

JEWISH EDUCATION

SELF-STUDY

May, 1951

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JEWISH EDUCATION IN PITTSBURGH

A Self-Study

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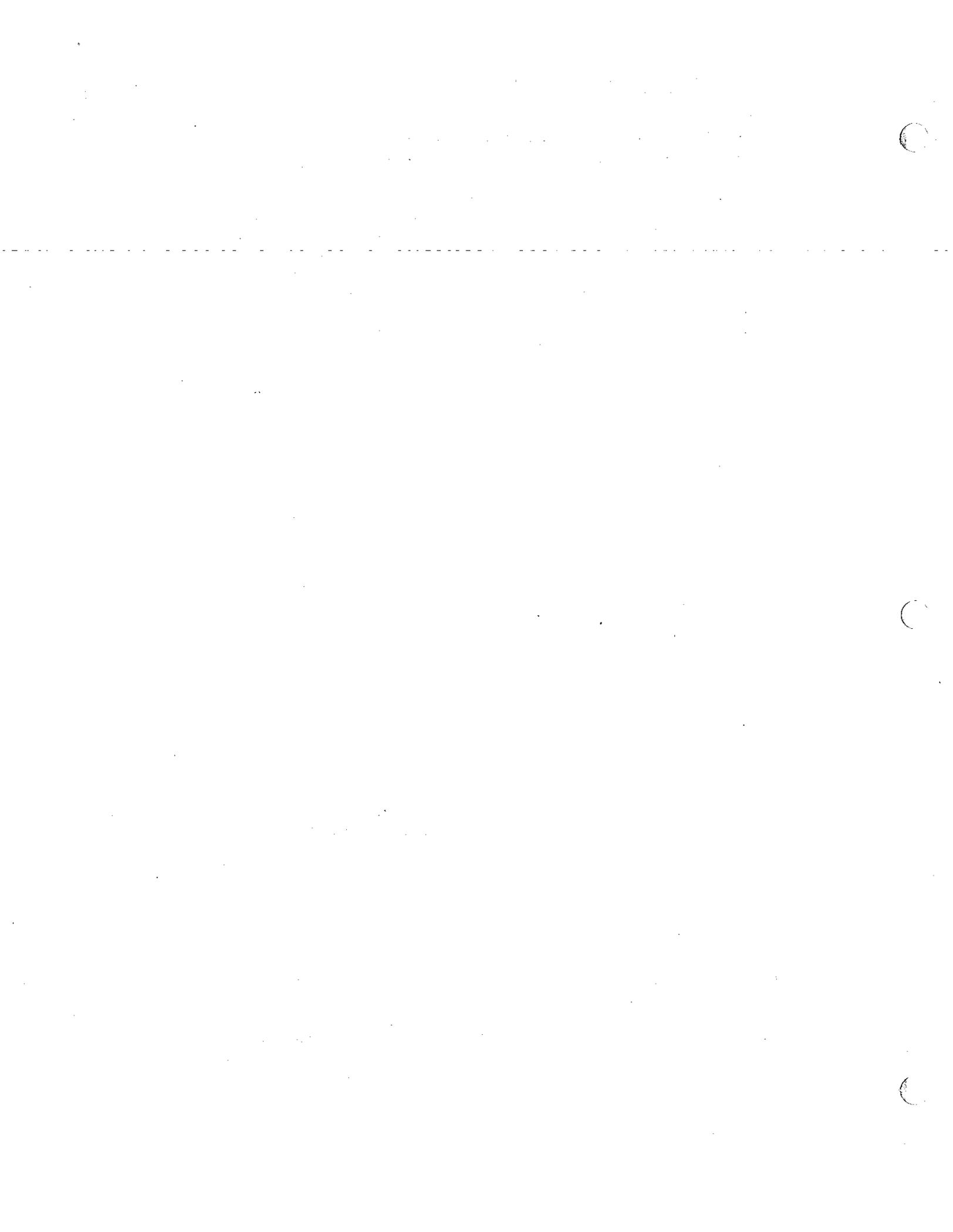


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CHAPTER I

SCHOOL FACTS

1. The Jewish Educational System of Pittsburgh, 1950

The Jewish educational system of Pittsburgh consists of 27 schools. Fourteen schools meet on Sunday mornings, eleven on weekday afternoons, and two are all-day (parochial) schools. Except for the Hebrew Institute, the two all-day schools, and the 2 Sunday Schools affiliated with the Southwestern District, all the schools are conducted under congregational auspices.

Nine congregations conduct both Sunday and weekday afternoon schools; three conduct only Sunday Schools.

The weekday afternoon schools are elementary schools, except for the Hebrew Institute which conducts a weekday kindergarten and a high school department.

The programs of six of the weekday afternoon schools are based on 3 years and of five schools on 6 years.

The Sunday Schools are based on eleven years of attendance: kindergarten and 10 elementary grades.

2. Enrollment, Proportion of Enrollment to Jewish Population

The total enrollment in all Pittsburgh Jewish schools in the winter of 1950 was 4,742. Eliminating the duplications, the children who attended both Sunday and weekday schools, the unduplicated enrollment amounted to 3,866.

What proportion the Jewish school enrollment formed of the total number of Jewish children of school age of Pittsburgh is difficult to determine accurately. Mr. I. A. Abrams, Executive Director of the Hebrew Institute, who has been collecting data on the enrollment of Jewish children in the public elementary and secondary schools of the city since 1924 reported for 1949, 6,207 children.<sup>(1)</sup> Using this figure as a base, the total enrollment will constitute 76.4%, the unduplicated enrollment 62.3% of all Jewish children of school age. This is a very high proportion.

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(1) Mr. Abrams' data are based on reports by public school teachers on the number of Jewish children in each of their classes absent on Yom Kippur, the Day of Atonement. Mr. Abrams assumes that the several scores of teachers in the public elementary and high schools have each, without exception, reported fully and accurately on the number of Jewish children in each of their classes. From experiences in other cities where such surveys were attempted, one may assume that such reporting is never complete. There are always teachers who either fail to report or fail to send in complete reports, and some do not know who all the Jewish children are in their classes. One must also bear in mind that these reports are not obligatory, nor carefully followed up, nor checked as to their accuracy. Because of these considerations, Mr. Abrams' figures are probably underestimated.

Dr. Maurice Taylor in his very careful, scientific demographic study "The Jewish Community of Pittsburgh," estimated that Mr. Abrams' figures for the Jewish population of school age for 1938 were underestimated by 10 per cent. (2)

A comparison of the proportion of Jewish school enrollment to Jewish child population of school age in Pittsburgh with that in other cities of similar size is difficult to make, since none of these cities have information on the number of Jewish children of school age. However, estimates of the size of their populations are available. We shall, therefore, compare the proportion of the Jewish school enrollment to the Jewish population of Pittsburgh with that in similar communities. This is done in the table below.

TABLE I

Proportion of Jewish School Enrollment to Population

City	Jewish(3) Population	Jewish School Enrollment	Enrollment as a Per Cent of Population
Baltimore	75,000	4,116	5.5
Essex County, N.J.	86,000	4,022	4.7
Cleveland	80,000	7,783	9.7
Pittsburgh	54,000	4,538	8.5
St. Louis	44,000	4,225	9.6
Miami	40,000	3,282	8.2
Detroit	90,000	7,380	8.2

The enrollment in Pittsburgh forms 8.5% of the estimated population. It is exceeded by Cleveland and St. Louis, but is above that of Baltimore, Essex County, Miami and Detroit. (4)

The proportion of Jewish school enrollment in Pittsburgh to Jewish population of elementary school age is quite high; probably higher than in most communities of similar size. The proportion of the Jewish school enrollment to the total Jewish population of Pittsburgh varies only slightly from that found in other similar communities.

(2) Dr. Maurice Taylor, Ph.D "The Jewish Community of Pittsburgh, December 1938" p. 8.

(3) Source of Estimate: American Jewish Committee Year Book, 1950.

(4) In reading Table I, one must bear in mind a) that the degree of accuracy the population estimates is not the same for all the cities, b) that the proportion of the school population to the total population varies in the different cities. As a consequence, "enrollment as a percentage of population" is only a crude index for comparing enrollment in different communities.

Distribution of Enrollment by Type of School

Of the total of 3,866 children attending some form of Jewish school, 3,327 or 86.1% attended Sunday School, 1,224 or 31.7% attended a weekday afternoon school and 191 attended an all-day school. 876 or 22.7 children attended both Sunday and weekday afternoon school

TABLE II

Jewish School Enrollment in Pittsburgh, 1950  
by Type of Attendance

Type of School	Single Enrollment	%	Sunday & Week day	%	TOTAL	%
Sunday	2,451	73.7	876	26.3	3,327	100.0
Weekday	348	28.4	876	71.6	1,224	100.0
All-day	191	100.0	-	-	191	100.0
TOTAL	2,990	77.3	876	22.7	3,866(a)	100.0

(a) 876 Unduplicated Enrollment

Of the total Sunday School enrollment of 3,327, 876 or 26.3% attended both Sunday and weekday afternoon schools and 2,451 or 73.7% attended Sunday Schools only.

Of the 1,224 enrolled in the weekday schools, 876 or 71.6 attended weekday afternoon, and Sunday Schools, 348 or 28.4 attended weekday afternoon schools only, and 191 attended only all-day schools.

The children who attended only weekday afternoon schools formed 9.0% and the children who attended the all-day schools 4.9% of the total unduplicated enrollment in all Jewish schools.

Comment

The number of children enrolled in the weekday Jewish schools in Pittsburgh, even if one were to add those who attended the one-day-a-week afternoon school, (and these children formed 14.6% of the registration of the weekday schools) is proportionately much less than in the country as a whole, which in the Spring of 1950 was over 49%.

Of the 11 large Jewish communities in the United States each of which has a Jewish population of over 50,000, only three, San Francisco, Cleveland, St. Louis, had a Sunday School enrollment proportionately larger and a weekday school enrollment smaller than that in Pittsburgh

Weekday And Sunday School Enrollment in the 12 largest communities

City	Estimated Jewish (5) Population	Total	Weekday		Sunday	
			No.	%	No.	%
Pittsburgh	54,000	4,742	1,415	29.8	3,327	70.2
Baltimore	75,000	4,116	1,725	41.9	2,391	58.1
Los Angeles	225,000	10,851	6,874	63.3	3,977	36.7
Philadelphia	245,000	12,892	5,488	42.6	7,404	57.4
Essex County, N. J. (including Newark)	86,300	4,231	1,357	32.1	2,874	67.9
San Francisco	50,000	1,891	282	14.9	1,609	85.1
New York City	2,000,000	66,596	49,196	73.9	17,400	26.1
Detroit	90,000	7,380	3,489	47.3	3,891	52.7
Cleveland	80,000	7,783	1,767	22.7	6,016	77.3
Chicago	300,000	14,973	5,748	38.4	9,225	61.6
Boston	137,345	8,762	4,410	50.3	4,352	49.7
St. Louis	44,000	4,225	1,038	24.6	3,187	75.4

In San Francisco a central agency for Jewish education was organized in 1949, and a concerted effort is being made to increase the enrollment in the afternoon weekday schools.

In Cleveland the old Reform tradition of the one-day-a-week school is very strong. But even here it is yielding to the new trend. It is a matter of record that the Reform Temples of Cleveland have been pioneers in the movement of expanding the Sunday School by adding one or more days of instruction during the week. This year a very significant step has been taken by Reform Judaism in the direction of intensifying Jewish education. The Commission on Jewish Education of the Union of the American Hebrew Congregations for the first time in its history had issued a curriculum for two and three days a week schools for use by Reform congregations.

#### Recommendation

The Committee on School Facts (population, enrollment, age-grading, etc.,) realizing

that Judaism is not a fixed creed, which can be conveniently explained in a few well-defined rules;

that Judaism, in its wider connotation is the complete story of Israel's groping with the cosmos; and

that this story, which includes metaphysics, practical religion, history, literature in various languages, aesthetics, adventure in idealism, cannot be adequately taught, even on an elementary child's level, through a school system whose major characteristic is the one-day-a-week school,

Recommends that in order that we may achieve the objectives<sup>(6)</sup> of Jewish education the community shall

- a. undertake a well planned and sustained campaign of interpreting the aims of Jewish education
- b. that this campaign is directed toward informing the community that these aims cannot be completely achieved through the one-day-a-week school; and
- c. that measures be taken for strengthening the weekday schools in every possible way, and of increasing their enrollment.<sup>(7)</sup>

### 3. Coeducation in Pittsburgh Jewish Schools

#### Sunday Schools

The Pittsburgh Sunday Schools are as popular among the boys as among the girls. The enrollment is almost equally divided among them: 49.4% and 50.6%.

There was relatively slight deviation in the proportions of the boys and the girls for different age groups in the Sunday Schools. Of the boys 25.2% and of the girls, 24.3% were seven years old or younger. In the ages of 8 through 13, 65.6% were boys and 64.0% were girls. In the higher age group of 14 through 17, the girls were better represented, 11.7% against 9.0% of the boys.

#### All-Day Schools

The all-day schools are primarily schools for boys. The Yeshivath Achei Temimin is not a co-educational institution. It has one class for girls, which is conducted separately. In the Hillel Academy, the girls formed 34.9% and the boys 65.1%. More than half of all the children (54.5%) were between 4 and 6 years old. In this younger age group were 60.5% of the girls and 51.3% of the boys. In the 7 and 8 year old group were found 39.5% of all the girls and 47.3% of the boys. There was only one boy (and no girls) nine years of age.

#### Weekday afternoon Schools

In the weekday afternoon schools the boys predominate: there is one girl for every three boys (24.7% against 75.3%).

The girls in the weekday afternoon schools were younger than the boys: 47.4% of the girl pupils and 16.1% of the male pupils were 7 years of age and younger. In the age group of 9 through 12 the girl pupils formed 43.2%, the male pupils 68.0%. In the age group of 13 and older, there were 2.4% of the girl pupils and 6.1% of the male pupils. Generally, there were very few pupils older than 13 years in any of the weekday schools.

An analysis by grades shows that in the weekday schools, the proportion of girls in the different grades, was in each grade smaller than that of the boys. It varied from 5.6% to 26.7% of the class registration. In the kindergarten it was 52.0% for boys and 48.0% for girls.

(6) For objectives of Jewish education see also pages 20 & 25

(7) Some of these measures are indicated in the body of the report.

Furthermore, if the weekday enrollment is analyzed according to the number of days the children attended, the proportion of girls decreases as the number of days of attendance increases. Thus, the proportion of girls attending two days a week was 66%, those attending three days, 16.3%, and the number of girls attending four and five days a week was only 10.1%.

In five schools meeting four times a week, with a combined enrollment of 153 children, there were only six girl pupils. Slightly more than one third (33.9%) of the children in one all-day school were girls and two thirds (66.1%) were boys.

The relatively small proportion of girls in the weekday school, and especially in the higher grades, was found in all Pittsburgh weekday schools. (See Table B-2 ).

### Comment

The varied proportion of boys and girls in the different schools reflects the varying attitudes of Jewish parents to the different types of Jewish schools.

The Sunday School, which has the largest proportion of girls of any other Jewish school, is generally regarded by parents as a religious cultural educational institution. The study of Jewish history, literature, customs and ceremonies, Jewish music, the frequent assemblies, the pageantry of Confirmation, which has all the glamor of an important social event, gives it that character in the eyes of many Jewish parents.

The congregational Hebrew Schools are valued by Pittsburgh parents mainly for the ritualism and the synagogue tradition they teach. Since boys are assigned a major role in carrying out the synagogue tradition, parents who value that tradition send their boys to the congregational school. This attitude is reflected in the very small proportion of girls, less than ten percent in the congregational Pittsburgh schools. This proportion drops almost to zero in the higher grades.

In the Hebrew Institute, however, though it offers a more intensive program of Hebrew education than the congregational schools, the proportion of girls is larger. The parents who send their children to the Hebrew Institute seem to regard it as a religio-cultural educational institution, and enroll more girls in it than in the congregational schools. But even here the proportion of girls is relatively high in the kindergarten and in the first grade, and small in the other grades.

This observation leads one to conclude that the usefulness of the afternoon schools as an educational institution for imparting an adequate Jewish education to boys and girls has not been fully tapped. The usefulness of certain of the Pittsburgh afternoon schools is at present limited because its program is mainly based on learning the Sidur, a smattering of Humosh, and preparation for Bar Mitzvah. Were the congregational schools converted into cultural-religious educational institutions (instead of remaining what they are - ritualistic schools), their appeal and effectiveness would be greatly augmented and they would become of equal usefulness and importance to both boys and girls.

## Recommendations

The Committee on School Facts recognizes that one of the basic objectives of Jewish education is to transmit to the younger generation the ethnic and religious culture of the Jewish people, a culture which embraces a mode of life, a religion, and traditions.

The Committee also recognizes that Jewish education must aim to prepare our children, both boys and girls, for active and creative participation in American Jewish life. It must develop in them an appreciation of American Jewish social idealism, so that when they grow up they will wish to help maintain and develop the many humanitarian enterprises and social and religious institutions developed by American Jewry.

The Committee on School Facts also recognizes that this mode of life, religion, and traditions, like all cultural and religious patterns and values, is best transmitted not so much through formal teaching as through life situations.

And being cognizant that the family is the primary and natural locus where these life situations can be created or recreated and the group values experienced and transmitted to the next generation, the Committee wishes to assert that the education of girls, as future American Jewish mothers, is of fundamental importance in the program of Jewish education.

### 4. Age Grading

The age grading of the children in the weekday afternoon schools is very defective. The range in the ages of the children in each class is very wide.

In School A, in the first grade, were found children of 7, 8, 9, 10 and 11 years of age.

In School B, in the first grade, were found children of 7, 9, 10, 11 and 12 years of age.

In School C, in the first grade, were found children of 8, 9, 10 and 12 years of age.

In School D, in the first grade were found children of 7, 8, 9, 10, and 11 years of age.

### Comment

In a well organized school, the ages of the children are related to their grades. The children of six years of age would normally be in the first grade. The children of seven years would be in the second grade; of eight years in the third grade, etc. Only exceptionally bright children would one expect to find in grades higher, and retarded children in grades lower, than is warranted by their age.

The wide differences in the ages of children, especially in the lower grades is a very retarding influence on the normal, scholastic and social development of the children. In a normal elementary school these children would be separated from one another by 4 or 5 grades. But this is not the case in Pittsburgh. Children of various ages were found in all classes and in all the weekday afternoon Jewish schools of Pittsburgh. This was also the situation in most classes of the all-day schools.

It is obvious, even to the uninitiated, that children of such varied ages cannot learn at the same pace. Nor can children of such varied ages become socialized normally in the class, so that they develop common interests with their classmates. And what is equally significant, such classes are a source of irritation to the teachers who find it difficult to make normal progress with their pupils.

### Recommendation

The Committee on School Facts recognizing

1. a lack of generally accepted, community sanctioned, school administrative practices and standards,
2. the absence of well-organized graded curricula in most schools based on a common minimum number of years and,
3. the absence of a community honored tradition of regular annual promotions and graduations, are the chief reasons for the defective age-grading, for the massing of the children in the early grades, and generally for the short period children attend the weekday schools,

recommends that a Code of School Standards and Practices embodying regulations pertaining to maximum age of admission, annual promotions based on achievement, uniform school calendar, graded curricula, based on a common minimum number of years, and public promotions and graduation to be worked out by the Central Agency for Jewish Education, in cooperation with a professional council of educators and rabbis for acceptance by all the schools in the community.

### 5. Weekday Afternoon School Enrollment by Number of Days Per Week

Children attend the weekday afternoon schools a varying number of days per week. Contrary to a prevailing opinion, the four and five day-a-week afternoon schools still claim the majority of the children whose parents are interested in giving them a more intensive education that which can be obtained in the Sunday School.

The largest number, 743 or 66.4%, of children attending weekday afternoon schools, attend four and five times a week; 206 or 18.4% attend one afternoon a week; 98 or 8.8% three afternoons; and 72 or 6.4% two afternoons a week.

TABLE IV

#### Weekday Afternoon School Enrollment by Number of Days

#### Per Week and by Congregational and Non-Congregational Auspices

No. of Days Per Week	Total		Congregational		Non-Congregational	
	No.	%	No.	%	No.	%
1	206	18.4	206	31.4	--	0.0
2	72	6.4	42	6.4	30	6.5
3	98	8.8	98	14.9	--	0.0
4	691	61.8	310	47.3	381	82.3
5	52	4.6	--	--	52	11.2
<b>TOTAL</b>	<b>1,119</b>	<b>100.0</b>	<b>656</b>	<b>100.0</b>	<b>463</b>	<b>100.00</b>

Of the total enrollment of girls in the weekday afternoon schools, half were found in those meeting only twice a week. The proportion of boys in this type of school was only 6%. The boys were enrolled mainly in the four-day-a-week schools where they claimed 71.2% of all boys attending weekday schools.

## 6. Distribution of Children by Grades

### Weekday Schools

The overwhelming majority of the children, 95.6%, were concentrated in the first four grades. The kindergarten and the first 2 grades had 72.7%, and the 3rd and the 4th grades had 22.9% of all children enrolled in weekday Jewish schools. The remaining children, who formed only 4.6% of the total enrollment, were distributed over the higher grades.

### Comment

The weekday Hebrew school of Pittsburgh with 95.6% of the enrollment in the first four grades - is not even an elementary school, in which all, or at least a majority of the children, follow a curriculum planned for all the grades of the elementary school.

This situation is probably the major reason for the general ineffectiveness of the weekday school. It is obvious that the objectives of the weekday school cannot be achieved if most of the children attend only the first four elementary grades. The children simply do not stay in school long enough to learn much.

Likewise, the Pittsburgh Sunday School is primarily an elementary school. Close to 99 percent of all the children enrolled in it are below 14 years of age, and only slightly over one per cent are older than 14 years. As a matter of record, few of the Pittsburgh Sunday Schools make provision for the graduates to continue their studies on a secondary level.

The all-day schools have only the first four grades.

Elsewhere in this report we have pointed out that the curriculum of the Sunday School is such that it cannot be successfully carried out within the present framework of the Sunday School. This argument applies with even greater cogency to the weekday school. The curriculum of the weekday school normally includes the study of the Hebrew prayer book, the Hebrew language, the Pentateuch and the early Prophets in Hebrew, history, excerpts from the Mishnah, Laws and Customs, and preparation for Bar Mitzvah.

All these subjects - even in an elementary manner, cannot be acquired in the elementary school. The ability to understand some of the subjects, which must be taught in the Jewish school in both the Sunday and the weekday school, require a degree of intellectual maturity and background which the child in the elementary school does not yet have. It is obvious that they must be pursued after the child has graduated from the elementary school and has entered high school. But unfortunately, the figures indicate the child drops out of the weekday elementary Jewish school, without graduating from it, before he reaches high school age, and breaks off all relationship with formal Jewish education.

### Recommendation

The Committee on School Facts, realizing that a Jewish educational system of any effectiveness must go beyond the elementary school, recommends that plans<sup>(8)</sup> be developed which would aim at strengthening the Sunday and the weekday schools, with a view to increasing their retentive power, so that those enrolled in them would continue till they graduate and that a significant proportion of the graduates be carried over into the secondary Jewish schools where they could continue Jewish studies for several more years.

Realizing that the number of graduates in any one year, especially in the weekday afternoon schools, is at present very small, and will probably remain small for the coming several years during the period of reorganization of the Jewish school system, the Committee on School Facts recommends that a consolidated Hebrew high school for graduates of afternoon Hebrew schools be established. It likewise recommends the possibility of organizing a consolidated Sunday High School, especially for the graduates of those Sunday Schools which lack facilities for conducting their own high schools be seriously explored.

### 7. Lack of a Coordinated School System

Administratively, each school is an independent educational unit, conducted by a separate School Board or School Committee appointed or elected by the school's sponsoring organization. Each School Committee is a policy making body for all matters pertaining to the school: budgeting, staffing, the number of days per week the school shall be open, etc. It also determines its own school calendar: when the school year shall begin and close, and how long the vacation and holiday periods shall be.

Programmatically each school has its own curriculum, decides on the amount of time to be devoted weekly to each subject, and the text-books to be used. Each school sets its own standards for admission, promotion and graduation.

Financially, except for the Hebrew Institute, the budget of each school is the sole concern of the sponsoring organization. In the case of the Hebrew Institute the community shares in the financing.

### Comment

The schools of Pittsburgh, especially the weekday afternoon schools, do not form together an orderly coordinated educational system, either from the point of view of management or curriculum. All the schools, because of the differences in the administrative practices followed and the variations in the scholastic standards they maintain, do not constitute an educational ladder, which would enable children to ascend progressively its various rungs, from kindergarten through high school. This situation has an adverse psychological effect on the children. In the public schools these children look forward to annual promotions, which in their eyes constitutes not only recognition of a definite scholastic achievement, but, which is equally, if not more important as an indication of their maturing, their growing up.

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(8) An outline of the plans is given on pages 23 & 24

But most of the weekday afternoon schools of Pittsburgh with their lack of accepted standards fail to give them that feeling of growth. This has a bad influence on the children who develop a deprecating attitude toward the afternoon Hebrew School.

### Recommendation

The Committee on School Facts recommends that the proposed central agency for Jewish education shall coordinate the existing schools of the community into an organic system and shall endeavor to develop all the departments which make up such a system: a pre-school, kindergarten, elementary and high schools, with well constructed curricula, annual promotion and graduations based on merit and achievement. The development of such a coordinated system should not imply the imposition of one curriculum on all schools, nor the abandonment of each school's autonomy. It should, however, be based on a general acceptance of basic common objectives, (9) a minimum common graded curriculum, and minimum administrative standards pertaining to age of admission, promotion, length of school year, control of absenteeism, record keeping, etc.

## 8. Disadvantages of Small Schools

### Weekday Afternoon School

Of the 11 weekday afternoon schools in the community, only four have over 100 children each. And one of these schools meets only one afternoon a week. The enrollment in the remaining 7 is as follows: 21, 28, 61, 80, 13, 20. The enrollment figures in some of the larger schools do not represent in each case so many children attending the same number of days and hours per week. In one school some children attend twice a week, and some four times; in another school the children attend 3 and 4 times a week. For practical purposes of class management, such as classification of children and organization of curriculum, two of the larger schools actually consist of smaller schools.

### Comment

Small schools, if adequately staffed, supervised and programmed can be conducted as highly effective, though very expensive, educational institutions.

The many small weekday afternoon schools of Pittsburgh do not belong to this category. They are poorly administered, programmed and staffed. Six of the schools have one or two teachers each, only one or two of whom are professional teachers. Deplorable as this situation is, one cannot blame it on the management of the different schools. It is utterly beyond the capacity and the means of the individual small school of Pittsburgh to solve the many problems that confront it, for the following reasons:

- a. Schools with small registrations can ill afford to employ competent professional teachers.
- b. Competent teachers are reluctant to take positions in small schools, since they offer neither security as to tenure, nor opportunity for professional growth.
- c. Small schools are usually a source of much frustration for the professional teachers. Even the most enthusiastic and conscientious teacher soon discovers that many of the difficulties he must overcome in running a small school of 30, 50, or even 70 children, are beyond his control, and even that of his School Board.

- d. In a small school, it is difficult to grade the children properly. There are not enough children in each age group to form separate classes. Besides, one-or-two-teacher schools cannot have too many classes, since the school is open only two or three hours a day.
- e. In a small school all beginners are usually placed in one class, irrespective of their ages, grade in the public school, or their ability. The very bad grading in the first year is later carried over into the subsequent grades and affects adversely the scholastic progress of the children throughout their stay in school.
- f. A small school does not allow for engaging special teachers for special subjects, such as singing, arts and crafts, dramatics, etc.

The teaching of the arts by competent teachers offers the children opportunities for creative, enjoyable experiences which become associated in the child's consciousness with the Jewish school and Jewish life. But a small school usually deprives the children of this part of a school's program.

- g. In a small school, the staff of one or two teachers is too busy with conducting formal classes. They have no time to coach children who become retarded because of illness or other reasons. As a consequence, retarded children must be kept in the same class with more advanced children. This in turn results in depressing the level of the rest of the class.

#### Recommendation

The Committee on School Facts recognizing the many difficulties involved in administering small schools efficiently, recommends that immediately upon the acceptance of the Self-Study report by the United Jewish Fund and the formation of a Central Agency for Jewish Education, a Committee be appointed to negotiate the consolidation of the smaller schools. The members of the Committee on School Facts, in exploring the possibilities of consolidating the smaller schools, met with no serious theoretical or practical objections on the part of the representatives of the congregations sponsoring the small schools, which could not be resolved by negotiation and reasonable compromise.

The arguments which were made against consolidation were more or less the same as those advanced in other communities where the problem of consolidation of small schools arose. Yet in those communities, such as Newark, Syracuse, Schenectady, Lawrence (Mass.), Milwaukee, Englewood, N.J., and others, consolidations were successfully carried out to the advantage of all elements involved.

The objections raised against consolidating congregational schools are:

- a) Consolidation will weaken the congregations by detaching the schools from them
- b) It will be impossible to work out a curriculum which would satisfy the various religious and ideological differences normally existing among congregations
- c) The problem of transporting children from different areas to one school

The Committee on School Facts is convinced that these objections can be resolved as they have been elsewhere.

- a) It is the opinion of the Committee that the organization of consolidated schools will in no way affect adversely the present status or the future development of the congregations. As a matter of record, a poor school becomes in time the weakest link in the congregation and the source of much dissatisfaction among the members. A weak school cannot make for a strong congregation. This is especially true if one takes a slightly longer point of view than that of the immediate present.
- b) A consolidated school must not and should not lead to the severance of the school from the congregation. The intimate relationship between the Rabbi, the parent members, their children, and the Congregation is a valuable educational asset and must not be lost, but must be utilized for increasing the school's attractive and retentive qualities. A well organized and well staffed consolidated school should contribute to the congregations' influence and prestige in the following manner:
  - 1) Each congregation will serve on the consolidated School Board and will have the opportunity to exert influence on it.
  - 2) An arrangement can be worked out between the consolidated school and the individual congregations by means of which the consolidated school carries on its program during the week. However, one day a week, on Sundays and Saturdays (or if need be, by arrangement, any other day,) the children attend school in their own congregational buildings. For that day the staff of the consolidated school is made available to the different congregations. The program for these special days is usually worked out by the Rabbi in cooperation with the teachers of the consolidated school. Likewise, on Saturdays and holidays, the children's services are held in the individual congregations with the assistance of the staff of the consolidated school.
  - 3) A consolidated school will free the Rabbi of the vexations and irritations incidental to conducting a poorly staffed small school. Freed of administrative duties, the Rabbi will have the time, the disposition, and the opportunity to build up informal and wholesome rapport with the children of his congregation, not as schoolmaster but as friend, spiritual guide and counsellor.
  - 4) The problem of ideological differences may seem serious, but it is not. The programs of most Pittsburgh congregational afternoon schools are more or less alike. Broadly speaking, the curriculum of the consolidated school can be based on the subject matter of which all groups agree. For ideological emphasis and "indoctrination" children will attend services and special classes in their own congregations. For this purpose the day off from the consolidated school, mentioned above, could be used. Also services of the staff of the consolidated school should be available to the Rabbis both for preparing the program and for teaching in the special classes.
  - 5) The transportation problem could be solved by providing the children with bus transportation to and from the school.

### 9. The Advantages of a Consolidated School

- 1) A consolidated good-sized school will eliminate the disadvantages inherent in a small school, and which were discussed elsewhere in this report.
- 2) A consolidated school will allow for proper grading according to age, grade in public school, individual abilities, etc.
- 3) It will make possible the engaging of a staff of qualified teachers, and also teachers with special skills.
- 4) It will allow special coaching of retarded children as well as advanced children.
- 5) It will allow for carrying out of an attractive, diversified curriculum.
- 6) It will allow for proper supervision of the school.
- 7) It will allow for the development of an esprit de corps among the children through holding of regular, well programmed assemblies, etc., and also through the school's adhering to community recognized and accepted standards for admission, promotions, graduations, etc.
- 8) The school will be able to draw upon the best available lay leadership in the community.
- 9) It will command the moral and financial support of the community as a whole.

## CHAPTER II

### CURRICULA AND STANDARDS OF PERFORMANCE

#### 1. Weekday School Objectives

All weekday schools have or theoretically should have in common the following objectives: (a) to assure transmission of some of the classical Hebrew heritage to the younger generation; (b) to develop appreciation of and loyalties toward either Traditional, Orthodox, or Reform Judaism, depending upon the orientation of the congregation or organization sponsoring the schools; (c) to teach skills and help form attitudes which children must possess as they grow up in order that they may participate in Jewish community and congregational life.

How effective are the schools in carrying out these objectives, assuming that these are all the objectives the schools should aim at achieving?

A school, in order it may attain its objectives, must fulfill the following minimum conditions.

- a) It must have a well defined and clearly thought out curriculum.
- b) The curriculum must be well organized and graded, and the texts and the subject matter geared to the age levels, abilities, and interests of the children.
- c) The curriculum must have been realistically planned with a view to the number of hours per week the children attend the school.
- d) The school must be properly housed and equipped.
- e) The school must be staffed with competent teachers.
- f) The school must be capably supervised and efficiently administered so that the process of learning may proceed as smoothly and enjoyably as possible, with a minimum of hindrances.

A critical examination of the curricula used in the Pittsburgh schools indicates that few can meet successfully the above criteria.

#### 2. Weekday Afternoon School Programs

In many weekday afternoon schools the programs are so meager and disjointed that they have little semblance to an organized curriculum. As a consequence, the theoretical objectives of Jewish education are in these schools narrowed down to formal inculcation of piety, to mechanistic teaching of phonetic reading, and to learning by rote a few Humash sentences in Hebrew.

In most schools, the subject matter studied manifests a lack of continuity, gradation, and lack of progress in the subject from grade to grade. Too often text books are used haphazardly and with little regard for their suitability for the ages of the children.

There is too much emphasis in many weekday schools on the mechanical aspects of teaching, with no attempt at adhering to the most elementary

principles of pedagogy. As a consequence, standards of performance, while differing among the schools, are on the whole, low.

A few examples culled from the reports of the individual schools will illustrate the defects common to most of them, with several notable exceptions.

#### School A

The major subject of study in this school, as in most others, is the Siddur (the prayer book). The teaching is carried on in a dry "drill" manner. There is no attempt at motivating the child for the study of the Siddur. No effort is made to interpret, on a child level, the ethical values, the metaphysical ideas, or even the historic allusions expressed in the prayers.

The second major subject of study is the Humosh (The Five Books of Moses). It is introduced in this school - and so it is in many others - immediately after the child has learned (not even finished) a Hebrew primer.

Children who have only studied a primer are utterly unprepared for the study of Humosh. The laboriousness with which the child is forced to study the difficult sentence construction of the Humosh, even in an abbreviated form, because he lacks the elementary linguistic preparation for it, causes the children to dislike the Humosh, the very book we would like them to hold dear and cherish. Besides, for the amount of time and effort the child, at this stage, uses up in studying Humosh, his progress is very small.

In the next grade, the study of the Hebrew language is dropped completely and the Humosh becomes the sole text for the study of language and the Bible, with disastrous results for both.

#### School B

This school follows more or less the same program as School A, with this addition. It introduces the study of Rashi in the third grade. This requires the child to learn to read a new Hebrew script, at a time when he hardly can read the regular script. Besides, the child of a third elementary grade is intellectually and linguistically unprepared for studying the Bible with a commentary in the original Hebrew.

#### School C

The age grading is very heterogeneous. Grammar is taught in the early grades. Children of 9 and 10 years of age are not prepared for the study of grammar.

The bewildering difficulties the children of 9 and 10 years of age experience in studying the Hebrew grammar develop in them an average attitude to the Jewish school, and wastes time which could be used more profitably for the study of other subjects.

#### School D

Age grading is very poor. Grammar is taught in a combined first and second grade.

The same Hebrew primer is used in Grade 1 and in the next two grades.

### School E

Most of the time of the children in almost all grades is devoted to mechanical reading.

### School F

Heterogeneous grading; the school has parallel classes, yet the grading is defective. Humosh is introduced in second grade.

## 3. Sunday School Curricula

The one-day-a-week Sunday Schools of Pittsburgh could be effective educational institutions. Regrettably, they are not. They are not because their objectives and curricula, as those of most Sunday Schools in the United States, are formulated with no realistic appreciation of the limitations such a one-day-a-week school imposes.

The curricula of Pittsburgh Sunday Schools (as of most Sunday Schools in the United States) include the study of ancient, medieval and modern history, American Jewish history, Jewish religion (metaphysics, ethics, and customs and law), the Bible, Jewish literature, contemporary Jewish problems, the sociology of the Jewish community, Jewish music, and in some Sunday Schools also the study of the Hebrew language.

A mere listing of the subjects should convince anyone that it is utterly impossible to teach them all with any reasonable degree of success within Sunday School time and to children of Sunday School age.

In reality, because of the limitations of time and lack of qualified supervisory and teacher personnel, most of the Pittsburgh Sunday Schools do not teach, but only touch on all these subjects in a very superficial and unsatisfactory manner. Many schools devote too much time proportionately for the teaching of history and make little provision for the teaching of the arts, singing, and current events. Practically none of the smaller schools include in the curriculum the teaching of American Jewish history.

The study of laws, customs and ceremonies in many schools is done in a mechanistic way. In many schools the children do not use any textbooks for this course. It frequently becomes superficial teaching of the use of symbols, like the lighting of candles on Sabbath, the Mezuzah, the eating of Chalah, etc., without an explanation of the historical reasons for the custom and the social, moral and religious implications of the use of the symbols.

The study of music, in almost all schools, is done in a haphazard manner. There is little effort at developing an organized program of Jewish music for all the grades.

Religion as a subject, the Jewish insight into modern social problems - such as peace and war, the concept of freedom, the meaning of justice, oneness of mankind, democracy - is not found on the programs of the Sunday Schools. In one or two cases, it may be given indirectly by the rabbi to the members of the Confirmation class.

Contemporary social, ethical and religious problems have an immense fascination for teenagers, if properly introduced. But the average boy or girl leaves the Pittsburgh Sunday School (with some notable exceptions) with a feeling that Jewish teachings have no relevance to modern life and deprecates them as something far-removed and old-fashioned.

In addition to the difficulties caused by the scholastic demands made by the Sunday Schools on their enrollees, the Pittsburgh Sunday Schools, as all Sunday Schools, labor under the special difficulties which are inherent in the nature of the school as a Sunday morning educational institution.

Not the least of these difficulties is the fact that the school meets on Sunday mornings when the general atmosphere is that of universal leisure and relaxation. On this day the mind of the adults is attuned to pleasure taking. And so is the child's mind. The latter, to be in a receptive mood for the absorption of new information, must overcome the natural resistance generated by the universal atmosphere of Sunday leisure. This consideration is of paramount importance as it greatly lowers the efficiency of Sunday School work.

The other difficulty is a compounded one. On the one hand the School uses a very extensive curriculum which makes of every Sunday School at least a Junior College, and, on the other hand, because of the very few hours of teaching it can offer, it finds it next to impossible to engage qualified teachers who would possess general culture and professional training and have a good Jewish background.

#### 4. Recommendations

The Committee on Curricula and Standards of Performance recognizes that the effective carrying out of the objectives of the schools is dependent on the introduction of proper administrative and curricular standards.

The Committee, therefore, recommends that one of the immediate tasks of the central agency for Jewish education which should be established by the community, should be the drafting of such standards for the adoption by all schools. These standards should be related to such matters as:

1. A definite city-wide registration date for all schools
2. A maximum age for the admission into the schools
3. The adoption of a uniform school calendar
4. A uniform length of the school year
5. The proper age grading of the children
6. Control of absenteeism
7. Use of effective teaching methods appropriate to the different age levels
8. Regular annual promotions

9. The adoption of scholastic norms regarding the public celebration of Bar Mitzvah
10. Regular graduations based on merit and achievement
11. The introduction of graded curricula based on a minimum number of years
12. The provision of opportunities for Jewish education for children of high school age
13. Professional supervision of all schools
14. Certification of teachers

The Committee on Curricula, being aware that a dynamic educational system should reflect the social and religious influences that mould a community as well as the pedagogic developments which make the process of learning more successful and enjoyable, recommends that the central agency for Jewish education, should conduct experimental classes and educational workshops as continuous projects for the purpose of:

- 1) developing and testing new curricular materials which would enrich the program of the Jewish school, and
- 2) developing and testing methods whose aim shall be to accelerate and make more effective the process of learning.

The Committee wishes particularly to recommend two workshops:

One, for the interpretation of the Bible and the whole religious cultural Jewish heritage in terms of the wider culture of America and mankind,

The other, for the development and testing of methods for the more effective study of the Hebrew language.

In connection with the second workshop, the Committee wishes to call attention to the fact that some of the major American universities have, in cooperation with the Armed Forces, developed special techniques for accelerated language study. It is recommended that experimental classes, under controlled conditions, be organized for testing the various methods in order to determine which are most suitable for the study of the Hebrew language in the American Jewish schools.

##### 5. Recognition of differences

The Committee on Curricula and Standards of Performance recognizes the range of ideological differences which color and determine the goals and aims of the different Pittsburgh Jewish schools. Yet, the Committee also recognizes and wishes to point out that educational objectives -- Jewish or general -- are social objectives, and as such they affect directly and indirectly all strata of the community. Because of this, the Committee wishes to assert that no one school be it congregational or non-congregational, may deny the community some share in influencing its objectives. In making this recommendation, the Committee wishes to make explicitly clear that it does not seek the elimination of the ideological or religious differences that normally exist among the

schools, or the imposition of one dominant orientation on all of them, or that the schools abandon their autonomy.

The Committee recognizes the multi-ideological and multi-sectarian character of the Jewish community, which is part of the multi-cultural and multi-religious character of the American community.

## 6. Common Objectives

It is the opinion of the Committee, that while each school teaches the particularistic doctrinal emphasis it is interested in, it should also accept certain basic common objectives which must underlie the programs of all schools. These objectives should aim at developing curricula based on the ancient classical Hebrew sources of Israel and the newer humanistic sources of American democracy, which to a high degree are rooted in Israel's ancient writings, and that these curricula be made effective in terms of the wholesome growth of the child and his integration in the Jewish and general community. Stated in broad terms these objectives should aim:

- 1) To develop in the young child a natural acceptance of his Jewishness; in the older child, an intellectual conviction of its worthwhileness.
- 2) To prepare the child to live as an honorable and useful member of the Jewish people so that when he grows into an adult he will wish to help maintain the religious, philanthropic, cultural, social and other institutions developed by the Jewish community.
- 3) To foster an appreciation on the part of the children for the historic Jewish heritage, a desire to cultivate it and to pass it on, enriched, to their children.
- 4) To make the Jewish heritage meaningful in terms of the larger American culture.

The Jewish school must teach and emphasize those live, vibrant, and universal aspects of the Jewish religion, Jewish history and the Bible which tend to widen the child's religious horizons, deepen appreciation of his ancestral roots and strengthen his consciousness that the Jewish people's uniqueness is not only compatible with the democratic and humanitarian faith of America and the world, but forms one of the roots that nourish it.

- 5) To immunize the child against the spiritual ravages of anti-semitism with which Western civilization is tainted. Modern anti-semitism causes sharp conflicts within the Jewish soul. These conflicts, if not resolved, exert a corrosive influence on the Jewish personality. The effective remedy science offers against the corrosive influence is the building up of a strong sense of self-respect based on self-knowledge.
- 6) To build up and strengthen in the child those traits of character and inner resource of faith in a divine Providence, which make for the betterment of the world and man and which would enable him in later years to combat the anti-social and anti-democratic forces which frequently press on the individual.

CHAPTER III

PERSONNEL AND TEACHER TRAINING

The Present Teaching Personnel

In the Jewish educational system of Pittsburgh are engaged more than 150 teachers and principals.<sup>(10)</sup> Of this number, 95 are teaching in Sunday Schools and about 55 in the weekday schools.

1. Sunday School Teachers

For 77 teachers or 81.1% of all the teachers that were engaged in the 11 Sunday Schools included in the survey, information was available on sex, nativity, professional training, educational background - Jewish and general, salaries, etc.

a. Nativity

The majority (89%) of Sunday School teachers were born in the United States and the 11% who were born abroad have been in the United States an average of 25 years.

b. Sex, Age

Of the Sunday School teachers, 62.3% were women and 37.7% were men. Only 38.6% of the teachers were married. More than one-fifth of the teachers were teenagers. The proportion of women teachers 19 years old or younger was 32.7%; of men teachers only 3.6%.

c. Occupation

The majority of the teachers, almost 60%, were students, and only about 10% were employed in the public school system of the community. The rest were engaged in various occupations: housewives, engineers, lawyers, clerical workers, etc.

d. Secular Education

Of the 77 Sunday School teachers, 31.2% were attending or had attended college; 50.7% were college graduates, holding various degrees from B. A. to Doctorate.

e. Opinion on Supervision

Of the 63 teachers who answered the inquiry on the value of supervision, 12, or almost a fifth, expressed disbelief in its usefulness.

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(10) In this number are not included the members of the staff of the Rodef Sholom Religious School.

f. Jewish Educational Background

The Jewish training of almost one-third of the teachers was limited to the training they once received in Sunday Schools; slightly over 40% received their Jewish education in both the Sunday and the elementary weekday afternoon school; about 7% attended an elementary all-day school, or were tutored privately; only 4 teachers received their Jewish training either in an American institution of higher Jewish learning or in Israel.

g. Professional Teaching Experience

The professional experience of almost half (48%) of the Sunday School teachers was confined to teaching in Sunday Schools; 22.1% had taught in the weekday schools. Only 10% had the professional experience of teaching in the public school system.

h. Congregational Affiliation

Most of the Sunday School teachers, 52.6% were affiliated with Conservative congregations, 35.5% with Orthodox, and 11.9% with Reform. (The proportion of teachers affiliated with the Reform wing in the community is probably larger. Among the 77 teachers were not included the teachers of the major Pittsburgh Reform congregation. One must, however, not assume that the teachers in the Reform Sunday Schools are all, or even in the majority, drawn from Reform families.)

i. Remuneration

Most Sunday School teachers were remunerated on a per session basis. Several reported a monthly, and one teacher an annual salary.

The remuneration of the Sunday School teachers ranged from \$2.00 to \$12.00 per session. More than half of the teachers for whom information was available received from \$2.00 to \$3.50 per session; about a third of the teachers received either 5 or 6 dollars, more than 13% received 7 or 8 dollars per session; only 3 teachers reported 10 to 12 dollars per session.

j. Comment

The Jewish background and training of the majority of the Sunday School teachers is very inadequate. Many of the teachers are teenagers. The Jewish education of over 80% of the Sunday School teachers consisted of what they learned many years ago either in Sunday Schools or in the elementary weekday schools, and most of which they have probably forgotten. The latter is likely since the community has offered no organized in-service training programs for Sunday School teachers.

The pedagogic training of the teachers is also unsatisfactory. While a large proportion of the teachers were

J. Comment (Cont'd)

graduated from or attended college, only about 10 per cent of the teachers had professional teacher training.

Pittsburgh parents are aware of the shortcomings of the Sunday School teachers. In a poll of parents' attitudes toward Jewish education, which was conducted as part of the Self-Study, many expressed sharp dissatisfaction with the Sunday School because of lack of competence of the teachers. (See p. 46 )

It is evident that Sunday School teachers who are teenagers, who have no professional preparation and whose Jewish training consists only of what they had learned years ago in an elementary Jewish school, are totally unequipped to discharge their duties as Jewish teachers.

First, they lack the knowledge of the Jewish subjects they are to teach; second, they lack the ability to teach the little they know.

But there is more to being a Jewish teacher than to teach Jewish "subjects". The Jewish Sunday School teacher willy-nilly, helps shape the child's Jewish attitudes. He does this with the skill with which he teaches, with the enthusiasm he inspires, with the moral and intellectual conviction his teaching carries. The Sunday School teacher, immature and with only a very superficial knowledge of the subject matter he is supposed to teach, utterly lacks any real sense of the importance of his work. And a Jewish religious teacher without conviction and without knowledge is a poor teacher indeed.

k. Recommendations

The Committee on Personnel and Teacher Training recommends that a concerted effort on a community level be made:

- (1) To raise the degree of competence of the Sunday School teachers at present in service
- (2) To raise the status of Sunday School teaching to the level of a profession.

In order to achieve these objectives, the Committee recommends that immediate steps be taken to establish a Training School for Sunday School Teachers which shall be part of a Teacher Training School which shall train teachers for both Sunday and weekday schools.

The Training School for Sunday School teachers shall train

- a. Sunday School Teachers in service
- b. Prospective Sunday School Teachers.

For the purpose of motivating present Sunday School teachers to attend the in-service training classes regularly, and in order to induce capable, idealistic young men and women to enroll in the

Teacher Training School to prepare themselves for the profession of Sunday School teaching, the Committee recommends that the community undertake a number of measures which should aim at endowing Sunday School teaching with professional status, with public recognition of its great usefulness, and at developing in the teachers a sense of dedication and pride in their work. With this aim in view the Committee recommends that:

- a) A committee for certification of Sunday School teachers be organized, and
- b) A Code of Personnel Practices for Sunday Teachers be adopted.

#### I. Certification

A. The Committee for Certification of Sunday School Teachers shall be a standing Committee of the Central Agency for Jewish education.

This Committee shall:

- a) work out requirements for certifying Sunday School teachers
- b) issue permanent certificates to teachers who satisfy the requirements
- c) to give temporary certificates to teachers in service who fail to satisfy all the scholastic requirements, provided they undertake to follow a prescribed course of study at the Teachers Training School.
- d) See to it that only teachers holding temporary or permanent diplomas of certification shall be employed in the Sunday Schools and entitled to the remuneration scale and other privileges which will be incorporated in the Code of Personnel Practices.

#### ii. Code of Personnel Practices

The Committee recommends that the Jewish community, through the central agency for Jewish education in cooperation with the teachers and representatives of school boards adopt a Code of Personnel Practices for Sunday School Teachers.

The purpose of the Code shall be:

- a) to raise the professional standing of Sunday School teachers,
- b) to develop in the teachers a feeling that they are engaged in work which requires professional skill, specialized knowledge and a sense of dedication,
- c) to formulate professional standards by which the employment of Sunday School teachers will be regulated.

Furthermore, the Committee recommends that the remuneration scale for Sunday School teachers which will be included in the Code, shall

be related not only to teachers' qualifications, experience and years of service, but also to the readiness of the teachers to undertake self-improvement through attendance at the Sunday School Teachers Training Institute or similar institution of higher Jewish learning.

## 2. Weekday School Teachers

### a. Sex, Marital Status

Of the 28 teachers in the weekday afternoon and all-day schools for whom information was available, 16 or 57% were men and 12 or 43% women; 17 or 60% of the teachers were married and 11 or 40% were single.

### b. Nativity

The majority of the teachers - 19 or 68% came from abroad, and 9 or 32% were American-born. Among the Sunday School teachers, the American-born represented about 90%.

### c. Age

The weekday school teachers were an older group than the Sunday School teachers. Of the 28 teachers, 9 were from 20 to 25 years old; 4 from 26 to 30 years old; 5 were from 40 to 48, and 6 older than 50.

### d. Jewish Training

Half of the teachers had obtained their Jewish education abroad; six received it in Israel.

Of the other half who had received their Jewish training in the United States, 7 studied either in a Teachers' Institute or a Rabbinical Seminary, the rest attended weekday afternoon or all-day schools, and two were tutored privately.

### e. General Education

Twelve of the 28 weekday school teachers held university degrees, 5 were attending universities. The rest were graduates of secondary schools.

### f. Pedagogic Training

Nine teachers reported having received pedagogic training in American universities and 6 abroad. For the remainder no information was available as to their professional training. One may assume they had none. This is also corroborated by the fact that only 13 of the teachers held teachers certificates, 7 of which were issued by the Hebrew Institute of Pittsburgh, and two by the University of Pittsburgh.

19 out of 28 reported they are continuing their studies: eight are attending higher academic institutions, with 3 of these preparing for the doctorate.

g. Synagogue Affiliation

10 were affiliated with Orthodox synagogues, 4 with Conservative, one with a Reform synagogue. 4 reported no affiliation and 9 failed to indicate affiliation.

h. Opinion on Supervision

Of twenty-two weekday school teachers reporting on supervision, twenty-one expressed belief in the value of supervision. This attitude on the part of the weekday school teachers contrasted sharply with that of the Sunday School teachers.

The following reasons were given by the teachers for the need for supervision:

- a) Supervision helps to coordinate and centralize the work of the school
- b) it helps the individual teacher evaluate the effectiveness of his work
- c) it keeps teachers up to date
- d) it keeps the teacher on his toes

i. Comment

As a group, the Pittsburgh weekday teachers were as qualified and experienced as any found in cities of similar size.

The majority of the teachers were men, married, foreign born, had a good Jewish background but lacked professional training.

Several defects marked the teaching personnel of the weekday schools: a third of the teachers lacked an adequate Jewish background, the majority had no professional training; for many teachers, teaching was a secondary occupation. These shortcomings are, to a large degree, the result of the narrow framework within which the Pittsburgh Jewish weekday schools operate.

Many of the Pittsburgh weekday afternoon schools are open only two or three hours a day. This affords the weekday teacher from 8 to 15 hours of work a week. The congregations find it uneconomical to engage professional teachers who command full salaries for schools which are open so few hours a day. As a consequence, many congregations engage substitute teachers to whom teaching is just an additional source of income and who lack the basic knowledge, skills and qualifications.

It is the conviction of the Committee that the Pittsburgh Jewish educational system must be strengthened by the addition of a number of young, capable teachers, American bred, who have a good general education and professional training, who are steeped in Jewish learning, and who have a deep conviction about the great importance of the work they are engaged in. And furthermore they should realize that their professional prestige and economic status in Pittsburgh is bound up with the development of an effective successful American system of Jewish education in the community.

j. Recommendation

In order that the Pittsburgh Jewish community may attract young, capable, energetic, and idealistic Jewish teachers to its weekday schools, or induce intelligent, young men and women to devote themselves to the profession of Jewish teaching, the Committee recommends that measures be undertaken in the community whose aim shall be

- 1) To widen the framework of the Pittsburgh Jewish educational system
- 2) To organize a Teachers Training School which shall consist of two departments -- one for training weekday school teachers and one for training Sunday School teachers
- 3) To make the profession of Jewish teaching economically worthwhile, on a par with other similar professions, and socially dignified, by offering satisfactory conditions of employment, community sanctioned, through an accepted Code of Personnel Practices for Teachers.  
(See p. 29 )

k. The Widening of the Framework of the Jewish Educational System

At present the weekday afternoon school teacher discharges his functions as a teacher by teaching two or three hours a day, the Sunday School teacher by teaching two or three hours a week. Valuable as their services are as teachers, they are limited by the conditions of their present employment. The Jewish teacher can and should be made more useful to the school and to the Jewish community than the 2 or 3 hours a day or a week he serves. There is more to Jewish education, as to all education, than the mere teaching of formal classes.

The Jewish teacher could work in several capacities: he could help conduct parent groups; teach classes of parents in the morning, in the early forenoon, or in the evening; conduct a junior synagogue; keep school records; help administer and analyze records of tests; teach morning kindergarten classes, serve as librarian, serve as critic teacher, as supervisor, home visitor, teach adult classes, conduct clubs, or conduct or work in a summer day or country school camp.

This does not mean that each teacher will be a jack-of-all-trades. But it does mean, that teachers, men and women, while studying in order to become teachers, will have to specialize in one or more allied fields.

Such an arrangement will not only make it possible for the teacher to be employed full time and to command a full salary, but it will make also for more alert, better, and more competent teachers. A great American educator in discussing the criteria for a good teacher points out that, in addition to the truism that a teacher should have mastery of the subject matter he teaches, should be well oriented in some other allied fields besides the one in which he may claim to be a specialist.

But this type of program presupposes widening of the framework of the Jewish school, a task which no one school can undertake separately. It can only be achieved through a concerted effort of all elements in the community.

#### l. Code of Personnel Practices

There is no Code of Personnel Practices for the teachers of the weekday schools of Pittsburgh. The lack of such a Code causes the teachers to have a sense of insecurity and lack of status, and is responsible for the considerable turnover of the better teaching personnel in the city. And since this situation has a strong influence on the efficient functioning of the schools, the Committee on Personnel Practices recommends that the Jewish community, through the central agency for Jewish education, in cooperation with all the elements participating in the education enterprise, should adopt a Code of Personnel Practices for teachers in the weekday schools.

The Code should provide for certification of teachers. It should include an adequate salary scale which would allow the Jewish teachers to live as cultured American Jewish professionals. It should also contain provisions for tenure and annual increments.

The Code should also provide for health and disability insurance, for old age pension, and any other measures which would enhance the security and status of the professional Jewish teachers in the community.

#### m. Training of Weekday School Teachers

There is a general grave shortage of teachers for the weekday schools throughout the country. The number of teachers that have been graduating annually in the past decade from the accredited teachers seminaries has been insufficient to fill the demand for teachers in the communities where the seminaries exist, and few, if any were available for other communities.

The large number of communities outside of the metropolitan centers where the seminaries are found had to rely more and more on substitute teachers or were forced to make some makeshift provisions, for training their own teachers.

In Pittsburgh the teacher situation, as we have pointed out above, is not satisfactory. Most of the weekday school teachers lack professional training, one out of four possesses inadequate Jewish learning, and about 70% are foreign-born, and are in the older age-brackets.

Pittsburgh belongs to the few intermediate size communities which have made and are making serious attempts at training their own teachers. In 1924 a Teachers Training School was organized as part of the Hebrew Institute. At one time it had a distinguished faculty and graduated competent teachers. For reasons beyond the control of the Hebrew Institute, the Teacher Training School is at present in a state of decline. The last graduation -- of four women and one man -- occurred in 1940. At present there are only two or three in attendance.

The Committee recommends that the facilities for training Hebrew teachers for service in the local weekday schools be enlarged through restoring the prestige and status of the Teacher Training School of the Hebrew Institute. The Training School might well be part of a College of Jewish Studies, which will offer opportunities to adults for the study of the Hebrew language, Jewish history, Jewish sociology, literature and religion on an academic level.

The Committee recognizes that the Teacher Training School will have to overcome many difficulties before it will achieve status among the recognized training schools in the country. The cost of maintaining such a school will be high. It will be no easy task to bring to Pittsburgh a staff of teacher-scholars. It is true also that the number of students in the school, at least in the first period, will be small.

In view of these considerations, and also desirous that the academic standards of the Training School shall be high, the Committee recommends that the Teacher Training School should establish a cooperative relationship with one of the older accredited Jewish Teacher Seminaries in the country. This arrangement would allow the Pittsburgh Training School to concentrate on developing an effective training program for the first two years of the school. For the last two years the students should be transferred on partial or complete scholarships to the older accredited Seminary where they can complete their studies.

Such an arrangement will be more economical than maintaining a full teachers training school for a relatively small number of students. Secondly, it will make it possible for the aspirant teachers to attend for the part of their school career a well organized institution of higher Jewish learning with extensive facilities for academic studies and a faculty of specialists.

## CHAPTER IV

### The All-Day Schools

The Jewish all-day school is no new phenomenon in the Pittsburgh Jewish community, just as it is not new elsewhere in the United States either in the general or the Jewish community.

In the colonial period church and state were associated in the maintenance of elementary schools and colleges. After the founding of the Republic, for almost three quarters of a century, the articles of the Christian religion were taught in the public schools. Such a program seemed natural in the comparatively homogeneous and preponderantly Protestant society of that earlier time.

Jewish parents, unwilling to have their children taught Christian doctrines opened in many communities all-day schools in which both Jewish and general subjects were taught.

By the mid-century such schools were found in New York, Philadelphia, Chicago, also in Pittsburgh (1864), Albany, Baltimore.

Another motive for opening separate Jewish schools, was the low scholastic standards of the public schools. The public schools in order to economize on teachers, used a "Monitorial" system of teaching. Hundreds of children were usually placed in charge of one teacher, who, unable to teach them all himself, relayed the information to student-monitors, who in turn taught the children.

As the United States grew in population with different religions and cultural origins, its concepts of democracy deepened. There was increasing recognition of the dangers to citizenship from religion in the schools. This situation was dramatized in the middle of the 19th century by the vigorous stand taken by the Catholic hierarchy in the New York school controversy when under the leadership of Archbishop Hughes a Catholic political party was formed and a Catholic ticket placed in the field.<sup>(11)</sup>

The public schools became consistently more secular and concentrated on raising scholastic standards. As the latter improved, the denominational school could not effectively compete with the public school.

Soon the Jewish all-day schools closed and the Jewish children began to attend the public schools. At the end of the sixties there was probably not a single Jewish all-day school in the country.

But the movement of Jewish all-day schools did not die out completely.

In the last two decades of the 19th century there was a considerable immigration of Jews who brought with them a strong tradition of Talmudical learning. Before the century closed they succeeded in organizing in New York City two all-day schools devoted exclusively to the study of Talmud.

(11) Source Book and Biographical Guide to American Church History. (Menasha, Wisconsin 1931,) pp. 460-66.

In 1918 there were 5 all-day schools in the country, four of them in New York City and one in Baltimore, with a total enrollment of about 1,000 pupils.

During the twenties, following the Balfour Declaration, the great increase of interest in Palestine and the growing concern for the modernization of Hebrew education, the all-day school movement gained a new type of adherent: the Jewish parent who was not interested in fostering Talmudical learning but in giving his children a sounder Hebraic education than the weekday afternoon school could provide.

By 1940 there were 19 all-day schools in the country with a total enrollment of close to 5,000 pupils; 16 of these all-day schools were in New York City.

During the last decade, extreme militant Orthodox interests, such as the adherents of the Hassidic sect Lubavitch, and the Agudath Israel, who came to America in the wake of the Nazi persecution and World War II, and also the Torah Umesorah and the Mizrachi Organization of America have become the champions of the all-day school movement. They carried the Jewish all-day school idea to many American Jewish communities which hitherto had been entirely uninfluenced by it.

There were in March 1949 in the United States 126 complete and incomplete all-day schools, distributed over 45 communities, in 17 states and the District of Columbia. The total enrollment in these schools was 18,654.

Almost all the all-day schools, except for the 19 mentioned above were established after 1940, and of the latter more than 75% were founded in the last 5 or 6 years.

Very few of the all-day schools are complete schools, with all 8 grades. Of all the schools outside New York City only 8 were reported complete and 2 had each 7 grades.

In the rest of the schools, the number of grades varied from kindergarten, or kindergarten and first grade to 6th grades, with the overwhelming majority having 4 grades or less.

#### The All-Day School - A Controversial Issue

The all-day school has again become a major controversial issue in American educational and political life. Jewish educational interests from the extreme right to the most liberal recognize the principle on which the American democracy was built and rests: the principle of separation of Church from state. They recognize the wisdom of the principle which gives all religious groups, irrespective of the number of adherents they might have, or the wealth they might command, the same right to develop their own schools, either supplementary to or separate from the public schools, but without calling for financial aid or special privileges on the city, state, or federal government.

Of late powerful church forces have begun to press for wider and wider extension for the parochial system of education, for Release Time, and for state and federal aid for their sectarian schools.

Jewish communities throughout the country oppose this trend. Very few, probably not more than 5 or 6 Jewish communities participate in the Release Time projects. Nor do the Jewish communities participate in any of the pressure groups lobbying for federal aid for their religious schools.

The reasons which motivate Jews to oppose state or federal aid for their religious schools are the same which motivate other American groups which oppose state aid for religious education.

- a) State support of religious schools will directly bring the church into the politics of the state and the nation, a situation which American democracy has been fighting hard to prevent.
- b) It will weaken the public schools. The public schools are the crucibles of American democracy. In them children of all races, nationalities, culture areas, mix, meet and learn to live cooperatively as Americans.
- c) In the public schools the American common school curriculum is being evolved, which, though far from perfect is the best educational medium for equipping the pupils with the ideas, ideals and aspirations of Americanism, using this term in its noblest connotation.

Though American Jewish communities are in principle opposed to the side extension of the parochial school system, and, under no conditions would like to see it extended to a degree that it might become a threat to the public school system, many sponsor the organization of all-day schools. This is especially true in the larger cities, for those children whose parents wish them to receive a more intensive Hebrew education than it is possible to receive in the afternoon school. They are also designed for those children who might wish to prepare for Jewish professions, - who, in the words of an outstanding American Jewish educator, "will be trained as the priest class, as the centers of energy for intensive Jewish life in America".<sup>(12)</sup>

Many Jewish communal leaders and educators believe that the all-day school conducted for a selective number of children should become experimental schools for testing new teaching methods and new curricular materials.

#### Attitude of Federations and Welfare Funds to All-Day Schools

Until very recently, Federations and Welfare Funds took no official stand in regard to all-day Jewish schools, and made no allocation for their support.

During the past five years, however, there have been some changes in the attitude of the central community fund-raising agencies. In several cities, the Welfare Funds contribute to the all-day school with the provision that the allocation be applied to its Hebrew program. Such an arrangement between the Federations and the all-day school exists in Akron, New Haven, Cleveland, Newark, Los Angeles, Philadelphia, Miami Beach and Cincinnati.

#### The Present Situation in Pittsburgh

There are two Jewish all-day schools in Pittsburgh: the Yeshivath Achei Tmimim of Lubavitch and the Hillel Academy. Both schools adjoin one another and are located on Ellsworth Avenue.

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(12) A. M. Dushkin - Jewish Education in New York City, 1918, pp. 329-332

Yeshivath Achei Tmimim, Lubavitch

The Yeshivath Achei Tmimim, Lubavitch was organized in 1943 with 5 children of different ages. In the following year it had an enrollment of 19 and in 1945 of 60. At the beginning of the school year of 1949-50 the Yeshivah had a registration of 100 children (15 in the kindergarten and 85 in the elementary school), but because of financial difficulties the kindergarten was closed.

The Yeshivath Achei Tmimim, Lubavitch of Pittsburgh as similar Yeshivoth in other cities is considered a branch of the Central Lubavitcher Yeshivah in New York City which was established in 1940.

The Yeshivoth of Lubavitch, in the words of Rabbi S. Gourary, are based "upon the basic principle of loyalty and adherence to the lofty ideals of Torah and orthodox Judaism...readiness for self-sacrifice for Torah and Judaism...and worthwhile ideals at all times. ..coupled with devout practical service in the spirit of Habad Hassidism, as propounded by the founder of the Habad philosophy, Rabbi Schneur Zalman of Liady."<sup>(13)</sup>

In reality the Lubavitcher creed, in the words of a local exponent of the Lubavitcher Yeshivah, Rabbi S. Posner, boils down to the teaching of strict and meticulous observance of all practical commandments, such as pronouncing of blessings on all occasions, wearing and blessing the "tzisis", praying in a minyon with the children everyday, and the study of Humosh.

The Yeshivah had six classes, five for boys and one for girls. The total enrollment was 86, of these 51 were boys and 29 girls. A large number of the children come from non-observing families.

The School does not recognize the need of grading the subject matter studied. In the second grade, the Humosh, (The Pentateuch) in the original, unabbreviated, is introduced, and the class starts from the beginning of the work. In the following grades the same Humosh only more of it is studied. On Mondays and Thursdays, beginning with the third grade, emphasis is placed on reviewing the Sidrah of the week.

The age grading of the children is very unsatisfactory, while the staff consists of people who have received a strict devout conditioning but little professional training.

The children live quite a distance away from the school, and are brought to it by the school's own bus (60%) and by public vehicles (40%).

The school recognizes no innovations in the field of methodology. When questioned about the methods of instruction used in the school, Rabbi Posner, the principal of the Yeshivah, stated that they follow the method evolved by Moses.

Cost

The budget of the Yeshivath Achei Tmimim for teaching the 86 children was in 1949-50 was \$34,795.13 or \$404.59 per pupil for the year.<sup>(14)</sup> Of this sum \$24,300 or 70% was spent on salaries, and \$9,653. or 27.7% on building maintenance and transportation.

(13) Rabbi S. Gourary, The Story of the United Lubavitcher Yeshivath, Jewish Education, Fall 1948 p. 43-46.

(14) This includes the cost of educating a child in both the secular and Hebrew departments

The major single source of income was synagogue contributions, \$10,895.08 or 31.3%; other local contributions amounted to \$3,469.81 or 10.0%. Tuition and registration fees provided only \$5,242.20 or 15.1%. Miscellaneous income accounted for \$5,392.91 or 15.5%. The Yeshivah completed the year with a deficit of \$9,795.13 or 28.2% of its budget.

#### Hillel Academy of Pittsburgh

The Hillel Academy was organized in 1947 by people who are devoted to Orthodox Judaism. It consists of a nursery class, a kindergarten, and three elementary grades.

The school opened with eleven children and grew in one year to 124. In May 1949 it had 90 children, and in May 1950, 103 children. The curriculum is based on the study of the Prayer Book, the Humosh, the Hebrew Language, history, Laws and customs, and singing. The emphasis is on Orthodox interpretation and on teaching of practical mitzvot and their observances.

Unlike the Yeshivah Achei Tmimim it follows a graded and a richer curriculum. The Hebrew language and history are taught as separate subjects, and singing is taught in all grades. One may question the wisdom of teaching the Hebrew grammar in the second grade, or the Bible in Hebrew in the same grade.

The school is administered well, the building is in good order, proper records are kept and effort is made to maintain standards in admitting and grading children.

The children do not live in the neighborhood of the school and all (except one child) are brought by the school bus.

#### Cost

The cost of maintaining the Hillel Academy for the school year 1949-50 with its 105 pupils was \$55,950; at a per pupil cost of \$532.86. (15)

Salaries and educational materials absorbed \$39,100 or 69.8% of the budget; building maintenance \$2,500.00 or 4.5%.

Tuition fees were the largest single source of income. These brought in \$20,000 or 35.7% of the entire budget. While synagogue contributions were a major source of income for the Yeshivath Achei Tmimim (31.3%) they were an insignificant item in the budget of the Hillel Academy, only \$500 or 0.9%. Miscellaneous income accounted for \$12,000.00 or 21.4%. The Hillel Academy completed the year with a deficit of \$21,450, which constituted 38.3% of its entire budget.

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(15) Including both Hebrew and secular departments.

## CHAPTER V

### Budgeting of Jewish Schools in Pittsburgh

Budgetary information was available for the Hebrew Institute, for the all-day schools, and for all the congregational schools except B'nai Israel and Poale Zedeck. The combined budget of the seven congregational schools, the Hebrew Institute, and the two all-day schools was \$243,034.31. The total weekday enrollment in these schools was 1185 or 83.7% of the total weekday school enrollment in the community. The combined Sunday School enrollment in these schools was 1791 or 53.8% all children attending Sunday Schools in Pittsburgh.

The total budget of the seven congregational schools (Adath Jeshurun, Beth El, Beth Shalom, B'nai Emunoh, Shaare Torah, Temple Sinai, Tree of Life) was \$49,827.80. Of this sum, \$43,210.95 or 86.7% was spent on salaries; \$1,239.51 or 2.5% on educational materials; \$1,832.80 or 3.7% on running the school office; close to \$3,000 on miscellaneous expenses; and only \$500 or 1.0% on building maintenance. The reason for the small amount spent for maintenance of congregational schools is that the cost of maintaining the congregational school buildings or classrooms is charged to the congregation instead of to the school.

The major source of income of the congregational schools is synagogue contributions which amounted to \$28,166.58 or 56.5% of their combined budget. The next important source of income is tuition fees, \$6,076.00 or 12.2%. The proportion contributed by the congregations to the budget of the schools is indeed larger since in almost all cases the congregations also cover the deficit of the school as well as the school's share of maintenance expenses or debt service charges. In the case of Beth Shalom, which does not charge tuition fees, the synagogue covers the entire budget.

The proportion derived from tuition fees varies among different congregations. In the case of the Tree of Life, tuition fees accounted for 12.1% and in the case of B'nai Emunoh, it accounted for 65.0%.

The per capita cost varied much among the different congregational schools. On the basis of the weekday afternoon school enrollment alone, the per capita cost for all the congregational schools was \$95.46. The per capita for Beth Shalom was \$190.75, for Tree of Life, \$185.35, for Adath Jeshurun, \$148.36. For the other congregational schools it varied from \$27.58 to \$76.92. (16)

On the basis of the total enrollment (weekday afternoon and Sunday), the per capita cost for all seven congregational schools was \$26.10 ranging from \$8.24 for Shaare Torah to \$44.25 for Beth Shalom. (16a)

#### The Hebrew Institute

The total budget of the Hebrew Institute for 1950 was \$102,461.38. The Hebrew Institute had a weekday enrollment of 472 and a Sunday School enrollment of 404. The major part of the budget, \$63,282.00 or 61.8%, was spent on salaries; \$1,500.00 or 1.5% on educational materials; \$6,100.00 or 6% for office expenditures; \$9,350.00 or 9.1% for building maintenance.

(16) See Appendix Tables B19 and B 20 for details of above figures.

(16a) These unit costs would naturally have been higher had the school's share of maintenance and other costs been properly charged.

A major source of income for the Hebrew Institute was the community allocation, which amounted, in 1950 to \$38,000 or 37.1%. (This was reduced from \$50,399 allotted in 1949). Another large source was tuition fees (including transportation) which accounted for \$39,000 or 38.1%. The per capita cost of conducting the Hebrew Institute was \$116.97.

#### All-Day School

The combined budget of the two Yeshivoth for the school year 1949-50 was \$90,745.13; their combined enrollment was 191 children. The budget of the Yeshivahs constituted 37.3% of the total educational budget of the 10 institutions for which budgetary information was available, 6.4% of their total enrollment and 16% of their weekday enrollment. In comparing the budget of the all-day schools with that of other schools one must bear in mind that the budgets of the all-day schools covers the cost of the Hebrew and the secular departments. The major expenditure of the all-day schools is teachers' salaries, which accounted for \$64,650 or 71.2% of the budget. Building maintenance amounted to \$12,153.01 or 13.4%.

The largest single source of income for the all-day schools is tuition fees which amounted in 1950 to \$25,242.20 or 27.8%. Synagogue contributions were responsible for \$11,395.08 or 12.6%, total donations for \$5,469.81 or 6%. The two all-day schools completed the school year with a combined deficit of \$31,245.13 or 34.4% of their combined budget.

The per capita budgetary cost of the all-day schools was \$475.11.

CHAPTER VI

School Buildings and Equipment

Of the eleven schools visited by the Committee, three have separate school buildings, viz. Hillel Academy, Yeshivah Achei Tmimim, and the Hebrew Institute. The other eight hold classes in rooms which are part of the general congregational building.

In the majority of cases the facilities are remodeled residences with partitions removed in order to create class rooms.

The facilities of four schools appear to be satisfactory. Four other schools are definitely unsatisfactory and insufficient, especially for Sunday School use.

In one school, 7 classes are held in the large auditorium. The other classes are held in the kitchen, on the stage, in converted cloak rooms, in the office and on a balcony. The building of another school is physically unattractive to children and is very badly equipped; its heating system is poor and is located in a section of the building which also houses amusement facilities. It is a poor setting for carrying on educational activities. It also lacks indoor and outdoor play facilities.

Five of the schools are located within walking distance of the majority of the children who attend them. Most of the children of six other schools come either by school bus (3), public bus (5), or private car (2).

The following statistics presents an over-all view of the number of rooms and the seating capacity of individual schools and a brief statement on Auditoriums. It is pertinent to observe that this table does not indicate a qualitative analysis of the rooms that are being used and their seating capacities.

TABLE V

Number of Rooms and Seating Capacity of Individual Schools

<u>School, Enrollment</u>	<u>Rooms Available</u>	<u>Rooms Used</u>	<u>Seating Capacity</u>
<u>Beth Shalom</u> Sunday Enrollment - 437 Weekday Enrollment 132	12	6	22, 25, 40, 44, 24, 25
<u>Poale Zedeck</u> Sunday Enrollment - 175 Weekday Enrollment 80	2	2	40, 40
<u>Temple Sinai</u> Sunday Enrollment - 292 Weekday Enrollment 206	30	12	Average 20 seats
<u>Beth El</u> Sunday Enrollment 84 Weekday Enrollment 21	3 Large 2 Small	3 Large 2 Small	
<u>Tree of Life</u> Sunday Enrollment 127 Weekday Enrollment 35	9 Social Hall Kitchen	9	28, 32, 32, 16, 12, 12
<u>Shaare Torah</u> Sunday Enrollment 225 Weekday Enrollment 61	3	2	30, 30, 20

TABLE CONTINUED

<u>School, Enrollment</u>	<u>Rooms Available</u>	<u>Rooms Used</u>	<u>Seating Capacity</u>
Hebrew Institute Sunday Enrollment - 407 Weekday Enrollment 464	22	14	Average 25 seats
B'nai Israel Sunday Enrollment - 340 Weekday Enrollment 106	15	8	26, 24, 24, 31, 27, 24, 35, 20, 20, 32
B'nai Emmunoh Sunday Enrollment 31 Weekday Enrollment 13	NR	2	15, 40
Yeshivah Achei Tmimim All Day 86	9 Plus Basement for kdg.	All	18, 18, 10, 12
Hillel Academy	14	7	10, 12, 25, 15

Auditoriums - Nine schools have auditoriums in their buildings; two do not. The seating capacity of the auditoriums are: 590, 300, 150, 140, 1000, 163, 50, 300.

Based on accepted minimum standards for school building facilities, the Committee observed that generally there are only a few of the facilities which come near meeting these minimum standards. In the main there are insufficient or inadequate toilet room facilities. From a standpoint of fire hazards, in one instance a regularly built fire exit had a chain and lock on it. Fire extinguishers are not placed in proper position for most efficient use and in one instance has not been inspected for two years. Stairs are not fireproofed in accordance with safety standards.

General conclusions

It is quite clear from the schools visited that on the whole it would be valid to conclude in light of the minimum standards set by the American Association of Jewish Education that facilities are in most instances inadequate. In the face of these obvious inadequacies of facilities, Jewish education per se is handicapped. It is probably true that if these facilities are to be brought up to standard it would require community understanding and acceptance of minimum standards and also a considerable outlay of money.

MINIMUM STANDARDS FOR SCHOOL QUARTERS

A - Building - The school should be housed in a building suitable for school purposes. It should be sanitary and fireproof to insure the protection of the life and the health of its pupils.

B - Classrooms

1. Minimum size of Classroom - ten square feet per desk.
2. Natural Light - minimum window space - one-fifth of floor area - windows must have a minimum of 10 feet clearnace.
3. Artificial Light - one watt for every square foot of floor space.
4. Heat - minimum temperature of 65 degrees.
5. Ventilation - windows to be open at all times during school session, unless there be an artificial ventilation system. There should be a minimum of 30 cubic feet of air per minute per pupil.
6. Rooms should be equipped with
  - a. Regulation pupils' desks and chairs
  - b. Regulation teachers' desks and chairs
  - c. Regulation blackboards, minimum size of 24 square feet
  - d. Sufficient and proper accommodations for hanging of pupils' clothing.

C - Lavatories - They should be accessible, clean, well ventilated and naturally lighted. There should be one privy for every 25 pupils, in good working order. There should be separate lavatories for boys and girls. Facilities should be provided for the pupils to wash their hands.

D - Fire Prevention - The school should provide adequate fire protection, which should include:

1. Regulation fire alarm system
2. Sufficient number of regulation fire extinguishers
3. Regular fire drills - The group of classes in each of the sessions or shifts per day should hold a drill at least once a month.
4. Fire exits - There ought to be at least two exits. No room should be more than 50 feet from an exit.
5. Staircases - There should be iron or fireproof staircases.

E - Water Supply - The school should have regulation water bubbling fountains for drinking purposes. Glasses, cups or towels should be removed. They must not be used by pupils.

CHAPTER VIIPARENT ATTITUDES TOWARD JEWISH  
EDUCATION OF THEIR CHILDRENIntroduction

The Committee recruited fifty women to interview parents about the Jewish education of their children. A questionnaire covering 33 items was drawn up which covered the parents' reaction to Jewish education and the reaction as far as they know of their children. (17)

The high degree of interest and concern in Jewish education in our community is attested to by the fact that fifty volunteers secured interviews from 253 mothers out of 267 selected.

A complete analysis of all the questions was not made but rather only of those which yielded the most significant response and lent themselves to tabulation.

Significant Findings

The survey is almost equally divided between boys (136) and girls (131). The data have been tabulated by two types of schools; one-day schools (Saturday or Sunday only), and schools with sessions of more than one day (Weekday afternoons only, including all-day schools); or a combination of Sunday and Weekday.

On the basis of this division, 6.6% report total enrollment for Sunday School only and 8.1% for Weekday afternoon and Sunday School. While this appears to be a fairly large sample, the actual numbers involved are small. However, it does bear out the findings of the Committee on School Facts.

On the basis of the questionnaire, certain trends emerge: (1) three out of four girls attend Sunday School only, (2) six out of ten boys attend Weekday or combined Weekday and Sunday School. This is much higher in the age group of 11 to 13 when the boys are prepared for Bar Mitzvah; in this group eight out of ten attend Weekday School.

Again this bears out the findings of the Committee on School Facts.

Before dealing with the specific answers to questions, it is well to point out that this division in attendance between Sunday and one-day schools on the one hand, and Weekday afternoon schools on the other, condition the way parents reacted to many of the questions asked of them.

The following questions and answers are presented as the more significant for purposes of this report:

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(17) For questionnaire and procedure, see Appendix.

Question 4 - "Why do you send your child to Jewish school?"

This question got a standard stereotype reply. For purposes of illustration, the following are some of the replies:

"Mother not Jewish but wants child brought up as a Jew.  
 Father not religious but Mother wants child to get  
 religious education in Sunday School.  
 Mother went.  
 For cultural--not religious reasons.  
 To prepare for Bar Mitzvah.  
 Jewish education is as important as public school education.  
 To be a member of a Jewish congregation.  
 To meet Jewish children.  
 Grandparents insist.  
 To distinguish right from wrong.  
 To learn Hebrew (only).  
 To get training not available at home.  
 Orthodox education highly desirable.  
 Should go to Sunday School to get culture not had at home.  
 Safe pick-up and delivery.  
 All the other children go.  
 Child very interested in Jewish Education.  
 So he may get a better Jewish education of which only  
 a certain amount can be given at home.  
 Something Mothers did not receive and feel that it is  
 an important factor in life of child."

Question 5 - "Are you satisfied with the type of Jewish education your child is receiving?"

Question 6 - "If you are satisfied, please comment on what you like particularly about the Jewish education your child is receiving."

Question 7 - "If you are dissatisfied, why are you dissatisfied?"

Only one parent in ten was dissatisfied with the Weekday schools, but one in four was dissatisfied with the Sunday Schools. The proportion of parents who expressed no opinion on Question 5 or were uncertain was considerably higher among those children attending Sunday School only.

Some of the more prominent reasons for dissatisfaction for Sunday Schools are the following:

1. Teachers are incompetent.
2. Lack of discipline (applies also to Weekday schools).
3. Many children do not wish to attend Sunday School.
4. No agreement on proper curriculum.

Question 8 - "Please list the subjects your child is studying and indicate those in which your child is making, according to your opinion, adequate, or inadequate progress."

The answers to this question have considerable significance when thought of in light of the fact that one of the reasons for dissatisfaction for Sunday Schools is "no agreement on proper curriculum" as noted.

36% of those whose children attend Sunday School only indicate no knowledge of any subjects taught whatsoever, while only 16% of the parents of Weekday children do not know of any subjects which their children study.

With one exception, parents of children attending All Day schools, were both very well informed and pleased with the progress of their children.

Only a small minority of parents replied regarding progress. We should say that it is difficult to evaluate these particular findings since it is by no means certain how the parents understood the term "progress". In some instances they regarded report card grades as indicating progress; in others they reported their opinion based upon the child's reaction or based on their own evaluation.

Question 13 - "Do you think that your child's attendance in the Jewish school interferes with other activities?"

Only four parents say that attendance interfered much; thirty-eight or fifteen percent indicate little interference and the overwhelming majority state that it does not interfere.

Question 15 - "Do you think that your child is being taught in the Jewish school by competent, well trained teachers who understand how to handle your child?"

Two out of three parents think that their children are taught by competent well trained teachers. A breakdown by type of schools, however, shows a steady decline in the proportion of satisfied parents from All Day School where 86% answered "yes" to Sunday School where only 64.4% gave an affirmative answer.

Question 17 - "Are you satisfied with the school facilities of the Jewish school where your child is receiving his Jewish education?"

Three out of four parents were satisfied with the school facilities. Again All Day Schools are leading with 100% of their parents answering in the affirmative. In general the facilities of the larger schools meet with a greater degree of satisfaction while smaller schools invoke a considerable degree of dissatisfaction from parents.

Question 26 - "Do you think that your child devotes: sufficient time \_\_\_\_\_ too little time \_\_\_\_\_ too much time \_\_\_\_\_, to his Jewish studies?"

Six out of ten parents feel that their children devote sufficient time to their studies. A breakdown by schools follows the pattern established in earlier questions; the highest rate is reported for All Day School, nine out of ten. Next come Week Day Schools with six out of ten and last Sunday Schools where five out of ten parents thought that their children devote sufficient time.

Correspondingly four out of ten in the Sunday Schools felt that too little time was devoted while two out of ten felt this way in the Week Day Schools.

Only one parent complained that too much time was devoted to the children's Jewish study.

Question 27 - "a. Does your child have homework from his Jewish School?  
b. Does he have too much \_\_\_\_\_ too little \_\_\_\_\_ homework?  
c. Have you any observations about his homework?"

One-half of the parents both in Week Day and Sunday Schools state that their children have homework. A frequently reported comment is that it is not enough or too little.

Question 32 - "Do you think that girls should receive the same type of Jewish education as boys? If not, why not?"

Seventy-one percent or two out of three Sunday School parents, believe that girls should have the same type of Jewish education as boys. Sixty-seven percent of the Weekday School parents and seventy-eight percent of the All Day School parents feel the same way. It might be added that a large majority of the Week Day School students are boys between the ages of 10 to 13 who prepare for their Bar Mitzvah.

### Recommendations

1. Greater attention should be paid to Adult Education which would draw parents into informal adult groups to raise their level of understanding and acceptance of Jewish education.
2. On the basis of the dissatisfaction and lack of knowledge of parents, the committee recommends that schools have Parent Teacher Associations which would be so programmed that there would be a healthy, wholesome attention paid to problems relating to the relationship of parents to the Jewish education their child is receiving. Where such Parent Teacher Associations do not exist they should be created.
3. There is a need for well-defined curriculum for Sunday Schools since our findings reveal that parents do not seem to have an adequate knowledge of what their child is studying.

4. Sunday School education should be made more intensive. This might require change to more than one day attendance.
5. There should be more intensive education for girls since our findings reveal that most girls are in Sunday School and that parents feel that the Sunday School education is inadequate.
6. Greater attention should be paid to more homework for children in view of the fact that parents complain that there is not enough. More homework may help bridge the gap between the minimum amount of time spent in Sunday School and in the amount of Jewish education that parents feel their children are absorbing.
7. School facilities should be improved. Parents express their dissatisfaction with school facilities.
8. Greater attention should be paid to securing trained teachers since dissatisfaction with teachers was noted in our responses.

## CHAPTER VIII

## JEWISH ADULT EDUCATION

Purpose of Adult Jewish Education Study

The purpose of the study of Adult Jewish Education, as agreed upon by the committee, are as follows:

1. To ascertain the extent of Jewish educational activity and programming in Jewish organizations and agencies in Pittsburgh;
2. To obtain some degree of insight into the effectiveness of Jewish education in Pittsburgh during the last generation, as indicated by the type of programming undertaken by adult organizations;
3. To create an awareness of the desirability of including Jewish educational activities at least as part of the program of Jewish organizations in Pittsburgh;
4. To create an awareness of the needs that organizations have in the whole field of program planning;
5. To indicate the desirability for establishing a central resource for program materials and personnel, to be administered under competent professional guidance, to assist organizations in their program planning.

Scope of this Study

The study presented here does not presume to cover the entire field of Jewish adult educational and cultural activities and programs in the city of Pittsburgh, but rather analyses the responses of two types of specially prepared questionnaires submitted to the adult organizations and the Synagogues in Pittsburgh. <sup>(18)</sup> The data collated in this study indicates the extent of informal Jewish educational activity in Pittsburgh. The analysis, the evaluations, and the recommendations are not intended to pass judgment on the quality of such programs. A more intensive effort which would include personal interviews might possibly ascertain the number of informal groups that meet in homes for the purpose of discussing current Jewish problems or studying some aspect of Jewish literature and lore, and also get personal reactions to the present program of Jewish organizations and agencies.

A more intensive study might also be able to get some detailed information on the use of libraries of Jewish interest, the number of subscribers to Anglo-Jewish periodicals, the number of purchasers of books of Jewish interest and the amount of individual study that is going on in the community. Within the limits of this study, it was also not possible to indicate the amount of educative influence that occurs in the course of major fund raising or other types of projects undertaken on a community wide basis or by various organizations engaged in such undertakings.

(18) See Appendices A-7 and A-8

It is important to remember also that in the case of a number of the organizations it was not to be expected because of the nature of their purpose and program that there will be a strong emphasis on Jewish programming. However, it is contended that there should be room within the program of all Jewish organizations claiming to serve a constructive Jewish purpose to include within the scope of their total program educational and cultural activities of a Jewish nature that would be interesting and enjoyable experiences for their membership.

The data compiled from the questionnaires gives us a basis for indicating constructive measures that can be taken to enrich materially the Jewish educational and activities programs of the Jewish organizations and agencies in the city of Pittsburgh.

#### Summary of Replies to Questionnaires on Jewish Educational and Cultural Programs and Activities of Adult Jewish Organizations

In attempting to reach as many organizations and groups of which there was any record, questionnaires were sent to 114 organizations of all types. Information was sought from the 30 synagogues in Pittsburgh.

Information was also requested from the Y.M. & W.H.A., and from the Hebrew Institute of Pittsburgh, which is the major communal Jewish educational institution. A total of 53 responses were received to the organization questionnaire and 14 to the synagogue questionnaire.

Those organizations and agencies which replied and are listed in the Appendix A-10. They represent a rather good cross section of the Jewish organizations in Pittsburgh.

Twenty-eight of the organizations that responded were local affiliates or branches of national organizations. The brotherhoods and sisterhoods of the synagogues usually were members of national bodies. One council type of organization considered itself both local and national. The remaining groups were purely local organizations.

It is interesting to note that only one Landsmanschaft group replied although 15 were written to. Further investigation brought out the fact that most of these groups have ceased to function actively and evidently represent a waning phase of Jewish organizational life.

#### The organizations which responded fall into the following categories:

Sisterhoods	6
Men's Clubs	3
Junior Congregation	1
B'nai B'rith Men's Lodge	1
B'nai B'rith Women's Chapters	10
Philanthropic Groups	3
Civic-Protective Groups	4
Pittsburgh Section, National Council of Jewish Women	1
Landsmanschaft	1
Hebrew Institute of Pittsburgh	1
Hebrew Institute PTA	1
YM & WHA and its adult departments	5

YM & WHA Affiliates	3
Zionist District of Pittsburgh	1
Zionist Youth Commission	1
Masada	1
Mizrachi Groups (Men's Group & Women's Group)	2
Hadassah Groups	4
Pioneer Women's Chapters	4
Total Questionnaires Returned	53

ANALYSIS OF REPLIES TO QUESTIONS ON GENERAL SCOPE OF JEWISH EDUCATIONAL ACTIVITY

The details of the general information concerning the organizations which responded are in the Appendix.(A-9) The outstanding factors related to the central purpose of this study are summarized here. The Jewish educational programs of the YM & WHA and its adult departments and the Hebrew Institute's adult activities are dealt with separately. (They account for nine questionnaires returned)

1. MEMBERSHIP

The total membership for all the groups which replied (only one did not give its membership) is 21,534. This is for 44 organizations, including 30 women's groups, 8 men's groups and 6 groups with both men and women in their membership. Twenty-nine women's groups reported a total membership of 13,626. Eight men's groups reported a total membership of 5,877. Groups with both men and women had a total membership of 1,687. These figures represent an undetermined amount of duplication because many people are affiliated with two or more organizations.

Since a good cross section of Pittsburgh's organizational life is represented, it is reasonable to assume that the information concerning their informal Jewish educational programs is representative of the type of activity that is generally offered to members of organizations.

2. THE LANGUAGE USED AT MEETINGS

Only one organization, of those that responded, conducts its meetings in Yiddish, and two used both English and Yiddish. This indicates an almost complete linguistic assimilation in the American scene. (One organization, in Pittsburgh, the Chug Ivri, with approximately 100 members, conducts its meetings in the Hebrew language in order to revive and perpetuate Hebrew culture.)

3. JEWISH CULTURAL INTERESTS AT GENERAL MEMBERSHIP MEETINGS

Thirty-six of the 44 organizations replied that they devoted some or all of their general membership meetings to matters of Jewish cultural interest. However, only 14 of the organizations indicated that they had such programs regularly or about one-half of the 30 organizations that meet monthly. Twenty-seven stated that they had a special committee for Jewish cultural programming, and 5 had a program committee that planned their Jewish activities.

4. NEED FOR CENTRAL RESOURCE AND PROGRAM GUIDANCE

Twenty-eight of the organizations definitely indicated that they would like to have a central local resource where they could obtain materials and personnel for their programs such as speakers, artists, films, film strips, movie projectors, recordings, plays, skits and books. But only 14 felt the need of qualified professional assistance in planning their programs.

## 5. JOINT SPONSORSHIP AND SPECIAL PROGRAMS

Only 13 organizations sponsored Jewish educational and cultural programs jointly with other groups in the community, indicating little realization of of the many values inherent in joint planning and sponsorship even with brother or sister groups.

Very few groups conducted special programs during the activities' year. Six conducted one or more radio programs, one group sponsored a special television program and one group held a 106th anniversary celebration, one a special exhibit of Israeli stamps, one group acted as host at a tri-state meeting of synagogue men's clubs of conservative congregations, and one group conducted a special leadership training course.

Several organizations conducted brotherhood week celebrations to which people of other faiths and races were invited. One group conducted three special mass meetings with nationally known personalities as speakers.

One organization conducted an orchestra concert. Jewish Music Month was celebrated with a Jewish music festival by two organizations.

## 6. BUDGETS

Only 13 groups stated that they budgeted specially for their Jewish cultural programs. These budgets ranged from \$10 to \$5000. (The \$5000 budget, was the entire budget of the organization, evidently including the salary of a paid program director.) Usually the sum spent ranged from \$100 to \$200. Several organizations indicated that the budget for Jewish programs was not differentiated from their total budget. A few of the organizations were happy about the fact that their Jewish activities program cost them nothing.

This is not meant to imply that groups must spend large sums of money in order to have an effective Jewish activities program. Many local resources can be used and the creative abilities of members of an organization can be developed to enrich the program. What is significant is that such a limited number gave consideration to budgeting at all for Jewish activities programs. It is obvious that the proportion spent for these activities is very small in comparison to the total budget of some of the organizations which numbered many hundreds of members.

### ANALYSIS OF JEWISH ACTIVITIES PROGRAM OF ADULT ORGANIZATIONS

Of the 36 organizations holding general membership meetings at which matters of Jewish cultural interest were emphasized only 25 gave detailed information as to the nature of these programs as follows:

#### MASS ACTIVITIES

(Programs planned for the entire membership of an organization or for the general public.)

#### Sisterhoods and Men's Clubs

Of the six sisterhoods responding four had monthly programs for their entire membership, including holiday discussions and celebrations, parent-child relationships, book reviews, programs of Jewish music. Reports indicate that only one-third of the members attended these mass activities. In the one Men's Club that reported on its program, about one-half of its total membership attended the various mass activities, some of which were only indirectly related to Jewish life.

#### B'nai B'rith Women's Chapters

Five of the ten B'nai B'rith Women's Chapters reported that they had planned programs of Jewish content for their membership. A number of these were related to the activities of national B'nai B'rith such as anti-defamation, the Hillel Foundations, B'nai B'rith Youth Organizations, etc. Other programs were related to the Jewish Holidays, Israel, Jewish Music and Israelie Dances. Approximately forty per cent of the total membership of these five chapters attended the mass activities program.

### Civic-Protective Groups

These groups have their activities coordinated through the Jewish Community Relations Council which provides resources and programs related to their work. One group with a membership of approximately 500 held two mass events both dealing with the relationship of American Jewry to the State of Israel. About one-third of the membership attended.

Only one philanthropic group reported a mass Jewish activity, a lecture on the Status of Women in Judaism with less than ten percent of its membership attending.

### Zionist Organizations

#### Zionist District of Pittsburgh

The District held five mass events consisting of a formal dinner, a concert, and three lectures related to the situation in Israel. Personalities of national prominence addressed the meetings which were attended by an average of 500 people. Two radio programs, one a concert of Jewish music celebrating Jewish Music Month and the other a program celebrating the second anniversary of the establishment of the State of Israel, were presented. In addition a two-day seminar of three sessions discussed "Israel Today" with an internationally known personality as leader. This was attended by an average of 100 people at each session.

#### Zionist Youth Groups

The Zionist Youth Commission conducted one mass activity involving participation by the groups themselves in a lecture and choral presentation. Participating were an orchestra of one of the groups and a chorus of another of the groups. Masada conducted seven mass activities (Town Meetings) all related to Zionist themes.

#### Pittsburgh District Mizrahi Organization

This organization held six large membership affairs consisting of political discussions, holiday celebrations, a Siyum Ha-shas, and an annual dinner. These events drew from 100 to 400 people of a total membership of 450 men.

#### Hadassah

Three of the six Hadassah Chapters reported on their activities. Two groups reported three membership activities and one reported seven programs. The programs consisted of lectures, book reviews, musical programs and Oneg Shabbat teas. The subject matter was of a varied Jewish nature. Only 11% of the enrolled membership of these organizations attended activities.

#### Pioneer Women

Four Chapters reported a total of 37 membership meetings with Jewish programs. A definite effort was made to have each monthly meeting deal with a different aspect of Jewish life and culture. Holiday celebrations, discussions on Jewish education, book reviews, movies on Israel, discussions on the lives of outstanding Israeli leaders, and Jewish music programs were featured. Approximately one-third of the enrolled membership attended. Some events, however, were attended by as many as 75% of the membership.

STUDY GROUPS AND SPECIAL INTEREST GROUPS

Of the organizations reporting only 13 had study groups and 8 had special interest groups. Nine organizations had study groups and no special interest groups; four had special interest groups and no study groups; and four had both study and special interest groups. The organizations conducting these study groups and special interest groups were the following: Beth-El, B'nai Israel and Temple Sinai Sisterhoods; Beth Shalom Men's Club; Keystone, Emma Lazarus, Menorah, Ner Tamid, and Frances Schlanger Chapters of B'nai B'rith Women; Council of Jewish Women; Zionist Youth Commission; Masada; Chapters 4, 5, and 6 of Hadassah; Business and Professional Division of Hadassah; and Pioneer Women's Organization Chapter 1.

The total number of study groups represented is as follows:

Jewish History	7
Legislation	5
Jewish Holidays	3
Hebrew Classes	2
Jewish Music	2
Jewish Personalities	2
Jewish Current Events	2
Israel	1
Anti-defamation	2
Prayer Book	1
Bible	1
Leadership Training	1

Special Interest Groups are as follows:

Book Reviews	6
Orchestra	1
Choral Groups	2
Circulating Library	1

Several of the organizations supported special projects of a Jewish educational nature in the local community. The Council of Jewish Women together with the Sisterhood of Temple Rodef Shalom subsidize the work of the Southwest District of Pennsylvania Religious Schools; The Beth Shalom Men's Club sponsors a Bar Mitzvah Club and Sunday Morning Breakfast for fathers and sons followed by a study group for the fathers; Masada conducted a Youth Weekend and also affiliated themselves with a Kibbutz in Israel. The attendance at these groups was from 12 to 40 members with the average attendance between 15 and 20. Of special interest are the five Jewish History groups conducted concurrently by Hadassah Group 6 with 117 of its 680 members enrolled.

Responses to the Questionnaire on the Adult Jewish Education Programs of Synagogues

Fourteen replies were received out of a total of thirty congregations to which questionnaires were sent. The replies were received from nine orthodox congregations; four conservative and one reform. The synagogues were located in every section of the city - The Hill District, Oakland, Squirrel Hill, East End and South Hills. They represent a good cross section of the religious institutions in Pittsburgh.

I. Membership

Membership figures were submitted by only nine of the congregations. Membership ranged from fifty to six hundred families. The total membership of all nine congregations was two thousand six hundred eleven families.

## II. Adult Jewish Educational Activities

The response to the question - Does the synagogue have a regularly organized program of adult Jewish education activities? - was "yes" on the part of seven congregations, and "no" on the part of six. One synagogue group (The Young People's Synagogue meeting in the Hebrew Institute) stated it was by its very nature an experiment in adult Jewish education.

## III. Study Groups

Specific information was asked about the various types of study groups that are commonly conducted by the synagogues. Questions related to frequency of sessions, average attendance, the age of the participants and their sex, and whether the group was conducted by a paid or volunteer instructor.

### 1. Chevrah Tehillim

Five synagogues reported a Chevrah Tehillim (for the study of the Psalms). Three of these groups met daily, two only occasionally. Attendance averaged from five to fifteen men. The age range was from fifty to eighty years. The instructor was usually a volunteer.

### 2. Chevrah Mishnayas

Five synagogues had a Chevrah Mishnayas (for study of the Mishna); four of these groups met daily and one only occasionally. The attendance ranged from four to seven men, ranging in age from sixty to eighty-five. In two, the groups were led by the rabbi; one was taught by the sexton and the others by volunteers.

### 3. Chevrah Shass

Four synagogues had a Chevrah Shass (Talmud Study Group). Three met weekly, and one on the Sabbath and holidays. One congregation reported twenty members present with ages ranging from thirty to eighty-five.

### 4. Midrash Study Group - En Yaakov

No synagogue reported a special Midrash Study Group, but evidently this subject matter was included in the En Yaakov Study Groups which consists of the Midrashic portion of the Talmud. Four synagogues reported such study groups with attendance from seven to ten of the older members. Three of these study groups had paid instructors.

### 5. Pirke Aboth (Ethics of the Fathers)

Three congregations had study groups in Pirke Aboth. One group met daily, another weekly, and the third met only during the summer season.

### 6. Bible Study Group

Bible study groups were conducted by four congregations. Three met weekly; one met occasionally. Attendance ranged from twelve to thirty-five. The rabbis were the instructors, except in one instance of a volunteer instructor. The age of the participants (all male) ranged from 40 years upward.

#### 7. Jewish History

Jewish history was studied by adult groups in four congregations. Frequency of attendance ranged from three sessions during the year to regular weekly sessions. Two of the Jewish history study groups led by the rabbis were for the benefit of the members of the sisterhoods; two congregations had book review groups, and one reported an attendance of one hundred fifty women. The age range was from thirty to fifty-five.

#### 8. Oneg Shabbat

An Oneg Shabbat was conducted by four of the groups; two of these met after the late Friday evening services, and two on Saturday afternoon were conducted by sisterhoods.

#### 9. Special Interest Groups

With regard to special interest groups, one congregation had a Tallis and Tefillin group for fathers and sons on Sunday morning; one had a dramatics group and two had Jewish music groups. One congregation sponsored a child study group.

### IV. Budget

The usual answer to the question as to the cost of the synagogue of the Jewish adult study program was that this was included as part of the rabbi's services to the synagogue.

Two congregations had special budgets; one spent three hundred dollars for the year and one six hundred dollars.

### V. Planned Program of Brotherhoods and Sisterhoods

Four congregations reported a planned program of adult Jewish studies and activities by the brotherhood or the men's club and three did not. Five planned programs of this sort for their sisterhoods, and two did not.

### VI. Libraries in Synagogues

Of the fourteen synagogues that responded, nine had a library of Jewish interest. The number of volumes ranged from two hundred to fifteen hundred. In only three instances did the library contain books of modern Hebrew literature. Very few of the synagogues subscribe to current periodicals in English, Yiddish or Hebrew. All libraries were supervised by volunteers, if at all; there was no paid librarian, even on a part-time basis. The libraries evidently received very little use. Several were primarily for the children of the congregational schools and in only two did they serve as a lending library for the members of the congregation.

### VII. Jewish Book and Gift Shop

In many parts of the country Jewish Book and Gift Shops sponsored by synagogues have become important instruments for bringing Jewish educational influences to the home by stimulating the reading and purchasing of Jewish books and the dissemination of Jewish ceremonial and art objects. Only four congregations stated that they had such book and gift shops, and only one stated definitely that it was a successful venture.

### VIII. Institutes for Parents, Young Adults, Young Married Folks

Six of the congregations had institutes for the parents of children who attended the congregational schools, conducted usually by the Parents and Teachers Associations. Only one synagogue had a planned program of Jewish studies, consisting of a Hebrew study group for the young adults of the congregation. None of the congregations listed special study groups for the young married folks.

Some interesting sidelights on Pittsburgh congregational life were given in the comments at the conclusion of the special questionnaire.

1. "The membership of the synagogue has dropped to a little nothing because of its location in the Hill district. Without a membership it is impossible to have any sort of educational program."
2. "We are a very small group. That is because our synagogue is in the Hill District and most of the members live in Squirrel Hill, East End and Oakland. That is why we do not have much of what you are interested in knowing."
3. "Attendance at synagogue services is very limited due to the fact that very few Jewish families reside within walking distance of the synagogue. Study groups above described meet in morning 7:30-8:00 a.m. before services, and for one-half hour in evening between Mincha and Maariv."
4. "In addition to studies and institutes Friday evening sermons delivered by the Rabbi of the Congregation. Lectures, talks and films on Palestine, the Jewish community in America, at various functions of the religious school, men's club, dinner meetings and institutes and displays and similar meetings of the sisterhoods of the congregation were successfully carried out on an educational and social level."
5. "Our synagogue is in itself an experiment in Jewish education. Its members are young people who have a desire to worship in a traditional fashion, and who have educated themselves in Hebrew, and Jewish customs, so as to be able to conduct these services and operate this synagogue. The synagogue and its services seems to appeal to all who witness them as the membership has grown immensely in the last few years."
6. "We are affiliated with the Orthodox Congregation of Pittsburgh. Our services are strictly orthodox. Most of our financial aid goes to Israel. Our membership is small but we donate to charities about two to three thousand a year. Most of the Oakland population are conservative or reformed. They may attend the three Holy Days of the year and observe Kaddish, as we have daily minyans. There seems to be a need of modernizing our religion for the majority of Oakland residents."
7. "During the season of 1948-1949, an extensive adult education program was attempted, including Hebrew classes, book reviews, forums (besides the Oneg Sabbath) and others; but whereas the programs began auspiciously, the usually petered out to a handful of stalwarts, although all who attended were lavish in the praises of the project."

- 8. "As one the newer institutions of the community, we have just begun our program in Jewish education for adults. It is my conviction that such programs must come from within - as a result of felt needs. Our parents felt a need of Hebrew to keep abreast of their children, hence the Hebrew classes... Our adult educational program has been limited in its scope only by reason of time...and money. The program has thus far centered around the leadership of the rabbi of the congregation. It is our hope that others will be enlisted to undertake the leadership of the congregation in adult study groups."
- 9. In one instance a rabbi stated that the main obstacle for the organization of any study groups within the synagogue was the lack of space.

JEWISH EDUCATIONAL PROGRAM OF YM & WHA

The YM & WHA of Pittsburgh is the major center for informal adult group activities of all types. It is an important agency for positive Jewish identification. During the years of its existence it has sponsored many significant events, programs, study courses and discussion groups for the enrichment of the Jewish cultural life of the entire community.

Jewish Book Month was celebrated in 1949 with a lecture by a local rabbi who discussed the Bible as literature.

Chanukah was commemorated with the kindling of the Chanukah lights in the lobby every night during the eight days of the festival and the showing of a classic Yiddish film.

Two movie programs presenting the "Story of Esther" celebrated Purim. In connection with this holiday, a special display of illuminated megillahs from the 17th century to the present time was held in the lobby from the week before Purim until the week after the holiday.

Jewish Music Month was celebrated with a music festival involving a concert of vocal, instrumental music, and the dance. During the entire month Jewish music was played regularly in the lobby. According to an article in the current issue (January 1951) of Jewish Center Program Aids

"The program succeeded in combining the group work skills of the staff and the musical talents of Y members, thus bringing about a Jewish Music Festival that will long be remembered by both participants and audience."

During Passover a party was held. There was an exhibit of Passover Hagadahs and ceremonial objects. The Hagadahs included a fifteenth century illuminated manuscript, an eighteenth century manuscript Hagadah, six different Passover plates from the eighteenth century to the present time, each of which illustrated important events in the Passover story were on display.

The Isaac Seder Educational Center of the YM & WHA sponsored two language classes, one in Hebrew (attendance 36) and one in Yiddish (attendance 25). In each of the lecture series on "Psychiatry and Morality", "Folk Music and Folk Songs" and on the "Great Books", reference was made to Jewish elements.

The Educational Center was prepared to offer courses in elementary, intermediate and advanced Hebrew and Yiddish. It also was prepared to sponsor an institute of Jewish studies dealing with various aspects of Jewish culture, on request. It is noteworthy that for a number of years arrangements have been entered into whereby the University of Pittsburgh and other major collegiate educational institutions were prepared to offer as many as twenty-four credits towards a degree for courses in Hebrew language, literature and history, provided certain definite requirements stipulated by the university were met.

Three special lectures were sponsored, one a "Report on Israel", attendance (450) the second, "The Bible as Literature", (attendance 350) and the third, "Conceptions of an Adequate Religion" (attendance 200).

The Health Center at the Y celebrated Succoth, Chanukah, Purim and Passover, in a special holiday atmosphere and served special holiday foods for its members. An average of 300 men participated in each celebration.

The Library Committee sponsored radio spot announcements over one of the local stations during Jewish Book Month and special lobby and library exhibits of Jewish books were held. Three book reviews on books of current Jewish interest were held in the library itself.

The Senior Club Council discussed the proposed YMHA in Jerusalem and contributed funds to it and also discussed the United Jewish Fund and their relationship to it. Four events with Jewish emphasis were sponsored by the Jewish Students Association. A series of discussions was conducted on "Inter-marriage" on "What is a Jew?" "An Evening of Jewish Music and Humor" and a Model Seder was held. Attendance ranged from 40 to 100 at these events. Three Y affiliates reported their participation in Jewish Music Festival.

The YM & WHA has also served as a central meeting place for many Jewish organizations of all types. No less than 15 of the 44 groups which responded to the questionnaire indicated that the Y was their meeting place. The staff of the Y has been prepared at all times to give guidance to organizations in planning their program, in obtaining speakers and artists and in providing program materials.

#### HEBREW INSTITUTE OF PITTSBURGH ADULT EDUCATION PROGRAM

The Hebrew Institute of Pittsburgh, for over a generation, has been the major institution for formal Jewish education for children, youth and adults. A number of men and women in the Pittsburgh Jewish community completed their studies at the Solomon Rosenbloom Teachers Training School and qualified to serve as Hebrew teachers in Pittsburgh in other communities. Because of certain factors primarily related to the location of the institution, no graduations for Hebrew teachers have been held since 1940. The Institute has cooperated closely with the Y, with the synagogues and temples in offering training courses for teachers in the various religious and Sunday schools in the community. Six study groups and activities were conducted by the institute during the past year.

These were:

1. Elementary Hebrew class meeting 2 hours a week with a paid instructor and an enrollment of 12 people.
2. Intermediate Hebrew class with an enrollment of 12 and a paid instructor.

3. Advanced Hebrew with 14 enrolled.
4. A teacher's training course which met 2 hours weekly and had an enrollment of 7.
5. Monthly seminars for the Hebrew teachers of the community were held.

The Chug Ivri (Hebrew speaking organization) with a membership of 100 met every month at the Hebrew Institute. The institute extended the use of its facilities to a number of local organizations as indicated in the tabulation in the appendix.

The Hebrew Institute P.T.A. holds monthly cultural meetings, principally in the form of forums or panel discussions. There is usually considerable audience participation. In addition it celebrates the various holidays. The P.T.A. meets in the two divisions: (1) Parents of kindergarten children (2) parents of elementary age children. Attendance ranges from 50 to 175.

The P.T.A. sponsors the observance "Jewish Book Month" among parents and members of the institute and also celebrates Jewish Music Month. It holds an annual Jewish Music Festival attended by over 900 people.

The P.T.A. encourages its members to borrow books from the Hebrew Institute library

The Young Peoples Synagogue which meets at the institute through its sabbath talks delivered by members or the congregation is also a means of adult education.

#### THE YOUTH ADVISORY COMMITTEE

#### OF THE

#### FEDERATION OF JEWISH PHILANTHROPIES AND THE UNITED JEWISH FUND

The Youth Advisory Committee is an interesting experiment in relating young adults (Young men and women 18 to 30 years of age) to community activities in Pittsburgh. Organized in November 1946 it is directly responsible to the Federation and the United Jewish Fund. The Youth Advisory Committee includes both adults and young adults. During the past four years it has attempted to carry out a broad community program through intensive work with a leadership group representing the youth and young adult community with the following three major objectives:

1. To develop a knowledge and understanding of Jewish community life on the part of youth and young adults in order to encourage them to participate in community activities in order that they may develop into community-conscious and community-wise adults.
2. To develop an informed and active body of leaders from among them.
3. To develop a basis for their relating positively to the Jewish community. The program is carried on through a series of activity groups and committees among which are:

- I. The Young Adult and Youth Division of the United Jewish Fund has as its purpose to raise funds, to develop new contributors; to develop adequate giving; to educate young people to contemporary Jewish life as expressed through the needs of the United Jewish Fund; to create a sense of responsibility to these needs; to develop a group discipline by means of democratically working together; to develop leadership; to provide experience in organization, speaking, and realistic thinking in order to prepare young people to take their place in the adult community as workers, leaders, and mature adults. This campaign group succeeded not only in raising a sizeable sum for the annual United Jewish Fund campaign (in 1950 \$45,530 through 2,037 contributors), but also involved the campaigners in activities that had strong educative influences.
  
- II. The Young Adult Conference during the past four years has held four annual weekend conferences attracting between 90 and 116 young adults. These institutes had central themes related to contemporary Jewish life. In 1950 the conference theme was "Directions in Central Jewish Community Organization."
  
- III. Committee on Problems of Contemporary Jewish Life. This committee organizes seminars on subjects of interest to the young adult leadership. Such contemporary problems as Anti-Semitism, Zionism, the agencies of the Federation and Fund, national organizations and agencies have all been discussed. For this year seven programs dealing with present day Jewish problems have been planned.
  
- IV. Volunteer Service Committee. This committee has recruited young adults to serve as volunteers in the agencies of the Federation and Fund. Volunteers have given service to the Ladies Hospital Aid Society, the Irene Kaufmann Settlement, the Emma Kaufmann Camp, United Vocational and Employment Service, and contributed clerical service to the United Jewish Fund campaign. Through their service young adults have come into personal contact with the work, the staff, and the clients of these agencies and have come to understand and appreciate their role in the community.

CONCLUSIONS

1. The extent of Jewish educational programs in Jewish adult organizations and agencies is limited.
  - a. Of the 44 organizations which gave information on their Jewish activities, only 25 gave detailed information on their mass program activities, although 36 definitely stated that they conducted such programs.
  - b. Of the 6 sisterhoods only 4 stated that they had monthly programs for the entire membership.
  - c. Only 5 of the 19 B'nai B'rith Women's groups indicated Jewish educational programs for their membership.
  - d. The Zionist groups reach a small percentage of their membership in their effort to provide activities of a Jewish cultural nature; e.g., 3 Hadassah Chapters reported that only 11% of the general membership attended Jewish cultural programs; 4 Pioneer Women Chapters reported 37 membership meetings which drew an attendance of one-third of the entire membership.
  
2. There is an awareness of the desirability of including Jewish educational activities as part of the programs of Jewish organizations in Pittsburgh, as indicated by the following typical comments:
  - a. The leader of an important men's organization writes:
 

"We are often at a loss for material because we do not like to be repetitious...."
  - b. The respondent for a woman's organization states:
 

"I feel our agenda has room for Jewish cultural programs. We have had one program on Jewish culture, but would appreciate assistance in planning others which can fit into our program."
  - c. From a philanthropic group we have the following comment:
 

"We have never had such programs, but feel we could work them in at our regular meetings if we had a central local resource with professional direction."
  - d. From a sisterhood:
 

"Occasionally we have a book review at our meetings; however, I would like to introduce some kind of Jewish cultural programs at some of our meetings."
  - e. From the leader of another sisterhood:
 

"I personally would like to see something constructive done to bring in arts and crafts, the dance, etc., into our organization's activities. I feel it would stimulate interest in the younger element."

3. There is an awareness on the part of organization leaders of the need for program planning and guidance.
  - a. Fourteen requests for such guidance was stated in the questionnaires returned.
  - b. Interviews and comments at a meeting of women's organization leaders has indicated the desire for program guidance.
4. There is evidence that organizations are spreading themselves too thin and thus losing the interest and participation of their members. The facts point to the advantages of organizations combining to provide attractive programs. This would reduce the multiplicity of events and produce a larger attendance and better results. Furthermore, such enlarged scope of operation would provide the opportunity and incentive to greater creativity and imagination in an activity which would promote and make more effective our organizational structure.
5. There is an expressed interest on the part of organizations, illustrated in questionnaire responses, for the establishment of a central resource for program materials administered by existing professional personnel. Such a service would both supplement and strengthen the stimulation received through program materials of national organizations.
6. The experience at the YM & WHA and Hebrew Institute indicated there is little interest in formal adult Jewish education classes. There is agreement that the whole problem of the relationship of these classes to varied informal projects of adult Jewish education (successfully attempted in other cities) needs to be further studied as well as techniques employed to build interest in this area of activity.
7. There is need for the Hebrew Institute and the YM & WHA (as major resources for formal and informal Jewish educational activities) to re-examine their programs.
8. There is a need for the synagogues to make a concerted effort to meet the Jewish educational, cultural and spiritual needs of the younger generation through various devices such as courses of Jewish study, revitalization of the content and availability of synagogue libraries, and the promotion of such media as Book-Gift shops, which can become not only a profitable venture financially but also a major source of enrichment of Jewish cultural life in the home -- books, records, art.
9. The traditional study groups interest only a small number of the older men. While these have been part of synagogue life throughout past generations, they will cease to exist when the remnants of the older generation have passed away.

RECOMMENDATIONS

The community self-study committee on Jewish education has approved the idea of establishing a central communal agency for Jewish education which would have on its board representatives of all the educational agencies in the community as well as representatives of the community-at-large. This proposed Board of Jewish Education would have a vital role to play in connection with all aspects of adult Jewish education in the community. The Jewish community of Pittsburgh would find it difficult to establish a sound, well-organized and coordinated system of Jewish education for its children and its youth unless there was a very strong revival of interest in adult Jewish education, both formal and informal. Throughout the ages adult Jewish study has been part and parcel of Jewish life and has contributed in no small measure to Jewish survival. American Jewish parents will take a deep interest in the Jewish education of their children only to the extent that Jewish education and Jewish experiences have continued to enrich and influence their own lives. Creative Jewish group survival will be assured to the degree that there would be an interrelationship between the happy meaningful Jewish observances and activities in the home and those experienced in the adult Jewish groups in the community outside of the home.

It is therefore recommended:

- I. That there be established as a subdivision of the Board of Jewish Education a Department of Adult Jewish Education which shall have the following objectives:
  - A. The stimulation of interest in adult Jewish education, the raising of standards and the coordination of Jewish cultural programming for Jewish organizations and institutions in Pittsburgh.
  - B. The organization of a Council on Adult Jewish Education in which would be represented the synagogues, the YM & WHA, the Hebrew Institute and other agencies. This Council should:
    1. Stimulate and coordinate the organization of several Adult Institutes of Jewish Studies in the various sections of the city in cooperation with the existing agencies and make use of the available professional personnel.
    2. Sponsor cultural programs community-wide in scope such as Jewish Book Month, Jewish Music Festival, etc.
    3. Undertake an intensive publicity and promotion campaign to enroll as many adults as possible in the various Adult Institutes of Jewish Studies.
  - C. One of the major responsibilities of the Department of Adult Jewish Education would be the preparation and dissemination of materials of all types for adult Jewish

education. These materials should stress the relationship of Jewish experiences, ideas and ideals to present day Jewish living.

- II. It is recommended that the field of formal adult Jewish education be carefully reexamined. It is noteworthy that academic credit for Jewish studies is granted in some of the colleges and universities in Pittsburgh, provided certain requirements are met. Such courses have been made available in the past through the Isaac Seder Educational Center of the YM & WHA and the Hebrew Institute. There is need to strengthen the interest in such courses.

There is also need to strengthen the interest of young men and women in qualifying professionally for positions as teachers in the week-day Hebrew and Sunday schools in Pittsburgh.

There is need to strengthen and coordinate the existing so-called Colleges of Jewish Studies, if they are to perform their functions more effectively in attracting men and women interested in higher Jewish learning for its own sake and thus continue the Jewish tradition of TORAH LISHMOH - "Torah for its own sake."

The above desirable goals can be achieved only through community interest and sponsorship. The reexamination of the role of the entire field of formal adult Jewish education might be one of the priorities of the Board of Jewish Education through its Department of Adult Jewish Studies.

- III. Because of the role of the YM & WHA as the major agency in the community for informal group activities, a cooperative arrangement should be worked out between the proposed Department of Adult Jewish Education of the Board of Jewish Education and the Adult Department of the YM & WHA to establish a program resource for adult Jewish organizations in Pittsburgh. The Adult Advisory Service might have the following functions:

- A. To provide direct program services to adult groups and organizations.
- B. To enhance and intensify programming in adult groups and organizations through program services and program aids.
- C. To make available consultation on programming, use of resources and cultural activities to all adult organizations.
- D. In cooperation with the Department of Adult Jewish Education to develop leadership training courses, seminars for officers of organizations and assist them in developing special projects of a Jewish nature.
- E. In the field of Jewish interests and activities the Adult Advisory Service shall work closely with the professional personnel of the Board of Jewish Education and its Department of Adult Jewish Education.

## CHAPTER IX

### RECOMMENDATION OF THE SUB-COMMITTEE ON COMMUNITY RESPONSIBILITY AND RELATIONSHIPS

From the foregoing reports of the various sub-committees, the defects of the Jewish educational system in the City of Pittsburgh become obvious. They all point to the absolute necessity for strengthening the system, coordinating its activities, raising its standards, intensifying its program and, to accomplish those purposes, a vital need for awakening the community at large to the appalling lack of Jewish education in this city.

It is the consensus of all the sub-committees, including the committee on Community Responsibility and Relationships, that the first step toward carrying into effect the various recommendations requires the formation of a central community agency for Jewish education, which should be an affiliate of the United Jewish Fund. Such an agency should have on its Board representatives of all the educational interests in the community, as well as representatives of the community at large. The proposed agency should recognize the right of the several groups within the community to their respective ideological differences and should not impose any one dominant curriculum on the various schools. The central agency should endeavor to establish such an educational framework within which all elements working in the field of Jewish education could function effectively.

The central agency would act as a service agency, both administrative and educational, for all the schools, helping to promote registration; to introduce uniform records of attendance, achievement, promotion and graduation; to achieve and maintain high standards of teaching, facilities and equipment; and to provide expert supervision of the work. It would also act as a service agency for the entire community, in developing programs of Jewish education for young men and young women, as well as programs for parent education. The agency would also serve in a public relations capacity, interpreting the value of Jewish education to the community. To the end that these aspirations may be accomplished, the committee on Community Responsibility and Relationships recommended to, and there was adopted by the Community Self-Study Committee on Jewish Education the following resolution:

"WHEREAS, Jewish Education is a vital concern and responsibility of the Jewish community of Pittsburgh; and

WHEREAS, there is an urgent need for: (a) The increase and improvement of existing Sunday School and week-day school facilities; (b) the progressive development of curricula, methods and standards of teaching; (c) the enhancement of the security, status, quality and training of teachers; (d) the improvement of school administration, the regularity and punctuality of class attendance and effective discipline in the classes; (e) the increase of the number of pupils, both boys and girls, in all schools, as well an increase of their interest in Jewish studies; (f) the expansion of the number of years of school attendance with continuation of study from pre-elementary through high school age; (g) the promotion of an intelligent, active interest and understanding among all ages and elements of the community of the meaning and importance of Jewish education; and (d) the creation and fostering of conditions in the homes and public institutions conducive to the promotion of Jewish education; and

WHEREAS, it is the responsibility of the community to promote these aims and aid in the securing of the means toward their attainment,

THEREFORE, BE IT RESOLVED that the responsible Jewish organizations of the City of Pittsburgh, with the active participation of professional and lay-leaders at large, and the financial assistance of the United Jewish Fund, create forthwith, and maintain effectively, by democratic means, a Pittsburgh Board of Jewish Education, under a qualified professional director, with due regard at all times to reasonable differences of opinion as to the ends of Jewish education and the means of their attainment, and with full respect for the autonomy of all institutions dedicated thereto, but with the aim of their constant and increasing self-improvement for the common welfare of the entire Jewish community."

#### The Functions of a Central Agency for Jewish Education

1. To act as a service agency both administrative, educational and consultative for all schools; Hebrew weekday afternoon, Sunday Schools, all-day schools.

#### Administrative Functions

- a) To help in promoting registration through a joint enrollment campaign
- b) To introduce satisfactory record keeping in all schools: records of registration, attendance, absenteeism, achievement
- c) To help maintain proper physical standards in school buildings
- d) To help arrange an overall program of transportation of children to all schools
- e) To provide for a transfer system for children who move to different neighborhoods
- f) To advise in the administration of the Code of Personnel Practices for Weekday and Sunday School teachers
- g) To assist the schools in achieving the standards adopted by the community.

#### 11. Educational Service to Schools

- a) To prepare educational material aids
- b) To maintain a lending library service of audio-visual aids and equipment such as slides, pictures, records, films, etc. which could be used as aids in teaching in the weekday and Sunday Schools

c) To organize educational workshops

A progressive and well functioning system must reflect the changes occurring within the Jewish and general community as well as those taking place in the field of pedagogy. Regretfully, most schools permit the currents of life and the development of pedagogic science to pass them by. It is, therefore, of utmost importance that educational workshops be conducted by the central agency for Jewish education as continuous projects. We specifically recommend the organization of experimental workshops and classes which should run simultaneously:

- 1) For the teaching of the Hebrew language
  - 2) For the teaching of Jewish religion, Jewish values and Jewish ideals.
- d) To provide expert consultation for the work carried on in the classrooms.
- e) To offer expert assistance to teachers on all pedagogic matters

To Act as a Service Agency to the Community

- a) To act as a public relations agency in interpreting the value of Jewish education in the community.

The central agency for Jewish education should carry on an educational campaign in the community in order to create a favorable climate for the acceptance of Jewish education.

- b) To develop program of Jewish education for young men and women of high school age, who never attended an elementary Jewish school.
- c) To develop programs of parent education through the organization of parent-teachers groups in the schools, and a United Parent Teachers Association for the entire community.
- d) To act as consultants to the United Jewish Fund and to other organizations in matters of financing Jewish education.

How should the Central Agency of Jewish Education be administered?

For the purpose of acting on this report the several organizations and institutions which shall have approved the preliminary findings and recommendations have been asked to appoint official delegates to what may be considered as a Central Council on Jewish Education. This Council will take action on the final report and refer it to the United Jewish Fund for its consideration and approval.

The Board of Jewish Education should consist of a designated number of Trustees representing the various constituent schools and institutions and the community at large in such proportions as the Central Council may decide.

Further details of the organization including such matters as an Executive Committee and various other standing committees should likewise be decided by the Council upon recommendation of a committee appointed by it for the purpose.

The first business of the Board of Education should be to prepare a budget for presentation to the UJF which should provide sufficient funds to engage a competent director, necessary office expense, and for the commencement of the program contemplated in this report.

It is recommended that the organization be constituted as an independent beneficiary of the United Jewish Fund to be separately located and administered, responsible in the first instance to its constituency and through it to the community.

An Advisory Pedagogic Council consisting of professionals representing the various educational institutions of the community should be organized and should function in an advisory capacity in close cooperation with the Committee on Curricula of the Central Agency of Jewish Education. The functions of the Pedagogic Council shall be:

- a) Critical evaluation of the educational work carried on in the City of Pittsburgh.
- b) To offer assistance in the development of standards: Scholastic, administrative, and professional.
- c) To offer assistance in the development of criteria for measuring the relative effectiveness of curricula and teaching methods.
- d) To offer professional advice on all matters called upon by the Board of Trustees or the Executive of the Board of Jewish Education.

