

1952

A study of the need for a Jewish
Community Center of Greater Lynn
extension group work program in the
Swampscott-Marblehead area for
children six to fourteen years old.

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Thesis
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1952

BOSTON UNIVERSITY
SCHOOL OF SOCIAL WORK

A STUDY OF THE NEED FOR A JEWISH COMMUNITY
CENTER OF GREATER LYNN EXTENSION GROUP WORK
PROGRAM IN THE SWAMPSCOTT-MARBLEHEAD AREA
FOR CHILDREN SIX TO FOURTEEN YEARS OLD

A Thesis

Submitted by

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(A.B., Clark University, 1949)

In Partial Fulfillment of Requirements for
the Degree of Master of Science in Social Service

1952

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CHAPTER I

INTRODUCTION

Purpose and Scope of the Study

Social work agencies are often faced with the challenging question: are there gaps in the present services which should be filled? Sometimes it is found that although the agency has a high standard of performance, there are many individuals who do not avail themselves of the services because they find them inaccessible.

Through the writer's familiarity with the operation of the Jewish Community Center of Greater Lynn,¹ he has sensed growing concern about such a problem in recent years. More specifically, the Lynn Jewish Community Center was established in 1911 to provide a recreational and an informal educational program for the local Jewish community. As the Jewish population in surrounding communities grew, the Center's orbit of coverage also expanded to include such towns as Swampscott, Marblehead, Nahant and Saugus. Since the end of World War II, particularly pronounced in the last four

¹ The name of the agency is the Jewish Community Center of Greater Lynn, Inc. Also it will be referred to as the Greater Lynn Jewish Community Center, the Lynn Jewish Community Center, the Jewish Center and the Center. These and similar names are used by the community when referring to the agency.

years, the combined Jewish populations of Swampscott and Marblehead have grown from approximately fifty families to over six hundred families.² As early as 1948, the administration of the Center recognized the potential problem, as many in these outlying areas were not participating in the agency's programs.

In sponsoring and organizing an extension activities committee, we again exercised our role as social pioneers in attempting a solution to the problem of the new areas of population that have sprung up around Lynn and that were not fully participating in our program and activities. We hope that the report of this committee will document facts of which we are already aware, that we are not serving certain areas of Jewish population.³

Since that time the Center has repeatedly interpreted the importance of extension programming to the people of these areas. The feeling has been that the effectiveness of an extension project would depend on the readiness of the community to accept the additional services.

In undertaking this project, the writer intends to get some indication of the degree to which certain needs and

² Although there are no official Jewish population figures available, these are generally accepted by the community. Particularly helpful in obtaining this information were David M. Kleinstein and William Pruss, the latter presently serving as Director of the Greater Lynn United Jewish Appeal.

³ Report of Former Executive Director of the Lynn Jewish Community Center, June, 1949.

interests of the Jewish children six to fourteen years old living in the Swampscott-Marblehead area are being satisfied, primarily through affiliations with groups. In cases where the need is not being met, the study also attempts to determine the reason and to recommend steps that can be taken to improve the situation.

The purpose of this study is to answer the following general questions and, as a result, make specific recommendations:

1. What are the needs and interests of the Jewish children six to fourteen years old in the Swampscott-Marblehead area?
2. What attempts have been and are being made to satisfy these needs?
3. What facilities are available to aid the establishment of an away-from-Center program if the need for one is determined?

As has been indicated, the scope of the thesis is limited to Jewish children six to fourteen years old living in Swampscott and Marblehead. The age bracket coincides with the Juvenile and Junior age divisions of the Greater Lynn Jewish Community Center and includes what is often referred to as grade school children. The writer feels that the age group being considered is the most important in terms of its need for group work services in its neighborhood, older boys and girls being able to travel greater distances for this purpose. Moreover, interests of high school students are generally so diverse from those

of grade school pupils that it would be too big a project to complete in the time available had the older group also been within the scope. The areas considered included Swampscott and Marblehead but not Nahant or Saugus. The study would have been too involved to carry out if these communities were also included. According to the staff of the Center, the communities of Swampscott and Marblehead have the more acute need for group work services in their areas. Finally, both towns, bordering each other, form a unit, facilitating carrying through but one study for both.

Sources, Method of Procedure

In order to gain a clear understanding of the background of the problem, the writer conducted a series of interviews with key people on the present and past staffs of the Greater Lynn Jewish Community Center. As a result of these discussions, a more precise definition of the problem evolved along with the professional attitudes and insights into the situation.

Additional factual information about what thoughts and action have taken place was gained by reviewing the Center's Extension Activity Committee reports for the years 1947 through 1952.

The writer, with the guidance of the Executive Director of the Center, considered what would be the most effective

method to employ in investigating the extent to which the needs and interests of the group to be studied are being met in the areas of concern. Two plans were suggested. The first involved group interviews with students at Temple Israel, the only Hebrew school in the Swampscott-Marblehead area. This offered the advantage of guaranteeing a large number of children in the study, but limited the quality of the individual response. Moreover, this plan would eliminate contact with children not attending the school. This point is quite significant since non-attendance may imply more leisure time and possibly less satisfaction of certain interests which would otherwise be experienced by participation in the school curriculum.

The alternate method involved mailing an interest questionnaire to all adult contributors to the 1951 United Jewish Appeal drive in the area under consideration. This contained the names of approximately 580 individuals and was as complete a list of the adult Jewish communities of Swampscott and Marblehead as existed. This plan had the advantage of reaching virtually all the children's families in the area, not only those who attended the Hebrew school. Moreover, it would involve parental participation in the response, which, for the age bracket studied, was important since adult interest and support would be needed if a program

were initiated. Finally, the answers would be more qualitative and individual rather than on a mass group basis. The strongest limitation of the mailing method was the probable small response relative to the overall population. However, the answers that would be returned would form a sample of those interested in the project if not of the entire Swampscott and Marblehead Jewish communities.

This second method of procedure was adopted because it was felt it would bring more valid results. The schedule was designed to answer these four questions:

1. What do the parents consider are the interests of their children?
2. Which of these interests are being satisfied?
3. What group affiliations do the children have, and if none, why not?
4. Would the parents be interested in having their children participate in an activity group program if one were initiated by the Jewish Community Center?

Basic to the problem is the philosophy of the Jewish Community Center of Greater Lynn in terms of its role in supplying services outside the walls of its building. This is developed in Chapter Two along with a review of some of the pertinent literature about decentralized group work programs. The writer presents some information about the communities being studied in Chapter Three with some emphasis on the group work programs in effect which are available to

the children. A brief description of physical facilities available for an away-from-Center program is found in Chapter Four. An analysis of the data gathered from the answers to the questionnaires and a summary, some conclusions and recommendations comprise the final two chapters.

CHAPTER II

THE JEWISH COMMUNITY CENTER AND DECENTRALIZATION IN GROUP WORK

The Role of the Jewish Community Center

The aims of group work agencies in general, and the Greater Lynn Jewish Community Center in particular, are of vital importance in this thesis. What is group work? Is it within the scope of the Lynn Center to extend its services to those who do not come to its building? Answers to these questions will be found in the remainder of the chapter.

The stated aims of the Lynn Jewish Community Center are, in part,

. . . to provide activities, educational, literary, benevolent, social, recreational and athletic in character, for the benefit of the Jewish men, women, and children of [Greater]¹ Lynn.²

Included in the functions of Jewish Centers are service "an agency of Jewish identification"; "as a common meeting ground for all Jews" regardless of personal views; "as an agency of personality development" geared to serve the total needs of the individual as a Jew and as an American; "furtherance of the democratic way of life" both through the structure and operation of the Center; and "assistance in the integration of the individual Jew, as well as of the

¹ "Greater" is not included in the original quotation, but is generally understood.

² By-Laws of Jewish Community Center, Inc., Lynn, Mass., Article 2.

Jewish group, into the total American community."³

The use of the group work method is germane to the Center's carrying out its functions.

Social group work is a process and method through which individuals in groups . . . are helped by a worker to relate themselves to other people and to experience growth opportunities in accordance with their needs and capacities. In social group work, the group itself is utilized by the individual with the help of the worker, as a primary means of personality growth, change and development. The worker is interested in helping to bring about individual growth and social development for the group as a whole as a result of guided group interaction.⁴

Social group work in a Jewish Center should provide opportunities to individuals for satisfying group relationships and experiences in a democratic environment and help individuals in their development as Americans and as Jews. The program of the Center is its major tool in carrying out its aims. It follows that if this tool is to do the job for which it is intended, it must be determined by the needs of the individuals in the group and by the group as a whole.

Informal education is one of the fundamental program services offered by group work agencies. Children have a need for new experiences and a chance to develop their interests. Through such activities, children may acquire

³ "Statement of Principles on Jewish Center Purposes", Article III.

⁴ Harleigh B. Trecker, Social Group Work Principles and Practices (2nd ed. New York: The Woman's Press, 1948), pages 8, 9.

skills and have outlets for their creative abilities.

Physical activity is an important need for children and is an integral part of group work agency programming. Boys and girls are growing rapidly, developing muscles and coordination. Active games give them an opportunity to let out some of the potential energy stored up inside of them.

Many of the interests of children can be satisfied through participation in a group. A group experience can meet some of the basic needs of children such as acceptance, belongingness, security and approval. They can learn to get along in their group relationships and develop valued friendships.

By its philosophy, as indicated by part of its name, the Jewish Community Center of Greater Lynn is an agency for the entire community. It is not a settlement house which serves primarily those in the immediate neighborhood. The Center is an institution for all people, not only for those in the lower socio-economic classes. Unfortunately, there are those who do not understand this point, but claim the agency is supposed to serve only those who cannot afford to pay directly for their recreational and group experiences. The word "charitable agency" has undoubtedly led to the incorrect connotation that service by the Center is reserved for the poor.

By the "Greater Lynn Jewish Community", the writer is referring to Lynn, Swampscott, Marblehead, Saugus and Nahant.

This grouping is not arbitrary but is the list of communities which depend solely on the Lynn Center for Jewish group work service. It is also worthy of note that these communities are included in the annual Greater Lynn United Jewish Appeal drive. The significance of this becomes more evident when one considers that the income of the Jewish Community Center includes slightly more than one-third of its total receipts from the Greater Lynn U.J.A., making it the largest single contribution source in the entire operation. The Center is the only agency in Lynn subsidized by the Jewish community to conduct Jewish group work, recreational, athletic, social and informal educational activities. The Center therefore has the responsibility of supplying these services to all parts of the Jewish community. As a result of this philosophy, a new emphasis is evolving, namely that the Center should serve the entire Jewish community wherever the people are and wherever the need exists. The concern is not where the group work services are given, just that they are given. It is with this in mind that the Executive Director has written ". . . we are not only eager but feel it as a sacred obligation to meet those needs." The administration of the Lynn Jewish Community Center has anticipated a potential problem before it has become acute. The professional staff does not want to wait until the need

⁵ Report of the President and the Executive Director of the Lynn Jewish Community Center, June, 1951.

is so pressing that an emergent situation develops.

Decentralized Programs in Group Work

With the shifting and spreading out of the population, many social group work agencies are becoming concerned with either relocating their facilities or with extending their services to areas where they are needed. In many cases it is not practical to move the building because of the expense involved. In any event, as the population changes, many of the basic recreational and group association needs of individuals may not be met since the agency services are not readily accessible to them. The terms "decentralized" or "extension" or "away-from-Center" programs are used here in this light; namely, activities which are conducted by the agency outside of its physical plant, specifically in neighborhoods which are at some distance from the main building.

Some Values of Extension Programs

The primary value of extension programs in group work is that children who would otherwise be unserved will have opportunities to satisfy some of their needs through group experiences. Often central buildings are too far away from where many children live. By establishing a decentralized program, the agency can meet the needs in the immediate vicinity of the children's homes.

A second advantage of extension activities lies in their

flexibility, moving where the need is strongest. If the population shifts, so can the program with relatively little difficulty. This, of course, is not true of building centered programs which involve large investments.

A decentralized program offers an opportunity for stimulation of the establishment of more intensive services in the area if the need exists. It can be a good starting point in interpreting the agency philosophy to the community so that additional growth in the completeness of the program can be effected.

Some Limitations of Extension Programs

One of the real limitations in providing extension services lies in one of the very reasons why this type of project is used; limited budgets not only restrict the building of new facilities, but also the providing of funds to maintain a high quality extension program. The worker in charge must be of high calibre, one who is resourceful in many areas in addition to any other qualifications one might want in a worker. With a lack of money available, coupled with the shortage of professional personnel, decentralized programs may be impractical for some agencies.

A second limitation lies in the fact that facilities that are available are generally far from ideal. Although adaptations can be made to a certain extent, the intent should be to improve conditions and thus make services more

valuable. A program which is seriously limited in personnel and facilities will most likely be equally limited in value. Nor should it be assumed that even a poor quality program is better than none at all. On the contrary, negative experiences may delay any progress that might have otherwise taken place.

Thus, a social work agency must carefully consider the values and limitations of extension services in group work to decide if the job can be done effectively.

Examples of Decentralized Programs

The concept of decentralization in group work is not a new one. It has been and is fundamental in scouting organizations where each group generally meets in whatever neighborhood facilities are available; such as, stores, churches, fire stations and homes. It is worthy to note the success met by the scouting movement in the limited facilities available.

In a thesis The Needs And Possibilities Of Jewish Group Work Extension Activities In Dorchester And Mattapan,⁶ Saul Richman traces some of the historical developments of extension work. He describes an interesting cycle which has taken place.⁷ Whereas early settlement house workers met

⁶ Saul Richman, "The Needs And Possibilities Of Jewish Group Work Extension Activities In Dorchester And Mattapan" Unpublished Master's Thesis, Boston University School of Social Work, Boston, 1942.

⁷ Ibid., pages 13, 14.

with most of their groups outside the agency building, later, with the development of a great deal of concern about standards and professionalization, less energy was devoted to experimentation with extension services. With the development and understanding of social group work, the cycle has moved forward into another phase. Feeling more secure in what they are doing, workers have been willing to experiment with extending services outside their buildings.

Y.M.C.A. programs are in operation in decentralized areas. These vary in nature, but may be catagorized into two types. The first finds groups being organized according to school grades, which often meet in the neighborhood of the school. The high school group is called the Hi-Y and the grammar school clubs, Gra-Y.

The other type of Y.M.C.A. decentralized program involves workers meeting with neighborhood gangs or clubs in whatever facilities are available in the area. In Roxbury, for example, houses, churches or even the streets are used for getting together.

Quite recently, Boys' Clubs have been experimenting
⁸
 with decentralized programs. In Chicago, programs are provided for boys in two housing projects located in

⁸ Howard G. Gibbs, Values And Limitations Of Decentralized Programs In Group Work, (Address given at National Conference of Social Work, Atlantic City, New Jersey, May 16, 1951.)

congested areas which lack group work services. The project is receiving cooperation from the residents as well as from the housing authority.

The Boys' Club is also conducting decentralized programs in outlying areas in Syracuse. Homes, fire stations and schools are used to house the activities.

In Brownsville, the need for a Boys' Club program was first realized by the people, and they initiated a decentralized program meeting in schools, a library, homes and other social agencies. Later, a professional staff entered the scene and the project has resulted in the erection of a well equipped building, in effect changing the program to a "centralized" one.

Jewish Centers have also been experimenting with extending their services away from their buildings. The writer is familiar with such a program operating in Worcester. With the Center located on the west side of the city, and approximately one-half of the Jewish population living on the east side, there was a definite need to provide group work services on the other side of the city as well. To this end, services were initiated in 1946 and were housed in the east side community Hebrew school. Activities are planned so as not to conflict with classes. Although this program is open to all children, most of the participants are students at the school. The program includes club

groups, scouting groups, arts and crafts class, table tennis class, game room activities and mass activities; such as, holiday celebrations, athletics and entertainment shows. At the outset, the staff of the school was somewhat skeptical about cooperating with such a program. Some feared that it would detract from and compete with the curriculum. However, by working closely with the group workers, the teachers have found that the project is acting as a positive force in the development of the student body, and that the school building is being of greater service to the community which supports it.

A very recent development of great import has taken place in Chicago where the Jewish Community Centers is conducting numerous extension programs in synagogues and temples which are co-sponsored by the respective congregations.⁹

Jewish Center and synagogue relations have not been good¹⁰ mostly because one or both of the institutions lack an understanding of the aims and methods of the other. Some of the programming overlaps and results in a feeling of rivalry. Synagogue leaders feel that professional social

⁹ Samuel Levine, Abe Vinik and Morris Levin, "Synagogue and Center Relations", The Jewish Social Service Quarterly, 27:428-435, June, 1951.

¹⁰ Oscar I. Janowsky, J.W.B. Survey, (New York: Dial Press, 1948), page 317.

workers who do not have a strong Jewish education cannot validly satisfy the needs of their Jewish membership. Rabbis particularly would like to see more religious elements in Center programs. If not included to the degree they want, it appears to them that Centers oppose formal¹¹ religion.

In sporadic cases, Jewish Centers and synagogues have worked together on a limited scale. There has been some cooperation in carrying out community projects; at times facilities are made available for the other institution. All the same, examples of extended successful synagogue-Center relationships are rare.

As has been indicated, an exception is the case in Chicago, where in 1945 the Jewish Community Centers first initiated extension activities using congregation facilities.¹² Today, some of the activities are a day camp, pre-school nursery, golden age clubs, youth clubs, game rooms (for Hebrew students before and after classes), debating groups and athletic tournaments.

The historical development of this successful venture started in 1945 when, with the guidance and interpretation of the Jewish Federation of Chicago, congregations were

¹¹ Ibid., page 319.

¹² Levine, Vinik and Levin, op. cit., page 428.

advised to drop their plans to construct elaborate centers in favor of a single center for an entire area. This would make for better community planning, a saving of money and avoidance of duplication of services. Nevertheless, many synagogues went ahead to construct their own center buildings. Two others, Sinai Congregation and Congregation Rodfei Zedek, asked for and received the Center's services. Others looked on and awaited the results of these two projects before committing themselves.

The success of these extensions is indicated by the expansion of the project. By 1949 there were nineteen congregation buildings being used (four orthodox, seven conservative and eight reform congregations). The rapid development continued as new congregations requested services, and those already participating desired more intensive services. The Jewish Community Centers realized that continued expansion would result in spreading their services too thin. They saw the need to evaluate existing extension programs with a view to setting up minimum requirements in facilities and support on the part of each congregation to help insure effective services. Until this time, the provisions were loosely defined and included the following:

1. Jewish Community Centers financed the supervision.
2. Jewish Community Centers financed direct leadership costs.

3. Jewish Community Centers financed program supplies.
4. Jewish Community Centers occasionally financed extra janitorial services.
5. There was no payment for use of facilities.
6. Participants were expected to be Jewish Community Center members (not always enforced).

As a result of the evaluation, the Centers found the extension services to be below standard and were not meeting many parents' expectations for children's activities. Nor did the Centers feel that a part time staff could be adequate in these projects.

Thus, three conditions were stipulated in accepting the next congregation. A committee representing the congregation was to be chosen by the Rabbi. The congregation committee agreed to make up the deficit not covered by membership and activity fee income. Finally, a professional worker who would be in charge of initiating the program would be at hand any time activities were going on.

In the fall of 1949, a formal Statement of Principles was worked out by Congregation Rodfei Zedek and the Jewish Community Centers, and was approved by both institutions and
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by the Jewish Federation of Chicago.

1. The Congregation, in requesting the services of the Jewish Community Centers of Chicago, is aware of the basic objectives of the Jewish Community Centers.

13 Levine, Vinik and Levin, Ibid., pages 430, 431.

- Jewish Community Centers objectives can be briefly stated as the development of well adjusted, happy individuals and active citizens in the Jewish and general community. The basic discipline used by the Jewish Community Centers to attain these objectives is that of Social Group Work. For professionally prepared workers to be able to use this discipline it is necessary to have adequate group leaders, effective supervision, comfortable meeting space, appropriate equipment and supplies. It is understood that the Joint Program will be in consonance with basic religious principles of Jewish life and shall respect the objectives of the Congregation and its "House Rules."
2. The importance and necessity of guiding the nature of the program so that it is related to the needs and interests of individuals is recognized.
 3. A joint committee will be established which will include the Rabbi and members of the Board of Directors of the Congregation and representatives of the Jewish Community Centers of Chicago.
 4. Membership in the Joint Program will be open to individuals affiliated with the Congregation, as well as to those not affiliated with the Congregation. All individuals participating in the program shall be required to take out a membership in the "Joint Program of the Congregation and the Jewish Community Centers of Chicago." The joint committee shall recommend the fees.
 5. The Jewish Community Centers of Chicago takes responsibility for the salary of the professional supervisor. The Congregation takes responsibility for all other costs including direct leadership, clerical service, and supplies. The Congregation also shall provide facilities, basic equipment (as contracted to expendable program supplies), utilities and janitorial services.
 6. The Jewish Community Centers of Chicago shall administer the program. The professional worker responsible for the Joint Program shall be selected jointly by the Executive of the Jewish Community Centers and the Rabbi of the Congregation.
 7. The type and nature of the groups to be organized shall be determined by the joint committee.
 8. Local youth groups which are affiliated with national organizations or Chicago city-wide organizations will be included in the program upon agreement with the proper sponsoring bodies.

9. Emphasis in the Joint Program shall be placed on areas of mutual interest. Among these are membership in the Joint Program by participating individuals or in activities related to responsibilities of all Jewish organizations, such as participation in the combined Jewish Appeal. Among the separate areas of interest, which are not part of the Joint Program, are such activities as fund-raising or direct membership recruiting for the Synagogue Hebrew School and other Congregational activities or similar activities for the Jewish Community Centers of Chicago.

The intention of the agreement was to express the type of program to be initiated stressing the common interests of both agencies. Activities were geared to satisfy the needs of the whole individual.

To summarize, the Joint Committee, which originated from the Centers and the congregation, functioned cooperatively in operating the program. It also formed a channel for interpretation of Jewish Centers philosophy to the congregation members. The Jewish Community Centers supervised the professional worker, who also met with congregation leaders with respect to the administration of the program. The congregation received the income from fees charged but was responsible for all expenses in supplies and personnel. Participation was open to the entire community, not only members of the congregation.

It is interesting to note that as the program has grown, even to a full time basis in some instances, more funds have been allocated by the Federation to help in support.

Chicago's extension project has been described in great detail here since many of its facets are applicable to other situations which will be brought out in the remaining chapters of this study.

CHAPTER III

BACKGROUND AND FACTS ABOUT THE SWAMPSCOTT-MARBLEHEAD AREA

Population

The writer found that no exact Jewish population figures were available for either Swampscott or Marblehead. However, by interviewing some of the present staff of the Greater Lynn Jewish Community Center and two of the past Executive Directors, the writer was able to arrive at some approximations.¹

Prior to the end of World War II, about fifty Jewish families were living in Swampscott and Marblehead. For the most part these were of a high socio-economic level. Since 1945 the Jewish population in these towns has grown rapidly, accentuated by the large numbers of high middle class families moving into the area. In addition, some who had previously maintained summer homes in the area took up permanent residence there. This trend of moving from nearby cities to these suburban areas has continued and is continuing today. Using the number of 1951 Swampscott and Marblehead contributors to the Greater Lynn

¹ There are no official Jewish population figures available. These are approximations of the former Executive Director of the Greater Lynn Jewish Community Center.

United Jewish Appeal as a base, it is estimated that there are approximately seven hundred families or twenty-five hundred to three thousand Jewish people living in the two towns.

Some Geographical Factors

Swampscott is located on the east border of Lynn, and is bounded by Salem and Marblehead on the north and by the Atlantic Ocean on the south and east. Its area is a little less than three square miles. The Town Hall is about two miles from the Jewish Community Center building in Lynn. Most of the population of Swampscott is concentrated in the southern and eastern sections, effectively following the shoreline.

Marblehead is on the northeastern border of Swampscott and is bounded by Salem on the east. Most of the land is part of a peninsula which is surrounded on three sides by the Atlantic. Most of the Jewish population of Marblehead lives in an area called Clifton, which is near the Swampscott border. Clifton is two miles from the Swampscott Town Hall.

Temple Israel, the only Jewish congregation and school in either community, is on the main street of Swampscott, Humphrey Street, which runs into the Clifton section. The Temple is not quite one and one-half miles from the Swampscott Town Hall and slightly less than a mile from

Clifton.

Temple Beth El is in nearby East Lynn about one mile from Swampscott.

Summary of Previous Work

In Chapter I it was pointed out that in 1948 there was recognition of the problem of servicing the new areas of population which had been growing rapidly.² One solution was suggested by the Director of Activities when referring to a regularly scheduled Center program for children six to twelve years. "Our attendance . . . could be even greater if we could solve the problem of transporting the youngsters who live a distance from the Center."³ He went on to recommend specifically that such transportation facilities be made available. However, no action was taken on this.

The 1948-1949 season also saw the appointment of an Extension Activities Committee

. . . for the purpose of making a survey of certain areas of the greater Lynn Jewish Community that are at a distance from the Lynn Community Center where there is a concentration of Jewish families not presently utilizing the Center services to ascertain whether or not these areas are receptive to the introduction of Center programs and activities to their particular area under the guidance of

² Report of Former Executive Director of the Lynn Jewish Community Center, June, 1949.

³ Report of the Director of Activities of the Lynn Jewish Community Center, June, 1949.

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Center personnel.

Included in the scope of this survey were the Swampscott-Marblehead area (or Temple Israel area), the East Lynn section (or Temple Beth El area), Saugus and Nahant.

The committee reported that some Jewish youth were not using Center services because of the distance at which they lived. They saw a solution in providing transportation facilities particularly for the youth in the Temple Israel area. Interest in gym groups, nationally affiliated Jewish youth groups and scouts was noted. The committee recognized that continued growth in population would result in expansion of the size of the unserved group.

There was some feeling that there was "a trace of reluctance on the part of those charged with the responsibility of Jewish education to accept a leisure time program for youth."⁵ They feared that such activities would interfere with the school curriculum.

The recommendations of the committee were:

1. The Center should take the initiative and arrange to meet with a planning group from each area to examine the information at hand relating to the respective needs of each area for an extension program.
2. The coordinated efforts of the Center committee, professional staff and area planning groups should

⁴ Report of Extension Activities Committee of the Lynn Jewish Community Center, June, 1949.

⁵ Ibid.

determine the objectives of an extension program.

3. The coming summer months provide the necessary time to formulate the program planning to be put into effect in the fall season.⁶

The committee was able to foresee that the importance of initiating an extension program would grow with each passing year. The members saw that it would be good public relations to service as much of Greater Lynn as possible. Although their recommendations were general, they served as a basis for serious thought for future action.

During the 1949-1950 season, more thinking and some action took place. Extension programs were seen as "a most important aspect of Center programming throughout the country."⁷ The administration felt it was the Center's responsibility to serve the people in the periphery areas not only inside the four walls of the Center, but in their neighborhoods as well.

The first attempt at "away-from-Center" programming resulted when one board member, Mrs. Freda Feldman, met informally with a few adults mostly from the Swampscott-Marblehead area. The discussion which took place brought out the interests of those present as well as a desire to have the Center provide services to meet these interests.

⁶ Ibid.

⁷ Report of the President and the Executive Director of the Lynn Jewish Community Center, June, 1950.

As a result, five special interest groups were organized. Four of these met at homes; the other, an art class, met at the Center.

The Director of Activities suggested that adult extension activities be further developed since they were filling a need and helping to develop "a strong positive attitude towards the Center on the part of new segments of the community."⁸ He had one realistic reservation, however. Further development should be governed by the availability of a large enough staff, something the Center lacked without a decentralized project.

The Extension Activities Committee reported that the adult extension groups were meeting with favorable comment. The Center's role was "to coordinate, inspire, and serve as a resource, and to help out with any matters whatsoever so that these groups could function at the highest possible level."⁹

The committee stated they were desirous of initiating "away-from-Center" activities for the youth as well as adults. There was a feeling that the Center had both the staff and the resources necessary for such a project.

⁸ Report of the Director of Activities of the Lynn Jewish Community Center, June, 1950.

⁹ Report of the Extension Activities Committee of the Lynn Jewish Community Center, June, 1950.

Therefore, the committee recommended that the Center

. . . provide an intensive extension youth program in which we will seek the assistance of the temples, synagogues, and other organizations in terms of helping us with their facilities and encouragement.¹⁰

During the 1950-1951 season the Center expressed its willingness to supply Jewish group work services for the outlying areas. However, there was a continued hesitancy on the part of the leaders of Temple Israel to accept the services. The administration of the Center made the point that they were "the only agency subsidized by the Jewish community for meeting the leisure time Jewish group work needs of this area."¹¹

An attempt to establish a dance group for youth at Temple Beth El was unsuccessful. On the other hand, the Center coordinated a Purim celebration in which all the Greater Lynn Jewish schools participated.

In order to find where Jewish children were students, a survey of the rolls of the public schools was conducted in Lynn, Swampscott, Nahant, Saugus and Marblehead. The findings verified the feeling that there was a definite movement into the Swampscott-Marblehead area.¹²

¹⁰ Ibid.

¹¹ Report of the President and the Executive Director of the Lynn Jewish Community Center, June, 1951.

¹² Ibid.

With the realization of the large number of unserved children in the Temple Israel and Temple Beth El areas, the Director of Activities recommended that home centered extension activities be initiated similar to existing Cub and Brownie groups. He felt that volunteer leaders could staff such a program. However, he once again made this observation:

There are many more things that the Center could accomplish in our youth and adult categories but there is already too large a structure that has been created for a limited staff to keep in good operating condition, no less to go out and try to develop new fields.¹³

Once again the Extension Activities Committee reported their willingness to work with any agency, temple or other institution in providing Jewish group work services to the entire community regardless of where the need was located.¹⁴

A step forward was taken in the fall of 1951 as a teen-age club group was organized by the Center with the cooperation of Temple Israel.¹⁵ For some time various members of the Temple had realized the need for Jewish group work services for their children. They approached the board

¹³ Report of the Director of Activities of the Lynn Jewish Community Center, June, 1951.

¹⁴ Report of the Extension Activities Committee of the Lynn Jewish Community Center, June, 1951.

¹⁵ Report of the Executive Director of the Jewish Community Center of Greater Lynn, June, 1952.

of the Temple to press for the establishment of such a program. The Temple leaders resisted taking any steps to start negotiations with the Community Center which would indicate their own limitations. Through the efforts of some Center-minded Temple members, contact was made with the board of the Lynn Jewish Community Center, which was anxious to cooperate in supplying services. It was agreed to establish a teen-age club co-sponsored by both institutions. The Temple supplied the facilities for meetings and paid the leader's salary. The leader was hired by the Center and supervised by the Executive Director. Membership was open to all teen-agers in the area. The Executive Director of the Center and the Rabbi of the congregation guided the over-all project.

It is too early to evaluate the results of this limited experiment. Yet it shows that the institutions and individuals in the area are demonstrating increased readiness to take advantage of the Center's services.

To summarize, the Lynn Jewish Community Center anticipated the growing need for extending its services from the four walls of its building. The problem has been carefully considered by both the staff and by board committees. Through this process, they have defined the problem in terms of the Center's aims and methods. Being sensitive to the feelings in the decentralized areas, they have proceeded cautiously in initiating any action. It is

hoped that this study will help guide the Center in taking the next steps toward providing further group work services for children in Swampscott and Marblehead.

Programs Which Are Satisfying Some Interests

There are a few organized programs in the Swampscott-Marblehead area which are meeting the needs and interests of a few of the children living there.

Some of the children travel to the Jewish Community Center in Lynn where scouts, social clubs and gym facilities are available for them. Those who do attend generally do so on Friday and/or Sunday when there is more time to travel.

A few of the schools in Swampscott and Marblehead sponsor interest groups and recreational activities. These include music groups, a scouting troop and some playground activities.

The Swampscott Park Department runs a summer playground program for children. Phillips Park, which is on Humphrey Street, is about one-half mile from Temple Israel. This park is used extensively by the boys and girls in the area. The Park Department has also conducted swimming classes at one of the numerous beaches in Swampscott.

Although neither in Swampscott nor Marblehead, some of the youth activity programs sponsored by Temple Beth El attract a few from the Temple Israel area. Their program includes a choral group and a few club groups. The

participants are children of members of the congregation.

Temple Israel also conducts a limited program for students at its Hebrew School. It takes the form of one Young Judaea seven to fourteen year old coed club which meets weekly at the Temple. This activity attracts about one-sixth of the school's enrollment of one hundred eighty. In addition, the Temple Teens, jointly sponsored with the Lynn Center, meet at the Temple.

The Lynn Y.M.C.A. has operated an extension program for high school students in the Swampscott Town Hall. The program has consisted of a canteen program on Saturday nights. The Y has found no other adequate facilities in the area which are available for their program. With serious limitations on staff and facilities, the program was dropped before the close of the season with the intention of starting again in the fall.

In addition, some children satisfy their interest by means of participation in such activities as private dancing classes. It is safe to say, however, that there is little available to the children in terms of a healthy Jewish group experience.

CHAPTER IV

FACILITIES AVAILABLE FOR AN AWAY-FROM-CENTER PROGRAM

Physical Facilities

The writer found some limitations in the facilities available for a group work extension program. First, only halls and meeting space in Swampscott were considered since most of the Jews in the area either live in that town or just over the Marblehead border. If a single program is initiated in this area, the most convenient location for the maximum number would be in Swampscott. A second limitation became evident when the writer found little public or private building space both adequate and available.

The Town Hall, as has been previously stated, has been used by the Y.M.C.A. for their program. It is possible that the Jewish Community Center could obtain the use of the hall for special activities. Other halls in the area, such as the Iona Club, War Veterans and Odd Fellows are either inadequate or are not available at present. In terms of location, Temple Israel may be the most desirable place to operate an extension program. It is in Swampscott but accessible to those in the Clifton section as well.

The Temple is a relatively young institution, established

only five years ago as the influx of Jews into the area demonstrated the need for it. The congregation sponsors a Hebrew school which is located next to the Temple building. The school is a two story wooden colonial structure which has been remodeled. The assembly hall on the first floor contains about seventy-five collapsible chairs. A small rabbi's study, a good sized kitchen and a small classroom complete the ground floor space. The administrative office and three classrooms with about twenty movable desks and chairs in each are all on the second floor. Classes are in session Monday through Thursday from two to six o'clock, and on Sunday from nine until one. The schedule is staggered so that each child attends classes only three times per week for two hours of class time each session.

The Temple itself is only partly built. A few years ago a ground level vestry was constructed with the intention of completing the remaining structure in the future. The vestry is a modern, spacious hall which can seat approximately four hundred people in the folding movable chairs. It also contains a large equipped kitchen. The vestry is generally in use on Friday evenings and Saturday mornings. In addition, it is often used on special occasions; such as, parties or weddings.

However, there are a number of deterring factors with

regard to using the Temple Israel facilities. The administration of the Hebrew school fears that any Center program in that area will detract from the school attendance. If activities are held during class time, the feeling is the children will more likely miss the class. However, the Lynn Jewish Community Center has adopted a policy of not competing with the religious school programs by conducting group activities during school hours. Where the pupils attend classes only three times a week, the writer felt it might be possible to conduct some activities for the children on their days "off". The principal of the school feels that school attendance will suffer anyhow, because the children have things to do on these days; such as, dancing lessons or dentist appointments. If they participate in a Center program, then they will have to reschedule their personal appointments which will conflict with their school performances.

On the other hand, the school is in favor of a club program as integrated with the over-all curriculum. For example, arts and crafts projects could be based on classroom material. There is some willingness to give up part of the regular class time in favor of such activities. However, the school would require enrollment in their educational program for participation in the leisure time activities. This is contrary to Jewish Center philosophy.

¹ Opinions expressed in interview with Simon Young, principal of Temple Israel school.

Any services that are offered are open to all segments of the community, with no prerequisites of the nature suggested above.

Neither the school building nor the Temple vestry are generally in use on Friday or Sunday afternoons. Because the children have no Hebrew classes and no public school the next day, Friday afternoon could be a convenient time to conduct a club program for the children if the need is determined. Children have a good deal of leisure time on Sunday afternoons as well. The Lynn Center has used these days for such activities which have been characterized by high attendance.

The public schools in the area offer additional possibilities for housing extension programs. Some have gymnasias which might be used to good advantage for indoor athletic activities.

Undoubtedly, many families in the Swampscott-Marblehead area would be willing to offer their home facilities for some activities. Cub scouts have operated on this basis with success.

The two main parks in Swampscott are Phillips and Jackson. As has been brought out previously, the former is conveniently located within one mile of Temple Israel in the south central part of the community. Jackson Park is near the Lynn border and would be suitable for use by children

in East Lynn and West Swampscott.

The numerous beaches along the coast of Swampscott offer excellent facilities for certain summer activities.

In summary, the facilities available for an away-from-Center program are limited, but not to the extent that extension activities are impossible. The Temple, homes, schools and, in certain instances, private and public halls can be used quite effectively. In addition, the excellent parks and beaches offer possibilities for some worthwhile outdoor recreational experiences.

CHAPTER V

ANALYSIS OF RESPONSES TO SCHEDULES

As has been indicated in Chapter I, interest questionnaires were mailed to all adult contributors to the 1951 United Jewish Appeal drive living in Swampscott and Marblehead. The purpose of the schedule was to find out what the interests and needs were of the children aged six to fourteen years living in the area, which of these needs were being satisfied, what group affiliations the children had and would the parents want their children to participate in a Jewish Community Center activity program if one were initiated?

Of the five hundred eighty who received schedules, it is probable that some had no children in the age bracket being studied. In any event, there were ninety-nine returns, 17 per cent of the total mailing. Of these, fifteen replies were not applicable since the children in the families were not six to fourteen years old. This left eighty-four answers, or about 14 per cent of five hundred eighty. The percentage of valid returns would be higher if the number of actual children to whom the study could apply was used as the base rather than the five hundred eighty.

Geographical Distribution of Responses to Schedules

Of the eighty-four usable responses, fifty-eight were received from Swampscott residents, eighteen from Marblehead and eight were not designated (Table I).

TABLE I
GEOGRAPHICAL DISTRIBUTION OF RESPONSES

Community	Number of Replies	Per Cent
Swampscott	58	69
Marblehead	18	21
Not designated	8	10
Total	84	100

Age and Sex of Those Studied

Responses from Swampscott were from almost the same number of males and females (Table II), thirty boys and twenty-eight girls.

TABLE II
AGE AND SEX OF THOSE STUDIED FROM SWAMPSCOTT

Sex	6-9	Ages in Years	
		10-12	13-14
Male	16	10	4
Female	16	8	4
Total	32	18	8

Of the total from Swampscott, thirty-two were six to nine years old, eighteen were ten to twelve and eight were thirteen or fourteen years old.

The distribution of responses from Marblehead included twelve girls and six boys. Of these, nine were aged six to nine years, eight were ten to twelve and only one was in the thirteen-fourteen year bracket (Table III).

TABLE III

AGE AND SEX OF THOSE STUDIED FROM MARBLEHEAD

Sex	Ages in Years		
	6-9	10-12	13-14
Male	1	5	0
Female	8	3	1
Total	9	8	1

Of the eight children with no town designated, all were males, two from six to nine years, four were ten to twelve and two were thirteen or fourteen.

In all, forty-four boys and forty girls were included in this study. Of this total, forty-three were six through nine years old, thirty were ten through twelve and eleven were thirteen or fourteen (Table IV).

TABLE IV
AGE AND SEX OF THOSE STUDIED
FROM BOTH SWAMPSCOTT AND MARBLEHEAD

Sex	Ages in Years		
	6-9	10-12	13-14
Male	19	19	6
Female	24	11	5
Total	43	30	11

Jewish Education of the Children

Table V shows the number of boys and girls in each age bracket receiving some form of Jewish education. Attendance at Hebrew, religious or Sunday school implies that the children were receiving some experience in areas such as Jewish holiday celebrations. Participation also indicates a form of Jewish identification for the children. One-fourth of the eighty-four children were receiving no Jewish education at the time of this study. In a very few cases, this was because the children had graduated Hebrew school.

TABLE V
JEWISH EDUCATION OF BOYS AND GIRLS STUDIED

Sex and Age in Yrs.	Attends Hebrew School	Attends Sunday School	Attends Neither	Receives Other In- structions
Females 6-9	8	6	11	0
" 10-12	10	4	1	0
" 13-14	4	0	0	1
Total* for Females	22	10	12	1
Males 6-9	6	7	7	0
" 10-12	17	5	1	0
" 13-14	3	1	1	1
Total* for Males	26	13	9	1

*Some children listed both Hebrew and Sunday school, thus grand totals exceed eighty-four, the number in the study.

Recreation and Physical Education Interests

To find some of the particular interests the children had in the field of recreation and physical education, one section of the questionnaire listed a number of activities with the following instructions:

- A. Next to activities in which your child is interested, check once.
- B. Next to activities in which your child is now participating, check twice.

A summary of the results is found in Table VI.

TABLE VI

INTERESTS OF EIGHTY-FOUR CHILDREN IN
RECREATION AND PHYSICAL EDUCATION ACTIVITIES

Sex and Age in Yrs. of Children*								
Activity	M a l e s				F e m a l e s			
	6-9	10-12	13-14	Total	6-9	10-12	13-14	Total
Swimming	10-4*	8-4	2-3	20-11	12-3	8-2	2-3	22-8
Baseball	7-7	7-10	1-3	15-20	0-0	3-1	1-1	4-2
Basketball	3-5	4-1	1-3	8-9	0-0	3-0	3-1	6-1
Hiking	4-2	3-3	0-2	7-7	2-2	2-2	2-0	6-4
Playground activities	5-6	5-1	0-1	10-8	14-3	3-1	2-1	19-5
Boxing	6-1	3-0	0-0	9-1	0-0	1-0	0-0	1-0
Roller skating	5-2	3-1	0-2	8-5	11-4	5-1	1-2	17-7
Ice skating	6-2	4-4	3-1	13-7	4-3	8-2	3-2	15-7
Bowling	3-0	3-2	2-2	8-4	1-0	3-1	1-3	5-4

*Table indicates both number of children interested in activity but not participating and number who are participating. Thus, fourteen males aged six to nine years are interested in swimming, ten of whom do not participate and four who do.

Girls were most interested in swimming, playground activities, roller skating and ice skating. The boys preferred swimming, baseball, ice skating and playground activities. It is well

to note that in most cases the children were not participating in the activities in which they are interested. In all, three hundred four interests were indicated with only one hundred ten being satisfied.

Educational-Special Interests

A second section of the questionnaire listed a series of somewhat diverse activities which were educational or were in the form of special interests. Table VII indicates that girls were most interested in arts and crafts, cooking, taking educational trips and in scouting. Stamp collecting, trips, learning to play musical instruments and scouting were the chief interests of the boys studied. A total of four hundred twelve interests were indicated of which one hundred fifty seven were being satisfied.

TABLE VII
EDUCATIONAL AND SPECIAL INTERESTS OF EIGHTY-FOUR CHILDREN

Activity	Sex and Age in Yrs. of Children							
	M a l e s				F e m a l e s			
	6-9	10-12	13-14	Total	6-9	10-12	13-14	Total
Art work	6-2*	2-1	0-0	8-3	11-1	5-0	0-1	16-2
Cooking	0-0	0-0	0-0	0-0	7-0	6-2	0-0	13-2
Sewing	0-0	0-0	0-0	0-0	7-1	4-2	0-0	11-3
Handicrafts	7-2	0-2	0-0	7-4	12-1	6-0	2-0	20-1
Stamp collecting	5-2	2-10	1-1	8-13	1-0	1-3	0-1	2-4
Trips	10-1	7-7	2-1	19-9	9-3	4-3	2-0	15-6
Dramatics	2-0	0-0	1-0	3-0	6-1	2-1	2-0	10-2
Ballroom dancing	1-0	5-3	3-3	9-6	2-0	4-3	2-3	8-6
Learning musical instruments	11-2	6-11	1-3	18-16	5-1	2-4	0-4	7-9
Band	0-0	3-6	2-3	5-9	1-0	1-1	0-0	2-1
Folk dancing	1-0	1-1	0-0	2-1	2-2	0-1	0-0	2-3
Ballet	0-0	0-0	0-0	0-0	4-7	0-1	1-0	5-8
Tap dancing	1-0	1-0	0-0	2-0	5-2	0-0	0-0	5-2
Scouting	5-6	4-7	0-0	9-13	7-9	1-7	2-0	10-16
Choral group	1-0	3-2	2-0	6-2	1-0	2-0	1-3	4-3
Social clubs	3-1	2-0	2-0	7-1	3-0	1-2	0-3	4-5
Elocution	0-0	1-0	0-0	1-0	4-3	0-0	0-0	4-3
National Jewish youth groups	3-0	1-0	0-1	4-1	3-0	0-1	0-1	3-2
Sabbath hour group	1-2	2-2	1-0	4-4	1-0	0-0	1-0	2-0

*First figure indicates number of children interested, but not participating in activity. Second indicates number interested and participating.

Interest in Certain Special Events

Some activities in the form of holiday celebrations, parties and entertainment programs were of interest to many of the children (Table VIII).

TABLE VIII

INTEREST IN SPECIAL EVENTS OF EIGHTY-FOUR CHILDREN STUDIED

Activity	Sex and Age in Yrs.							
	M a l e s				F e m a l e s			
	6-9	10-12	13-14	Total	6-9	10-12	13-14	Total
National holiday celebrations	6-0	5-2	2-0	13-2	6-1	4-2	1-1	11-4
Jewish holiday celebrations	5-6	7-5	1-1	13-12	8-2	5-4	1-3	14-9
Children's entertainment programs	7-2	6-0	0-0	13-2	12-0	2-1	1-0	15-1
Socials (parties, dances)	0-0	5-0	3-0	8-0	3-0	3-3	1-3	7-6

Boys and girls alike showed preference for this type of programming but were not participating in proportion to their interests. Of the one hundred thirty interests expressed in this area thirty-six were being satisfied.

Group Affiliations of Children

Responses indicating the group affiliations of the

children were not complete because many who were taking part in activities did not list where they did so.

Of those participating in athletic activities, six used school facilities, a few attended park programs, one attended the Y.M.C.A. and one took part in the Jewish Community Center gymnasium classes in Lynn.

Musical interests were generally satisfied through private instruction. Only four listed their schools as the source of their participation. One boy belonged to the Temple Beth El choral group.

Of the numerous children in scouting groups, four met at the Lynn Jewish Community Center, three at school, two at a fire station, one at the Town Hall and one in a church in Marblehead. The only scouting groups sponsored by a Jewish organization are those affiliated with the Center and, in the case of Boy and Girl Scouts and Brownies, meet at the Lynn building.

In addition, other special interests are satisfied through private instruction.

Eight children in the study attended Temple Israel for social programs. Five participated in social activities at Temple Beth El.

As an indication of the lack of opportunities for satisfying their needs, the eighty-four replies indicated interest in a total of about eight hundred fifty items,

with only slightly more than three hundred of these being satisfied. Moreover, of those participating in activities in which they were interested, very few were doing this through any type of group affiliation, much less Jewish group affiliation.

Reasons for Non-Membership in Groups

Of the eighty-four responses, seventeen stated reasons why the children were not members of activity groups. The greatest restraining factor was that the distance to travel was too great (Table IX).

TABLE IX
REASONS FOR NON-MEMBERSHIP IN GROUPS

Reason	Number of Children
Distance too great	10
Too young	4
No interest	2
Too busy	1
Total	17

Interest in a Jewish Community Center Program

Included in the schedule were two questions, the first of which asked if the parents would be interested in having their children participate in an activity program sponsored

by the Lynn Jewish Community Center. The second question was intended for those who replied affirmatively to the first inquiry and asked if the parents would prefer such activities to be held at the Lynn Center, or in their neighborhood, or at either place. Apparently some misunderstanding existed since seventeen of those who answered "no" to question one went on to show their preference for location for conducting activities. The writer believes these responses should have been affirmative for the initial question, the responders no doubt assuming that a "yes" answer would indicate a desire for the activity program to be conducted by the Greater Lynn Jewish Community Center at the Center. This suspicion is somewhat verified when one considers that every one of the seventeen followed with a preference for an activity program in his own neighborhood.

Table X summarizes the responses to the question of interest in an activity program and includes the seventeen confusing responses as "no's". If the seventeen "no's" were shifted, the result would be seventy positive responses to only four negative ones.

TABLE X

ARE PARENTS INTERESTED IN AN
ACTIVITY PROGRAM IF THE GREATER LYNN JEWISH
COMMUNITY CENTER UNDERTOOK TO INITIATE ONE?

Sex and Age in Years	Yes	No
Male 6 - 9	15	1
" 10 - 12	10	6
" 13 - 14	5	0
Female 6 - 9	14	7
" 10 - 12	6	5
" 13 - 14	3	2
Grand Total*	53	21

*There were ten schedules with no answers to this question.

The preferences for location are tabulated in Table XI. It is significant that in all age brackets there is no question that the people want neighborhood centered activities.

TABLE XI

WHERE DO THE PARENTS PREFER ACTIVITIES BE HELD?

Place	Number Expressing Preference
At the Greater Lynn Jewish Community Center	3
In neighborhood facilities	66
Either place	10

Membership in Jewish Community Center

Of the eighty-four children included in the study, thirty-two were members of the Jewish Community Center of Greater Lynn. Forty-five were not members and seven did not answer. It is well to note that many of those who are Center members only attend Camp Simcha and do not generally participate in the year round program.¹

Comments of Parents

Numerous comments were appended to the questionnaires which indicate some of the thinking that could not be expressed in answering the questions. Some of these are quoted here.

"Due to the lack of children in this neighborhood, such activities as I have checked would be greatly appreciated."

". . . some arrangement so that this age child (10½) could get a background education in Judaism without attending Hebrew School."

"Transportation is a major problem . . . I don't like to have her travelling after dark on busses."

"I would very much like to see a Jewish youth group start here in the Swampscott-Marblehead area. It's much too inconvenient to start my daughter (7) at the Lynn Center and consequently she does not belong to any Jewish group."

¹ Camp Simcha is the Greater Lynn Jewish Community Center day camp. Those who enroll in the camp are required to take out membership in the agency.

"There is a need for a community center in the Marblehead-Swampscott area. Also a Boy Scout Troop in the same area for Jewish boys."

"I find that because of difficulty of transportation or lack of it during hours when his activities normally take place at the Center, he has had to drop out. If some way could be arranged to overcome this, membership from this area would jump."

". . . more organized programs for children age 10-14 in cultural, dramatics, arts and crafts and socials."

". . . we do not wish her to attend the Center's activities because it means we have to supply the transportation and this is not always feasible . . . We believe there is a definite need in the Swampscott-Marblehead area . . . especially in the summertime."

"We feel the need very badly for a children's program, but it must be in this area to attract them."

"Although our children are members of the Center, it is difficult to get them there on Sundays, so that they attend only occasionally. It is impossible to reach the Center on week days or nights."

". . . we are vitally interested in enlarging Jewish activities for him to be able to participate. Need any help?"

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study has been concerned with investigating the need for and possibility of establishing an extension group work program for children six to fourteen years in the Swampscott-Marblehead area by the Jewish Community Center of Greater Lynn.

As large segments of the population move into peripheral areas of communities, social group work agencies are finding that many individuals are not availing themselves of the agency's services because they find it inconvenient or impractical to travel the long distance to the centralized facility. Such is the case in the Greater Lynn community where, particularly since the end of World War II, there has been a marked increase in the number of Jewish families moving into Swampscott and Marblehead. Noting the combined Jewish population of approximately three thousand, the Lynn Jewish Community Center has considered extending its services into these outlying towns.

Many agencies have been using extension activities for some time. The Boy and Girl Scouts, Y's, Boys' Clubs and Jewish Centers are among these. A particularly interesting

approach was used in a joint center-synagogue project in Chicago which was described in some detail in Chapter II.

The Jewish Community Center of Greater Lynn is interested in extending services to the Swampscott-Marblehead area. It is an integral part of the Center's philosophy to serve all segments of the Greater Lynn Jewish Community wherever the need exists. Through contact with members of the community, the writer has found that this is not entirely understood by some individuals and institutions who view the Center as a four walled building which should cater only to the lower classes.

In investigating the needs and interests of children six to fourteen years old living in the Swampscott-Marblehead area, the following facts were drawn from the eighty-four responses:

1. Fifty-eight of the responses were from Swampscott, eighteen from Marblehead and eight were not designated.
2. Forty-four males and forty females were included in the study.
3. Forty-three children were six through nine years old, thirty were ten through twelve and eleven were thirteen or fourteen.
4. Of the eighty-four cases, twenty-one were receiving no formal Jewish education.
5. Swimming, baseball, playground activities and skating

were the most popular recreation activities.

6. Many expressed interest in arts, crafts, educational trips, learning musical instruments and scouting.

7. Interest was also high in special activities such as American and Jewish holiday celebrations and entertainment programs.

8. Almost two-thirds of the eight hundred fifty interests expressed were not being met.

9. "Distance" was the most frequent deterring factor from group association.

10. Fifty-three parents were definitely interested in a Center sponsored activity program for their children. Of the twenty-one indicating no interest, further analysis has shown that seventeen of these were most likely interested.

11. Sixty-six favored having activities in their own neighborhoods. Only three preferred the Center's facilities.

12. Thirty-two of the responses were about children who were members of the Center. Forty-five were not.

13. Parents' written comments strongly favored the establishment of an extension program.

Conclusions

1. There is a clear need for a Jewish group work program in the Swampscott-Marblehead area.

2. The Jewish Community Center of Greater Lynn is the

only group work agency subsidized by the Greater Lynn Jewish community, which includes Swampscott and Marblehead. It might be desirable for the Center to be the agency to initiate such activities as an extension to their centralized operation.

3. There is some resistance to Center programming by institutions which view it as a competitor, and by individuals who misunderstand the role of the Center in the community. These objections may be overcome however with careful interpretation.

4. The parents in the Swampscott-Marblehead area want an organized Jewish group work program.

5. Most of the varied interests of the children included in the study are not being met. Particularly conspicuous are indications that the children are not enjoying positive Jewish group experiences mostly because they are not accessible.

6. There are limited housing facilities for an extension program. However, some halls, schools and private homes are adequate and can be used to advantage.

Recommendations

1. With the need for and interest in Jewish group activities in the Swampscott-Marblehead area established, the Jewish Community Center of Greater Lynn should extend

its services to meet this need. Further, the need for early action is indicated for with the passing of time the problem will become more acute.

2. The Temple Israel facilities should be considered as a possible location for an extension program. The extension programs of the Jewish Centers of Chicago might serve as a guide in planning the project.

A committee composed of representatives of both institutions should jointly set the specific objectives which would be in consonance with the policies of the Center and the congregation.

3. In the event other facilities cannot be found at the present time, extension activities could be initiated through service in homes, primarily, with the limited use of existing community facilities for special programs. It is the writer's feeling that some parents in Swampscott and Marblehead are willing to offer their homes and personal services for this purpose. Maximum participation of neighborhood persons in planning should be strongly encouraged.

4. The nature of any extension program that is started must be based on the needs and interests of the group participating.

5. It is of fundamental importance that the Greater Lynn Jewish Community Center interpret its function as a

social group work agency to the "grass roots" of the Swampscott and Marblehead Jewish communities; for, in the final analysis, the success or failure of an extension program will depend directly on the support and active interest of these people. It is recommended that the Center undertake a planned public relations program directed at gaining acceptance and understanding of the Center and of what it is trying to do. The Center must be viewed not as a luxury but as a basic need in the normal and positive development of the Jewish community.

Approved:


Richard K. Conant
Dean

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A P P E N D I X

AGE OF CHILD _____; SEX _____;

Please fill in the following with regard to the child referred to above. Do not list the child's name.

JEWISH EDUCATION (check one):

Attends Hebrew or religious school _____;
Attends Sunday school _____;
Does not attend either _____;
Other _____;
(fill in)

In indicating what activities your child is interested and/or participating in, fill in the next section as follows:

- A. Next to activities in which your child is interested, check once.
B. Next to activities in which your child is now participating, check twice.

I. RECREATION - PHYSICAL EDUCATION

____ Swimming	____ Roller Skating
____ Baseball	____ Ice Skating
____ Basketball	____ Bowling
____ Hiking	Others (fill in)
____ Playground Activities	_____
____ Boxing	_____

II. EDUCATIONAL - SPECIAL INTEREST

____ Art Work (painting, clay, etc.)	____ Scouting (Boy and Girl Scouts)
____ Cooking	____ Choral Group
____ Sewing	____ Social Clubs
____ Handicrafts	____ Elocution
____ Stamp Collecting	____ National Jewish Youth Groups (e.g. Young Judaea)
____ Trips (museums, parks, industries)	____ Sabbath Hour Group
____ Dramatics	Others (fill in)
____ Ballroom Dancing	_____
____ Learning Musical Instruments	_____
____ Band	_____
____ Folk Dancing	_____
____ Ballet	_____
____ Tap Dancing	_____

III. SPECIAL EVENTS

National Holiday Celebrations

Socials (parties, dances)

Jewish Holiday Celebrations

Others (fill in)

Children Entertainment Programs
(puppeteers, magicians, etc.)

If your child participates in any of the activities listed on page 1 and above, indicate where he does (name of group or organization).

NAME OF ACTIVITY

WHERE PARTICIPATES

If your child is not a member of an activity group, would you please state the reason?

If the Jewish Community Center of Greater Lynn undertook to initiate such activities as listed on page 1 and above, would you be interested in having your child participate? (check) YES ; NO ;

Where would you prefer such activities be held?

At the Greater Lynn Jewish Community Center (recreational facilities available)

In your neighborhood (outdoor facilities, at homes, community buildings)

Either place

Is your child a member of the Jewish Community Center of Greater Lynn ? (check)

YES ; NO ;

Any comments will be greatly appreciated.