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Jewish and non-Jewish club leaders in Jewish community centers

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Boston University

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Boston University
JEWISH AND NON-JEWSH CLUB LEADERS IN JEWISH COMMUNITY CENTERS

A thesis

Submitted by
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(B.A. Rutgers University, 1951)

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. THE PRESENT STUDY</td>
<td>1</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td>2</td>
</tr>
<tr>
<td>Aspects of the Problem</td>
<td>2</td>
</tr>
<tr>
<td>Method</td>
<td>3</td>
</tr>
<tr>
<td>The Questionnaire</td>
<td>4</td>
</tr>
<tr>
<td>Value of the Study</td>
<td>4</td>
</tr>
<tr>
<td>Limitations of the Study</td>
<td>5</td>
</tr>
<tr>
<td>The Functions of the Jewish Community Center</td>
<td>6</td>
</tr>
<tr>
<td>Jewish Identification and Minority Status</td>
<td>7</td>
</tr>
<tr>
<td>The Role of the Jewish Center Worker</td>
<td>9</td>
</tr>
<tr>
<td>The Club Leader</td>
<td>10</td>
</tr>
<tr>
<td>II. GATHERING AND CODING THE INFORMATION</td>
<td>12</td>
</tr>
<tr>
<td>Selection of Leaders for the Study</td>
<td>12</td>
</tr>
<tr>
<td>Primary Contact With the Two Agencies</td>
<td>13</td>
</tr>
<tr>
<td>Administering the Questionnaire to the Leaders</td>
<td>15</td>
</tr>
<tr>
<td>Scoring the Responses</td>
<td>17</td>
</tr>
<tr>
<td>Assigning Numerical Grades to the Responses</td>
<td>18</td>
</tr>
<tr>
<td>III. THE LEADERS AND THEIR TEST RESULTS</td>
<td>22</td>
</tr>
<tr>
<td>The Fourteen Leaders Involved in the Study</td>
<td>22</td>
</tr>
<tr>
<td>The Leaders' Scores</td>
<td>25</td>
</tr>
<tr>
<td>CHAPTER</td>
<td>PAGE</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Relation of Age and Experience to the Test Scores</td>
<td>27</td>
</tr>
<tr>
<td>The Scores on Individual Questions</td>
<td>28</td>
</tr>
<tr>
<td><strong>IV. SUMMARY AND CONCLUSIONS</strong></td>
<td>35</td>
</tr>
<tr>
<td>Summary</td>
<td>35</td>
</tr>
<tr>
<td>Conclusions</td>
<td>38</td>
</tr>
<tr>
<td>Recommendations</td>
<td>41</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td>43</td>
</tr>
<tr>
<td>APPENDIX A DEVELOPMENT OF THE QUESTIONNAIRE</td>
<td>46</td>
</tr>
<tr>
<td>APPENDIX B QUESTIONNAIRE</td>
<td>50</td>
</tr>
<tr>
<td>APPENDIX C STATEMENT OF PRINCIPLES ON JEWISH CENTER PURPOSES</td>
<td>52</td>
</tr>
<tr>
<td>APPENDIX D STATEMENTS MADE TO LEADERS PRIOR TO ADMINISTRATION OF THE QUESTIONNAIRE</td>
<td>54</td>
</tr>
</tbody>
</table>
LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Jewish and Non-Jewish Club Leaders in This Study By Agency and Sex</td>
<td>15</td>
</tr>
<tr>
<td>II. Numerical Values Assigned to the Responses of the Jewish Club Leaders by the Graders</td>
<td>19</td>
</tr>
<tr>
<td>III. Numerical Values Assigned to the Responses of the Non-Jewish Club Leaders by the Graders</td>
<td>20</td>
</tr>
<tr>
<td>IV. Test Scores Made by Jewish and Non-Jewish Club Leaders on the Questionnaire</td>
<td>25</td>
</tr>
<tr>
<td>V. Jewish and Non-Jewish Group Scores on Individual Questions</td>
<td>29</td>
</tr>
</tbody>
</table>
# LIST OF FIGURES AND CHARTS

<table>
<thead>
<tr>
<th>FIGURE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Test Scores of Jewish and Non-Jewish Club Leaders</td>
<td>26</td>
</tr>
<tr>
<td>II. Test Scores According to Age of Leader</td>
<td>27</td>
</tr>
<tr>
<td>III. Test Scores Arranged in Order of Years of Club Leading Experience</td>
<td>28</td>
</tr>
</tbody>
</table>
CHAPTER I

THE PRESENT STUDY

Introduction.

One of the problems confronting the administrators and the supervisors of group work agencies centers around the selection of the club leaders who are to work with the various friendship and special interest groups which meet at the agency. The club leader's role is a vital one; he is usually the person at the agency who most often has face-to-face contact with the group members; it is through him that the goals and functions of the agency are brought to the members. Through his leadership and guidance the club takes on its particular characteristics.

In the Jewish Community Centers, the leader has the responsibility of attempting to carry out the goals of the agency through the various programs that he carries on with the groups. The background, education, and personality of the club leader, and his ability to relate to the members of his groups are vital factors in the leader's ability to carry out the agency goals. Part of the programming of the Jewish Center is concerned with the Jewish survival and identification of its members, and thus part of the leader's responsibilities in programming with the group is also concerned with Jewish aspects of programming. For the most part the leaders in the Jewish Centers have themselves been Jewish, for a number of reasons, but primarily because it was felt they could be more sensitive to the needs and problems of the Jewish person. Some agencies,
however, because of a shortage of Jewish club leaders, or because the non-Jewish leaders were felt to be better trained or better qualified than the Jewish leaders have been hired as club leaders in Jewish agencies. Questions have been raised as to their ability to work with predominantly all Jewish groups, and how they compared with Jewish leaders. This paper is an attempt to study the problem of non-Jewish leaders in Jewish Centers and to make some comparisons with Jewish club leaders.

Statement of the Problem

It is the purpose of this paper (1) to compare Jewish and non-Jewish club leaders working in Jewish Community Centers as to their sensitivity and understanding of the needs and problems of Jewish children; (2) to compare their ability in handling problems around Jewishness that might come up in a club session; (3) to compare their understanding of the goals and functions of the agency and how these are related to the needs of the Jewish person.

Aspects of the Problem

Since the Jewish club leader has had to face in his daily life the problems of being a Jew and a member of a minority group, is he better fitted to understand and deal with the problems of the Jewish child? Does his own upbringing and cultural heritage better equip him to work with Jewish children? To the writer's knowledge no study has been undertaken in this area to determine if the Jewish worker was more qualified because he is a Jew. A number of comments have been made relating to the inadequate Jewish training and understanding some Jewish Center workers have brought
to the job. These for the most part however have not come from the field, but from other professions, particularly the rabbinate. On the other hand, Chein states:

A non-Jew may conceivably be as well-equipped to aid in Jewish articulation as a Jewish worker. Conversely, a Jewish worker may work better with non-Jewish children. The emphasis for every worker is a basic sympathy with the task plus a background he can bring to bear in relation to specific problems.¹

There is no Jew without Jewish needs. These may be hidden ... or consciously suppressed but will eventually come to the surface, and it is the worker's responsibility to facilitate this process.²

Are these non-Jewish leaders any more or less equipped to work with Jewish groups, and do they have the necessary background and understanding to do the job?

Method

In order to have a standard by which to compare the Jewish and non-Jewish leaders it was decided to develop a questionnaire as a source of information about the leaders. The questionnaire was developed after consideration of items that workers in the field had felt were necessary knowledge and equipment which the club leader and the worker in the Jewish Center needed in order to do the job.

The writer decided to use as many non-Jewish club leaders working in Jewish Centers as possible for the study, and to use an equal number of Jewish leaders. The responses of both individuals, and the two groups

¹New England Section-JWB, "In training Institute" 1954, a mimeographed report of an in service training session. Paper by Dr. Isidor Chein, P²Ibid., p. 2.
would then be compared.

It was decided that the responses to the questions would then be judged in some manner, and the responses compared between the two groups. This was accomplished by utilizing five workers in supervisory and administrative positions in Jewish Centers to score the responses, without knowing by whom they had been made. Their judgments were then scored, and a comparison of the scores and response patterns was then made.

The Questionnaire

The questions which were incorporated into the questionnaire dealt with the following areas:

1. Face information -- age, sex, education, etc.
2. Jewish knowledge -- history, customs, holidays, problems.
3. Knowledge of agency goals.
4. How the Jewish child could be helped in the group.
5. Recognition and sensitivity to the problems of the Jewish child.
6. Ability to handle the problems that come up around the child's Jewishness.
7. In addition two "hypothetical problems" were used, in which the leaders were asked to recognize the problems involved, and state how they would handle them.

Value of the Study

It is hoped that the results of this study will be of value to

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3The questionnaire as well as the sources for its development and rationale can be found in Appendix A, pp. 46-49.
workers in the Jewish Community Center field who are faced with the problem of hiring club leaders for their own groups, and who are troubled over the ability of a non-Jewish club leader to do the job. Certainly with only conjecture to guide them, this becomes a problem. In addition it can point up the shortcomings of both the Jewish and non-Jewish leaders; which areas they are familiar with, and which areas they do not know much about. The writer hopes that this will be of value in guiding the type of training that is needed by both Jewish and non-Jewish club leaders. This paper can also serve as a guide, with definite limitations, for other sectarian agencies who are faced with similar problems in the use of club leaders with the clients of their respective agencies. Although the researcher does not feel that definite proof of one type or another will be uncovered by this paper, he does feel that it is a start in the direction of clarification in an area in which very little effort has been made to distinguish facts from conjecture.

Limitations of the Study

Perhaps the greatest limitations that the writer encountered were those of limited time and resources available to him. Priorities of school and field work necessarily limited the amount of time that could be devoted to the study and the geographical area that could be encompassed for leaders to use in the study. The number of non-Jewish club leaders in Jewish Centers in this area was limited, and the sample was therefore small.

Another limitation was that the writer could not find any previous research in the area of study, and that the information related to this area of study was sparse as well. In addition a questionnaire had to be
developed to cover areas with which the writer was not too familiar, and were not too well clarified in the field.

An additional limitation centered around the lack of time and resources to validate the questionnaire that was being used. In addition if the questionnaire results could have been correlated with actual ability of the worker in the field, broader conclusions could have been reached. It is not possible to state definitely that leaders who did poorly on the questionnaire do not make good workers, for the same reason. If used along with other trustworthy methods of leader selection however, it does offer at least a crude basis for predicting success in terms of Jewish Center goals, even though there was no attempt made at determining whether the figures were statistically significant.

The Functions of the Jewish Community Center

In 1948 the Jewish Welfare Board National Council adopted a "Statement of Principles and Jewish Center Purposes."\(^4\) This statement was an outgrowth of a survey of the National Jewish Welfare Board\(^5\) and the Jewish Community Center field. The results of the survey were very instrumental in clarifying some of the goals of the Jewish Community Centers, and in helping them to evaluate the work that they were doing. In addition it has aided them in planning their present and future programs.\(^6\)

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\(^1\)A complete copy of this statement is available in Appendix B.
\(^2\)Oscar I. Janowsky, The JWB Survey.
\(^3\)The JWB is the national association of Jewish Community Centers. In order to become affiliated with the JWB the Center must meet certain conditions among which are the acceptance of the principles of purpose of the Jewish Center. In return for this affiliation the Center is given certain services by the JWB, these include program aids, community studies, and field services.
Under "Article III" of the statement, dealing with the functions of the Jewish Center, the first one mentioned was "Service as an agency of Jewish identification." Other functions listed deal with the furtherance of the democratic way of life, service as an agency of personality development, service as a common meeting ground for all Jews, and among others, integration into the American community. Section E states:

E. Assistance in the integration of the individual Jew as well as of the Jewish group, into the total American community. The Jewish Center aims to be an instrumentality of the Jewish people through which they may make a significant contribution to American culture. The Center stimulates participation in the life of the total community.

The Jewish Center fulfills these functions through (1) a dynamic flexible program of recreation and informal education for the entire Jewish community, and (2) the use of the group work method.\(^7\)

In speaking of the function of the Jewish Community Center, Gertrude Wilson has said:

Jewish Community Centers exist for the purpose of helping their members to become more effective citizens of the United States and of the world. Because most of the members are Jewish we are mindful of the specific beliefs, customs and traditions which unite Jewish people through common heritage. We endeavor to help the Jewish members in our Centers to recognize and the pride in not only their uniqueness as Jews but also their commonness as Americans.\(^8\)

Jewish Identification and Minority Status

As a minority group in the United States, the Jews are faced with a number of problems, some similar to those of other minority groups, and some singular to the Jews. There is often pressure from the majority culture to have the minority group conform to the standards that it has set

\(^7\)Ibid. "Statement." Appendix C, pp. 52-53.

up, and to adopt its culture. The minority group has the choice of three alternatives: (1) to assimilate itself into the majority culture; (2) to refuse to make any changes at all and to maintain completely its own way of life; or (3) to accept certain parts of the majority culture, make adaptations in its own culture, and yet maintain its identity.

In order to be able to identify with the group to which a person belongs, he must be able to take pride in the fact that he belongs to that group. The group has to offer him enough in the way of positive attractions to make belonging to that group worthwhile. If the majority group is too attractive, so much so that his group seems in comparison extremely inferior, a sort of self-hatred may develop.

In addition to these minority problems, the Jews are faced with the anti-Semitism. This is somewhat unique phenomenon in history. While other groups have been the object of prejudice for comparatively short periods of time, (for example, Quakers, Mormons), the prejudice against the Jews has been a continuing process.  

Unless the Jewish child remains completely surrounded his entire young life by other Jews, which is almost impossible, and undesirable (because of the effects this would have on his development), he is sure to run into some anti-Jewish feeling or discrimination of one type or another. It is often difficult for the child to realize why he is being singled out for this special attention. He often is unaware of any differences until

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9Bruno Bettelheim and Max Janowitz, in Dynamics of Prejudice, p. 7, state, "The Fortune Survey of February 1946 revealed that 8.8 per cent of the nation's population was strongly anti-Semitic... 30-60 per cent offered various anti-Semitic responses when questioned directly about the Jews."
this rude awakening.\textsuperscript{10}

Many of the functions of the Jewish Center are aimed at enabling the Jewish person to make a positive Jewish identification, sound adjustment as a Jew, and to aid him in making a positive contribution to his community as a Jew and as an American. It is at his point of contact with the Center, that the individual can be helped by the worker at the Jewish Center.

The Role of the Jewish Center Worker

The Jewish Community Center is recognized as an agency which utilizes group work. Small groups are urged to meet at the Center under trained supervision and leadership. The idea of the face-to-face group as an ideal one for discussion and carrying out the programs and goals of the agency is one native to group work.

With few exceptions the professional social group worker in the Jewish Community Center is himself a Jew. These workers being Jews themselves are supposedly aware of the problems of the Jewish minority. As children and as adults they have thought about these problems, lived through them, and have known what it is like to be a member of the minority group. Many workers knowing that these problems exist in the minds of their clientele have attempted to help them work through these problems, and naturally so, for this is one of the functions of the Jewish Community Center. No matter what other problems he has to face, the problem of Jewish identification is often present.

\textsuperscript{10}For an interesting psychological interpretation of the effect on the Jewish child of such an awakening see, Kurt Lewin, Resolving Social Conflicts, "Bringing Up the Jewish Child," Chapter 11, pp. 169-185.
The worker employs the principles of group work and the small group in order to carry out these functions. Kraft states:

The principles of group work have been employed in the Center to further the psychological needs of belongingness and sense of status and security which is more keenly felt by Jews than by majority cultural, religious or ethnic groups; it has aided in modifying group attitudes and goals, and adjustment of individuals of varying backgrounds to a group in which congeniality is developed by stimulating common Jewish interests. Group work when practiced in the Center, has provided insight into factors of Jewish life and living, has utilized Jewish knowledge and Jewish education, Jewish history and its value as a living tradition for the Jewish group -- all making for positive attitudes and a wholesome adjustment of the individual to his Jewishness. 11

The Jew is shown the positive aspects of his life as a Jew, what he can contribute as a Jew and as an American, and the values of accepting himself as a Jew.

The Club Leader

The actual club meeting is the grounds on which much of what influences the individual at the Center takes place. True, the atmosphere of the building, the knowledge that it is a Jewish Center and that he is welcome there, all play extremely important parts in his identification as a Jew; but the place where his feelings most often become verbalized, and thus available to the club leader for whatever he can make of them, is the small face-to-face group.

It is interesting to note that in the development of the Jewish Community Center, and its subsequent growth, the club leader who formerly in the history of social work was the trained professional social worker no longer has this training. The professional trained worker is utilized in a supervisory capacity; he has administrative and program planning duties.

11 Louis Kraft and others, Aspects of the Jewish Community Center, p. 25.
His skills are seen as too valuable to limit to club leading. It is even more interesting when the role of the club leader is analyzed.

Qualified leadership is essential in group work. The leader (or more accurately, the advisor) influences and motivates the group. The life of the group consists in large part of the interplay of the group and the leader, so that in a well functioning, democratic group the leader is part of the group. He must be sensitive to individual needs of the members of the group; be able to identify problems of individuals that may require referral to specialized social work agencies; be emotionally mature and sincere in his relations with the group; represent in his own person constructive values; contribute and give initiative to the group, which implies background knowledge and cultural equipment adequate to provide program ideas; be attentive to his responsibility as a leader of the group in sharing with other leaders and his supervisor experiences of his group; and maintain reasonable adequate records.12

Thus although he may be under careful supervision, and the problems that he encounters in the group can be discussed with his supervisor, the immediate responses he makes to the situations that come up are of extreme importance, and may often have lasting meaning to the members.

12Ibid., p. 35.
CHAPTER II

GATHERING AND CODING THE INFORMATION

Selection of Leaders For the Study

The selection of leaders, or the sample, to be used in this study was determined by two factors. The first was the number of non-Jewish leaders in the area, and the second was the size of the area that the writer felt he could cover because of time and the resources available to him. The Brockton area was selected primarily because the writer was taking his field work placement there. Boston seemed the other most likely area because of the closeness to the school, and to the writer's residence. In addition it offered the agency with the largest concentration of non-Jewish leaders, the "Hecht Neighborhood House."

In both areas combined, there were a total of ten non-Jewish leaders; four of these were employed at the Brockton YW & YMHA. Of the other six, five non-Jewish leaders were employed at Hecht House, a Jewish Center in the Boston area. Because of this concentration these two agencies were used in the study.

The Brockton agency is smaller than Hecht House, and had a total of eight paid leaders at the time of the study. Since they were evenly divided (four Jewish and four non-Jewish) it was decided to utilize all of the Brockton leaders in the study. During the course of the study, however, one of the Jewish leaders became unavailable for personal reasons and so only three Jewish leaders from Brockton were involved.

Hecht House presented a more difficult problem for the selection of
leaders. All the non-Jewish leaders at that agency were employed in the grammar school division. That Center is divided so that each member of its professional staff is responsible for one particular age group, e.g. teenage, grammar school, golden age, etc. In order to maintain some balance it was decided that the Jewish club leaders should be selected from the same division. It was also decided that all the leaders in the study should be paid leaders, and be receiving supervision from a professional graduate social group worker at the time that they were being used in the study. The writer felt that this would stabilize some of the outside factors that might influence the study. Since supervision is meant to aid in the growth of the leader in his understanding of the group, individuals and himself, it was felt, all the leaders in the study should at least be evenly matched in that they were receiving pay and supervision.

Preliminary Contact With the Two Agencies

Brockton: The youth activities director of the Center was seen by the writer and the plan and aims of the study were explained to him. His permission was then requested for the interviewing and questioning of the club leaders. Since the writer was doing field work at the agency they were already aware of the project that was being undertaken, and permission was quickly granted.

The writer requested that all the club leaders be asked if they were willing to take part in the study, but requested that each leader be given the same interpretation of what the study was about. In order to insure some standardization of interpretation, a statement was prepared and used in explaining the study to the leaders.\(^1\) All the leaders at Brockton agreed

\(^1\)This statement appears on p.54 of the Appendix.
to take part in the project, and they were all told that they would be contacted and appointments made for an interview.

Hecht House: The program assistant\(^2\) supervising the leaders of the grammar school groups was contacted by the writer and the plans and aims of the study were explained to her. The program director had been contacted while the project was still in the planning stage and his permission had already been obtained. Since only the leaders in the grammar school division were going to be used, the supervisor asked permission to speak to her leaders about the project at her next leaders' meeting. At that time she asked them if they would like to take part in the study, explaining to them that they had been singled out as a group so that they would be similar to other leaders who were being used in the study, particularly around the age of the groups that they were leading. The same statement was made to them as had been given to the Brockton leaders with the following additions. "Not all the leaders will be used for this study. They will be selected on a random basis, and the selection will be made by the student doing the study. Only the leaders of grammar school groups will be used in this study."

This additional statement was added because there were a larger number of Jewish than non-Jewish leaders in the grammar school division. The writer did not want them to think they were being selected on a religious basis. In addition it was decided to eliminate one of the non-Jewish leaders so that if the club leaders found out who the others were that had been selected they would not feel that all the non-Jewish leaders had been particularly selected. This left four Jewish and four non-Jewish leaders

\(^2\)Although the titles "program assistant," and "youth activities director" are different, both positions are at the same level.
from Hecht House to be used in the study. One of the non-Jewish leaders for certain reasons changed her mind as the study proceeded and had to be omitted from the study. This left a total of seven Jewish and seven non-Jewish leaders in both agencies combined that were available for the study. Table I shows a breakdown of all the leaders questioned, in the study by sex and agency.

**TABLE I**

JEISH AND NON-JEISH CLUB LEADERS IN THIS STUDY BY AGENCY AND SEX

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<thead>
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<th>AGENCY</th>
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<th>NON-JEISH LEADERS</th>
<th></th>
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<td>Male Female</td>
<td>Male Female</td>
<td>Male Female</td>
<td></td>
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<td>2 2</td>
<td></td>
<td></td>
<td>7</td>
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<tr>
<td>Hecht House</td>
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<td>2 1</td>
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<td></td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>1 6</td>
<td>4 3</td>
<td></td>
<td></td>
<td>14</td>
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Administering the Questionnaire to the Leaders

The names of all the leaders in both agencies who had been selected for the project were given to the writer. He then contacted each one of the leaders individually, and a time was set for an appointment. At the Brockton Center, all the interviewing was done at the agency as the writer was there three days a week, and could make arrangements to see the leaders during that time. With some of the leaders from Hecht House it was necessary for the writer to administer the questionnaire at their homes, as they could not arrange time to meet him at Hecht House. A period of four weeks was required before all the leaders could be interviewed. Each interview took approximately forty-five minutes to complete although one or two leaders
took considerably longer.

At the time of the interview a brief explanation was made to the leader concerning the study. Although for the most part the same statement was made to each leader they were free to ask any questions they wished in order to clarify what it was they were to do. They were told that they should answer the question in anyway that they wished, but if anything did not seem clear to the writer he would question them about it in order to clarify the statement. On the other hand they were told they could ask any question if a question did not seem clear to them. When the leader had finished answering the questions the researcher read it over and asked clarifying questions whenever necessary. When the leader reached the last two "Case" questions he was asked to think of himself as the leader of the group and to answer the questions in that light. When a question was omitted, the leader was urged to attempt an answer. In many cases this was successful, but in a few instances some questions were purposefully omitted. These will be discussed further in a later portion of this paper, when the collected material is analyzed.

Some of the leaders also attempted to ask questions as to whether what they were writing was acceptable to the researcher, or the "right" answer. These leaders were told when they asked these questions that the writer would be glad to discuss these matters after the questionnaire was completed and returned, but could not discuss it until then in order to insure the study remain as scientific as possible.

3This statement will be found on p.54 of the Appendix.
Scoring the Responses

In scoring the responses, only the questions which required the leader to project some of his own ideas and understanding of the problems being studied, carried with them any numerical score. The writer felt that although the other questions might prove valuable in making the overall evaluation, e.g. age, sex, to score these would not be feasible under the scope of this study.

Following the interviewing and questioning of all the leaders to be studied, their responses were collected, and each leader's response was individually onto a slip of paper. The response to each question was placed on a separate piece of paper, and a code number identifying the leader to the writer was given to each response. All the responses to each question were then placed into a separate envelope, and the question was written on the outside of the envelope. There were seven envelopes in all.

In order to obtain a numerical score for each of the responses to the above questions, five professional social group workers who are all connected with Jewish Community Centers in the Boston and Brockton areas either in executive or supervisory capacities were individually asked to score the responses. The five people selected to do the scoring were all Jewish (there are a few non-Jews who are employed as professional workers in Jewish Centers).

The graders were shown the questions one at a time, and told that club leaders in Jewish Community Centers in the area had made certain responses to them. They were then asked to arrange the responses to each question into four piles on the following basis: the first pile the "best" was to contain the responses which showed the most sensitivity or under-
standing or handling depending on the problem, of all the responses to that particular question; pile two was to contain "good" responses but not quite as good as the "best"; the responses in pile three were those which he considered in the "fair" category and not quite poor enough to go into the fourth pile which was to contain the "poorest" responses, or those which showed very little or no sensitivity to the problems, or poor handling of the problem.

The graders or scorers were asked to grade each response in comparison to the other responses made to the same question. This was done so that a more structured basis for grading could be obtained, and to insure that the grader would not place all the responses in one or two piles because he felt, for example, that none of these responses show even good sensitivity to the problem, and so places them all in the "poor" and "fair" categories. They did not know of the responses were made by Jewish or non-Jewish leaders.

Some of the graders had difficulty in dividing the responses into four piles, and tended to use three piles instead, lumping the two middle piles together. On these occasions the writer insisted that four piles be maintained. In the remainder of the paper the terms piles and categories will be used interchangeably.

Assigning Numerical Grades to the Responses

In order to compare the responses and the leaders on a numerical and statistical basis it was necessary for the writer to assign a numerical value to each of the piles, and consequently to each of the responses after they had been arranged by the graders. This was done in the following
TABLE II

NUMERICAL VALUES ASSIGNED TO THE RESPONSES
OF THE JEWISH CLUB LEADERS BY THE GRADERS

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**Totals**: 12 46 43 36 16 24 27 234
manner. A numerical value of "three" was assigned to each of the responses placed in the "best" or number one pile; all responses in the second pile were given a value of "two." The responses in the third or fair pile were given an value of "one." The responses which were placed in pile four, the "poorest" responses were given a numerical value of "zero." This was done because the writer felt that in considering the total data, responses which were graded as not showing any sensitivity or ability to handle the problem should be considered on the same level as omitted responses.

Tables II and III show the results of the gradings by scorers. They show the leader, and the numerical value assigned each of his responses by each grader. In addition his numerical score is given, (as computed by adding the numerical values given his response by each leader, and adding all his responses together).

At the time that the graders were grouping the responses, they were not aware that a numerical value was going to be assigned to the response.

Since two of the graders were employed in agencies from which leaders had been selected, all references such as group or individual names which might have been cues to the graders as to who the leader was, were omitted from the written response that the grader read.
CHAPTER III

THE LEADERS AND THEIR TEST RESULTS

The Fourteen Leaders Involved in the Study

A brief indication of the background and experience of the leaders used in this study may aid the reader in understanding some of the differences that evolved in the findings.

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<td>Two leaders were under twenty, and two were over thirty.</td>
<td>One leader was under twenty.</td>
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Club Leading Experience

Two of the leaders had under six months club leading experience. Three, over two years, and the remainder over one year's experience. Four of the leaders had under six months experience. The remainder had over one year's experience. Three leaders had over two years experience, but not all of it in Jewish agencies.

Educational Level

Three of the leaders were college graduates, three were attending college, and one was a high school graduate. One of the leaders was a professional school graduate. Three were college graduates, and three were attending college.
Jewish leaders (continued)  Non-Jewish leaders (continued)

Type of Work (Those Employed)
Three of the leaders were teachers, and one was a social worker.
Two of the leaders were teachers, and two were social workers.

Work Interest (Unemployed)
One leader was interested in working as a teacher, one as a social worker, and one in chemistry.
One leader was interested in teaching, one in journalism, and one in industrial management.

Knowledge of Four Jewish Holidays
All Jewish leaders listed four Jewish holidays.
Two non-Jewish leaders listed four Jewish holidays; two listed three Jewish holidays; two listed two holidays, and one leader did not list any at all.

Experience with Customs, Celebrations and Holidays
All the Jewish leaders made a response to this question.
Four of the non-Jewish leaders made a response to this question, three leaders made no response to this question.

Certain similarities between the two groups, Jewish and non-Jewish, appear to exist. Possibly the closest similarity was in the ages of the club leaders. The average age of the Jewish leaders was only one year higher than the non-Jewish leaders. Other similarities existed in the educational level, although for the most part the level of the non-Jewish
leaders was found to be somewhat higher. In addition, the type of work done by the employed leaders both Jewish and non-Jewish was practically the same. All four leaders in each group were either teaching, or doing some aspect of social work. The major area of difference, however, seems to lie in the amount of club leading experience that the two groups have had. Only two of the Jewish leaders had less than six months experience as club leaders, while four of the non-Jewish leaders had less than six months experience. Both groups had three leaders with over two years experience leading clubs.

On the two questions dealing with the leaders' knowledge of Jewish holidays, customs, and ceremonies, we see a marked difference in the responses made by the two groups. For the most part none of the Jewish leaders had any difficulty in answering these questions. Only two non-Jewish leaders listed four Jewish holidays and only four non-Jewish leaders gave any responses indicating a knowledge of Jewish customs etc. It would seem then that as far as these leaders are concerned it was easier for the Jewish leaders to make a response to these two questions; this would indicate that they had more of a background to work from as far as Jewish knowledge was concerned. No attempt was made to evaluate the amount of knowledge a person had from the responses made to the question dealing with customs etc., and it may very well be that some of the knowledge held concerning Jewish matters by the non-Jewish leaders is as complete or more so than the knowledge held by the Jewish leaders. An analysis based on the number of responses to this question, however, suggests very strongly that the Jewish leaders had more Jewish knowledge than the non-Jewish leaders. This was certainly so as far as their ability to name four Jewish holidays.
The Leaders' Score

After the responses had been graded by the scorers, and a numerical value assigned to each response, the total numerical value of each leader's responses were added together. The resultant figure was considered his test score. The total Jewish club leaders' rest scores was considered the Jewish score, and the total non-Jewish leaders' test scores were considered the non-Jewish score (Table IV).

TABLE IV

<table>
<thead>
<tr>
<th>Leaders</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish test scores</td>
<td>57</td>
<td>46</td>
<td>47</td>
<td>58</td>
<td>77</td>
<td>62</td>
<td>36</td>
<td>54.7</td>
</tr>
<tr>
<td>Non-Jewish test scores</td>
<td>48</td>
<td>48</td>
<td>10</td>
<td>15</td>
<td>29</td>
<td>36</td>
<td>47</td>
<td>33.4</td>
</tr>
<tr>
<td>Grand Mean</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>44.1</td>
</tr>
</tbody>
</table>

The average scores made by all the Jewish leaders was 21.3 points higher than the average of the scores made by non-Jewish leaders (see Table IV). With one exception the lowest scores made by the Jewish leaders fell well within the upper range of scores made by the non-Jewish leaders. The spread of the scores ranges from a score of 10, to a score of 77. Figure I is a pictorial analysis of the spread of the scores made by both groups, and in addition illustrates the relative position of the scores from the lowest to the highest score.

The total mean for the entire sample, both groups, was 44.1; the mean for the Jewish group was 54.7, and the mean for the non-Jewish group
was 33.4. This indicates that as far as the averages of all the scores were concerned, the Jewish club leaders as a group had many more acceptable responses which were put into the higher value piles. Only three of the non-Jewish leaders had scores which were higher than the overall mean, on the other hand all but one of the Jewish leaders had scores which were higher than the mean.

The highest possible score that any leader could obtain on the test was 105. If a leader had had his response placed in the "best" pile by each of the graders he would have obtained a score of 15, a value of 3 by each of five graders. Since there were seven graded questions the maximum score possible therefore was 105. The highest score obtained was 77. The lowest possible score was naturally zero.
The Relation of Age and Experience to the Test Scores

Prior to turning to an analysis of the individual questions on the test, and a comparison of the leaders on that basis, the writer would like to analyze the data available at this point a little further by viewing the relationship of age and experience to the scores that were made by the leaders. Figure II depicts the scores of the leaders arranged by the chronological age of the leader who obtained the score.

Figure II illustrates that with a few exceptions the scores of the leaders in each of the two groups tends to get higher with the age of the leader. It is interesting to note however that the oldest leader did not make the highest score, nor the youngest leader make the lowest score. There is a trend however, for the scores to get higher with an increase in the age of the leader.

Slightly different results were found in making a comparison on the basis of amount of experience that the leader had in years of club leading experience. Figure III depicts the scores of the leaders arranged in order of years of experience as a club leader.
The length of experience of the club leaders in this study did not seem to have much relation to the scores that were made as shown in Figure III. An exception to this however, seems to appear in the non-Jewish leaders, particularly with less than one half years experience in club leading. The higher scores for both Jewish and non-Jewish leaders fall in the 1 to 3 year experience bracket. The scores for the leaders with more experience did not increase proportionately with length of experience. The Jewish leaders maintained practically the same level of scores throughout, but again slightly higher scores were obtained by leaders in the 1 to 3 year experience bracket.

The Scores on Individual Questions

In order to study in which areas the highest and lowest scores were made it was necessary to analyze each question. Table VI gives the Jewish
group score\(^1\) and the non-Jewish group score to each of the seven questions.

**TABLE V**

JEWS AND NON-JEWISH GROUP SCORES* ON INDIVIDUAL QUESTIONS

<table>
<thead>
<tr>
<th>GRADED TEST QUESTIONS (1) (2) (3) (4) (5) (6) (7)</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Group Score</td>
<td>41 59 49 67 65 52 50 54.7</td>
</tr>
<tr>
<td>Non-Jewish Group Score</td>
<td>42 46 43 36 16 24 27 33.4</td>
</tr>
<tr>
<td>Grand Mean</td>
<td>44.1</td>
</tr>
</tbody>
</table>

* Group Score here refers to the sum of the scores of the leaders. Jewish Group Score would mean the sum of the scores for all the Jewish leaders. This is broken down here to the sum of the scores for each question; thus the number 41 under question (1) for the Jewish Group Score would mean that the scores of all Jewish responses to that question added up to 41.

A careful study of Table V shows that although there are large differences between the two groups in scores made on the same questions, some of the questions had fairly close scores. This particularly true for question (1), and partly true in question (3). For the most part the other questions show large differences; some explanations for this may be found in the individual analysis of each question.

In order to give the reader an idea of what some of the responses were like, and what were considered "best" and "poorest" by the graders, the responses for each of the questions which received the highest and the lowest score will be given following the discussion of that question. The

\(^1\)The Jewish Group Score would mean the total values of the scores given by all the Jewish leaders to each question. In the following pages Group Score will be represented by G.S.
Group Score for each of these questions can be found in Table V.

Questions Dealing With the Sensitivity to the Problems in the Two "Hypothetical Cases" Involving Problems of Jewish Identification, and Interrelationship of the Members With Others Outside of the Group.

The graders judged the responses of the Jewish and non-Jewish leaders as about equal in regards to recognition and sensitivity to the problem in this case.

Best response, score 15. Jewish leader.

It would seem that the Jewish teen-agers are attributing their own insecurity to the non-Jewish children. The comments probably are their own feelings. Insecurity about their Jewishness, and general adolescent insecurity.

Poorest response, score zero. Non-Jewish leader.

Non-Jews wouldn't really mind going to the dance.

The leaders were asked to respond to a similar question in regard to the second hypothetical case. The difference between the Group Scores is not large, but is sufficient enough to permit the writer to state that the graders felt the responses made by Jewish leaders showed somewhat more understanding and sensitivity to the problems than the non-Jewish leaders. This was the question that dealt with Christmas, and a possible explanation might be that the Jewish leaders are more familiar with this as a problem; they may have had actual contact in this area, while they might not be familiar with actual incidents similar to "Case" I, inviting non-Jews to the dance. Another factor here might be that the non-Jewish leader does not see the Christmas holiday as any particular problem, perhaps even for the Jewish child.
Best response, score 13. Jewish

The problem is one of a Jewish child being influenced by the Christian community. The problem of assimilation could arise later on. The question of having a Christmas card and singing Christmas carols shows that a question exists in the girl's mind.

Poorest response, score 2. Non-Jewish

I cannot see this as any real problem, this would arouse the curiosity of the rest of the group as to the ceremony of Christmas and what Christmas means.

Questions Dealing with the Leaders' Handling of the Problems That Come Up in the Groups.

The leaders were also asked "What can the leader do to help" in relation to the problems in the two hypothetical cases. In response to the first of these there was a somewhat better ability on the part of the Jewish leaders to handle the problems in this case, at least through the responses that they made to the question.

Best response, score 15. Non-Jewish

Help the group to air their feelings which are apparently all related to fear of not being accepted by the non-Jews. In the course of the discussion it would be the leader's job to sort the facts from the misconceptions and to discuss them with the group.

Poorest response, score zero. Non-Jewish

No help is needed.

In the same question in relation to the second hypothetical case, here as well as in most of the others, the Jewish leaders' responses, were more often selected as showing the better handling of the problem. In this case, however, there is a vast difference between the scores of the two groups. The writer would again like to suggest as a possible explanation the thought that the problem of Christmas is one to which Jewish leaders
have given a great deal of thought because of the problems that it creates in the Jewish club. The non-Jews may not see this as a problem, and thus are not able to cope with it.

**Best response, score 12. Jewish**

The leader should speak to the group in as simple terms as possible about the meaning of Christmas, and the meaning of Chanukah, present some Chanukah songs and the story of the Macabees. I wouldn't prevent the hanging of the Christmas card, but would also have the group draw things about parts of the Chanukah story, and continue discussing the holiday.

**Poorest response, score 1. Non-Jewish**

Recognize the expression and attempt to integrate it into the goals of the group, but finding out more about the background of the individual.

**Question dealing with Jewish Center Goals.**

The Jewish Group Score on this question was 65, the non-Jewish Group Score 16. This was the lowest Group Score that the non-Jewish leaders had. In part it is due to the fact that three non-Jewish leaders did not make any response to this question at all. When they were urged by the researcher to make a response, they repeatedly stated that they did not know the answer. It is true however that all three of the leaders had less than six months club leading experience. On the other hand the Jewish leaders with less than six months experience were able to answer this question.

The results on this question would indicate that the Jewish leaders were much more aware of the goals of the Jewish Center, even if they had very little club leading experience. The non-Jewish leaders with experience also did very poorly in making high scores on this question. The mean on this question for the non-Jewish leaders was 3.0, the mean for the Jewish leaders was 9.0. Only one non-Jewish leader equalled the lowest Jewish
score on this question which was 7.

This may in part be due to the previous training and orientation that was given the leaders, and/or to the amount of previous contact that the leaders might have had with a Jewish Center.

**Best response, score 11. Jewish**

To develop a sense of community among the Jews in the area. Develop knowledge of Jewish culture, and Jewish-American culture.

**Poorest response, score 2. Non-Jewish**

To help the young Jewish people to interpret modern life in view of traditions and customs.

In the question dealing with how a child could be helped through the club, three non-Jewish leaders were unable to answer. Some of the non-Jewish scores were higher than some of the Jewish scores on this question. The results indicate, however, that the Jewish leaders were more aware of how the child could be helped through the group than the non-Jewish leaders. The Jewish Group Score is over twice as high as the non-Jewish Group Score.

**Best response, score 14. Jewish**

By helping him to identify with Jewishness, by Jewish content and by helping him with groups, and in getting along with people.

**Poorest response, score 3. Jewish**

The child is usually taught many things about Jewish holidays, folk songs and dances. Gives him knowledge, more aspects of things than he would get in Hebrew School.

In the last question, "What are some of the problems that face the Jewish child in our times?" the results were very similar to those on the previous question. One of the non-Jewish leaders who had not been able to answer two of the previous questions made an attempt to answer this one. Her response was considered in the "poorest" pile by all five graders.
The results here would indicate that the Jewish leaders' responses to this question were more satisfactory than the non-Jewish responses, and that the Jewish leaders were more familiar with the problems facing the Jewish child.

Best response, score 15. Jewish

To identify in a positive way with Jewish life. To be able to accept minority status without a distortion of his own personality and values. To be able to assert his individuality in spite of Jewish or non-Jewish opposition. To be able to identify with Jewish ideals as well as non-Jewish when they are in line with democratic values. Be able to accept himself as a Jew and make contributions as a person.

Poorest response, score zero. Non-Jewish

In my area the Jewish boy is in the majority.

The inability of three of the more inexperienced non-Jewish leaders to answer the last three questions would indicate that these things are not very well known to non-Jews and may be an area which needs some work with the leaders. Even the experienced non-Jewish leaders did not approach the scores of the inexperienced Jewish leaders on these three questions.
CHAPTER IV

SUMMARY AND CONCLUSIONS

Summary

The Jewish Community Center is dedicated, among other things, to the furtherance of sound adjustment for the individual Jew, positive Jewish survival, growth of the Jewish community, positive acceptance by the individual himself as a Jew and as an American, and integration of the Jew into the American culture. For the most part these goals are carried out by the use of the program at the Center. This program is in turn planned and run by professional group workers, utilizing the group work method.

Certain conditions of minority status and anti-Semitism have created problems for Jews as individuals and as a group in the United States as elsewhere. These problems, with their psychological implications for the Jew, have been of great concern to the Jewish Centers, professionals and lay people alike. The functions of the Centers have in part been focused on serving the Jews in the areas of his major needs; the problems created by minority status have been one of their prime concerns. For the most part Jewish Center workers, who themselves have been confronted with similar problems, and are suited by training to deal with these problems have been able to be of service to the many Jews who have had to face the dilemma of Jewish identification as against the lures of majority membership. They have been instrumental in helping many of these people in
making positive Jewish identifications, and in accepting themselves as Jews and as Americans, with a role to play as both.

Some Jewish agencies for various reasons have been employing non-Jewish workers, particularly as club leaders for some of their small face to face groups. Some of these reasons include a shortage of Jewish leaders and better qualified non-Jewish leaders.

The writer has undertaken to study how these non-Jewish leaders function in regard to certain areas as compared with Jewish club leaders, particularly these around Jewish needs of the club members. The question was raised as to whether these non-Jewish leaders were as able to understand the problems of the Jew, and to handle these problems, as the Jewish club leader who has himself been a member of the minority group, and has had to face and still faces a number of the same concerns. In addition some interest in determining how familiar these non-Jewish leaders were with Jewish historical, cultural and ceremonial matters arouse particularly as to the background of knowledge and skills that they could bring to the group.

Along with the above, the writer was interested in studying their knowledge of; (1) the goals of the agency; (2) how the leaders felt the child could be helped through a club; and (3) the problems facing the Jewish child, particularly as compared to the same knowledge held by Jewish club leaders in Jewish Centers.

In order to focus the study more directly, the research attempted: (1) to compare Jewish and non-Jewish club leaders working in Jewish Community Centers as to their understanding and sensitivity to the needs and problems of Jewish children; (2) to compare their ability in handling
problems around Jewishness that might come up in a club session; (3) to compare their understanding of the goals and functions of the agency and how these are related to the needs of the Jewish person.

Due to the lack of previous research in this area it became necessary for the writer to develop a questionnaire which could be used in selecting out the necessary information. Various resources in the field were consulted for information as to the factors thought needed by people working in the Jewish Center field, other than group work training. This information and two "cases" served as a basis for the questionnaire.

The areas which were finally selected for study were; (1) face information such as age, education, experience, etc.; ² (2) knowledge of Jewish holidays, customs, etc.; (3) knowledge of agency goals; (4) how the Jewish child could be helped through the group; (5) recognition and sensitivity to Jewish problems; and (6) the ability to handle these problems as they arise in the club. Of these, only the last four areas were scored.

Seven Jewish, and seven non-Jewish leaders were selected at random from two Jewish Centers. The questionnaire was administered to each one individually. Their responses were then copied onto slips of paper and placed in envelopes with a code number on each response.

Five executives and supervisors connected with Jewish Community Centers were asked to arrange the responses into four piles, on a comparative basis depending upon the requirements for each question. The graders were unaware of who had made the responses, and did not know whether any particular response had been made by a Jewish or non-Jewish leader.

²For complete listing of face information requested of the leaders see the Questionnaire in the Appendix B, p. 50.
The four piles were then assigned a numerical value of from zero to three by the writer, and each response was graded. The data thus collected were then analyzed by the writer.

Conclusions

It should be noted at this point, that the conclusions drawn are specifically applicable to the leaders used in this study.

The Jewish leaders' knowledge of Jewish holidays, ceremonies and customs (as one would expect) was far superior to that of the non-Jewish leaders. Many of the non-Jewish leaders could not list the Jewish holidays, and could not make any response to the question dealing with customs and ceremonies. Knowledge of these areas are very important in programming with the group, and were some of the areas that were pointed out as an important part of the equipment of a worker in a Jewish Center.

On an overall basis the scores of the Jewish leaders were much higher than the scores of the non-Jewish leaders. Although the scores of some of the Jewish leaders on some of the questions were lower than non-Jewish scores, this was not consistent for any one leader, and high scores were obtained on other questions to bring their scores up. The average mean of the Jewish scores was 51.7. The mean for the non-Jewish scores was 33.4. The highest individual Jewish score was 77, the lowest 36. The highest non-Jewish score was 49, the lowest 10. This would lead to the conclusion that the responses that were selected by the graders the highest number of times as being better responses were those which had been made by the Jewish leaders.

In drawing the remainder of the conclusions it would be valuable to
refer to the objectives of the study as presented in the problem.

(1) To compare Jewish and non-Jewish club leaders working in Jewish Community Centers as to their sensitivity and understanding of problems and needs of Jewish Children.

In their ability to recognize the problems in the two hypothetical situations that were presented, the Jewish leaders showed more understanding and sensitivity to the problems of the Jewish child, than the non-Jewish club leader. The difference here was not high, but did exist.

In their responses to the question dealing with the problems the Jewish child faces in our times, the Jewish leaders showed an overwhelmingly better ability to understand the problems and needs of the Jewish child.

**Conclusion:** The Jewish leaders were for the most part more understanding and sensitive to the problems of the Jewish child. Some individual non-Jewish leaders, however, had scores in this area as high or higher than a few of the Jewish leaders.

(2) To compare their (the Jewish and non-Jewish leaders') ability in handling problems around Jewishness that might come up in a club session.

In both questions dealing with this area, the Jewish group scores were much higher than the non-Jewish group scores.

**Conclusion:** Most of the Jewish club leaders were better able to handle the problems dealing with Jewishness in the club. Again this cannot be said for each individual Jewish leader as some had lower scores than non-Jewish leaders. This however is no indication that this would follow through into actual practice when faced with "live" situations in the agency, and in addition many different types of problems requiring different courses of action may occur during the course of the leaders' employment.
(3) To compare understanding of the goals and functions of the agency and how these are related to needs of Jewish persons.

The Jewish scores on the question dealing with the goals of the agency were extremely higher than the non-Jewish scores. This question showed the greatest difference in scores.

**Conclusion:** The Jewish club leaders were all, without exception, more familiar with the goals of the Jewish Center than the non-Jewish leader. In addition the majority of the Jewish leaders were more able to recognize the value of the club at the Center to the Jewish child.

The writer feels that the above conclusions lead naturally to some broader statements, which will be spelled out below.

1. The goals and functions of the Jewish Community Center can more capably be carried out in most cases, through the use of Jewish club leaders in the club program. They are more familiar with Jewish history, customs, and general Jewish knowledge, are more familiar with agency goals than non-Jewish leaders, show a better sensitivity and understanding of Jewish problems; and showed a better ability to handle problems in the group that they were confronted with on the questionnaire. There is a question however as to whether this ability to handle the problem when in an actual "live" situation is also indicated.

2. Some non-Jewish leaders show an ability to do a good job with clubs in Jewish Centers with certain limitations, particularly around an understanding of the goals of the agency, the values of the club to the Jewish child, and how to help the child with some of his problems around his Jewishness.
Recommendations

There is a great deal more study needed in the entire general area of working with Jewish groups; not only the non-Jewish leaders' ability, but the Jewish leaders' as well. An interesting area for further study might be the leaders' own feelings about leading Jewish clubs, and how this affects the club. Another important study might be related to how the club members feel about being led by a non-Jewish leader.

The writer would like to recommend the following:

1. If Jewish agencies have to hire non-Jewish club leaders, because they are better qualified, or for whatever reasons, that these leaders be trained in certain specific areas that would help them in understanding the goals of the agency and the needs of the Jewish members. Because of the uncertainty as to what a club leader working with Jewish groups really needs to know, the writer would like to recommend in addition, that:

2. Further research be carried out to study and determine just what knowledge and skills are needed by the worker with Jewish groups. It is hoped that this paper made some start in this direction, but since it was not the writer's intention to study this question, too much research could not be allotted to it.

In addition the methods used for the selection of club leaders should be evaluated by each agency. The use of a test similar to that used in this paper may be considered in combination with the other methods being used by the agency to determine the ability of the prospective leader.

In the course of this study the writer found a vast difference in both the Jewish and non-Jewish leaders' ideas as to what the functions and goals of the agency were; how the child could be helped through a club, and
in fact every question that was asked of them. There were leaders in both
groups who showed lack of understanding of some of the goals of the agency,
and some of the other areas they were questioned about, and there were some
who showed very keen understanding. In no case did there appear an unwilling-
ness to have known the correct responses, in fact in almost all cases the
leaders questioned the writer as to what at least one of the answers really
were. If the leaders are to do the job expected of them it is the respon-
sibility of the individual agency and supervisor to see that the leader gets
the kind of training that he needs. Part of this training should center
around helping the leader to understand the problems of the Jewish youth
that he is working with, how to help them with their problems, what the
functions of the agency are in helping the Jewish youth to lead a satisfying
creative life.

There can be a great deal of value in having non-Jewish leaders work
with Jewish groups. It can be a good experience in democratic living and
working, for both the leader and the group, providing the leader knows why
he is there, and what his role as leader is. Here is where the responsibil-
ity of the agency lies, and it is in the agency that the proper orientation
and training must take place, not only for non-Jewish leaders, but for the
Jewish leaders as well.

Accepted:

David Landy
Research Instructor
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NEWSPAPER

APPENDIX A

DEVELOPMENT OF THE QUESTIONNAIRE

There has long been recognition on the part of some executives and others interested in the question of leadership in the Jewish Centers, that there were additional factors involved in club leadership in Centers aside from just group work skills. There had been a great deal of feeling expressed that since the club leader was working with groups and people who are predominantly Jewish it was important for him to have an understanding of Jewish needs and problems. Knowledge of Jewish history and customs has also been expressed as part of the equipment that a worker should have. This is very similar to the social work principle of knowing as much about the background and culture of your client as possible.

The club leader is often called upon to assume various roles in relation to his club. At different times he may be teacher, parent figure, resource person, and value setter. These are just a few of the many roles that he may be seen in by the members of the group. It makes it very important for him to be able to do and say the right thing at the time that it is needed, for if the relation between the club members and the leader is a good one, the things he says and does are very important to the members.

Fred A. Liff, "The Statement of Principles and the Professional," The Jewish Center Worker, Vol. 9, No. 1, February, 1948, p. 11, states: "Any social worker -- Jewish as well as non-Jewish working with an exclusively or predominantly Jewish group will recognize the value of the Jewish program content. It helps the Jew understand himself and the contribution of his group and is therefore essential not only for his self respect and happiness, but also for his adjustment to intergroup relations and participation in the totality of American life."
The responses that he makes to their questions and problems are extremely important to them, and many of their questions and problems deal with Jewish matters.2

Some efforts have been made by people in the field to spell out some of the requirements beyond group work skills which might be sought or required of people working with Jewish groups. Hiri um Ephraim lists some of the "Basic Requirements" essential for Jewish Center work. Some of these points cover all levels of Jewish Center work from administrative responsibilities of the club leader, but the bulk of her statement is applicable to the club leader. She states:

Because the Jewish Center has a positive concern with creative and satisfying Jewish experience for individual Jews and the continuity of Jewish group life and the enrichment of Jewish values, the following areas of Jewish knowledge are essential to the body of knowledge and skills involved in the practice of Jewish Center work: (a) Jewish history and development and its effects on Jews as a group and as individuals with particular emphasis on trends in American Jewish life today. (b) A knowledge of Jewish religious concepts, customs and ceremonies, festivals, and institutions. (c) Jewish values and their relation to the universal values of democratic faith in scientific life, contemporary philosophies of Judaism, . . .

Attempts have also been made to offer non-Jews working in Jewish Centers training in some of the previously listed areas because of the recognition of the need for this background material in working with Jewish

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2Stanley Earl Snyder, "A Study of the Needs of Jewish Teen-Agers Concerning Their Jewishness and of Techniques of Meeting Them in a Jewish Community Center," Unpublished Thesis, Boston University School of Social Work, states: "70 per cent of the teen-agers state that they would like to celebrate Jewish Holidays at their club meetings. 90 per cent say that they would like to discuss Jewish topics at club meetings. 60 per cent of the youngsters indicate an interest in Israel and Zionism, 65 per cent in fighting anti-Semitism and 55 per cent in learning about Jewish personalities."

groups. In a recent article dealing with the recruiting of workers for the Jewish Center and related Jewish Social Service agencies, Boris Smolar discusses the use of non-Jewish case workers, nursery school teachers, and specialists; and the success that agencies have had with them after an orientation course in Jewish culture, primarily designed for non-Jews. He states: "The response was good and as a group they were as successful in their work as were Jewish workers." No statement is made in the article concerning club leaders other than specialists such as arts and crafts, and there is no indication if these workers took any part in the training.

Development of the Questionnaire

Some of the areas that people in the field seemed to feel were important centered around the leader's knowledge of Jewish history, Jewish religion and culture, and some recognition of present Jewish problems; as well as the relation of the Jew to the general American culture. In addition understanding of Jewish values and needs are also mentioned. The writer was also interested in finding out how the leaders could handle certain problems as they might come up in groups, and felt the need to include this area in some manner on the questionnaire.

It was also felt that certain face data might be valuable in making an assessment of the problems to be studied. Such things as age, education, experience, the type of work that the club leader did outside his position in the agency, these factors might possibly relate to his ability as a leader. An example of this might be the following: A club leader who is

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at present a student planning to go into Social group work, could possibly be expected to take a keener interest in learning about the Jewish Center and group work method than one who is only leading a club to earn a few extra dollars, and who has no real interest in the group. For the most part these questions could be easily answered by asking a direct question about each area on the questionnaire. The questions used to find out about knowledge of Jewish customs, holidays and history were similar to questions on job and camp applications. The same was true for the question on previous training. Probing for sensitivity of the leader to the problems of the Jewish child, and how these problems could be handled by the leader was more difficult.

An attempt was made to accomplish this by developing two "hypothetical cases" or "miniatures" which depicted certain incidents that might have occurred at a club meeting. The club leader was then asked to discuss what the problems were as he saw them, he was then asked how he would handle these problems if he were the leader of that group at the time. These "cases" are similar to case studies used in learning and teaching situations, and similar to questions given on civil service examinations.5

Questions were added to see what the leaders knew about the goals of the agency, and how the child could be helped by the group.

5Bertha C. Reynolds, Learning and Teaching in the Practice of Social Work, p. 109. The first case was adapted from an incident related in Irving Canter, "How the Jewish Center Members are Relating to Their Jewishness," The Jewish Center Worker, Vol. XI, No. 1, February, 1950, p. 11. Case II was adapted from an actual experience the writer had as a leader.
APPENDIX B

QUESTIONNAIRE

Age ___ Sex ___ Last school grade attended _________

Major Field of Study ___________________________ Occupation __________________________

What type of work are you interested in doing? _________________________________________

What age clubs have you led? __________________________________________________________

How long have you been leading clubs? _________________________________________________

How long have you been leading clubs in Jewish agencies? ________________________________

What courses or institutes have you had which could be related to working with groups? Other training?

Course ___________________________ Year _____________ Given by __________________________

______________________________________ __________________________ __________________________

______________________________________ __________________________ __________________________

a. List 4 Jewish Holidays ______________________________________________________________

b. What experience have you had with Jewish Education, customs, ceremonies and holiday celebrations, which would help you in club leading?

Case I. ¹

The following incident might have occurred in a club of Jewish teenagers in a Jewish Community Center of YMHA.

In a discussion about inviting non-Jews to a dance, one member of the group says, "non-Jews would be uncomfortable at the dance;" other comments include, "they would stick together," and "we would be embarrassed if the non-Jews refused."

¹The original questionnaire as given to the leaders had the two cases on separate pieces of paper the size of this page, allowing sufficient room for answering the case as well as the other questions.
(1) a. What are some of the problems involved here?
(2) b. What can the leader do to help?

Case II.

A group of children in grammar school who belong to a club at the Jewish Community Center or YMHA are busy making things for a Chanukah celebration that they are going to have. One of the girls in this all Jewish group makes a Christmas card which she asks the leader to hang up. She later starts to sing Christmas carols.

(3) a. What are some of the problems here?
(4) b. What part should the leader play here?

(5) What are the goals of the Jewish Community Center or YMHA?

(6) How can the Jewish child be helped through the club at the Jewish Center?

(7) What are some of the problems that face the Jewish child in our times?
APPENDIX C

STATEMENT OF PRINCIPLES ON JEWISH CENTER PURPOSES

Adopted by

ANNUAL MEETING OF NATIONAL COUNCIL OF JWB (Jewish Welfare Board)

May 9, 1948 - Chicago, Illinois

PREAMBLE

The individual American Jew is identified with every phase of American life and is politically, economically, culturally, and intellectually a part and parcel thereof. In addition, he recognizes certain aspects of life which concern him as a Jew. The Jewish Community Center is an agency with which he identifies himself voluntarily to satisfy his needs.

ARTICLE I

Jewish content is fundamental to the program of the Jewish Center. In its total program, the Jewish Center seeks to develop and enrich human personality and group association. To that end, all resources and skills of informal education and leisure-time planning should be employed.

ARTICLE II

The Jewish Center should fulfill its Jewish purposes, although participation in the Jewish Center is open to all inhabitants of the community.

ARTICLE III

A. Service as an agency of Jewish identification.

B. Service as a common meeting ground for all Jews. Membership is open to the entire Jewish community, no one to be excluded by reason of Jewish doctrine or ritual, or because of his political or social views.

C. Service as an agency of personality development. Jewish religion and tradition and the ideal of American democracy both emphasize the well being of the individual. The Jewish Center is motivated by the same objective. The total needs of the individual, his interests and capacities for growth, and his needs for meaningful Jewish living, in particular, are basic to the method and content of the Jewish Center program.

D. Furtherance of the democratic way of life. This objective should be
emphasized through the program of Center activities and reflected in the structure and functioning of the Jewish Center.

E. Assistance in the integration of the individual Jew, as well as of the Jewish groups, into the total American community. The Jewish Center aims to be an instrumentality of the Jewish people through which they may make a significant contribution to American culture. The Center stimulates participation in the life of the total community.

The Jewish Center fulfills these functions through (1) a dynamic flexible program of recreation and informal education for the entire Jewish community, and (2) the use of the group work method. Professional leadership should be particularly trained to understand and meet the interests and needs of the Jewish individual, Jewish groups and the Jewish community, there being a direct relationship between the objectives of the Jewish Center and the program, method, and personnel required to give it effect.

ARTICLE IV

The Articles above set forth shall:

A. Be recommended to the consideration of all the constituent societies at present affiliated with the JWB for their acceptance as common objectives and for their guidance in the conduct of their institutions:

B. Be subscribed to prior admission as part of the objectives and standards by any constituent or associate or provisional society seeking admission to full membership:

C. Constitute a mandate to JWB and its staff to prepare program materials in full conformity with their spirit and intent.

It is understood that the services of the JWB to the entire Jewish community which it has historically rendered shall be continued and increased in accordance with JWB's abilities and resources.
APPENDIX D

STATEMENTS MADE TO LEADERS PRIOR
TO ADMINISTRATION OF THE QUESTIONNAIRE

The following statement was used to explain the study to the leaders: A student at the Boston University School of Social Work is doing a research project which involves questioning a number of club leaders at Jewish agencies in Brockton and Boston, about certain aspects of work with groups. Your responses to the questions will only be known to him, and no names will be used.

The following statement was made to the leader prior to the administration of the questionnaire: I am interested in gathering information about club leaders in Hecht House and the Brockton YMHA. There are a number of things that I would like to know about training that they have had, experience as club leaders, and ways in which they handle problems that might come up in groups. I don't want your name to appear on this sheet, and no one aside from myself will know what the answers were that you put down on the sheet. These answers will be used along with answers that I collect from all the leaders involved in the study, and some general statements have been made, but on no occasions will individuals be identified. This study has nothing to do with your position here, and will not effect it in any way.