differential (see below) to present one score representing attitudes. The fifteen questions were chosen for their ability to discriminate the control of self and the helplessness of the individual.

The last revision of the original instrument was the addition of another semantic differential grid (Item XI). The purpose of this further presentation is to form a basis for comparing the responses to the inquiry on the term 'Tradition'. This will provide the raw score for the attitude of the respondent.

While these necessary revisions were made, no additional Jewish concepts requiring explication were introduced.

The instrument was tested for reliability and found to be reliable, with an Alpha of .84 for the total attitud-
inal score, .79 for the education attitude score and .80 for the total score. The "Alpha Coefficient of Internal Consistency reflects the degree of reliability among the items of a scale in terms of overlapping variance."

VII. The Findings

a. Pattern of Socioeconomic Status

The following chart illustrates the breakdown of the sample in terms of the SES-Ego strength scale:

<table>
<thead>
<tr>
<th></th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. business corporate</td>
<td>50</td>
<td>25</td>
</tr>
<tr>
<td>2. business entrepreneurial</td>
<td>23</td>
<td>11.5</td>
</tr>
<tr>
<td>3. professional corporate</td>
<td>56</td>
<td>28</td>
</tr>
<tr>
<td>4. professional entrepreneurial</td>
<td>37</td>
<td>18.5</td>
</tr>
<tr>
<td>5. artistic corporate</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>6. artistic entrepreneurial</td>
<td>14</td>
<td>7</td>
</tr>
</tbody>
</table>

N=200 total

The following chart further breaks down the SES data by sex:

<table>
<thead>
<tr>
<th></th>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#</td>
<td>%</td>
</tr>
<tr>
<td>1.</td>
<td>23</td>
<td>46</td>
</tr>
<tr>
<td>2.</td>
<td>15</td>
<td>65.22</td>
</tr>
<tr>
<td>3.</td>
<td>19</td>
<td>33.93</td>
</tr>
<tr>
<td>4.</td>
<td>18</td>
<td>48.65</td>
</tr>
<tr>
<td>5.</td>
<td>8</td>
<td>40</td>
</tr>
<tr>
<td>6.</td>
<td>9</td>
<td>64.29</td>
</tr>
<tr>
<td>total</td>
<td>92</td>
<td>46</td>
</tr>
</tbody>
</table>

While the spread of SES is fairly large one, given the size of the sample, there is no significant difference between male and female respondents as far as this measure is concerned.

b. Attitudes

A scale with a maximum raw score of 10 was developed based on the semantic differential scores, the cases in item IX of the instrument and the inquiries given in item X (Minn. Short form).

The following chart illustrates breakdown of raw scores by number, percentage of total number, and sex:
The mean scores once again indicate that there is no significance in the difference between males and females with regard to the attitudinal score.

c. Attitude Toward Program of Jewish Education

The last attitudinal variable to be determined was that of the respondents feelings about being involved in a program of Jewish education. The raw score, again maximum of ten, was determined from the following items in the survey: Item VI, number 1; number 2; number 4; number 5; and the schematic diagram which the respondent is asked to complete in Item VII, number 3 (regarding the importance of individual Sabbath observance).

The following chart indicates the responses to these items in the formulation of the overall Attitude Toward Program of Jewish Education score:

<table>
<thead>
<tr>
<th>score</th>
<th>#</th>
<th>%</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>11</td>
<td>5.5</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>9</td>
<td>12</td>
<td>6</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>18</td>
<td>9</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>7</td>
<td>130</td>
<td>65</td>
<td>60</td>
<td>70</td>
</tr>
<tr>
<td>6</td>
<td>29</td>
<td>14.5</td>
<td>14</td>
<td>15</td>
</tr>
</tbody>
</table>

overall M = 7.23
M = 7.22
M = 7.24

M = 6.02
The means for separated male and female rankings were exactly the same as the overall score, therefore the need for a test for significance of difference was obviated.

d. Correlations

Based on the above data, the first study was to determine the correlation of the patterns of socioeconomic status with the general Jewish attitudes of the respondents. The chart below indicates that relationship in the raw figures of the instrument:

<table>
<thead>
<tr>
<th>general Jewish attitudes</th>
<th>(scores)</th>
</tr>
</thead>
<tbody>
<tr>
<td>pattern</td>
<td>10 M F</td>
</tr>
<tr>
<td>of SES</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>4 9 5 6</td>
</tr>
<tr>
<td>2</td>
<td>2 1 1 1</td>
</tr>
<tr>
<td>3</td>
<td>3 5 4 5</td>
</tr>
<tr>
<td>4</td>
<td>2 3 4 4</td>
</tr>
<tr>
<td>5</td>
<td>1 2 1 1</td>
</tr>
<tr>
<td>6</td>
<td>3 1 1 1</td>
</tr>
</tbody>
</table>

While no positive correlation between SES (using the "ego strength scale") can be discerned, an interesting side-light is the concentration of respondents from all SES groups in the mid-range (score of eight) of the general Jewish attitude measure. 37% of the total sample (39.13% of the males; 35.19% of the females) are concentrated in the one (high) attitude level. The implications of that will be discussed in the last chapter.

A second correlational study is the relationship between SES and attitude toward Jewish education. As there was no significant difference between male and female respondents, only one score per item is given in the chart.
below:

<table>
<thead>
<tr>
<th>SES</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Score</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>1</td>
<td>1</td>
<td>12</td>
<td>8</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>4</td>
<td>2</td>
<td>9</td>
<td>1</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>1</td>
<td>20</td>
<td>2</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>8</td>
<td>29</td>
<td>5</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>2</td>
<td>17</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

While this inter-correlation indicates the concentration of the #3 (professional corporate) SES grouping in the study, if that group is separated from the other SES groups there is no significant difference among them in relation to the scores for attitude toward Jewish education. Given the criteria of the Alpha test (internal validity) and the data of the test on this correlation, our hypothesis that there is no positive correlation between the SES of parents and the attitude toward Jewish education of the adolescent seems to be borne out.

There is one intervening variable worthy of note before turning to the conclusions which may be drawn from this study. Even though the SES-Ego strength scale takes into account both the amount and way in which family income is generated, the fact that participants in a program of Jewish education must pay for their participation is not accounted for. While scholarships are generally available, one must in that case endure the inquiry of a committee, something that many people are unwilling to do.
We may submit that not only are professional corporate types more likely than others to have their children affiliated in a program of Jewish education, but also they can more readily afford to send their children. That economic fact of life, however, does not mean that those children have an attitude towards that program of Jewish education which would indicate that it makes a significant difference in their lives Jewishly.
VIII. Conclusions and Implications

While the simple hypothetical conclusions to this study are that our original hypotheses were valid ones, the implications of the study are of far greater concern. Statistical rigour was not the sole objective; an informative, dynamic statement regarding the course of Jewish education for the adolescent may be quite significant. Perhaps the best place to see the implications of this study is in the by-word of the Conservative movement on the subject of adolescent Jewish education:

In order for Jewish youth to be inspired with, as well as informed of, their religious heritage, Jewish formal schooling must be coextensive with the maturing teenage high school years. The high school years mark the true beginning of searching and inquiring as to the meaning of life and the relevance of Judaism. Thus, it is in the high school years that it is most appropriate to stress Jewish values and concepts on a more mature level.26

The fact that the Jewish family has virtually ceased to be a unit that influences its children in positive ways; the fact that Jewish children are studying in elementary religious schools and participating in programs for Jewish adolescents without those learnings having a significant effect on their Jewish loyalties is reason enough to submit that somewhere the laudable goals of the committee men-

26 This statement was approved by the Jewish High School Committee at its meeting on June 13, 1966, and by the United Synagogue Commission on Jewish Education at its session on October 30, 1966.
tioned above have missed the target population.

We would further submit that the most important implication of the present study is that it firmly indicates that while a great deal of activity is taking place - with the attendant funds being invested - little is known by those who construct curricula about the needs and purposes of the participants in that program. In the city of Los Angeles, with a Jewish population of one half million, only 70,000 are affiliated with some kind of Jewish organization, religious/educational and otherwise. Assuming that 25% are under the age of twenty, 17,500 would then be available for some kind of exposure to a program of Jewish education. While no figures are kept as to the exact number, the enrollment of United Synagogue Youth (at 1,500 for the entire Pacific Southwest Region) may be some kind of indicator as to how far from reaching even a small percentage of our total population we truly are.

If we strongly desire to produce an individual who will remain a loyal Jew, we must begin with several steps:

First, the Jewish adolescent needs to be taken into the confidence of those who administer the program. The needs and dreams and frustrations and hopes of the participant need to become integral parts of the decision-making process which governs the educational environment. This does not mean mere "individualized instruction;" it does mean that because we expect the teenager to take the Jewish educational enterprise seriously, we need to take him with
equal - if not greater - seriousness.

Second, we need to stop the process of self-delusion which has led us to the situation of allowing and perpetuating the situation wherein the Jewish school has become the surrogate for the Jewish family. There is no possible way that the school can duplicate the warmth and beauty of the Jewish family and its age-old traditions. We waste our time - in the grossest and most miserable way - when we posit that since certain things are not conveyed in the home it falls incumbent upon us to accomplish them in the school. The re-vivification of the Jewish family needs to come from within as well as from school pressure. No amount of propaganda or public relations can jar the complacent parent. If, however, we put the child in the position of coercing his parents as they coerce him, then we will have taken an important first step. Let us make parent education programs - for elementary and secondary levels alike, mandatory for participation in the educational activity. Let us be stirred to revitalize the Jewish family.

Finally, let us begin to recognize that any institutional structure, from the community organization to the family, can only endure as long as the constituent parts of that structure are strong. A tree may have mighty branches, but if its roots are weak, it will crack and fall. The process of revision and re-evaluation, on a constant, vigilant and earnest basis may frighten some. Lay people
may be made anxious with rising costs; professionals may fear revising themselves into obsolescence. Those emotions notwithstanding, the task of mass self-scrutiny is a requirement in any honest educational enterprise.

Future shock is upon us. We live in an age of vast and rapid change. Institutions and traditions, once significant and venerated, fade and die almost before our very eyes. Our belief is that the faith and heritage of Israel can endure even present-day storms; but only with the insight that comes through thorough-going research, and implementation of such research in the policy-making, of Jewish education.
Abstract Bibliography


Appendix

PLEASE COMPLETE THIS SURVEY TO THE BEST OF YOUR ABILITY.
IF FOR ANY REASON YOU CANNOT ANSWER A QUESTION, LEAVE THE
SPACE BLANK AND GO ON TO THE NEXT ONE. THANK YOU FOR YOUR
HELP.

I.

date of birth __/__/__  sex: ___ grade in school: ___
mo day yr M F

II.

name of Jewish education program: ______________________
location: ______________________ hrs. per week: ______
years in attendance: ______  year of graduation: ______

III. Information about father.

place of birth: ___ other (please specify): __________
USA

check highest level of general education:

primary  high school  college  grad. or prof. school

check highest level of Jewish education:

Heder or Talmud Torah  Bar Mitzvah  Yeshiva

check level of annual household income:

___ below $4,999.    ___ $15,000 - $19,999.

___ $5,000 - $9,999.  ___ $20,000 - $29,999.

___ $10,000 - $14,999. ___ $30,000 - $40,000.

___ over $40,000.

father's profession or business: ______________________
IV. Information about mother.

place of birth: other (please specify): USA

check highest level of general education:

primary high school college grad. or prof. school

check highest level of Jewish education:

Heder or Talmud Torah Bat Mitzvah Day School

(complete this section if your father and mother are married and living together)

Does mother supplement annual household income? yes no

if 'yes', by how much? ______

(complete this section if your parents are divorced or separated.)

With whom do you live? mother father other (specify)

V. Information on siblings.

number of brothers: ages: ______

number of sisters: ages: ______

Do/did they participate in a program of Jewish education: yes no

VI.

1. I participate in a program of Jewish education because:

a. my parents insist
b. my friends do

c. my parents suggest
d. I enjoy it

2. I feel most strongly about my Jewishness in terms of:
a. State of Israel  
b. Russian Jewry  
c. My own religious experience  
d. Jewish cultural life  
e. Other (specify)

3. What is the most important/enjoyable course in your program of Jewish education?

4. The most interesting aspects of my program in Jewish education occur: __ inside the classroom; __ outside class.

5. The most significant courses in my program of Jewish education are: (if you pick more than one, please number in order of importance.)

a. Bible  
b. Rabbinic Literature  
c. History  
d. Hebrew Literature  
e. Other (specify)

VII. (in this section, more than one answer may apply. Please check as many responses as apply to you.)

1. My parents observe Jewish dietary laws (Kashrut: __ yes __ no)
   I observe Kashrut __ always; __ at home; __ never.
   I hope that my children will observe Kashrut: __ yes __ no

2. My parents support the State of Israel through:
   ___ visits  ___ donations of money
   ___ community activities  ___ plans for Aliyah
   I support the State of Israel through:
   ___ visits  ___ donations of money
   ___ community activities  ___ plans for Aliyah
   I hope that my children will live:
   ___ here  ___ Israel  ___ other (specify:)
3. Shabbat is observed in our home: 

always often sometimes 

rarely never 

When we observe Shabbat we

___ light candles ___ go on an outing 

___ recite Kiddush ___ go to synagogue

___ have a special meal ___ observe ritual prohibitions

If an important public school event coincided with Shabbat
I would: 

___ attend the event ___ not attend the event 

___ attend the event, insuring that I would not violate
the Shabbat

This diagram below represents your Shabbat observance. 
Where do you stand, if the center of the circles is the
strictest observance:

Briefly, explain your answer:____________________________________

______________________________________________________________

______________________________________________________________

On the graph below, place a check closest to the adjective
that comes closest to describing your feelings toward the word

TRADITION

good ___ ___ ___ ___ ___ ___ ___ bad

sour ___ ___ ___ ___ ___ ___ ___ sweet
VIII. Are you friends with anyone who

a. shoplifts  
   b. is truant from school  
   c. smokes cigarettes  
   d. smokes marijuana  
   e. is addicted to narcotics  
   f. has had pre-marital sex  

Would you discuss any above item with your

a. parents  
   b. rabbi  
   c. teachers  
   d. youth group leader  
   e. close friends  

IX. Please react to the following situations answering the
questions which follow each:

A. After preparing long hours for an important social
   studies test, your good friend who sits next to you informs
   you that he was unable to study because he had to spend
   time with a seriously ill relative. Do you...
   
   a. ___ recognize his excuse as a weak one and wish him
luck on the exam?

b. ___allow him to look at your paper during the exam, knowing that you both do about the same quality work?

c. ___suggest that he ask the teacher for a postponed exam owing to the extenuating nature of his circumstances?

B. Having forgotten an important Friday Evening Family Service in which your younger brother is participating, you've invited a boy/girl whom you really like to visit with you on Friday night. When your parents remind you about the Service, do you...

a. ___agree to attend, then fake a headache when it's time to go so that you're home when your friend arrives?

b. ___explain the situation to your friend and go with your family?

c. ___ask your friend to join you at services?

d. ___flatly reject your family and insist on being with your friend?

C. After his explanation of the Darwinian Theory of Evolution, you feel that your high school science teacher has put-down religion in general and Judaism in particular. Do you...

a. ___ignore it?

b. ___ask your parents to have a chat with the teacher?

c. ___ask your rabbi to discuss the matter with your
teacher?

d. __ confront your teacher with your feelings on his presentation?

D. During the rush between classes you accidentally bump into the student whose locker neighbors yours. As you help him return everything that has fallen out of his locker, you pick up an unmarked bottle of red capsules. Do you...

a. __ report it to the school authorities?
   b. __ report it to the police?
   c. __ try to explain to him why you think 'popping pills' is not a good idea?
   d. __ ignore it?

E. In an effort to call attention to the plight of Soviet Jewry, a committee of school-mates calls upon you to help them disrupt a presentation of a visiting Soviet dance troupe. Do you...

a. __ decline?
   b. __ decline, explaining that you disagree with their methods?
   c. __ decline, indicating that you agree with their methods, but do not wish to get involved?
   d. __ agree to go?

F. A 'Jews for Jesus' missionary confronts you with his 'proofs' for Christian belief. Do you...

a. __ ignore him?
   b. __ explain to him that you've a believing Jew?
   c. __ explain to him that religion is unimportant to you?
d. ___ remind him that the Constitution guarantees the free exercise of all religions, but he better get away from you?

G. A local gas station operator refuses to service your car because he feels that the pro-Israel stand of the U.S. is responsible for the energy crisis. Do you...
   a. ___ look for another station?
   b. ___ organize a picket of the station?
   c. ___ call the IRS to report a violation?
   d. ___ try to convince the operator that you, as an individual are not at fault?

X. (in this section, write in the number that best expresses your feeling about the statement. Don't spend too much time on any one statement. Work rapidly and be sure to answer each item)

   strongly agree...1 agree...2 undecided...3 disagree...4 strongly disagree...5

1. TIMES ARE GETTING BETTER. ___

2. ANY MAN WITH ABILITY AND WILLINGNESS TO WORK HAS A GOOD CHANCE OF BEING SUCCESSFUL. ___

3. MOST PEOPLE CAN BE TRUSTED. ___

4. NO ONE CARES MUCH WHAT HAPPENS TO YOU. ___

5. A MAN DOES NOT HAVE TO PRETEND THAT HE IS SMARTER THAN HE REALLY IS TO "GET BY." ___

6. THE FUTURE LOOKS VERY BLACK. ___

7. REAL FRIENDS ARE AS EASY TO FIND AS EVER. ___

8. POVERTY IS CHIEFLY THE RESULT OF INJUSTICE
IN THE DISTRIBUTION OF WEALTH.

9. IT DOES NOT TAKE LONG TO GET OVER FEELING GLOOMY.

10. THE YOUNG PERSON OF TODAY CAN EXPECT MUCH OF THE FUTURE.

11. LIFE IS JUST ONE WORRY AFTER ANOTHER.

12. A MAN CAN LEARN MORE BY WORKING FOUR YEARS THAN BY GOING TO HIGH SCHOOL.

13. ONE CANNOT FIND AS MUCH UNDERSTANDING AT HOME AS ELSEWHERE.

14. THE FUTURE IS TOO UNCERTAIN FOR A PERSON TO PLAN ON MARRYING.

15. LIFE IS JUST A SERIES OF DISAPPOINTMENTS.

XI. Place a check mark closest to the adjective that best describes your feelings towards the word

GOOD

| good    | ______ | ______ | ______ | ______ | ______ | bad      |
| sour    | ______ | ______ | ______ | ______ | ______ | sweet    |
| pleasant| ______ | ______ | ______ | ______ | ______ | unpleasant|
| cruel   | ______ | ______ | ______ | ______ | ______ | kind     |
| beautiful| ______ | ______ | ______ | ______ | ______ | ugly     |
| worthless| ______ | ______ | ______ | ______ | ______ | valuable |
| strong  | ______ | ______ | ______ | ______ | ______ | weak     |
| passive | ______ | ______ | ______ | ______ | ______ | active   |

THANK YOU VERY MUCH FOR PARTICIPATING IN THIS SURVEY. WHEN YOU HAVE COMPLETED IT, PLEASE DO NOT REVIEW IT OR CHANGE YOUR ANSWERS. PUT DOWN YOUR PENCILS, TURN OVER THE SURVEY AND WAIT FOR THEM TO BE COLLECTED. AGAIN -- THANK YOU VERY MUCH.