A study of adult education in the Jewish Community centers of Greater Boston

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Boston University
A STUDY OF ADULT EDUCATION IN THE
JEWISH COMMUNITY CENTERS OF GREATER BOSTON

A Thesis

Submitted by
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ACKNOWLEDGMENT

The writer would like to acknowledge and thank all those who helped him in the preparation, planning and execution of this thesis.

He would like especially to acknowledge the unceasing help given him by his wife in the preparation and editing of this study.

Among those who contributed to this work were the directors, rabbis and lay leaders of the specific agencies covered in this study who spent in some cases more than three hours with the writer discussing with him candidly and honestly not only adult education but all the other related problems affecting this and other programs. Their thinking and opinions are reflected in the writer's concluding chapter.

Most of all the writer would like to thank Mr. George Semansky, executive director of the Greater Boston Council of Jewish Centers, who not only suggested the thesis topic but who gave the writer much guidance and counsel throughout the entire period of composition.
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Chapter I
PURPOSE, MEANING AND SCOPE OF STUDY

The objective of a Jewish Community Center is to serve all age groups as adequately as possible. One of these age groupings is the adult clientele. How adequately Jewish Community Centers of Greater Boston are serving adults is the concern of this thesis.

In order to determine the adequacy of service performed by these centers, the writer proposes to investigate the existing adult educational activities. To do this he has separated them into the following categories: physical education, social, cultural, and special activities.

The writer will discuss center facilities and the way in which the presence or lack of them affect adult activities. In addition, he will present some historical material related to Jewish communal work which traces the development of the Jewish center and the Jewish synagogue in the United States, and will show what the role of the Jewish center is recognized to be by most authorities.

Furthermore, the writer will submit material regarding staffs, boards of directors, population trends, budgeting for adult education, and publicity techniques. The reason for presenting this material is to show that each factor is important to the development of good adult programming.
The writer also will discuss the importance and need for adult education because of such factors as increasing leisure time, the traditional custom of learning among the Jewish people, and the fact that adult education activities help in the development of personality.

Finally, the writer will offer some suggestions and recommendations for improvement of adult education in Jewish centers.

The following questions presented themselves in planning this study:

(1) Are the Jewish centers serving adults adequately?
(2) Do the Jewish centers have a responsibility to serve adults?
(3) What are the specific adult activities in the centers?
(4) What are the facilities of each center and how does the lack of them affect program?
(5) What is the effect of staff upon adult programming?
(6) What role do Boards of Directors play in the programming of centers?
(7) Do centers have separate budgetary items for adult education?
(8) What are some of the historical factors which have affected the Jewish center movement?
(9) What is the role of the Jewish center in the
community?

(10) What are membership and population statistics of each center?

Definition of Adult Education

Because there is some misconception of the use of the term "education," the writer would like to define it in the sense that it will be used throughout this thesis. In recent years adult education has taken on a more inclusive concept so that this term includes both formal and informal group activity.

The early meaning (of adult education in America) was teaching English to foreigners and preparing them for citizenship...This is only a limited part of education.

The American Association for Adult Education, organized in 1926...saw (adult education) as a normal part of a normal life...As they saw it and as we see it now, adult education embraces whatever help in living can be got from the recorded or communicated experiences of others.

Promoters of adult education believe that there should be community centers in which education and recreation and reading and music and discussion of public questions and other activities for the betterment of ordinary living can be carried on.¹

¹ Lyman Bryson, "What We Mean by Adult Education," Handbook of Adult Education in the United States, 1948, p.1
Centers Studied

In order to achieve as much completeness as possible in his study of adult education in the Jewish Centers of Greater Boston, the writer undertook to survey every Jewish Community Center which is affiliated with the Greater Boston Council of Jewish Centers. This organization comprises all the existing active Jewish Centers in the Greater Boston area. Twelve institutions plus the Greater Boston Council of Jewish Centers were included in the study.

The following is a list of these centers:

Arlington Jewish Community Center, 370 Massachusetts Avenue, Arlington.
Belmont-Watertown Jewish Community Center, 222 Lexington Avenue, Belmont.
Boston Y.M.H.A., 108 Seaver Street, Roxbury.
Brookline Jewish Community Center, 310 Harvard Street, Brookline.
Chelsea Y.M.H.A., 23 Crescent Avenue, Chelsea.
Hecht House, 160 American Legion Highway, Dorchester.
Everett Hebrew Community Center, 172 Union Street, Everett.
Medford Jewish Community Center, 42 Water Street, Medford.
Quincy Jewish Community Center, 10 Merrymount Street, Quincy.
South Brookline Jewish Community Center, South Street, Brookline.
Waltham Beth Israel Community Center, 25 Harvard Street, Waltham.
Nantasket Youth Center, Samoset Street, Nantasket.
Greater Boston Council of Jewish Centers, 228 Park Square Building, Boston.

Securing Data for this Study

To get material for this study the writer used a questionnaire listing inquiries regarding facilities, activities, information on membership, population, boards of
directors, economic factors, staff, and publicity. This questionnaire also asked for suggestions regarding facilities and program, and reasons for strengths and weaknesses in adult programming.

At first the writer thought he would sample participants, non-participants, committee people, board chairmen and the professionals closely related to the adult program. Limitation of time, and the need to interview a very large number of people to validate a sampling ruled out all but those who were closest to the scene. In the final analysis, the writer interviewed the executive directors or rabbis of every center, or the most prominent board members where no professional staff existed.

Another problem was what activity period to cover, since standardization of the time period was important to the validity of the study. The writer selected the period from September 1, 1949 to December 31, 1949. This represented the first half of the center season chronologically. It was recognized that center activity becomes intensified during the following three or four months, and while the writer could not record anticipated programs, he took them into consideration in studying the total program. Further, it was felt that this limitation was at least partially offset by the fact that information given the writer was fresh, accurate and factual, whereas if a previous period
were selected, the interviewed person would have to resort to memory and look for information in records filed away.

The Exact Area Covered by This Study - Limits

It must be made clear that what is being considered in this thesis is the adult educational program which is sponsored by or is under the auspices of the community center. This refers to activities over which the agency assumes responsibility, and takes a prime role in promoting through staff and with committees.

To illustrate this let us examine some typical groups and activities. Many centers serve as the meeting places for national and independent groups such as Zionist, B'Nai B'rith and Hadassah organizations. These groups conduct programs of their own which include cultural, social and fund-raising activities. The centers assume no responsibility for these groups. Likewise, groups organized for specific purposes such as Veteran Organizations, political action groups, orchestras, choral societies, and many others conduct programs for which the agency assumes no credit or responsibility.

On the other hand, an interest may be expressed within the board or among the membership for a discussion group, a music appreciation group, forum and concert series, formal education classes, social events, a physical education program, craft activities, and many other projects. When and
if these are implemented by the staff - usually with committees - the agency assumes responsibility for these. The center will usually provide leadership, organize committees, publicize the program, work out financial details and give priority usage of center facilities to these groups.

It is this latter group of functions that are treated in this study as center adult activities.

A distinction between center sponsored programs and those conducted under other auspices is easily made in agencies which are strictly community centers. A question arose how to distinguish the activities of synagogue centers. Should social events, fund-raising activities run for synagogue purposes, be included in this study? A fine line exists here because the synagogue center is an important development and is one which will become more widespread. However, because the writer sought out a distinct center program, he elected to consider synagogue center activities as a separate category, to be discussed superficially in the perspective of the complete center adult educational situation.

Thus we arrive at a clear-cut understanding of what is being studied. It is the adult educational program which is distinctly a center program, under center sponsorship, having no relationship to any religious or other organizational group.
It should be noted, therefore, that this study gives us only a small segment of adult education programming participated in by the Jewish population. A complete picture would call for a survey of all national, local, independent organizations and groups. Among the groups that would be considered would be the aforementioned synagogue centers, B'Nai B'rith, Zionist, Hadassah groups, Jewish Labor committee, American Jewish Congress, American Jewish Committee, all the friendship groups and lodges, and many others. It might be pointed out that such a survey is of great value and importance. Much duplication of service and effort goes on with the resultant thinning out of quality and the wasted expenditure of large sums of money.
Chapter II

THE NEED AND IMPORTANCE OF ADULT EDUCATION

The need and importance of adult education has been cited and recognized since biblical days by the Jews. These people very long ago acquired the name of "The People of the Book."

The first great code of Jewish Law compiled in the twelfth century by Moses Maimonides... states, "Every man of Israel is obliged to study the Torah, be he poor or rich, well or afflicted, young or very old and feeble, even a poor man living on charity and going about seeking alms, or one who has the care of a wife and children, must set apart periods—day and night—for the study of Torah. And thus must he do until the day of his death.....

When four centuries later...Rabbi Joseph Caro wrote the "Shulchan Arukh," he defined the obligation of continuous study in these words, "The duty of studying the Torah rests upon every Jew, whether he be rich or poor, whether he be in sound health or an invalid, whether he be young or very old. Even the beggar who goes from door to door, and even a married man with a large family, must appoint some fixed time for study, both by day and by night, as it is said, 'And thou shalt meditate thereon by day and by night.'"¹

These philosophers taught their people that fulfillment of life was attainable through intellectual, cultural, religious and social achievements. And most important of all, a good life was available to everyone no matter what his station in society was.

¹ Israel M. Goldman, "Adult Jewish Education in America," Handbook of Adult Education in the United States, 1948, p.182
That fulfillment of life is one of society's great problems is indicated by the fact that we are still striving for it - and we often wonder whether there is less happiness today with so many more material benefits than in preceding generations.

We know in our further awareness of the makeup of the individual that there are numerous physical, emotional and psychological needs which must be met. While physical needs which consist of the material requirements for existence are of great importance, the individual has not achieved a totality of satisfaction until his need for love, recognition, importance, and other psychological requirements are satisfied.

Harleigh Trecker defines these latter needs as follows:

Needs in a psychological sense refers to something we desire in the way of a personality characteristic, human experience or relationship with our fellows.¹

Another way of expressing this is offered by Thomas A. Nelson, when he writes, "There is no more pressing concern in the minds of adults than what I can do to understand myself, develop a pleasing and influential personality, and get along with others."²

¹ Harleigh B. Trecker, Social Group Work, Principles and Practices, (New York: The Women's Press) 1948, p.113

Where these needs are not fulfilled in the process of the normal functioning day, education, avocation, informal activity, individually or in groups, is a method for their achievement.

The Era of Increasing Leisure Time

It will be observed that our forebears talked about education in terms of Torah or classroom study. The amount of time spent at work or on chores probably left but little time for anything else. Today individuals have much more leisure time and this is having its effect on the adult education field.

Leisure time for the adult has become a reality as a result of revolutionary changes in the economic and social structures of our society. One very important change which has a bearing on the importance and need for adult activity is the fact that the mechanization of industry has virtually made man a slave of his machine. It has impersonalized production, and it has limited for the worker the opportunity for creative work or for taking pride in his accomplishments.

Today as never before, the individual is a part of an intricate social machine that confuses him and neglects him—when its only reason for being is to enlighten and enrich his existence... We have built an economic structure where the artisan has ceased to be the purposer and planner of his work, where the tools of the mechanic are
not his own and what he makes with his tools is beyond his say. Others decide and plan. He follows orders.¹

Education for the adult is a way of filling the gap left in his life by a highly organized social and economic structure, which meets the needs of big industry, but frustrates the individual.

In increasing numbers adults are discovering that leisure time is not simply an escape from work, not simply a time to indulge in sensations, but a time to give expression to those interests and abilities which the rest of life does not permit.²

The significant characteristic of adult education for leisure...will be education for the expression of whatever part or parts of one's self the previous lack of leisure has held back.

Adult education...gives increasing numbers of persons larger opportunities to become their potential selves.³

We begin to see in the philosophy of education the possible meaning of democracy and of "life, liberty and the pursuit of happiness."

Another writer asks this question, "How are the men and women in the run of the mill tasks of daily life in our great society to get the necessary sense that they are persons and that life ministers to their pursuit of

² Ibid, above.
³ Ibid, above.
Historical Development of the Synagogue and Jewish Centers in the United States

The need for adult education is important to all individuals. The Jewish institution provides some of these needs for its Jewish members because of cultural and intellectual differences which characterize all ethnic groups. The Jew, therefore, from the very beginning was attracted to Jewish institutions.

It is important to review the changes which have affected the status of the synagogue during the era from 1890 to the present time in order to understand its relationship to the Jewish center in this country. The more active role in community affairs being assumed by synagogues today is a reversal of a trend which was in effect for more than thirty years, and it is a problem which has to be met squarely by centers and synagogues.

The third wave of Jewish immigration into this country occurred during the period from 1890 to 1910. The number of people who came here ran into several million, and by far the vast majority originated from Russia and the other Slavic nations. These people had lived a ghettoized existence. They lived a total Jewish life, learning only the Jewish language, studying in Jewish schools and they

were confined to their own Jewish environment. The synagogue was their most important institution, and it meant to them an almost total social as well as religious experience.

Up to the Emancipation, the home, the synagogue and the market place fulfilled the task of informal education...This no longer obtains today... The home has only traces of Jewishness left and the Jewish experiences of the synagogue are exceedingly limited.1

When he arrived here, the immigrant, unaware of the overwhelming difference between his background and the American mode of living, transplanted the institutions and practices of the old world into the new one. His basic institution, the synagogue, was modeled after the ones in his homeland. Thus this first generation Jew, deeply rooted in his own customs, managed to maintain himself and his traditional habits and customs, with the synagogue as his cultural and religious center in spite of the onslaught of the speed, tempo and utterly different type of living in this new country.

However, his children, who now became the second generation Jew, were faced with a dilemma. This became a most peculiar generation, living a bi-cultural existence. These people lived in homes and with families which belonged to an ancient society. They became educated in and grew up with a modern culture. Religious customs became

unacceptable to them. It was almost impossible to observe Jewish custom in the traditional and orthodox way, and keep up with the American mode of living.

The synagogue also faced its own dilemma. How could it serve both the old generation and the new? The truth of the matter was that it could not serve both, at the same time, same place and in the same way. Orthodoxy was rejected by youth, and embraced uncompromisingly by their parents. To make one group happy was to dissatisfy the other group. As a result the synagogue for many years suffered with an unsolved problem, and served progressively smaller and smaller congregations as the first generation Jew either died or in some cases became assimilated into the American scheme of things.

It was in this setting that the American Jewish center received its great impetus. World War I saw the birth of the Jewish Welfare Board, which became eventually the parent organization of most Jewish Centers in this country. The Jewish Welfare Board served Jewish men in uniform socially, recreationally and religiously. It was found that this new idea was at least a partial answer to the dilemma, for this was Judaism adapted to the American way of life.

The idea took hold and in a period of twenty-five years hundreds of Jewish centers were established wherever a handful of Jewish families lived. The post war center changed
at least in one respect. It kept its hands off religious and spiritual activities. This was left to the synagogue. The center, however, accepted as its role the responsibility for stimulating and organizing programming which had elements of Jewish culture, for creating a Jewish atmosphere in the agency, and for making the members completely happy, comfortable and relaxed in a Jewish cultural, recreational and social setting.

So we see that the Jewish center took over many of the satisfying functions that the synagogue used to provide for the Jew who lived in Eastern Europe. Service to the Jew was now divided by both institutions.

Now within the last decade a change has taken place. The first generation Jew is all but gone. The second generation Jew has now taken over leadership, and a third generation has been born. The old Rabbi has for the most part passed on or retired, and the American trained and Americanized Rabbi has replaced him. The majority of synagogues now are conservative and the introduction of the American vernacular is common. Sermons are delivered in the American tongue. The modern Rabbi, now unfettered with a responsibility toward the old generation can now concentrate his efforts on his contemporaries and their children.

What then is the objective of our present day religious leaders? It is to again establish the synagogue
as the agency providing the Jew with many of his needs. As a result many Jewish religious institutions are introducing an activities program. The theory behind this is to reach the people at their level of interest if they cannot be reached on a religious level. This has brought in Boston some remarkable results. Synagogue and temple attendance has increased dramatically.

As a result a muddled situation exists at the present time, particularly in the large communities. Synagogues compete with each other and the community centers for patronage. Areas of service and responsibility have become obscured. Some of the successful center activities have been taken over by religious institutions.

That there is a need now for cooperative planning between leaders of all these agencies is obvious. It is essential that areas in which each institution should serve be defined, and that all resources, personnel and experiences be pooled for the development of an intelligent, well planned and economical program which will benefit the entire community. Professional leadership is limited, funds are limited, and facilities are limited. A sharing of all will give the greatest good to the greatest number of people.

In the smaller communities center and religious activities are frequently conducted under the same roof. Waltham Beth-Israel Community Center and South Brookline
Jewish Community Center are synagogue centers with Rabbis as executive heads. Most of the other centers have Hebrew Schools and religious services under center sponsorship.

Whether this is the best solution is conjectural. Since the synagogue-center can observe only its own type of religious expression, namely either orthodox, conservative or reform, it is serving only those who conform with its philosophy to the exclusion of all others. A satisfactory situation will obtain only where the complete community subscribes to one form of worship.

Certainly the synagogue center would not be the ideal set-up in the large community.

It can be seen that careful thought is imperative.

The Center as a Community Meeting Place

That the Jewish Community Center has a most important role in the community is indicated by the fact that it is a meeting place for all Jews regardless of beliefs, convictions, and philosophies. This is evident in the larger communities and it applies likewise to the smaller communities.

In serving the community the center approach is as broad as its membership. The center compliments rather than competes with other agencies in the community. Centers are increasingly engaged in cooperative programs and projects with Synagogues and Jewish Schools. Local units of National Jewish organizations, particularly youth organizations, find the center a valuable resource for program guidance and help.
All positive approaches to Jewish life find expression under center auspices though the center as an agency is an advocate of no one outlook on Jewish life. The center encourages constructive educational programs on all Jewish and general issues often leading to positive action. As the Jewish community's open forum and town hall, the center provides the platform from which all views are heard.

The Jewish Community Center, therefore, serves a necessary and specific purpose. It is the one institution which houses or sponsors all groups having a "positive approach to Jewish life." It should be added that many non-Jewish groups and individuals use Jewish center facilities with the full understanding that while membership policy is non-sectarian, sectarianism is practiced with respect to programming and general atmosphere. Here Jews of all beliefs can meet on common grounds in a comfortable setting and atmosphere, where all points of view can be expressed. The center, therefore, is a balancing force in a community - a force which results in cooperative and progressive action by the entire Jewish community.

1 Let's Get to the Center of Things, Pamphlet (New York, National Jewish Welfare Board, 1949)
Chapter III

DESCRIPTION OF CENTERS COVERED BY THIS STUDY

A description of the centers will help the reader to visualize in a general way their physical structure and over-all functioning. The writer will indicate the location with respect to the center of Boston, facilities, the size of the Jewish community, membership of the agency, and the type of administration.

The accompanying table indicates center facilities. It gives capacity figures for larger meeting places, checks off facilities for which capacity figures are not required or are not available, and gives the number of like facilities such as rooms.

Reference will also be made to the economic status of individuals and communities. To determine this, the writer has established an arbitrary scale, as follows:

- Lower Class ............. $2000 and under
- Lower Middle Class ...... $2000 - $5000
- Middle Class ............. $5000 - $15,000
- Upper Middle Class ...... $15,000 - $50,000

This classification seemed to be the consensus of opinion of the people interviewed by the writer. There probably will be disagreement as to the validity of the above table, but it serves the writer's purpose in making a comparison between the economic make-up of boards and the
communities they serve, and a comparison of the economic status of communities.

Members of the upper class, which is not listed on this table, are those who have very profitable businesses and are heavy contributors to the Federated Chest, which is the Combined Jewish Appeal in Boston.

The Lower Middle Class is composed of the average salesman, factory worker, office worker, and professional. The Middle Class is composed of professionals, and small business men who are enjoying a moderate degree of success. The Upper Middle Class consists of professionals and business men who are very successful.

Although there are isolated cases of poverty, it is characteristic that relatively few Jewish families earn less than $2000 per year.

Arlington Jewish Community Center

Arlington has no center building. Activities are held in homes or in rented places. The community has recognized the need of a center program and has organized for this purpose by forming a board which administers the community program. This board administers both the religious and center activities functions of the community. Religious services are held in a Lexington temple which has just been turned over to Arlington, while Hebrew and Sunday School classes are conducted in homes or in hired rooms. There
**TABLE I**

**FACILITIES**

**SHOWING THE TYPE OF FACILITIES, THE NUMBER, AND CAPACITY**

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<td>Boston</td>
<td>Breckenridge</td>
<td>Chelsea</td>
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\(^a\) Shares with clubs

\(^b\) Greater Boston Jewish Centers Council

\(^c\) Synagogue represents cases where no other use is made of facility but for religious purposes

**Note:** An attempt is made to give seating capacity wherever possible. Check marks (x) indicate the existence of facilities, but capacity figures are not given.
are no professionals working for this community.

Jewish families in Arlington, Lexington, and Bedford are served by the Arlington group. There are approximately 100 Jewish families in this area. Not included are a number of families who have hidden their identity as Jews. There are no wealthy families in this area, and the majority of them belong to the lower middle and middle class. The general population of Arlington is about 4000 people.

The board is composed of thirty-six people (eighteen couples), and it is a cross-section of the community. The officers are elected annually by the membership and the rest of the board is appointed by the president.

Membership is on a family basis and between fifty-five and sixty families pay $12.00 per year dues. Fees for Hebrew school are separate.

Belmont-Watertown Jewish Community Center

This center is located about a half-hour from Boston by automobile or street car. As the name implies, it serves both Belmont and Watertown, while people from nearby communities, such as Cambridge, Arlington, Lexington, and Waltham, use this center.

The building has an auditorium seating 200 people, an arts and crafts room, six meeting rooms, one game room, a men's lounge, a library in the executive offices, and a
kitchen and dining room.

The people served by this center are in the lower middle and middle class generally, although there are some who are quite well-to-do. Belmont has been regarded as one of the higher economic communities in the greater Boston area. Jewish families in these smaller towns are generally scattered.

Belmont-Watertown Jewish Community Center has a family membership arrangement and out of a potential of 500 families it has a membership of 191. Family dues are $25.00 per year. The agency is governed by a membership board of twenty-five people; elections are held annually and a policy of rotating membership is practiced. Many of the members of this body participate actively in the program of the center.

Boston Y.M.H.A.

The Boston Y.M.H.A. is located on Seaver Street in Roxbury. This is a residential area and the center is situated on the fringe of a heavily concentrated Jewish community. Several years ago, Jewish families began to move away from this area. However, the building is still used to capacity by Jewish membership. The district is completely residential and the center has the benefit of natural outdoor grounds, being across the street from Franklin Park. It is twenty minutes away from the center of Boston by automobile or street car.
The center is a wooden structure which may have been a large home at one time. A new brick building in back of this one houses its gymnasium facilities. It has an auditorium which can seat 500 people, an arts and crafts room, eleven meeting rooms, a regulation gymnasium with a balcony and a seating capacity of 500 to 700. It has a steam room, showers, and a hand ball court; two lounges, capacity of thirty each (one for men and one for women), a woodworking shop, a dark room, and five bowling alleys.

The center serves people from Roxbury, Dorchester, and Mattapan. There are approximately 70,000 Jewish people in this area, and they are so concentrated that they comprise 80% - 90% of the population in these areas.

The economic status of the membership is lower middle class. The Board is a membership board, comprised of thirty people whose economic status ranges from low middle class to upper middle class.

Membership in the agency is 2400, of which 1100 are adults, divided into 600 males and 500 females. Adult dues are $12.00 for gymnasium for men, $5.00 for house membership for men, $6.00 for gymnasium membership for women, and $3.00 for house membership for women.

Brookline Jewish Community Center

This center rents its space. It is located in a three-story brick building near Coolidge Corner, which is a
very busy business district serving Brookline, Brighton, and Allston. It occupies the second floor of this building. The quarters are not very attractive, and there is a possibility that a center will be built in this community in the near future. Land has already been purchased for this purpose. The present place was considered originally only as an experimental project or demonstration center to determine the interest and need for a center in this area. The war, inertia, overseas need, and other factors have delayed action.

Brookline is actually surrounded by Boston and its suburbs, and it is only fifteen to twenty minutes from the heart of Boston by automobile or street car. In addition, it has its own theatres, restaurants, dance halls, etc.

The Center facilities consist of an auditorium seating 225 people, a game room which serves seventy-five people, one small arts and crafts room, and three meeting rooms. Occasionally one or two rooms in another building are used. It serves people from Brookline, Brighton, Allston, and Newton.

The Jewish population living in this area are somewhat better off economically than those living in Dorchester, Roxbury, and Mattapan, ranging from slightly above lower middle class to middle class. There are approximately 35,000 Jews in this area.
There are a total of 1500 to 1600 members in the Center, of which approximately 600 are adults. Adult dues are $5.00 for individuals, $10.00 for families, and extra charges are made for specialized activities.

There are thirty-five members on the board of directors. It is a membership board. About one-third of this board participates in the program. The economic status of the board ranges from people of ordinary circumstances to very wealthy persons.

**Chelsea Y.M.H.A.**

The Chelsea Y.M.H.A. is located in the center of the Jewish Community of that city. It is very near Boston, which can be reached in less than thirty minutes by automobile or street car. A new bridge cuts down the time to ten minutes.

This organization has been in existence for almost fifty years, having been organized originally by young men for men and adult program only. The purpose as stated in their charter was to foster good brotherhood, social service, charitable work, and development of character. Present membership is now mixed. This is characteristic of all Y.M.H.A. centers.

The present building is sixty-five years old and the Y.M.H.A. has occupied it continuously for forty-three years. It is a three-story wooden structure which is badly run
down. It will be abandoned soon. Work is ready to commence to remodel a temple which is next door to the present building of the Y.M.H.A.

The present facilities consist of a main hall seating 150, middle hall seating fifty, a kitchen, shower room, two bowling alleys, a small library, a lounge accommodating sixty people, and a television room. These rooms serve as meeting rooms and as Sunday School class rooms.

Chelsea has had a Jewish community for a great many years. In the last three or four decades this community has been regarded as the poorest Jewish community in the Greater Boston area.

There used to be a migration pattern in Boston which was quite generally adhered to. As economic status improved, people would move from Chelsea or the West End to Roxbury, Dorchester, and Mattapan, (economic standing was higher in order listed) - from these latter three communities they would move into Brookline, Brighton, or Allston, and, thence, into Newton, Belmont and other exclusive neighborhoods. The result has been a serious loss in Jewish population in Chelsea.

The Chelsea Y.M.H.A. board is composed of twenty men and two women. It has a general membership of approximately 800 people, of which 375 are male adults and 160 are female adults. Dues are $10.00 per year for men and $3.00 per year
for women.

**Everett Hebrew Community Center**

Everett is also about a half-hour from Boston by all forms of transportation. There is no center professional conducting the activities program. This is done by volunteer leaders.

The facilities of the building include a large auditorium seating 400 people, a small-sized auditorium seating 100 people, an ante room, a well-equipped kitchen, another hall seating 100 people, five class rooms and meeting rooms, and a library.

The center serves Everett and some people from Chelsea. The Everett area is populated by 600 Jewish families. The total population of the town is about 50,000. The Jewish families belong to the lower middle and middle class economically.

The board which represents a cross-section of the community is composed of forty-three people, of which one-third are women and two-thirds are men. It is a membership board with three-year tenure for its members. However, very few are now active on this board.

Approximately 300 adults are members of this center, but membership has been dropping. Two years ago the center reached the height of activity and membership, and it is noteworthy that a professional worker was engaged at that
time on an experimental basis.

Hecht House

Hecht House is a large, brick, three-story building. It was formerly a boy's orphanage, but when taken over by the Hecht House some remodeling was done to adapt it to its new purpose. It is located in the center of the Dorchester-Roxbury-Mattapan area on an off-the-main-street road. Across the street is Franklin Park, which is used for outdoor purposes. This is a residential district which is thirty minutes from the heart of Boston by automobile or street car.

Its facilities consist of the following: auditorium, seating 200; large game room; arts and crafts room; twenty meeting rooms; gymnasium (somewhat smaller than regulation size), including steam room, showers, and workout rooms; two lounges seating thirty people each; a dance hall accommodating up to 300 people; woodworking shop; photography and science room; library; nursery rooms and equipment; kitchen; outdoor playground; committee room; canteen store and lounge.

Hecht House serves the same area and the same type of constituency as the Boston Y.M.H.A., which consists of Roxbury, Dorchester, and Mattapan, except that the largest percentage of membership comes from the latter two districts.
The Jewish population in this area is approximately 70,000 people, and they are so concentrated that they comprise 80% - 90% of the population in the area.

The economic status of the membership and community is lower middle class.

There are approximately forty members on the Board of Trustees. The Hecht House Board has been a Trustee Board, removed from the constituency, and a self-perpetuating group until this year. Most of the Board consisted of professional and prominent leaders from outside of the community, and were middle class to upper class economically. For the most part, members of the Board were non-participants in the program of the Center. A change to a membership board is now in progress.

Total membership is about 3500, including 600 female adults and 100 male adults. Adult dues have just been raised from $3.00 to $5.00 per individual, and $8.00 for husband and wife. An extra fee is charged for the use of Health Club.

**Medford Jewish Community Center**

This is a three-story building (formerly a large single family house), and is located a few minutes from the center of the town, which is a residential community with its own shopping area. Medford is seven or eight miles from Boston, twenty minutes by automobile or street car.
Its auditorium, which is used principally for religious services, seats 120 persons. It has a small game room, six meeting rooms, a lounge seating twenty people, a library, one nursery room, a kitchen, and dining room. In appearance, it looks like a large home. It also has the use of outside facilities belonging to the city and school, namely, the school gymnasium and tennis courts, baseball diamond and ice-skating rink which are adjacent to the center.

There are 290 Jewish families (1160 people) in the total town population of 65,000. Membership is on a family basis, and 141 families are members paying $27.00 per family yearly. The center serves Medford and West Medford. The population is middle class and lower middle class. They have a membership board which participates in the program. Board members are generally of the same economic and social status of the membership.

Nantasket Youth Center

The Nantasket Center is located in the center of the Jewish community in this summer resort. Nantasket is a beach resort with a population of 3000 Jewish people living all year round which swells to 25,000 in the summer. The total summer population there is 100,000.

The building is a newly constructed brick structure which has two large rooms for mass activities, patterned
after U.S.O. style.

Nantasket is twenty-five miles from the center of Boston and is almost an hour's drive away.

The population this center serves is a composite of from lower middle class to the very rich. The board consists of prominent leaders, most of whom are rich.

**Quincy Jewish Community Center**

The Quincy Jewish Community Center is located near the shopping and business area of Quincy. It is almost an hour's drive from the heart of Boston, and by street car it takes somewhat longer.

The center, which is six years old, is housed in a relatively large brick building that was formerly owned by the New England Telephone Company. Remodeling of the building adapted it to the general purposes of a community center. It is one of the better plants in the Greater Boston area.

The center has a lounge which seats thirty people, a library accommodating twenty people, five meeting rooms which are used for Hebrew class rooms also, a conference room, a Little Theatre seating 100 spectators, an auditorium with a capacity of 400 seats, a synagogue for 200 people, two kitchens (dairy and meat separate), four bowling alleys, two nursery rooms (used also for arts and crafts), photography and game room. It uses an outside school gymnasium
for its physical education program.

The Jewish community of Quincy is a relatively young community, both in age and in the length of time Jewish people have lived in this district. The people belong in the lower middle class and middle class economically.

The center is governed by a board which typifies the community economically, socially, and culturally. There are twenty-one members on this body who are elected for three-year terms on a rotating basis, so that the terms of seven expire each year. The constitution requires that fifteen nominees be presented by the nominating committee each year, out of which only seven can be elected. In addition, no person can be re-elected on a continuing basis. It is a very active and young board. The average age is forty years. There is no individual or small groups of individual who dominate the center of the community.

The center registers most of its members on a family basis. It has 320 family memberships and approximately 200 individual memberships. Dues are $25.00 per family, $15.00 for men, and $5.00 for women. The adult membership approximates 400 males and 400 females.

The center serves Quincy and the surrounding small towns and communities which do not have any centers of their own.

The center serves as the only Hebrew School in the
community. One of the center staff divides his time between Hebrew School and the center. There is only one synagogue of any consequence in Quincy. During High Holidays the Quincy Center traditionally conducts services and hires a Rabbi and Cantor for the purpose. At other times services are conducted by the congregation itself without professional leadership.

South Brookline Jewish Community Center

This center is located in a sector of Brookline called South Brookline. It is within twenty minutes driving distance of Boston. This is a synagogue-center with major emphasis on religious program. It is the newest building seen in this study and it is modernistic and expensive in design. Among its facilities is a synagogue which seats approximately 600 people, a vestry for 500 people, a social hall for 500 people, and about eight class rooms, and offices with a library and committee room. The organization is directed by a Rabbi.

There are approximately 600 families in South Brookline, of which 350 are members of the temple, paying $50.00 to $150.00 per year as dues. The community lives in a circle which is about two miles in diameter and it is a highly concentrated Jewish community. This is a middle class income group with incomes running from $7000 to $25,000 a year and
higher. People live in single family homes and residence in this community carries with it social status. The board of directors is composed of forty men. Women do not participate in the government of this center.

**Waltham Beth Israel Community Center**

This building is located near the center of the town. Waltham is about fourteen miles from Boston, and is about three-quarters of an hour away from Boston by street car and one-half hour by automobile. This is a synagogue-center with major emphasis on the synagogue and it is under the direction of a Rabbi. The building is very old and a new one adjacent to this is now under construction.

The present building has the synagogue which seats 350 people, when the vestry seating fifty people is open for the high holidays. It has one class room. The new building will have an auditorium seating 500 people, reception room, large offices, kitchen, large meeting room seating 200 people, four class rooms, one of which will be used as a library and a cocktail lounge for social affairs.

The center serves Waltham and some people from Auburndale and West Newton. There are 200 Jewish families in Waltham and the center has contact with approximately 150 of them. Adults pay $25.00 as a membership fee to the congregation. Youths pay no membership dues.
There are no wealthy Jewish people in Waltham and the economic status of the community is lower middle class to middle class. The board is composed of twenty men elected by membership, whose economic status is slightly higher than that of the community.
Chapter IV

FINDINGS

Up to this point the writer has attempted to establish the fact that there is a need for adult education in Jewish Community Centers. In so doing he has traced the historical development of the synagogue and the center and defined the role of each as well as the areas of conflict. He has also described the agencies covered in this study and with background in mind the writer will present factual data regarding their activity program.

Activities have been separated into the following categories:

(1) Physical Education

This classification includes activities of a physical fitness nature. Generally the scene for these programs is the gymnasium, although outdoors and other types of facilities, such as steam rooms, bowling alleys, and others, are used. Under this category we think of basketball, calisthenics, slenderizing, volley ball, soft ball, hand ball, health club, etc.

Because of the place of physical activity in the biologic economy of man, such activity makes a basic appeal to his organism and influences his attitude with a fundamental intensity. 1

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(2) **Social**

This category includes all activities which are run purely for social purposes. While it is true that socialization occurs in other categories, no other motive enters into this function. Included in this group are dances banquets, bridge, etc.

The educative value of a social function are (1) group activity, (2) enjoyment of a social milieu, (3) overcoming of shyness and self-consciousness, (4) learning social behavior, (5) acquiring skills, (6) self expression, (7) gaining social approbation, (8) raising the standard of aesthetic and social enjoyment.  

(3) **Cultural activities**

Cultural activities include functions sponsored for educational, entertainment, and informational purposes. Some cultural activities are forums, concerts, discussions, exhibits, etc.

(4) **Special interest**

This category is the one which attracts individuals because of a special interest, talent or curiosity. Examples of activities in this classification are arts and crafts, dancing, chorus, music, photography and many others.

(5) **Religious**

Because so many of the centers housed religious programs, the writer felt that he should have a classification for this type of service.

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Independent Groups

Most of the centers house adult groups which they do not sponsor. Such groups include Zionist, B'Nai B'rit, Hadassah, Veterans, business, social, educational, social action, and other groups. For the purpose of this study only a superficial mention of names and types of organizations using center facilities is given. Also, some brief mention is made of activities engaged in by these groups.

Classification of Centers

Because the location of a center with respect to the metropolitan area has a bearing on the extent and type of activities in which it engages, it is important to make the following classifications:

(1) Metropolitan center

This center is located within or very near the heart of the metropolitan business and entertainment district. Here there is a limited community identity. The writer regards in this study as metropolitan centers Boston Y.M.H.A., Hecht House, Brookline Jewish Community Center, and Chelsea Y.M.H.A.

(2) Suburban center

This center is located near the metropolitan district, yet far enough away so that the community develops its own identity. As a result the competition of commercial interests is less of a factor in the program of the center.
All the other centers fit into this category. They include Arlington Jewish Community Center, Belmont-Watertown Jewish Community Center, Everett Hebrew Community Center, Medford Jewish Community Center, Waltham Beth Israel Community Center, Quincy Jewish Community Center, and South Brookline Jewish Community Center.

(3) Out-of-Town Center

This center is located very far from the metropolitan area. Trips to town are a rare event. Instead, artists and talent are brought to the community that is well organized. Here also there is a very strong community identification.

There are no out-of-town centers in this study. An example of one which fits somewhat in this category is the Brockton Y.W. and Y.M.H.A. Community Center, but it is not included in this study.

In discussing programs and activities, the writer will group and compare Metropolitan Centers with Suburban Centers wherever such an approach seems pertinent and of value.

Physical Education Program

The accompanying table, "Physical Education Activities," shows the type of activities and the number of participants separated into males and females wherever possible.
### TABLE II

**PHYSICAL EDUCATION ACTIVITIES**

Showing type of activities, and the number of participants (male and female)

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<th>Boston</th>
<th>Brookline</th>
<th>Chestnut Hill</th>
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<th>Methuen</th>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women's gym class</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Archery</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fencing</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bowling</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Explanation:**

- M: men
- W: women
- a: Belmont–Watertown
- b: South Brookline
- e: Greater Boston Council Jewish Centers
The most popular physical activities for adults seem to be a less strenuous form of basketball, volleyball, and bowling.

It is clearly evident that the only center with any kind of a physical education program is the Boston Y.M.H.A. Hecht House is the only other center which has its own gymnasium, but it has no adult gymnasium program.

The background and history of the Boston Y.M.H.A. is helpful toward showing how a successful physical education program is developed. This agency was organized about fifty years ago by a group of interested men in the West End of Boston. The emphasis very early was on a physical education program. About twenty years ago the Boston Y.M.H.A. had the most powerful basketball team in the city, and the most publicized and followed games were those in which the "Y" participated. This was an era of commercialized teams, and the revenue from fans attending these games was an important item in the budget of the agency.

Because of the primary status of the athletic program, the leadership and the government of the center was in the hands of the athletic department. Another important aspect of this situation was the fact that the great emphasis on gymnasium carried with it the need for a gymnasium director to be in charge. As a result, the Boston Y.M.H.A. is the only center covered in this study which has had a physical
education director continuously for many years. It might be noted as an interesting fact that the present president of the Y.M.H.A. board of directors was the former physical education director.

In recent years this agency has abandoned the field of commercialized basketball, and in the last five years a complete change has taken place in the philosophy of the center with regard to its physical education program. There has been a complete de-emphasis on basketball as a commercialized sport and a decided trend toward the adoption of modern group work concepts and techniques has resulted.

While many of the people who were interested in the commercialized form of gymnasium program dropped out of the picture when this change was brought about, the net result has been positive from many other angles. Today the Boston Y.M.H.A. presents a more varied gymnasium program. There is wider participation and use of the gymnasium by all age groups and both sexes; the approach is from an educational point of view; there is now equal competition on an amateur basis between constituent agencies; there is a diminishing of influence by gymnasium elements in the administration of the agency and an emergence of membership and community leadership interested in the over-all program.

How does this experience compare with that of the Hecht House, which also has a gymnasium? The history of the Hecht
House gymnasium program for adults shows that the adult leadership since its very inception had little or no interest in such activity. Fifteen years ago Hecht House moved to Dorchester and in its new quarters made no provision for adult gymnasium facilities. It never had a full-time gymnasium director and had at best a succession of part-time, untrained, gymnasium personnel. The result has been little or no adult gymnasium activity. It should be noted that in recognition of this fact the gymnasium has just been remodeled and adult facilities have been installed, and, for the first time in its history, a full-time, trained physical education director is now employed by the agency.

There seems to be no doubt that the combination of adequate staff, adequate facilities, and a positive attitude toward the program are the important ingredients for a successful physical education program.

Social Activities

The table on "Social Activities" indicates at least two important facts. The first is that the most successful social activities are mass functions. The second is that the smaller centers have more social functions than the larger centers. While the chart doesn't indicate the frequency of events, the questionnaires brought out the latter fact.
### TABLE III

**SOCIAL ACTIVITIES**

Showing the general types of social activities and the estimated attendance

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>Belmont</th>
<th>Watertown</th>
<th>Boston</th>
<th>Brookline</th>
<th>Chelsea</th>
<th>Medford</th>
<th>Newton</th>
<th>Natick</th>
<th>Giving</th>
<th>Belmont</th>
<th>G.B.C.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mass social functions</td>
<td>100-200</td>
<td>300-500</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>75-200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mass social functions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>200-300</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>Lounge</td>
<td></td>
<td>1250</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P.T.A. social functions</td>
<td></td>
<td>100</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men's Sunday breakfast</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>60</td>
<td>80</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Card party</td>
<td></td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Couples club</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

**Note:** This chart does not show the frequency of functions. This is discussed in the body of the thesis.

a Belmont-Watertown
b South Brookline
c Greater Boston Council Jewish Centers
Generally, these mass programs are held in observance of Jewish Holidays, American events, and in many cases these social events have become traditional. Thus, for example, the Boston Y.M.H.A. has an annual Harvest Ball and Purim Ball, while Medford Jewish Community Center and Belmont-Watertown Jewish Community Center use themes such as the following: Yom Kippur Ball; Community Passover Seder; Father and Son Night; Mother and Daughter Night; Sports Night; Membership Ball.

Among the factors which seem to contribute to the success of social activities are a strong community and center identification. This usually results when a board of directors is actively engaged in the program and a staff leadership and inspiration. These seem to operate better in the smaller communities.

Cultural Activities

The writer included in this category such programs as forum, discussion, lecture, and concert. The accompanying table shows that this is a very undeveloped area and that at best an occasional forum and discussion group is conducted. The variety of activities is also very limited.

Some centers observe Jewish Book Month and Jewish Music Month in a limited way. The observance consists in the main of a display of posters distributed by the Jewish Welfare Board and in some cases an exhibit of Jewish books
### Table IV

**Cultural Activities**

Showing the types of activities and the number of participants

<table>
<thead>
<tr>
<th>Activity</th>
<th>Belmont</th>
<th>Watertown</th>
<th>Brookline</th>
<th>Chelsea</th>
<th>Newton</th>
<th>Medford</th>
<th>Watertown</th>
<th>Quincy</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forums and lectures</td>
<td>200</td>
<td>100</td>
<td>40</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>700</td>
</tr>
<tr>
<td>Citizenship</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Jewish discussion**</td>
<td>80</td>
<td>150</td>
<td>100</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td>200</td>
<td>300</td>
</tr>
<tr>
<td>Great books group</td>
<td></td>
<td></td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Art exhibit**</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Women's literary group</td>
<td>90</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>90</td>
</tr>
<tr>
<td>Men's cultural group</td>
<td>65</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>65</td>
</tr>
<tr>
<td>General discussion</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Movies &amp; Entertainment</td>
<td></td>
<td></td>
<td>150</td>
<td>150</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>300</td>
</tr>
<tr>
<td>Jewish Book Month**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>300</td>
</tr>
<tr>
<td>Jewish Music Month**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>600</td>
</tr>
</tbody>
</table>

---

**Notes:**

a Independent group
b No count of attendance taken
c Greater Boston Jewish Community Centers conducts specific Book Month and Music Month programs. Some centers integrate these themes with regularly scheduled activities.
d Belmont-Watertown
e South Brookline
f Greater Boston Council Jewish Centers
and ceremonial objects. Content relating to these festivals has been successfully injected only as part of regularly scheduled meetings of existing groups.

The Greater Boston Council of Jewish Centers sponsors the most successful adult programs on the Jewish Book Month and Jewish Music Month themes, which are nationally promoted by the Jewish Welfare Board. In cooperation with the Bureau of Jewish Education and the Boston Public Library, programs are presented in the West End Branch, Mattapan Branch, and the Main Branch of the Boston Public Library. In the past year approximately seventy-five people attended a Yiddish Book Month program at the Mattapan Branch, 100 people attended a reception to Jewish writers in the West End Branch, and 200 participated in a Book Month program at the Main Library building. In addition, an audience of 600 people attended the Music Month program which was held last year in the same auditorium.

**Special Interest**

The most successful adult programming done by Metropolitan Centers is in special interest activities. While this is true in the Metropolitan Centers, it is not true in the Suburban Centers.

Special interest activities consist of arts and crafts, such as ceramics, water coloring, oil painting, metal work, orchestra, dramatics, photography, chess, dancing, contract
### TABLE V

**SPECIAL INTEREST ACTIVITIES**

**SHOWING THE TYPES OF ACTIVITIES AND THE NUMBER OF PARTICIPANTS (MALE AND FEMALE)**

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>M : Men</th>
<th>W : Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts and crafts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chorus</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Orchestra</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>Dramatics</td>
<td>6</td>
<td>25</td>
</tr>
<tr>
<td>Theatre group</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Photography</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Metal craft</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>Chess</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Oil painting</td>
<td>24</td>
<td>7</td>
</tr>
<tr>
<td>Contract bridge</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Ballroom dancing</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Woodwork</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creative dance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ceramics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dressmaking</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Newspaper</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Explanation:**

- \(a\) Independent group
- \(b\) Belmont-Watertown
- \(c\) South Brookline
- \(d\) Greater Boston Council Jewish Centers
bridge, woodworking, dressmaking, journalism and others.

The reason for the better success in this area is the fact that the Metropolitan Centers with their larger budgets have paid specialists on their staffs. In addition, they have concentrated on this area because people they can reach have been more responsive to it. It must be also remembered that these centers have a vaster population to draw from and therefore can interest enough people to form classes.

**Religious Activities**

Belmont-Watertown Jewish Community Center, Boston Y.M.H.A., Medford Jewish Community Center, Quincy Jewish Community Center, Nantasket Youth Center, Chelsea Y.M.H.A., Everett Jewish Community Center, South Brookline Jewish Community Center, Hecht House, and Waltham Beth Israel Community Center have religious services and/or Hebrew School classes in their buildings. In all cases, except Hecht House, these activities are conducted under center auspices.
## TABLE VI

### RELIGIOUS ACTIVITIES

Showing which agencies conduct or house religious and Hebrew School functions

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>Arlington</th>
<th>Belmont</th>
<th>Boston</th>
<th>Brookline</th>
<th>Chelsea</th>
<th>Everett</th>
<th>Medford</th>
<th>Somerville</th>
<th>Quincy</th>
<th>G.B.C. J.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Services</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Hebrew School</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>

Check marks (x) indicate existence of activity. No count of attendance was asked for in this survey.

**Note:** With few exceptions synagogues are filled to capacity on high holidays.

- a) Belmont-Watertown
- b) South Brookline
- c) Greater Boston Council Jewish Centers
Chapter V

FACTORS AFFECTING PROGRAM

The foregoing chapter dealt with program data. Thus the writer has presented the existing status of adult activities in the Jewish centers of Greater Boston.

In this chapter the writer will consider some of the factors which affect the program. Under consideration will be staff, how staff structure bears upon the program, population trends to indicate the potential and the extent to which the agency serves its community, how boards of directors influence activities, and some publicity techniques.

Staff

An important aspect affecting the success of a center program is its staff. Not only is the number of professionals important, but also of vital consequence is the type of individuals who serve as professionals. A professional worker is one who is engaged to carry out center responsibilities. Training is not a requisite, although this is becoming more and more essential. Qualifications bearing upon an individual's effectiveness include training, experience, and personality. The accompanying chart indicates the number of staff, and if they are professionals, and the amount of time spent on adult education.
TABLE VII

STAFF

SHOWING NUMBER OF STAFF, CATEGORIES, ADULT STAFF ADVISOR, AND AMOUNT OF TIME SPENT ON ADULT PROGRAMMING

<table>
<thead>
<tr>
<th>Location</th>
<th>Executive Category</th>
<th>Sub-Executive</th>
<th>Physical Education</th>
<th>Clerical</th>
<th>Adult Staff Advisor</th>
<th>Per Cent of Time Spent on Adult Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arlington</td>
<td>Part-time professional</td>
<td></td>
<td></td>
<td>1</td>
<td>Executive</td>
<td>50%</td>
</tr>
<tr>
<td>Belmont-Watertown</td>
<td>Professional</td>
<td>2 full-time professionals</td>
<td>1 full-time</td>
<td>2 Program Director</td>
<td>87%</td>
<td></td>
</tr>
<tr>
<td>Brookline</td>
<td>Professional</td>
<td>1 full-time professional</td>
<td></td>
<td>2 Executive</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>Chelsea</td>
<td>Part-time non-professional</td>
<td></td>
<td></td>
<td>1</td>
<td>Executive</td>
<td>25%</td>
</tr>
<tr>
<td>Hecht House</td>
<td>Professional</td>
<td>3 full-time professionals</td>
<td>1 full-time</td>
<td>3 Executive</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>Everett</td>
<td>Professional</td>
<td></td>
<td></td>
<td>1 part-time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medford</td>
<td>Part-time professional</td>
<td></td>
<td></td>
<td>1</td>
<td>Executive</td>
<td>50%</td>
</tr>
<tr>
<td>Nantasket</td>
<td>Part-time professional</td>
<td></td>
<td></td>
<td></td>
<td>Executive</td>
<td>10%</td>
</tr>
<tr>
<td>Quincy</td>
<td>Professional</td>
<td>1 part-time professional</td>
<td></td>
<td>2</td>
<td>Executive</td>
<td>50%</td>
</tr>
<tr>
<td></td>
<td>EXECUTIVE</td>
<td>SUB-EXECUTIVE</td>
<td>PHYSICAL EDUCATION</td>
<td>CLERICAL</td>
<td>ADULT STAFF ADVISOR</td>
<td>PER CENT OF TIME SPENT ON ADULT EDUCATION</td>
</tr>
<tr>
<td>----------------</td>
<td>-----------</td>
<td>---------------</td>
<td>--------------------</td>
<td>----------</td>
<td>---------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>So. Brookline</td>
<td>Rabbi</td>
<td></td>
<td></td>
<td>2</td>
<td>Executive</td>
<td>75%</td>
</tr>
<tr>
<td>Waltham</td>
<td>Rabbi</td>
<td></td>
<td></td>
<td></td>
<td>Executive</td>
<td>50%</td>
</tr>
<tr>
<td>G.B.C.J.C. a</td>
<td>Part-time</td>
<td></td>
<td></td>
<td>1</td>
<td>part-time Executive</td>
<td></td>
</tr>
</tbody>
</table>

a Greater Boston Council Jewish Centers
Thus the writer found that Hecht House, Boston Y.M.H.A., Quincy Jewish Community Center, and Brookline Jewish Community Center have what might be termed adequate full-time professional group work staffs, consisting of one or more full-time professional workers.

Belmont-Watertown Jewish Community Center, Medford Jewish Community Center, Nantasket Youth Center, and the Greater Boston Council of Jewish Centers have professional workers who devote only part of their time to the agency, dividing their time among several organizations. Each of these centers has only the one part-time worker.

Chelsea Y.M.H.A. has a part-time worker who is not a group work professional.

Waltham and South Brookline are administered by Rabbis, neither of whom have assistants.

The agencies which have some staff have clerical help. In the larger centers like Hecht House and Boston Y.M.H.A. two or three full-time girls are employed. The others have one girl or a part-time worker, while secretarial help is done by volunteers in Arlington.

Three centers have full-time sub-executives, in addition to their executive directors. Hecht House has a program director, and three other workers, including a full-time physical education director. It also has numerous part-time leaders and specialists. Boston Y.M.H.A. has a
program director, a physical education director, an assistant program director, and several part-time leaders and specialists.

Brookline has a program director and several part-time leaders and specialists, while Quincy has a part-time program director.

In every agency except the Boston Y.M.H.A. the executive director was the only one devoting substantial time with adults. In the Boston Y.M.H.A. the program director spends about seven-eighths of his time in this department, while the director spends approximately 25% of his time with adults.

It should be emphasized that while much of the time spent by these executives is with their boards and adult committees, a good amount of this time has nothing to do with adult education. This is especially true in the Hecht House, Brookline, the Boston Y.M.H.A. and Quincy.

Adequate staff seems to be the first requisite for any programming. Without it limited activity is the result.

**Membership and Population**

In considering adult membership, some important facts come to light.

In the small communities such as Arlington, Belmont, Watertown, South Brookline, Everett, Medford, Quincy, and Waltham, adult membership hovers around 50% of the Jewish
### TABLE VIII
MEMBERSHIP STATISTICS
SHOWING MALE AND FEMALE ADULT MEMBERSHIP, TOTAL MEMBERSHIP, TOTAL JEWISH POPULATION, DUES, AND AREA SERVED

<table>
<thead>
<tr>
<th></th>
<th>TOTAL MEMBERSHIP</th>
<th>ADULT MEMBERSHIP</th>
<th>JEWISH POPULATION IN AREA</th>
<th>DUES</th>
<th>AREA SERVED</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>m</td>
<td>f</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arlington</td>
<td>220</td>
<td>55</td>
<td>55</td>
<td>400</td>
<td>$22. per family</td>
</tr>
<tr>
<td>Boston Y.M.H.A.</td>
<td>2400</td>
<td>600</td>
<td>500</td>
<td>70,000</td>
<td>$12. gym-m, 6.gym-f, 5.house-m, 3.house-f</td>
</tr>
<tr>
<td>Brookline</td>
<td>1500</td>
<td>250</td>
<td>300</td>
<td>35,000</td>
<td>$10. per family, $5. single</td>
</tr>
<tr>
<td>Chelsea</td>
<td>1000</td>
<td>375</td>
<td>160</td>
<td>7500</td>
<td>$10. men, 3.women</td>
</tr>
<tr>
<td>Hecht House</td>
<td>3000</td>
<td>100</td>
<td>600</td>
<td>70,000</td>
<td>$8. wife, 5.single</td>
</tr>
<tr>
<td></td>
<td>TOTAL MEMBERSHIP</td>
<td>ADULT MEMBERSHIP</td>
<td>JEWISH POPULATION IN AREA</td>
<td>DUES</td>
<td>AREA SERVED</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------</td>
<td>------------------</td>
<td>----------------------------</td>
<td>--------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>Everett</td>
<td>600</td>
<td>150 m 150 f</td>
<td>2400</td>
<td></td>
<td>Everett Chelsea</td>
</tr>
<tr>
<td>Medford</td>
<td>564</td>
<td>141 m 141 f</td>
<td>1160</td>
<td>$27. per family</td>
<td>Medford West Medford</td>
</tr>
<tr>
<td>Nantasketet</td>
<td>1000</td>
<td>---</td>
<td>25,000</td>
<td>No adult dues</td>
<td>Nantasketet</td>
</tr>
<tr>
<td>Quincy</td>
<td>1480</td>
<td>400 m 400 f</td>
<td>3000</td>
<td>$25. per family</td>
<td>Quincy and surrounding communities</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$15. m $5. f</td>
<td></td>
</tr>
<tr>
<td>South Brookline</td>
<td>1050</td>
<td>350 m 350 f</td>
<td>2400</td>
<td>$50. - 150. per family</td>
<td>South Brookline</td>
</tr>
<tr>
<td>Waltham</td>
<td>600</td>
<td>150 m 150 f</td>
<td>800</td>
<td>$25. per family</td>
<td>Waltham Auburndale West Newton</td>
</tr>
<tr>
<td>G.E.C.J.C.a</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>No membership</td>
</tr>
</tbody>
</table>

* Greater Boston Council Jewish Centers

**Explanation:**
- m: male
- f: female
population. It must be understood, of course, that a large number of these people are contributing members and not participants. In Arlington, fifty-five out of 100 families are members; in Belmont-Watertown, 191 out of 300 families are members; Medford had registered 141 out of 300 families; Quincy has 400 out of 800 families; South Brookline has 350 out of 600 families; and Waltham has a membership of 150 out of 200 families. It should be noted further that one of the important attractions membership has for the adult in most of these communities is the affiliation with the synagogue that goes with it.

The membership picture changes in the larger communities. Brookline has about 550 adult members, which represents approximately 1% of the population it serves. Boston Y.M.H.A. has about 11/2% of the Jewish adults in its area on its rolls, with 1100 members out of 70,000 people. Hecht House, with 700 adult members out of the same 70,000 population, serves 1% of its potential constituency. Chelsea serves 535 adults out of 7500 Jewish people, which is 7% of the population.

The Jewish population figures used in the foregoing discussion are statistics given to the writer by those he interviewed. A comparison between actual census figures taken in 1946 and those given in this survey is shown in Table IX. If we can assume that there is some degree of
<table>
<thead>
<tr>
<th>Location</th>
<th>Jewish Population 1950</th>
<th>Jewish Population 1946</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arlington</td>
<td>400</td>
<td>300</td>
</tr>
<tr>
<td>Belmont-Watertown</td>
<td>1200</td>
<td>500</td>
</tr>
<tr>
<td>Boston Y.M.H.A.</td>
<td>70,000</td>
<td>79,000</td>
</tr>
<tr>
<td>Brookline</td>
<td>35,000</td>
<td>22,300</td>
</tr>
<tr>
<td>Chelsea</td>
<td>7500</td>
<td>10,200</td>
</tr>
<tr>
<td>Hecht House</td>
<td>70,000</td>
<td>79,000</td>
</tr>
<tr>
<td>Everett</td>
<td>2400</td>
<td>2600</td>
</tr>
<tr>
<td>Medford</td>
<td>1160</td>
<td>450</td>
</tr>
<tr>
<td>Nantasket</td>
<td>25,000</td>
<td>No Count</td>
</tr>
<tr>
<td>Quincy</td>
<td>3000</td>
<td>1500</td>
</tr>
<tr>
<td>South Brookline</td>
<td>2400</td>
<td>Included in Brookline</td>
</tr>
<tr>
<td>Waltham</td>
<td>800</td>
<td>600</td>
</tr>
<tr>
<td>G.B.C.J.C.(b)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a  Jewish Welfare Board War Records Survey, 1946

b Greater Boston Council Jewish Centers
accuracy to the statistics presented by center leaders, we see a general trend of population away from the larger communities and toward the smaller ones. Population in the Dorchester, Roxbury, Mattapan district and in Chelsea has declined, while it has increased in every other area except for a slight decrease in Everett.

Population Trends

Before World War II, the movement of Jewish population in Greater Boston followed a definite pattern. As the economic status of a family rose, the family would move into the next community. As a result, each Jewish community developed a recognized economic identification.

Chelsea, the West End and South End of Boston, used to be the poorest Jewish neighborhoods. Twenty-five years ago, both places were the vast centers of Jewish population. These Jews were mostly Russian and Slavic immigrants and their families. As the economic status of the Jew advanced, he began to migrate into the Roxbury, Dorchester and Mattapan area. There has been an almost complete migration of Jews from the South End and West End, and a very substantial reduction in the Jewish population of Chelsea.

The change in the West and South ends was so complete that both Hecht House and the Boston Y.M.H.A., which came into existence in this district, moved into Dorchester and
Roxbury fifteen and twenty years ago, respectively.

The next step up the social and economic ladder was into the Brookline-Allston-Brighton area. A third step has been into Newton, Belmont and other exclusive neighborhoods.

The social and economic identifications of each of these communities is still clear cut, but some changes in the movement of Jewish population seem to have developed recently.

In 1945-46, the Jewish Centers Association, organized for the purpose of planning a new building in Dorchester, wanted some factual data about the stability of the Jewish population in this district. A large number of families were asked among other things if they intended to remain in Dorchester. A substantial percentage of these people said that as soon as they could they intended to move out. Of course, with the shortage in housing that existed then and still exists there is no fear that Dorchester will be depleted of Jews for a long time. However, many families aspire to live in single family homes, and in less congested areas, and many have been moving out.¹

Although no official census figures are available, it seems apparent that there is a trend toward living in the less crowded areas.

The writer would like to qualify his remarks about

¹ Jewish Centers Association Survey, 1946, Unpublished Pamphlet.
this trend in the movement of Jewish population by emphasizing that this movement is restricted to the smaller communities which are within commuting distance of the Metropolitan district. It is the writer's belief that no such movement exists into the removed communities.

A final interesting fact that was brought out by one of the people interviewed by the writer was that in making a choice of a community into which to move, the Jewish family selects the one in which Jewish agencies and institutions are established.

With the improvement in the material well being of the first generation and the substantial economic improvement of the second generation came the movement from concentrated Jewish areas to sparser sections and suburbs.¹

Analysis of Boards

The reason for the limited study being made in this thesis on boards of directors is to determine if the makeup, economic status, interest, and participation of boards has any affect on adult education.

For the purpose of studying boards, the writer made inquiries regarding the following: (1) the number of people on the board; (2) the type of board and how members are elected; (3) the economic status of the members on this body; (4) a comparison between the pattern of the board and

¹ Samuel M. Blumenfield, "Historical Developments of Jewish Education in America" _Jewish Education_ (Winter 1949); Volume 21, No. 1, p.45.
<table>
<thead>
<tr>
<th>BOARD</th>
<th>NUMBER</th>
<th>TYPE</th>
<th>ECONOMIC STATUS</th>
<th>PARTICIPATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arlington</td>
<td>13 13</td>
<td>Appointed board of directors</td>
<td>Lower Middle to Middle</td>
<td>Limited</td>
</tr>
<tr>
<td>Belmont-Watertown</td>
<td>25</td>
<td>Membership board of directors</td>
<td>Lower Middle to Middle</td>
<td>Good</td>
</tr>
<tr>
<td>Boston Y.M.H.A.</td>
<td>30</td>
<td>Membership board of directors</td>
<td>Lower Middle to Upper</td>
<td>Fair</td>
</tr>
<tr>
<td>Brookline</td>
<td>35</td>
<td>Membership board of directors</td>
<td>Middle to Upper</td>
<td>Limited</td>
</tr>
<tr>
<td>Chelsea</td>
<td>28 2</td>
<td>Membership board of directors</td>
<td>Middle</td>
<td>Limited</td>
</tr>
<tr>
<td>Hecht House</td>
<td>40</td>
<td>Self-perpetuating board of trustees</td>
<td>Middle to Upper</td>
<td>Limited</td>
</tr>
<tr>
<td>Everett</td>
<td>36</td>
<td>Membership board of directors</td>
<td>Lower Middle to Middle</td>
<td>Limited</td>
</tr>
<tr>
<td>Medford</td>
<td>25</td>
<td>Membership board of directors</td>
<td>Lower Middle to Middle</td>
<td>Good</td>
</tr>
<tr>
<td>Nantasket</td>
<td></td>
<td>Membership board of directors</td>
<td>Middle to Upper</td>
<td>Limited</td>
</tr>
<tr>
<td>Quincy</td>
<td>21</td>
<td>Membership board of directors</td>
<td>Lower Middle to Upper</td>
<td>Good</td>
</tr>
</tbody>
</table>
TABLE X - continuation

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>TYPE</th>
<th>ECONOMIC STATUS</th>
<th>PARTICIPATION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m  f</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Brookline</td>
<td>40 men</td>
<td>Membership board of directors</td>
<td>Middle to Upper</td>
</tr>
<tr>
<td>Waltham</td>
<td>20 men</td>
<td>Membership board of directors</td>
<td>Lower Middle to Upper</td>
</tr>
<tr>
<td>G.B.C.J.C.</td>
<td>25</td>
<td>Representation board</td>
<td>Middle to Upper</td>
</tr>
</tbody>
</table>

a Greater Boston Council Jewish Centers

Explanation:

m: male
f: female
the community; and (5) the extent of participation by the board.

A. Types of Boards

Four types of boards were recognizable in this study.

(1) **Membership Board** - This is the type of board that is elected by the adult members of the center. Members of the board are members of the center. There are variations in the method of elections, but in general an annual election is held in which all paid up adults vote for a slate of nominees prepared in advance by a nominating committee of the existing board of directors. In most instances provision is made for additional nominations to be made from the floor. Terms are usually three years and a rotation method is used so that one-third of the body comes up for election each year. In some cases consecutive terms are disallowed, thus eliminating the practice of perpetual membership on the board of directors. This method usually results in a governing body which is relatively representative of the membership of the agency and the community.

(2) **Trustee Board** - This is the settlement house type of board, composed of appointed or selected individuals, who very often come from outside of the community; whose names lend prestige to the agency; who are wealthy and are expected to contribute sums of money for the support of the institution; who are individuals who have special services to
contribute such as doctors, lawyers, and other professionals. In some instances we find people who become board members because of the prestige such an affiliation means to them personally.

Generally this is a self-perpetuation body. Membership has no voice in the selection of board personnel. It is very common, also, for terms to be very lengthy.

(3) Delegate Board - This type of board is one which serves as a council of agencies. The only example of a delegate board encountered in this survey is the one which serves the Greater Boston Council of Jewish Centers. This body is composed of representatives from each agency affiliated with this Council who are usually members of the boards of the constituent agencies. In addition, members from the community at large augment the Greater Boston Council of Jewish Centers Board of Directors.

(4) Appointed Board - For want of a better name, the writer classified the Arlington Jewish Community Center Board as an appointed board, because it is their practice to elect officers only and the balance of the board is made up of individuals who are appointed by the president as individuals who he believes will be assets to the organization.

B. Board Participation Defined

The writer had to establish arbitrary criteria for
the measurement of participation by boards. Since no attempt had been made to do an exhaustive research on boards, the writer felt that the following broad classifications would serve his purpose:

1. Members who don't attend board meetings
2. Those who attend board meetings only
3. Those who also serve on committees
4. Those who participate on a limited basis in program
5. Those who participate fully in program

It was found that some people rarely attend board meetings. They either accept the prestige attached to board membership or lend prestige to it by virtue of their personal reputation, but do not accept the responsibilities attached to board membership.

There are some members who attend occasional meetings and end their participation at this point. Very often these people are very busy in their own pursuits or serve on a large number of other committees and boards. Quite often they will be very active for one favorite organization. In any event these people never come to the agency except for board meetings.

The next category consists of those board members who not only attend meetings but assume specific responsibilities by acting as chairmen or members of board committees. This group assumes its responsibilities as a matter of duty.
and confines its interest to meetings.

The next grouping consists of those board members who not only serve on committees but who occasionally participate in some of the social, cultural, and other activities of the center.

Finally, there are those who use the center consistently and participate fully in its activities.

C. Board Structure of Agencies

With the exception of the Hecht House, and the Arlington Jewish Community Center, all boards covered in this study are elected by the membership. At the present time, Hecht House is governed by a board of trustees, although it is now in the process of re-organization, and a membership-elected board of directors will become operative in the very near future. As described above, Arlington has an appointed board.

The number of members serving on boards varies from twenty-one to forty. The accompanying table on Page 63 presents the numerical statistics. The general pattern shows that the centers which have a well organized rotating board operate with a smaller group. Included here are Belmont-Watertown, Medford, and Quincy. The agencies which have a more complex board structure, such as Hecht House, Brookline, and South Brookline, have larger numbers.

Some boards apparently discriminate against women.
Boston Y.M.H.A., Chelsea Y.M.H.A., South Brookline, and Waltham appear to limit board membership to men generally, admitting one or two women as representatives of affiliated groups within the agencies.

Most boards, when considered in their aggregate, are comprised of people who belong in a slightly higher economic category than their constituency. Those which most nearly represent their community are Arlington, Belmont-Watertown, Everett, Medford, Quincy, South Brookline, and Waltham. The Boston Y.M.H.A., Brookline, and Chelsea have boards which show a substantial difference in economic level, while the Hecht House board of trustees has been almost completely unrepresentative of the economic structure of its membership. The Nantasket center, which is for the most part a summer resort agency, has some of the wealthy vacationists on its board.

It must be recognized that the foregoing comparison between boards and constituencies must be taken in context of the economic status of each respective community.

Thus, the economic ladder follows this pattern: Chelsea is at the bottom, with a low middle class population and a middle class board of directors; Roxbury, Dorchester, and Mattapan are on the next step of the economic ladder. This is also a lower middle class district, but incomes are slightly higher than those in Chelsea. Here we have the
Boston Y.M.H.A., with a board ranging from lower to middle to upper middle class individuals, and Hecht House, with a board composed of middle class to upper class members.

Arlington, Everett, Medford, Quincy, and Waltham represent the next economic grouping. This comprises people in the lower middle and middle class. Their boards are very representative of their communities.

Brookline, which also serves Brighton and Newton, and Belmont and Watertown are the residential areas of those who are economically better off than those in the aforementioned communities. The Brookline Board has a wide range of individuals ranging from lower middle class to upper middle class, while Belmont-Watertown is representative of its community.

Unique among all communities covered in this study from an economic point of view is South Brookline. With incomes ranging from $7000 upwards it is by far the richest district in Greater Boston. Here, the board of the center is representative of its community economically.

D. Board Participation

The Boards of Directors of the Belmont-Watertown, Medford and Quincy centers seemed to have the highest degree of participation. Not only were their members attending board meetings and serving on committees, but they were taking part in the program. In Quincy, at least, about 100 people
were involved in committee work related to board responsibility. It is also true, however, that each board has its few people whose participation is limited.

The other centers could not claim active boards. The Boston Y.M.H.A. has a number of members on its governing body who participate in the physical education program, but the majority of them limit their participation to board meetings and some committee work. Again, a number of them attend very few meetings.

In Arlington approximately one-third take an active part in community affairs, one-third limits its interest to meetings, and an average of one-third have poor attendance. Brookline Jewish Community Center has a limited participating board also. Very few take part in the program, while a number of them attend occasional meetings. Chelsea, which has been in a state of decline for a number of years from an activities point of view, has a very limited participating board. Participation is limited to attendance at meetings, and, as in other boards, some of the members attend only occasionally. There seems to be little committee work.

The Hecht House board has limited itself to attendance at meetings, and some committee work. It has not taken part in the program. A sizeable number rarely even have come to meetings. The South Brookline and Waltham boards are really temple committees, and their participation is generally
limited to religious activity. There is limited participation in a center-type program. In Nantasket, because of its seasonal character, there is little activity on the part of the board. Some do attend programs. The Greater Boston Council of Jewish Centers board also is limited in its functions and responsibilities, and much of its participation is restricted to attendance at meetings, and some committee work. Some attend only occasionally.

This study indicates that board interest and participation is, if not as important, next in importance to adequate staff. Wherever staff and board are adequate, successful programming is the result.

Publicity

Another factor which is important to the success of adult programming is publicity. Unless there are effective means of communication, even the best of programs are apt not to succeed. The writer made inquiries about publicity media used by the centers. Among the media used are center publications, direct mail, such as circulars and fliers, local newspaper publicity, telephone or word of mouth publicity, bulletin boards, metropolitan newspaper publicity, and radio. The above techniques are listed in the general order of effectiveness.

It was found that in most cases two or more of these methods had to be used to reach the constituency that was
### TABLE XI

**PUBLICITY MEDIA**

SHOWING PUBLICITY TECHNIQUES IN ORDER OF EFFECTIVENESS

<table>
<thead>
<tr>
<th>Center</th>
<th>Center Publications</th>
<th>Flyers &amp; Circulars</th>
<th>Telephone &amp; Word of Mouth</th>
<th>Newspaper</th>
<th>Bulletin Board</th>
<th>Radio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arlington</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Belmont-Watertown</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Boston</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Brookline</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Chelsea</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Hecht House</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Everett</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Medford</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Nantasket</td>
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<td>4</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Quincy</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>South Brookline</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waltham</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.B.C.J.C. a</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Greater Boston Council Jewish Centers*
concerned.

While publicity methods are quite standardized, it would probably be well if a larger amount of publicity were done with coordination and planning. One of the things that is lacking is a means of effectively reaching non-members of agencies. There is also a need for a big public relations to be done, to educate the community to the values and services of a center.

**Women's and Men's Groups**

It should be mentioned that some major adult activities are conducted by men's and women's organizations sponsored by centers.

The Hecht House has had a women's auxiliary and Women's Neighborhood Group with memberships of approximately 500 each. These groups function primarily as service and fund-raising organizations. In the process they conduct social and cultural events periodically.

The Everett Jewish Community Center, Quincy Jewish Community Center, Boston Y.M.H.A., Belmont-Watertown Jewish Community Center, also have sisterhoods or women's groups.

Men's groups are not as prominent, although one functions in the Belmont-Watertown Jewish Community Center and one is being formed at Hecht House.

**Financing**

One of the questions asked by the writer was, "How
much of your budget is allocated for adult education?" No
center had a separate budgetary item for this category.
Money used for adult program was taken from some appropriate
general funds. This is another indication of the weakness
of adult educational activity in the greater Boston centers.
The writer is inclined to believe that there should be
some separate financial planning for the adult program. He
also believes that the adult program should be made quite
self-sufficient. Not only that, but adult-sponsored func-
tions should raise a surplus of funds which should be used
for the other needs of the agency.

Some aggressiveness and courage should be manifested
by centers. It might be necessary for the board of direc-
tors to underwrite a forum series or concert series, but
with careful planning and proper publicity the expense of
such undertakings should be more than met.

The matter of financing adult education is one which
concerns all agencies and professionals. It seems to the
writer that this is a part of the complete financial prob-
lem and it is the writer's opinion that one of the objec-
tives of each community to attain self-sufficiency for its
institutions is this.

**Competition**

The religious, semi-religious, and non-religious per-
son all have a place in the community center. They do not
all find a place in any other type of Jewish institution or organization. In the community center all opinions, all beliefs, find a place.

It is in this area where all opinions, beliefs, and concepts of a positive and constructive nature may be expressed and exercised that the center program has precedence. The community center encourages religious activity in or outside of its premises; it encourages a variety of opinion socially, intellectually, culturally, within or without its premises. It does not feel that it is a competitor with temples, fraternal organizations, or commercial enterprise. It feels that it is complementary to them. Therefore, a function of the center administration is always to press for coordination and cooperation between the various institutions in the community, for a clarification of areas of responsibility, for sharing and pooling of physical, financial, and professional resources.
Chapter VI
SUMMARY AND CONCLUSIONS

The area of adult education in Greater Boston Jewish Centers is one which is attracting more and more attention. It has been recognized that the Jewish Center not only has a responsibility to serve adults, but is the most logical agency for such activity. In this setting adults can be served most comfortably and adequately, because the physical structure of these centers is adapted for these purposes, and because it is the policy of these centers to accept as members people of all beliefs, ideals, and philosophies.

In order to determine whether the centers were serving the adult membership adequately, the writer made a study of all the adult activities sponsored by these agencies. He separated these into physical education, social, cultural, and special interest activities. He found that in the suburban centers social and cultural functions were more successful than in the Metropolitan centers. For example, Belmont-Watertown Jewish Community Center, and Medford Jewish Community Center had a wide variety of social affairs, and, in addition, conducted a number of cultural groups. Even Everett and Quincy have a number of these activities. In contrast to this, Hecht House, Brookline Jewish Community Center, have no social and cultural functions for adults, while Boston Y.M.H.A. has only a few.
The reason for better success in these areas is because a stronger community identification exists with stronger loyalties on the part of membership and the board to the center. Membership statistics show that the smaller centers have on their rolls approximately 50% of the Jewish families, while the few large centers studied in this thesis serve only 10% or less of the adult Jewish population. Because of the limited number of Metropolitan centers studied, this cannot be considered as a general fact.

In the area of physical education, the existence of a gymnasium is a necessity, but is not the only requirement. The only center which provides a good adult physical education program is the Boston Y.M.H.A. Here it was found that in addition to the gymnasium, a full-time physical education director, a long history of athletics, and a positive attitude toward this department by the board contributes to the success of this program. It was also seen that at Hecht House the existence of a gymnasium is not enough. The other factors must also exist.

The Metropolitan centers do their best work in the area of special interest activities; Hecht House, Boston Y.M.H.A., and Brookline Jewish Community Center sponsor a variety of special interest programs to meet the varied needs and interests of their adult members. Here it was found that a large percentage of the active adult membership attend
these classes. Recognizing the fact that adults are attracted to these activities, the Metropolitan centers have given more attention to this area and have provided paid specialists for these groups.

It can thus be seen that each Jewish center shows strengths in some areas and weaknesses in others. None of them have well-rounded programs. Thus it can be said that Jewish centers are serving adults to a limited extent, and all centers covered in this study can do more in this area.

In order to find out some of the factors which contribute to good center programming, one of the questions the writer asked was what the effect of staff was upon adult activities. While a strong identification with the community and the center is very important, it was found that where staff does not exist or is very limited the program falters. The better trained the staff is and the more time it can devote to the specific area of adult education, the better the potential for good programming. One of the major recommendations is that each center has enough trained, full-time staff, part-time leaders, and specialists for its needs and purposes, and wherever possible one member of the staff be assigned to adult programming.

It has been shown that social and cultural activities are more successful in smaller centers, but in Arlington and Everett, where no staffs exist, such programming is
considerably less than in Belmont-Watertown Jewish Community Center, Medford Jewish Community Center, and Quincy Jewish Community Center, where professional workers are engaged. Chelsea Jewish Community Center, which also has no professional staff, has no adult activity at all. In the other Metropolitan centers the staffs have promoted adult programs where they have found an interest.

The writer then asked, "What role do boards of directors play in the programming of centers?" Here it was seen that there was a direct relationship between board participation and the success of the adult program. Where members of this group take an active and personal interest in the program, better success is seen. It was found that boards of directors in the smaller communities are much closer to the program than those of the Metropolitan communities. This is because members of smaller communities are closer to each other. Members of boards are representative members of the community, are close to the membership, and participate more actively in the program. Those suburban centers which have staffs show a marked active adult program.

In the Metropolitan centers, boards are more removed from the membership. In Hecht House, Chelsea, Brookline, and Boston Y.M.H.A., the board members do not participate in programs. This has the effect of limiting the adult program in these centers.
Recommendations which the writer would make with regard to board participation are that: (1) board members attend all possible meetings; (2) that they each participate actively in at least one committee; (3) that they take an active role in promoting activities such as selling tickets, advertising, planning, etc.; (4) that they participate to the fullest extent in adult activity.

Another important factor is that board and staff team well together. A good relationship, a respect for one another, and a positive and constructive approach to problems, will surmount most obstacles.

The writer concluded that successful adult education requires a combination of all factors.

It was also seen that other organizations and religious institutions offer adult activities. This is another indication of the growing recognition of the need to serve adults. It is to be hoped and expected that in the near future areas of service will be defined and physical and personnel resources will be shared cooperatively. Considerable progress has been made already in serving this age group. With more experience, with better facilities, adequate staff, and a seriously concerned board of directors, each center can look forward to a more varied and richer adult education program.

Approved

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APPENDIX
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