The Effectiveness of the Administrator in Promoting the Unique Goals of the Jewish Religion in Jewish High School

David Montrose
Loyola University Chicago

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THE EFFECTIVENESS OF THE ADMINISTRATOR IN
PROMOTING THE UNIQUE GOALS OF THE
JEWISH RELIGION IN JEWISH
HIGH SCHOOLS

by
David Montrose

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Master of Arts

June
1976
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I wish to thank the principals of the three schools in study for their time and cooperation in making this research possible. I extend my appreciation to Mrs. Shoshana Dolgin and Mrs. Miriam Lifshutz for their kind assistance.

At this time I wish to remember Dr. Mary Constantine, of blessed memory, not only for her guidance as my instructor for many courses, but also for her sincere friendship.

I wish to express my appreciation to my wife Fruma, who is not only a wonderful mother, but who also doubled as an editor, proofreader and typist.
LIFE

The author, David Montrose, is the son of Rabbi Lawrence Montrose and Ruth (Raskin) Montrose. He was born May 21, 1953, in Chicago, Illinois.

His elementary education was obtained in Hillel Torah North Suburban Day School of Skokie, Illinois, and secondary education at the Yeshiva High School, Skokie, Illinois, where he graduated in 1971.

In 1971, he attended Yeshivath Har Etzion Rabbinical College in Israel. He entered Loyola University in 1972, and in 1974 received the degree of Bachelor of Arts with a major in English Literature and a minor in Education. He received his Illinois Teachers License in 1975. During his college and graduate work, he attended the Rabbinical School of the Hebrew Theological College where he was ordained a Rabbi in 1976. Upon entering Graduate School at Loyola University, he was awarded the title of University Scholar, and awarded the Master of Arts Degree in Administration and Supervision.
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CHAPTER I

INTRODUCTION

The assimilation of Jewish youth in America is one of the major obstacles facing the solution of the "Jewish Survival" problem. The high rate of inter-marriage, non-congregational affiliation, and non-active participation in Jewish community affairs merely exemplify some of the outcomes of the assimilation process.

In discussing the growth of the Jewish Day School, David Singer attributes its growth largely to:

... the widespread concern over the declining Jewish birth rate and the rising rate of intermarriage, the alienation of Jewish young people from the organized community, the much discussed 'Jewish Identity Crisis' -- all of which can be subsumed under the current communal preoccupation with 'Jewish Survival.' Since most Jewish parents are either unwilling or unable to assume a serious role in the fostering of Jewish identity, this task has fallen to the synagogue and the school. Among the various institutions on the American-Jewish scene, the day school unquestionably possesses the greatest potential for instilling in the young a solid background in Jewish subject matters and a positive view of Jewish identity.¹

The Jewish Day School has demonstrated that it is the best way of combating the effects of assimilation.

Alvin Schiff stated: "The Jewish community realizes

that the Day School is the most effective instrument for transmitting the Jewish heritage to our youth. The Day School is, indeed, basic to the survival of the Jewish Community."¹

A weak Jewish home background can also contribute to the assimilation process. The Day School has been reinforcing and bringing the Jewish heritage into the homes, as Ascher Penn wrote: "One of the significant features of the Jewish Day School is the impact it has had on the Jewish home. It has helped in reality to restore Jewish values and customs to many homes devoid of Jewish life."²

Resolution #1, adopted at the National Planning Conference convened by Torah Umesorah stated:

Whereas the Yeshiva Day School is the primary educational institution of the American Jewish community, and is the only effective guarantor of the creative survival of the American Jewish community in the face of the disintegrative impact of the assimilation process.³

The "effective guarantor" mentioned is not a foolproof one. The Jewish Day School structure is similar to that of any other public school in that it has a principal,

¹Alvin I. Schiff, Focus on the Value of a Jewish Day School Education, Jewish Education Committee, Department of Yeshiveth.


teachers, and students. Each school might have a different set of objectives to accomplish, different purposes. Some schools will be successful in achieving these goals, other schools may not be as successful. The degree to which the Day School may be considered an "effective guarantor" depends on its success in achieving its goals.

The early emphasis in America on educational research devoted to the measurement of educational outcomes established the study of pupil achievement as an area of major emphasis. One of the major current concerns of the public about schools is the question of how well they are achieving their objectives.\(^1\)

"Pupils" are the outcome, and "purposes" are the goals of the school. Grieder continues by giving us a rule for evaluating pupil achievement: "Educational outcomes should always be measured against purposes the schools serve."\(^2\)

It is important for a school to move efficiently and effectively towards achieving its goals.

"Efficiency refers to the extent to which the school provides satisfaction to its members; effectiveness means the degree to which the school achieves its purpose."\(^3\)

In order to aid the school in reaching its goals:

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\(^2\) Ibid.

Leadership should help the organization clarify its goals and then move steadily toward them. To accomplish these twin actions, leaders must show insight, skill, cooperative spirit, and ability to stimulate others to perform their tasks.¹

When a leader assists in these ways, he helps his organization to strengthen its morale as well as to increase its productivity.²

Grieder puts the responsibility of the success of organizational goals on the administration: "The ultimate responsibility of administration in the process of influencing is to affect the behavior of members of the administrative team in the effective cooperative achievement of organizational goals."³

The effect or input that the principal has on the students during the students learning years in that school can strongly be related to the outcome of that educational process. Unruh and Turner stated that "the role of administration in establishing a satisfactory learning environment is very important, even crucial, to the eventual


Therefore, it is important to study and measure the effectiveness of the administrator in promoting the goals of his school.

Grieder suggests a rule for measuring the administrator's success: "The ultimate measure of success in administration is the degree to which the educational enterprise is affected favorably through the influence of administration." ¹

This leads to the purpose of this study.

The Purpose

The purpose of this thesis is to study how effective the administrator is in promoting the unique goals of the Jewish religion in Jewish high schools.

The "Jewish Survival" question in America has become a major issue due basically to the "Jewish identity" and "assimilation" problems facing today's Jewish youth.

The most effective instrument today working to solve the above problems is the Jewish Day School. The impact that it has had in restoring and strengthening the Jewish heritage, values and customs is basic to the "Jewish Survival" question.


² Calvin Grieder, op. cit., p. 113.
The administrator, as Policy Maker of a school, is largely responsible for the goals and objectives of the school. The effectiveness of the administrator in promoting the unique goals of the Jewish religion in Jewish high schools is therefore basic to the question of "Jewish Survival."
CHAPTER II

REVIEW OF RELATED LITERATURE

Significance of the Problem

The principal's main job in the school, as a leader, is to see that the school is progressing smoothly, moving forward, and achieving under the given conditions established in the school's charter, and stated through policy, rules and regulations.

Although the above statement might not be found verbatim on the tip of the tongues of all the teachers, students and school personnel, it is probably in the back of their minds, as was the view of Glen Eye:

... it must be remembered that the principal's commitment is primarily to the target of providing coordinate and cooperative opportunities for action. The principal is the prime mediator, adjudicator, and enforcer of those conditions, policies, rules and regulations which make it possible for people to live and work together rewardingly.¹

Umstattd also realized the crucial role of the administrator in promoting and improving the goals of the school's curriculum. In talking about the principal, Umstattd said: "In a broad sense, he serves as interpreter

of the culture, professional leader on the educational frontier, supervisor of instruction, stimulator of local community enlightenment, and manager of a crucial educational enterprise."¹

The Jewish Day School principal is traditionally comparable to the public school administrator of whom Unruh and Turner spoke: "The principal is traditionally recognized as the instructional leader of his building. As such, he is expected to spend considerable time away from his desk and out in the classroom assisting teachers with instructional problems."²

Unruh and Turner explain that: "The classroom climate may, indeed, depend upon the administrator."³

From research work Lucio and McNeil cited that:

The National Principalship Study revealed among other things that the majority of teachers expected and approved of the principal exercising close supervision over the teachers' activities. Also, the closer the supervision a principal exercises over staff members, the greater their effort to be of maximum service to their pupils. The closeness of the supervision a principal exercises over his staff is positively related to pupil performance.⁴

³ Ibid., p. 140.
Doll explains further this direct relationship between principal and student:

Curriculum improvement must ultimately occur where the pupil is. The status leader who has most direct and immediate access to the pupil is the principal or supervisor in the individual school. As the principal or his assistant works with teachers and their pupils, his leadership skills are brought to bear upon crucial problems which develop in the process of improving the curriculum.\(^1\)

With this direct relationship, the student realizes and feels the effect of the principal on his learning experience, and with good reason, as Doll states: "The principal who is a truly effective leader in curriculum improvement exhibits certain behaviors which make him distinctive."\(^2\)

These distinctive behaviorisms, feelings, and observations are noticed by teachers and pupils in the school. They can be recorded and identified for purposes of listing and studying goal strengths and weaknesses.

A major purpose of taking stock of the educational enterprise is to use the knowledge of how well goals are being achieved to identify strengths and weaknesses of the school program. A listing of the strengths and weaknesses should be an important outcome of any evaluation program.\(^3\)

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\(^2\) Ibid., p. 167.

\(^3\) Calvin Grieder, Truman M. Pierce, and K. Forbis Jordan, *op. cit.*, p. 248.
One such listing on the outcome of Jewish goals was done by Irving Pinsky:

Dealing with graduates of the Rabbi Jacob Joseph School reveals that: Most alumni are college graduates and have continued their Jewish education beyond the elementary level.

The occupations of the alumni vary widely, with noticeable concentration in the professional fields, in business and in Jewish community services.

The alumni have generally preserved their Orthodox identification after graduation.

At the particular religious observances surveyed, Kashruth (dietary laws) was adhered to most strongly, and the Sabbath and Daily Prayers somewhat less.

The alumni generally agree that the school exerted a positive influence in the following: their ethical behavior, their participation in Jewish life, and their adjustment as Jews in a secular community.

The strongest identification with Jewish values is to be found among those responding alumni who have had the most intensive Jewish education.

... the great majority of alumni consider the Jewish Day School the most desirable form of Jewish Education.1

A similar study is brought down by George Pollack: "One study polled 166 graduates of 'modern' or 'intensive' Jewish Day Schools at least eight years after they had graduated."2

Results of the research showed: "None of the graduates married out of the Jewish Faith. The graduates generally seek congregational affiliation ... and are


active in Jewish communal affairs."¹

The results of these studies show a very positive and effective transfer of school goals to the students. However, as we have observed, the main responsibility for the school's success is attributed to the principal. Yet, very little attention has been given over to the evaluation of this integral part of our educational process. Greider wrote that:

Quite often the administrative role is evaluated by both teachers and pupils on the basis of personality considerations and without benefit of actual inquiry into achievements which have been made. Little attention has been devoted in the past to the importance of this kind of appraisal. Consequently, the means for such evaluation have not been developed to any degree of adequacy. Self-appraisal by the administrator himself is a useful approach, but quite insufficient. Systematic plans for measuring the contributions of administration to the school system and its advancement should be a part of the ongoing process of administration. Good educational administration makes provisions for continuous evaluation of all phases of the educational enterprise. Only in this way can strengths and weaknesses of the school systems be determined. These evaluations provide the basis for determining ways of improving the schools, which is the reason for evaluating in the first place. Appraisal of the administration of schools is an essential part of this process.²

We have established the principal and the student to be in a strong, unique and direct relationship with each other; the principal is the promoter or transmitter of the unique goals of his school, that he must transfer with the

¹Ibid., pp. 11-14.
²Calvin Grieder, Truman M. Pierce, and K. Forbis Jordan, op. cit., p. 115.
highest degree of effectiveness to the receiver, the pupil.

To elaborate somewhat: With all the power invested in him as leader of the school, the principal must constantly be in the process of transmitting or promoting the unique goals of his school on frequencies that will most effectively reach the receivers, the students, whom in turn must be tuned in clearly for proper reception. It is a basic statement of communication.

Neither the principal nor the student can afford to be off the mark, transmitting and receiving respectively, if clear communication is expected.

The focal point of this research is to determine the effectiveness of the administrator in promoting the unique goals of the Jewish religion in Jewish High Schools.

**Historical Background of the Jewish High School**

During the Colonial Period, extending from 1654 to 1875, most schools were of denominational character. Jews also considered the possibility of opening religious and secular schools. In Congregation Shearith Israel, the first Jewish all-day school Yeshivath Minhat Areb was opened in 1731.

Between the end of the Revolutionary War, 1786 until the early nineteenth century, the American free public schools emerged. Hebrew training became secondary with a strong emphasis on secular education. During the first half of the nineteenth century the Jewish population increased in
the United States, leading to the formation of new congregations. All-day schools were soon established in New York, Philadelphia, Chicago, Baltimore, Albany, Boston and Cincinnati.¹

The all-day Jewish schools had increased greatly due to the fact that parents wanted their children to receive a Jewish education and were not satisfied to have their children learning the Christian doctrines in the curriculum.

"By 1860, the public schools had eliminated sectarian religious teachings and absorbed most of the students of the earlier all-day schools."²

This flow of Jewish students back to the public schools closed the doors of a number of all-day Jewish schools by late 1870.

The late eighteen hundreds witnessed a great influx in immigration of Eastern European Jews, who left Europe because of expulsions and continuous pogroms. The Jews founded a number of higher schools of Jewish education called Yeshivoth.

By 1917 there were five established all-day Jewish schools. By 1940 there were 35 all-day Jewish schools with an enrollment of 7,700. Between 1940 and 1964 the Jewish


Day Schools increased by over 90 percent, with 1964 enrollment of 65,400.

Alvin Schiff, in examining Jewish education, drew this profile of the Jewish Day School:

The Jewish Day School is essentially a communal school. About 80 percent of all Yeshivoth are communally sponsored. Approximately 20 percent are congregational schools.

The individual day schools vary significantly as to orientation, organization, pupil population, facilities and program. Essentially, there are five basic types of Jewish Day Schools: The Orthodox Hebraic Day Schools (which comprise about 57 percent of the total number of schools), the Yiddish-Traditional Yeshivoth (which comprise 25 percent), the Hassidic Schools (10 percent), the Liberal Schools (six percent), and the Secular-Nationalist Schools (one percent). Most Day Schools (58.5 percent) are co-ed institutions; 27.4 percent are all-boy yeshivoth and 14.1 percent are all-girl schools.

School enrollments range from 20-1500 pupils, and average 346 pupils in New York, 146 pupils in other United States communities, and 229 pupils in Canada.

The majority of yeshivoth (74.8 percent) are elementary schools. The number of high schools and the high-school enrollment have increased significantly during the last decade. In the great majority of schools, the Hebrew studies are scheduled in the morning, and the secular subjects after the lunch period. While heterogeneity is one of the marks of the day school movement, most yeshivoth (with the exception of the Hassidic and secular-nationalist institutions) substantially share the same curricular goals and face similar administrative and organizational problems. Although the degree of emphasis upon these studies varies, the central Hebrew subjects of most schools are Bible and Talmud. The general studies programs adhere to the curricular goals of the respective local boards of education.¹

According to the 1972-73 statistics released by Torah Umesorah, there are 404 schools with an enrollment of 80,300 students. Of these schools 136 are high schools with


Indeed the growth of the Jewish Elementary Day School is astounding, but not without reason, as Chipkin stated that:

... there are many parents who want an intensive Jewish training for their children. They realize that the great literary and religious heritage accumulated over the years cannot be transmitted during the shortened hours of the new congregation week-day school or Talmud Torah, nor do they overlook the burdensome schedule of attending two schools a day. They have therefore developed for themselves the private all-day school.\footnote{Israel Chipkin, "Jewish Education in the United States at the Mid-Century," \textit{Religious Education}, Vol. 48, No. , September-October 1953, p. 355.}

Elementary schools were not alone in this increase. Equally important is to note that:

... pupils in the elementary day school usually remain in school until graduation. During the 1950's there was growing emphasis on continuation through high school. This is reflected in the marked increase in the number of Jewish Day High Schools founded during this decade.\footnote{Alvin I. Schiff, \textit{op. cit.}, p. 237.}

The growth of the Jewish Day School can be found in Table 1.

The rapid growth of the Day School may be credited on a large part to many fine educators and to parental recognition of the Day Schools. Schiff explains:
Table 1. Growth of the Jewish Day School: 1950, 1960, and 1970

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<tr>
<th>Year</th>
<th>Schools</th>
<th>Enrollment</th>
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<tr>
<td>1945</td>
<td>69</td>
<td>10,000</td>
</tr>
<tr>
<td>1955</td>
<td>180</td>
<td>33,500</td>
</tr>
<tr>
<td>1965</td>
<td>323</td>
<td>63,500</td>
</tr>
<tr>
<td>1972</td>
<td>404</td>
<td>80,300</td>
</tr>
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1Torah Umesorah, op. cit., p. 2.
The rapid growth of the junior and senior high schools was largely the result of the direct influence of principals and Hebrew teachers upon pupils and their parents. The efforts of the professionals were naturally reinforced by the parents' recognition of and appreciation for the level of learning and for the other advantages of the Jewish Day School.\(^1\)

Other contributing factors in the growth of the Day School movement were the Nazi Holocaust and the establishment of the State Of Israel, and a very firm commitment and devotion of Orthodox lay leaders.

The Day School has a place on the American educational scene with valuable contributions to make.

Dr. Marvin Fox wrote:

The Hebrew Day Schools can make a distinctive and invaluable contribution to general education in America if they understand and foster the unique elements which are implicit in their theory and practice. America is not a monolithic society and American Education is not a monolithic process. The degree to which Hebrew Day Schools develop their own special genius is the degree to which they will be genuinely significant for education in America.\(^2\)

One distinct characteristic of the Jewish Day School principal is the generally friendly and open rapport which is cited by Schiff: "Principals are usually easily accessible to their teachers and maintain and 'open-door policy.'" They frequently endeavor to be fair and

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\(^1\)Alvin I. Schiff, \textit{op. cit.}, pp. 237-238.

\(^2\)Marvin Fox, "Day Schools and the American Educational Pattern," \textit{The Jewish Parent}, September 1953.
considerate."¹

The warm atmosphere and united feeling that exist in the Jewish Day Schools stem from a self-imposed effort by the individual schools to constantly evaluate themselves and call for improvements of their own accord. Although there is a Board of Jewish Education in Chicago supervising the Jewish Conservative Day Schools of the Jewish Conservative movement, and the Associated Talmud Torahs of Chicago, supervising the Jewish Orthodox schools, the Jewish High Schools of Chicago tend to be for the most part, self-reliant as far as supervision, change and innovation are concerned. This puts a big burden on the administrators.

The Jewish Day Schools, unlike the public schools, are not part of a hierarchial system of supervision and administration. Each Yeshiva (learning academy) is a distinctive organizational and administrative entity. The educational independence of each school and the subsequent limitation of the supervisory and administrative functions to one school is not without its significant advantages. A single school faculty is the most natural and efficient unit for cooperative action. Furthermore, the principal of a single independent school is in the most advantageous position to offer leadership to a school faculty in its attempt to provide itself with worthwhile experiences.²

There is a special love and devotion that the Day School principal has for his school.

The devotion of the Day School principal frequently knows no bounds. Many of them look upon their work not as a profession but as an ideal. Without their idealism and

¹Alvin I. Schiff, op. cit., p. 188.
²Alvin I. Schiff, op. cit., p. 187.
their persistence many Day Schools might have closed their doors or have never seen the light of day.¹

**Goals of Modern Jewish Education**

When viewing human existence in terms of Jewish religious education, one finds himself dealing with the spiritual and physical needs of the individual, corresponding to the concepts of values and needs or necessities of man.

What is the goal of Jewish Education? Its goal is to give form, purpose, meaning, direction and depth to what may be regarded as one of the ideals of general education, namely, the fullest possible development of the individual.

This ideal of the fullest possible development of the individual must be placed within the context of Jewish values. The individual is not seen in isolation, but in relation to G-d, Torah Bible, and Israel, and is subject to the norms which such a relation implies. We maintain that, just as it is important for a person to select a particular objective for his own life, such as a career, it is important for him to live in awareness of a meaning which transcends all particular, loyalty to which is ultimately even more important than success or failure in the pursuit of his particular objective.²

Solomon Schonfeld offers a basic philosophy on the purpose of Jewish education:

It is not sufficient for them to know Judaism for use in synagogue, and in carrying out religious observances. Unless they realize that Judaism should be the guiding light in their opinions and attitudes in all matters, they will have missed the purport of our religious education. Jewish Religious Education should, therefore, include reference to all actual problems, ethical

¹Alvin I. Schiff, op. cit., p. 166.

and social.  

Every student has his or her own opinion and acceptance of Judaism. Every person has individual characteristics and will therefore receive his teachings through his own understanding, with relevancy to his character.

Schonfeld felt that:

Judaism cannot be taught, studied or organized -- though all of these essential preliminaries -- it must be experienced and obeyed ... In this there can be no vicarious representation, each man and woman must have his own Judaism -- there must be decentralization down to every individual.

Schonfeld then calls upon the leaders of Jewish Education and delivers to them a code of practice for the leadership role:

The tendency to regard the Rabbi, Ministers or teacher as a bus-driver of the vehicle called Judaism, who takes fares and delivers the passengers to their destination, must be replaced by a realization that we are all marchers, that our officers only keep us in step and direction, and that our teachers merely present us with the details of the 'highway code.' Judaism cannot be evolved or experienced in the synagogue or classroom alone, it accompanies the faithful everywhere, in his individual knapsack.

Rabbi Schonfeld suggests the following:


2 Ibid., pp. 2-3.

3 Ibid., pp. 2-3.
What we can do to bring back this Judaism to our youth, is to infuse a purity of purpose and an enthusiasm of joy into our Jewish lives, observances and teachings. We must eliminate hypocrisy, only those that practice and have faith, shall preach or guide. We must, with transparent zeal and wholehearted action, demonstrate the beauty, sweetness and joy that constitute obedient Jewish life. 'Her ways are ways of pleasantness, and all her paths are peace.' (Proverbs III, 17).\(^1\)

The aims and objectives of the Jewish Day Schools vary, however, a majority of goals are common to all of them. Among some of the objectives Alvin Schiff cited:

The general aims and objectives of Jewish Day Schools might be classified into three basic categories: preparation for Jewish living, personality building and preparation for American living.

1. Preparation for Jewish living

To promote Jewish children with a Jewish environment during their formative years.

To train Jewish youth to believe in and help insure Jewish survival.

To develop religiously observant Jews.

To train 'talmedei hakhamim' -- Jewish Scholars.

2. Personality Building

To foster the development of the whole personality of Jewish children.

3. Preparation for American living

To equip Jewish youth to promote the democratic way of life.

\(^1\)Ibid., pp. 2-3.

CHAPTER III

METHOD AND PROCEDURE

Explanation of Method and Procedure

A thorough research on the significance of the problem, historical background of the Jewish high school, and the goals of modern Jewish education have been presented in Chapter II.

In explaining the method and procedure it is important to have in mind the title of this research: The Effectiveness of the Administrator in Promoting the Unique Goals of the Jewish Religion in Jewish High Schools.

As was discussed in the Purpose of This Research (Chapter II), the administrator as Policy Maker of a school, is largely responsible for the goals and objectives of the school. This means that the administrator must clearly state these goals and objectives, and be able to account for and rate the degree to which he feels his school is meeting them.

A questionnaire to 65 principals in Canada was prepared by graduate students at the Ontario Institute for Studies in Education. The questionnaire asked each principal to rate (and to comment upon if desired) his school's success in meeting certain criteria. (See Appendix A.) Other categories included curriculum content, pupil
progression, child growth and development, etc.

Some of the results of the questionnaire were that:

It is encouraging to discover that many principals would like to achieve the enlightened aims listed in the questionnaire, and are only prevented from doing so by lack of funds for equipment, and worse, opposition from the establishment. As a member of that establishment, the school business official has an obligation to encourage improvement and the introduction of imaginative programs. A first step toward improvement is identification of problem areas, and this could be done by giving principals and teachers a questionnaire similar to the one shown here.¹

The Chatelaine Questionnaire was published, thereby giving the public a chance to express their criticism. It further gave the various schools a comparative standard to learn from, as goal strengths and weaknesses of each school were brought out and reviewed.

Differing from the Chatelaine Questionnaire, this research concerns itself with holding the administrator responsible for the unique goals of the Jewish religion in Jewish high schools.

The data used in this research includes the following:

1. Three Jewish High Schools (Principals and Graduate students)
   a. Ida Crown Jewish Academy Girls School (girls)

b. Yeshiva High School (boys)
c. Ida Crown Jewish Academy (co-educational)

2. School Charters and Statements
3. Personal Interviews with the Principals
4. Research Questionnaires
   a. numerical data type
   b. objective/fixed alternative
   c. 1-5 rating scale
5. Follow-up Interview
6. History of Jewish Education
7. Jewish Educational Literature

As will be explained in greater detail in this chapter, a survey of school goals was conducted by composing a list of unique goals inherent in the Jewish Religion that school charters and administrators (Policy Makers) unanimously agreed upon as being the most relevant values that must be very effectively promoted in the Jewish High School. The three administrators of the above mentioned schools surveyed were asked to circle "yes" or "no" on a list of approximately 25 possible goals (20 goals were listed with room for the administrator to add any particular goals that his school emphasized).

Quoting Grieder earlier: "The ultimate measure of success in administration is the degree to which the educational enterprise is affected favorably through the influence of administration."¹ The measure of success lying

¹Grieder, op. cit., p. 113.
in the outcome of the educational enterprise is the students.

Grieder, Pierce and Jordan say further on:

If pupil interests and abilities are to be utilized in the development of teaching and learning programs, and if instruction is to be highly individualized, which the developmental concept of teaching requires, it is perfectly normal for the student to have a part in determining the extent and nature of his own growth. Pupil participation is suggested not only as a learning device for the pupil, but also on the grounds that in many instances a pupil may be the best judge of his own learning ...1

Therefore, based on the response by the administrators regarding the goals that they must promote very effectively, 15 goals out of 25 possible goals were selected (those being the goals remaining that all three administrators held in common, all having the response of "yes" to them). The 15 goals were put on a 1-5 rating scale in questionnaire form that was mailed out to three consecutive graduate classes of each school, i.e., graduates of the present year 1975, of last year 1974, and of the year before, 1973. The usage of a 1-5 rating scale was best suited to receive the student's response, as five or the highest rating (very effective) a graduate could give to a goal, was equal to the administrators circling the "yes" response, which was a goal that the administrator agreed that he must very effectively promote in his school. (See Table 2.)

1Ibid., pp. 259-260.
Table 2. Total Number of Students Expected to Rate the Effectiveness of the Administrator

<table>
<thead>
<tr>
<th>School</th>
<th>1975</th>
<th>1974</th>
<th>1973</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ida Crown Jewish Academy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls School (girls)</td>
<td>18</td>
<td>12</td>
<td>23</td>
<td>53</td>
</tr>
<tr>
<td>Yeshiva High School (boys)</td>
<td>17</td>
<td>34</td>
<td>40</td>
<td>91</td>
</tr>
<tr>
<td>Ida Crown Jewish Academy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(co-educational)</td>
<td>71</td>
<td>67</td>
<td>90</td>
<td>228</td>
</tr>
<tr>
<td>Total</td>
<td>106</td>
<td>113</td>
<td>153</td>
<td>372</td>
</tr>
</tbody>
</table>
After the return of the questionnaires and the tabulation of the results, their interpretation remained. The strengths and weaknesses of the administrator in effectively promoting these goals would show. Taking the student rating scores and discussing them with each administrator to receive his reactions was the most suitable way of understanding his accountability for the effective transfer of the school's important goals to the student.

The results of this study would allow the proposal of either one of two conclusions. The first conclusion proposed is based on the evidence of the findings, that there is no difference between the student's perception and the administrator's perception of the administrator's effectiveness in promoting the unique goals of his school to the students. The other possible conclusion would be the inverse of the first proposal, that there is a difference between the student's perception and the administrator's perception of the administrator's effectiveness in promoting the unique goals of his school to the students.

A low rating score would indicate that something is not rated properly in goal transmissions, either in administrator, student body, school program, or a combination of these. The ramifications of this study will allow recommendations to be made regarding possibilities of more effectively transmitting school goals.
The Schools in Study

The three schools involved in this study are the Yeshiva High School (for boys), the Ida Crown Jewish Academy (co-ed), and the Ida Crown Jewish Academy Girls School (for girls). These three high schools are the most prominent of their type in the Midwest, and are accredited by agencies such as the North Central Association of Colleges and Secondary Schools, the Superintendent of Public Instruction of the State of Illinois, and the Associated Talmud Torahs of Chicago.

The schools all have, for the most part, Hebrew and Religious studies in the first part of the day, with secular studies held in the latter part of the day. The schools not only attract a large body of intown students but also many students from all over the world.

The schools share in common fine scholastic achievement records, and national reputation for maintaining very high scholastic standards. The record, however, should be little wondered at considering the intense programs, the student's will to learn and the excellent teaching staff that all the schools possess. The administrators of these schools have earned for themselves outstanding reputations in Jewish Education.

Although the schools share basically the same religious beliefs, their statements of Aim and Purpose, Basic Philosophy and Educational Objectives vary somewhat. I will state each school's goals as I found in their
official charters, official statements, and as given to me by the school's administrators.

The Yeshiva High School (Skokie, Illinois).

Aim and Purpose. Yeshiva High School is a preparatory division of The Hebrew Theological College, a private Orthodox Jewish Institution whose main purpose is to train Rabbis for the modern Jewish community.

As a four year special purpose school, Yeshiva offers an intensive Jewish training synthesized with a comprehensive general education preparing the student to enter the higher institutions of learning.

Implementing this principle of synthesis means fostering harmonious growth in which the basis of modern knowledge and culture in the arts, sciences and service are blended with the basis of Jewish culture.

Basic Philosophy. America is not a monolithic society nor is American education a monolithic process. As a vibrant and viable institution Yeshiva High School has its own special genius to contribute in the educational process which is significant for all education in America.

As a school it is dedicated to the best ideals in Judaism and American democracy. Each approach enriches the other to produce a better Jew and a better American.

Central to the philosophy of Judaism is the pronunciation "Lo AmHa-aretz Hasid" -- "The ignorant man cannot truly be a pious person." To this end Yeshiva High is dedicated to the transformation of the values of Judaism,
its teachings concerning G-d, man and nature, fused and harmoniously blent with the knowledge of the ages, with the other currents of creative culture and the humanizing forces of the age, into a creative and living reality in the minds and hearts of its students, for the development of the total and complete Jewish personality, the enrichment of the life of the Jewish community and the advancement of our beloved country.

Yeshiva High School aspires to imbue its students with the teaching of the Torah and its observance according to the standards set forth in the Shulchan Aruch (The Holy Codes). However, in its process of education both in the Religious and General Studies areas Yeshiva recognizes that many of its students come from diversified backgrounds and communities, it therefore strives to the best of its ability to allow for individual differences in its integrated educational process.

In learning and practicing such mitzvoth (religious actions, commandments) as tzedakah (charity), hachnosos orchim (hospitality), bikur cholim (visiting the sick) and many others, the student discovers important practical precepts. Yeshiva recognizes that true education must consist of both Torah and chochmah (wisdom), the training of the spirit as well as the mind.

In the educational process Yeshiva stresses the practical but it also affirms the value of learning -- for its own sake. In so doing it aspires to restore
disinterested scholarship and the disinterested scholar to the place of honor which in this modern age too often has been usurped by others.

**Educational Objectives.** The educational program of Yeshiva High School may be expressed in terms of the following objectives or goals:

I. **Preparation for American Living**

   To prepare Jewish children for living in a democracy. This includes preparation for good citizenship, through democratic processes in the classroom and student activities such as Student Council.

   To prepare Jewish youth for the earning of a livelihood in the professions and vocations by providing professional guidance in the selection of courses fitting their interests and abilities.

   To prepare the student for the challenge of the constantly changing cosmos in which he lives, however emphasizing that all change is not progress, but that all progress means change.

   To develop sound and healthy bodies by providing physical education and extracurricular programs of sport activities. This includes offering the services of a school doctor, clinics and by making referrals for
special conferences.

To equip Jewish youth to promote the democratic way of life, i.e., education should develop high democratic ideals, respect for the dignity of every human being regardless of origin and background, recognition of equality of opportunity and justice for all and an appreciation of the elements which contribute to the common welfare.

To give Jewish children the opportunity to receive an enriched education.

II. Preparation for Jewish Living

To develop religiously observant Jews.

To provide Jewish boys with a Jewish environment during their formative years.

To provide Jewish youth with rich and varied opportunities for pleasurable experiences in Jewish living.

To train Talmidei Chochamin -- Jewish scholars -- for the Rabbinate.

To train Jewish boys who will be able to assume professional and lay leadership in the American Jewish community.

To instill in its students the love of Torah and desire to continue the study of Judaism during their adult lives.

To train Jewish youth to believe in and help
insure Jewish survival.

III. Personality Development

To help Jewish boys to develop mentally, physically, emotionally and socially. Boys coming together from various parts of the world learn to cooperate in work, in fun and in worship.

To assist in the formation of habits of acceptable behavior in school and society by emphasizing the necessity of cooperative and responsible action.¹


Aim and Purpose. The Ida Crown Jewish Academy of Chicago, formerly known as the Chicago Jewish Academy, seeks to provide for American Jewish youth an integrated program of traditional Judaism and general secondary education, which will prepare them for creative and successful living in the American Jewish community.

The school, which was established in 1942 by the Associated Talmud Torahs, the central agency for religious Jewish education in Chicago, and the Hebrew Theological College, the higher institution for advanced Jewish learning in the Midwest, offers an intensive Jewish training together with a comprehensive secular education for students from the seventh through the twelfth grades.

¹This prepared statement of the Yeshiva High School was given to me by the principal, Rabbi Paul Greenman.
Basic Philosophy. The philosophy of the school is based upon the following principles:

(1) General education equips people for meaningful living. It, therefore, must deal with all aspects of daily life: ethical and moral values, social standards, economic practices, and community activities. A complete education should also take into consideration essential needs for Torah learning and "religious living," in accordance with the traditions of the Jewish faith and people.

(2) Education provides each person with the opportunity to develop fully his potential, with regard to qualities of character, personality traits, social awareness, and vocational competence. He should also be given the incentive to continue with learning experiences throughout life.

(3) Secondary education helps to induct young people into adulthood in our present society, and to contribute to its improvement. They are to be trained, therefore, for responsible citizenship -- to participate willingly and intelligently in public affairs and in all worthy civic causes.

(4) Education should develop high democratic ideals: respect for the dignity of every human being regardless of origin and background, recognition of equality of opportunity and justice for all, and as appreciation of the elements which contribute to the common welfare.

(5) A person's total experience is predicated upon
a harmonious relationship between the spiritual and material aspects of life. Striking a happy balance between them will insure enriched daily living.

(6) Jewish education should be conducive to peace of mind, sincere faith, and religious observance.

Educational Objectives. The educational program of the Academy may be expressed in terms of the following major objectives or goals:

(1) The training for responsible American citizenship and successful living in a democratic society.

(2) An appreciation of the Jewish heritage and an understanding of the classic sources of Judaism.

(3) The preparation for college and institutions of higher Hebrew learning through an integrated program of general and Jewish studies on the secondary level.

(4) The development of good character, desirable personal and social traits, and effective leadership.

(5) The training for synagogue and community participation on the American Jewish scene and dedication to the high ideals of Torah learning and religious observance.

(6) The development of loyalty to Jewish traditions and identification with the Jewish people and the State of Israel.¹

¹This prepared statement of the Ida Crown Jewish Academy was given to me by the principal, Rabbi Shlomo Rapaport.

Philosophy of the Girls' School. The philosophy of the Girls' High School of the Ida Crown Jewish Academy is based on two Judaic passages. The first is taken from the book of Genesis, Chapter Two, Verse Eighteen: "And the Lord God said: It is not good that man should be alone; I will make him a help meet for him." The second passage is an excerpt from the morning prayers an orthodox Jew recites every day. This passage is a blessing recited by Jewish girls and women: "Blessed art Thou, O'Lord our God, King of the Universe, Who hast made me according to Thy will."

Together these two passages symbolize the true role and identity of the Jewish woman. The Jewish woman's spiritual fulfillment can only become complete upon her marriage and raising a family. She is to serve as a "help mate" to her husband -- to provide a beautiful and sacred home atmosphere as prescribed by the Torah, to provide support and encouragement. The late Dr. J.H. Hertz, late Chief Rabbi of the British Empire, commented thus upon this Biblical passage: "A wife is not a man's shadow or subordinate, but his other self, his 'helper,' in a sense which no other creature on earth can be."¹ The realization of the greatness and vast responsibility involved in being a

wife and mother according to the Torah tradition leads the Jewish woman to bless God, Who hast made her according to His will.

The Girls' School's underlying purpose and goal is to instill in its students a deep recognition of the Jewish woman's role in family life and as a result in the Jewish community.

The Jewish Sages had endless respect and praise for a Jewish woman who was a pillar of strength to her husband and to her children, thereby enabling them to attain spiritual fulfillment through the observance of the Torah.

The principal of the Girls' High School of Ida Crown Jewish Academy is Rabbi Joshua Goodman.

Survey of Administrators

The compiling of aims, goals and objectives on the survey of the unique goals of the Jewish Religion in Jewish high schools needed extensive research. It was helpful to review research on the Jewish Day School by scholars such as George Pollack and Irving Pinsky.

Perhaps most helpful in listing and studying the goals of the Jewish Day School, was the exhaustive research by Alvin I. Schiff in his book, The Jewish Day School in America.¹ In studying and reviewing the charters, and prepared listings of school goals and objectives from the

¹Schiff, op. cit.
schools in this study, I found many goals patterned after Schiff's classification of them.

Just as public school or secular goals of most schools are similar, so too, the religious Day School's religious goals coincide. There are in the Jewish religious scene today, many different sects, that have individual goals, some not conforming to other sects. A good example of this might be the following: Some religious sects do not at all stress Zionism, while others might base a great deal of their lives and education towards Zionism. Some sects have stringent physical dress codes, others are more liberal in their dress codes.

It is therefore understandable, that when compiling a listing of school goals for survey purposes, it is necessary for one to use his discretion in choosing the most important goals in Jewish Education, while keeping the goals amongst the schools in study in conformity with each other. This does not mean that goals chosen for the survey are very general ones. On the contrary, the 20 goals listed are rather specific, and it was necessary to find the proper wording that would satisfy all three administrators.

It was necessary to receive from all three administrators, a sizeable number of goals that they all held in common. Thus when wishing to analyze the response of the students in rating the effectiveness of their administrator on his transmission of the Day School goals, it would be possible to generally compare the schools due to
the harmony and conformity of the goals surveyed, within the limitations of their school's different philosophies. It should be noted that the three schools in this survey are Jewish orthodox\(^1\) schools, and therefore they share a common base for the building and implementation of common goals.

The design of the survey to the administrators needed careful attention. It was necessary to write the goals clearly and explicitly, in a minimum of words. The survey to the administrators was a written one, designed for them to circle "yes" or "no" in a fixed alternative response to each given goal. Although the survey was done in the course of an interview, the goals were self-explanatory. This means, that while the administrator was free to ask questions pertaining to the research project, at no time was any information given on my part in relation to any goal listed. I felt that it could bias the response, and once again for the purpose of validity, the graduates that would respond would not have the opportunity to ask questions regarding any given goal, and therefore in analyzing the responses of both administrators and graduates, there would be a higher level of conformity present.

The instructions to the survey were clear, and it was understood that the response of "yes" to any given goal,

\(^1\)Greek: "orthos," straight + "doxa," opinion; the orthodox Jews believe in the established doctrines of Jewish life, established through scholarly interpretations of the Old Testament, the Torah (Hebrew), and adhering closely to the tradition handed down from generation to generation.
would be equivalent to the graduates response of circling "5" on a 1-5 rating scale, meaning the administrator felt he must very effectively promote that given goal to the students. As the instructions pointed out, the administrator could respond "no" to any given goal, if he felt that this goal was not one that he must very effectively promote, if at all, in his school.

The usage of the fixed-alternative items, definitely calls for the administrator to make a commitment, and does so to speak, put the administrator "on the spot." Yet, the usage of:

... fixed-alternative items have the decided advantages of achieving greater uniformity of measurement and thus greater reliability, of forcing the respondent to answer in a way that fits the response categories previously set up, and of being easily coded.1

At the end of the survey to the administrators, there were five open-end items available to the administrators, spaces 21-25. These spaces gave the administrator the opportunity to list any special goal(s) that he felt were not given, and that should be stated with a response of "yes" or "no," in order to more completely state his school's policy. Further, I felt that it might add more goals which I may have overlooked and that possibly all three administrators might unanimously agree to. Being

that the rest of the survey consisted of fixed-alternative items, the open-end items gave the administrators a chance to express themselves, and possibly relieve any pressure that they might have felt due to the restraints of the "closed" item survey. As it turned out, the administrators did not add any goals to the survey listing, and expressed the fact that they felt the survey was complete and clearly representational of the schools' goals.

The instruction sheet and survey used for the three administrators may be found in Appendix B. Each of the surveys are identical, three pages long not including the instruction page, and were each signed by the administrator of the school.

Reviewing the surveys in order, the first survey is that of Rabbi Joshua N. Goodman of the Girls' High School of The Ida Crown Jewish Academy. Rabbi Goodman circled the "yes" response to all goals except for goal six. Goal six stressed the feelings of kinship to, and responsibility for the State of Israel, which Rabbi Goodman did not feel was part of his school's philosophy.

Rabbi Goodman circled the "yes" response to goals three, seven, and nine also. However, he found the wording of the goals inadequate for a "yes" response, and he did rephrase them somewhat before responding "yes."

Goal three was "To train 'talmidei hakhamim' -- Jewish Scholars." The phrase "talmidei hakhamim" (Hebrew-Jewish Scholars) was not acceptable to him in the context that it was used, because
it traditionally refers to the male Jewish Scholar, constantly engrossed in Torah learning, while the woman traditionally as the Girls' School views it, plays the supporting role to the husband, that being the making of a Jewish home, a very important and influential task. Therefore, Rabbi Goodman crossed out the transliterated phrase, and would find the goal acceptable just saying "Jewish Scholars," as the school wishes the girls to become well versed in many areas of Torah learning, especially those pertaining to the role of the Jewish woman.

Goal number seven expressed the promoting of moral character through the Jewish outlook. Rabbi Goodman felt that the goal would be clearer and more concise if "Jewish outlook" was explained as being the "Torah outlook."

Similarly, goal number nine expressed the promoting within the students a good perspective regarding Jewish family life. Rabbi Goodman felt that "Jewish family life" should be explained as being "Taharoth Mishpacha" (Hebrew-family purity, pertaining to Jewish rituals, laws and traditions found in the Jewish home).

These goals mentioned could not be included in the students' survey, as Rabbi Goodman responded "yes" to them conditionally, only after they were rephrased, therefore, these goals would not be held in common with the other two administrators unconditional response of "yes."

The second administrator's survey was that of Rabbi Shlomo Rapoport of the Ida Crown Jewish Academy. Rabbi
Rapoport's response to all of the goals was "yes." He felt that all 20 goals given were goals that he felt he must very effectively promote in his school, to the students.

The third administrator's survey was that of Rabbi Paul Greenman of the Yeshiva High School. Rabbi Greenman responded "yes" to all goals except for number 14, which was "To give the students the ability to converse fluently in Hebrew." While the Yeshiva has required Hebrew language courses, and many boys receive a good working knowledge of the Hebrew language, Rabbi Greenman felt that this would not be considered one of the goals of the school that he must promote very effectively, or one warranting a response of "yes." Therefore goal 14 would not be included in the student's survey or questionnaire, as it would not be a goal that all administrators held in common.

In regard to all other goals, Rabbi Greenman felt that they were goals that he must very effectively promote in his school, to the students.

Except for goals three, six, seven, nine, and 14, the administrators held the remaining 15 goals in common. This means that each administrator felt that these 15 goals were ones that he must promote very effectively, in his school, to his students.

Survey of Graduates

Based on the 15 goals that the administrators held in common, a numerical rating scale in a questionnaire form
was designed to measure how effective the administrator is in promoting the unique goals of the Jewish religion in Jewish High Schools, in the students opinion.¹ Graduates were specifically selected as they had spent the most time in the school and with the principal. The questionnaire was mailed out to the three consecutive graduate classes from each of the three Jewish High Schools aforementioned, with a total of 372 possible responding students.

The questionnaire of goals was designed using the same wording as was agreed to by the three administrators in their response to the survey of administrators (as discussed in this Chapter, Survey of Administrators). All students received the same questionnaire with an accompanying letter, and instructions clearly written out so as not to cause confusion. The entire content of each letter mailed may be seen in Appendix C.

The type of rating on the questionnaire requested of the student to record his opinion on a numerical rating scale (1-5) through the use of remembered or perceived behavior. In order to do this, the graduate had to make his or her assessments on the basis of past observations and/or on the basis of his perceptions of what the administrator is like and how he would behave.

One of the main problems of using a rating scale is its proneness to constant or biased error. Some of the most

common forms of rating error that can lead to invalidity are the following. The error of central tendency, or the general tendency to avoid all extreme judgments and rate all individuals right down the middle. This is most commonly found when the raters are unfamiliar with the subject being rated. However, the graduate students used in this study were all very familiar and close enough in contact with their principal, so as to enable them to be more objective. This is due especially to the small size of the schools.

It should be noted that to encourage more objectivity, honesty, and accuracy in the ratings, all respondents were notified on the instruction sheet that all respondents' names would be kept confidential.

There are two important sources of constant error, those being the error of severity, or one rating always too low, and then the error of leniency, or one always rating too high. The questionnaire was designed to have the student rate the principal, yet the design also puts the student into the ratings. In judging how effective the principal was in promoting the goals of the school the student has to look at himself and see how he was effected by the principal. So unless the student felt totally unaffected or totally affected by the principal, the error of severity or the error of leniency respectfully, would not be present in the ratings. No respondent rated only "ones" or only "fives."

There were three respondents that might have
exercised the choice of constant low response, and three respondents that exercised the choice of a high response. Of those that responded with all one/two responses, some commented that their response was due to generally unpleasant high school experiences or poor rapport with the principal. The positive comments accompanying the five/four respondents, expressed that they had a very pleasant and congenial high school experience and association with their principal. If these respondents in any way were to effect the "validity" of the total response, they would take on the constant rating error of the "halo effect," or the tendency to rate a subject in the constant direction of a general impression of the subject. The questionnaire was designed with the intention to avoid the "halo effect" as much as possible, by clearly defining and individualizing all the goals to be rated so as to encourage individual thought for each response by respondent. Of those mentioned, that possibly responded using this form of constant rating error, there would be too few of them to have any significant effect on the total results.

One of the main problems facing the researcher in using mailed surveys or questionnaires is the lack of response. Fred Kerlinger explains:

Responses to mail questionnaires are generally poor. Returns of less than 40 or 50 percent are common. Higher percentages are rare. At best, the researcher must content himself with returns as low as 50 or 60
There were a total of 250 responses from the entire 372 graduates that were mailed the questionnaire, with a return address-stamped envelope. This gave the research a 68.46 percent response. The good response might partially be due to the fact that the respondents were all offered in the accompanying letter, the opportunity to receive the results of the questionnaire, which would be mailed to them, should they desire. It should be noted that a good percentage of graduates were interested in receiving the results.

The total response was broken into percentages by the year (1973, 1974, 1975), by the graduate classes, and by the school. This may be seen in Table 3.

The sum total of each school's respondents did not deviate more than 5.6 percent one from the other. The Yeshiva with a 71.22 percent response, the Academy with a 65.62 percent response, and the Girls School with a 68.55 percent response. In proportion to class size, this gave the three classes from each of the three schools a similar amount of respondents.

The best yearly response was from 1975 graduates, with a response of 76.76 percent. The next best response was from 1973 graduates with a response of 67.72 percent.

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Table 3. Students Responding to Questionnaire of the Effectiveness of the Administrator in Promoting the Unique Goals of the Jewish Religion

<table>
<thead>
<tr>
<th>School</th>
<th>1973</th>
<th>1974</th>
<th>1975</th>
<th>School Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yeshiva</td>
<td>20*</td>
<td>22</td>
<td>13</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>40**</td>
<td>34</td>
<td>17</td>
<td>91</td>
</tr>
<tr>
<td>Academy</td>
<td>55</td>
<td>40</td>
<td>54</td>
<td>149</td>
</tr>
<tr>
<td></td>
<td>90</td>
<td>67</td>
<td>71</td>
<td>228</td>
</tr>
<tr>
<td>Girls</td>
<td>16</td>
<td>7</td>
<td>14</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>12</td>
<td>18</td>
<td>53</td>
</tr>
<tr>
<td>Yearly Totals</td>
<td>100</td>
<td>69</td>
<td>81</td>
<td>Sum Total</td>
</tr>
<tr>
<td></td>
<td>153</td>
<td>113</td>
<td>106</td>
<td>372</td>
</tr>
</tbody>
</table>

*Students Responding  
**Students Graduating
Table 4. Percentage Responding to Questionnaire of the Effectiveness of the Administrator in Promoting the Unique Goals of the Jewish Religion

<table>
<thead>
<tr>
<th>School</th>
<th>1973 (%)</th>
<th>1974 (%)</th>
<th>1975 (%)</th>
<th>Response Per School (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yeshiva</td>
<td>72.50</td>
<td>64.70</td>
<td>76.47</td>
<td>71.22</td>
</tr>
<tr>
<td>Academy</td>
<td>61.11</td>
<td>59.70</td>
<td>76.05</td>
<td>65.62</td>
</tr>
<tr>
<td>Girls</td>
<td>69.56</td>
<td>58.33</td>
<td>77.77</td>
<td>68.55</td>
</tr>
<tr>
<td>Yearly</td>
<td>67.72</td>
<td>60.91</td>
<td>76.76</td>
<td>Sum Total: 68.463</td>
</tr>
</tbody>
</table>


The lowest response was from 1974 graduates, with a 60.91 percent response. The students from 1975 gave the best response because the mailer was sent out before graduation in June 1975, so the students were all still home at the time. The 1974 response was low because the graduates of these three schools generally have a large proportion of students going to Israel every year on various educational programs. These students were still on these programs, so fewer of the mailers reached them during the time of this research. The 1973 graduates responded better than the 1974 graduates, as most 1973 graduates had already returned home from Israel. The 1973 response was still not as large as was the 1975 graduates response, as many 1973 graduates were still away on regular college programs in different parts of America and their addresses and availability have changed, over a greater amount of time.

In tabulating the responses, each goal was given special attention to distinguish it from another, so that goals that are more strongly or weakly promoted will show. The school was stated, the year of the specific graduate class was given, the number of graduates choosing the various responses (1-5) were given, and then the average response for that goal, school and year was given. This gives nine averages for every goal or three graduate classes times three schools. These averages may be found in Tables 5, 6, and 7. They are listed according to the individual school. The three classes of the Academy responded with a
Table 5. Ratings of the Graduates of the Ida Crown Jewish Academy to Questionnaire of the Effectiveness of the Administrator in Promoting the Unique Goals of the Jewish Religion.

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total rating average of 3.02023, the Yeshiva classes with a total average of 3.18751, and the Girls' School with 3.61122, as may be seen on Table 8. To best understand the breakdown of the ratings and the averages, one should refer to the list of goals that the students were given to rate. (See Appendix C.)

It should be noted that from all three schools consecutively, the 1973 classes rated the administrator more effective than the 1974 classes, and the 1974 classes rated the administrator more effective than the 1975 classes.

The deviation in ratings between the 1973 and 1975 classes of the Academy was 0.04214. The deviation between 1973 classes and 1975 classes of the Girls' School was 0.19882. The deviation between 1973 and 1975 classes of the Yeshiva was 0.35818.

It should be noted that while general inferences can be made by viewing the schools and their responses on the whole, a direct comparative analysis of goals between the three schools in study cannot be made, as they are not homogenous. In student population, type of student (sex), and philosophy, the schools differ significantly.

The total average response from the three schools was 3.2733437. A 3.0 response would mean that the high school administrators of these schools in the Chicago area are doing a fairly effective job in promoting the unique goals (as surveyed) of the Jewish Religion, in the graduates opinion. The total response from the students was somewhat
Table 8. Total Class and School Average Rating

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higher than 3.0, yielding a more positive response. The total responses from each school never deviated one from the other more than 0.59099.

While most goals were given average ratings, some goals were rated lower or higher than others in each school. In the Yeshiva, goal seven, "To give the students a stable self-identity as Jews," was rated fairly high. The Yeshiva offers many courses which intensely cover the life of the Jewish people from ancient through modern times. Some of these courses are mandatory, such as Jewish History, which the principal, Rabbi Greenman teaches. A course such as this, gives the student a strong and clear identity, as the history that is being taught, is his own people's history. Living in an almost completely Jewish atmosphere, the students have ample opportunity to express themselves, and to develop a stable self-identity as Jews.

On goal 10, "To enrich the background of the Orthodox student," the students gave a somewhat high rating, as the Yeshiva High School serves also as a preparatory school to its' Rabbinical Division of higher Jewish learning. In this area the Yeshiva offers many courses, and gears the students to study this area. Rabbi Greenman, the principal, is very scholarly in these areas, and the students recognize this.

Regarding goal 15, "To provide Jewish children with a Jewish environment during their formative years," the Yeshiva responded the highest. This is due to a number of
factors. The dormitory life at the Yeshiva that most students take advantage of, is totally geared to being a Jewish environment. Rabbi Greenman has to gear the school's program to this living experience, and the students rated this the highest.

On goal three, "To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community," the Yeshiva students gave a rating of 2.963 points. This lower type of rating, while not exceptionally low, is probably due to the fact that the Yeshiva gears itself in training youth for the clerical field firstly, and the laymen's field secondly. Although the Yeshiva students' secular test scores are very high, their main stress is not geared to laymen leadership.

On goal 12, "To educate students to achieve a synthesis between the Jewish and the American democratic way of life," the rating was somewhat low. While the principal feels that this goal is very important, the school offers no formal training in this area, other than through the Student Council and Student Court.

On goal 13, "To provide Jewish youth with rich and varied opportunities for pleasurable experiences in Jewish living," the rating was somewhat low. The Yeshiva provides the students with fine Jewish living experiences as far as dormitory living goes, however, most of the rich and varied opportunities for pleasurable experiences in Jewish living for the students come from outside the Yeshiva life, such as
those found in one's home, with one's family and with one's friends.

On goal 14, "To give students an appreciation of the Jewish heritage and an understanding of the classic sources of Judaism," the students gave a just below average rating. Many students possess a previous knowledge in these areas and might not be feeling the effectiveness of the administrator in promoting these goals to them directly, as the goal does require a lengthy time span in which to mature from within the students. This might be supported by the fact that the older the graduate is, the higher the rating is.

In the Girls' School, goal one, "To develop religiously observant Jews," was rated fairly high. Rabbi Goodman stresses this overall goal, as the girls are being trained to bring up religiously observant children, and therefore they themselves must have this solid foundation.

Goal four, "To instill in Jewish youth the love of Torah learning and the desire to continue the study of Judaism during their adult lives," received a very high rating. The Girls' School promotes this goal of love for Torah learning, as the rating indicates.

On goal eight, "To influence students to participate actively in the synagogue," a lower rating was given. As girls are not essential to, nor required to attend the services, this goal was not felt to be as important as other goals. Women's role in participating in other synagogue
activities is essential.

On goal nine, "To draw students from weak Jewish backgrounds toward Orthodoxy," there was not a high rating. While the principal does emphasize this goal, and must effectively promote it to the students, the vast majority of students are not from weak Jewish backgrounds and therefore do not feel this effort on the administrator's part.

On goal 12, "To educate students to achieve a synthesis between the Jewish and the American democratic way of life," there was a low rating. Although the principal agrees that this goal should be very effectively promoted to the students, the school does not emphasize or concentrate their educational program on this goal, therefore the students do not feel this as a strongly promoted goal by their administrator.

In the Academy, goal seven, "To give the students a stable self-identity as Jews," was given a fairly high rating. Because the Academy's dual educational program encourages both sexes to attain maximum moral and intellectual achievement, they develop an inner satisfaction, and sense of reward in their American Jewish life.

On goal 10, "To enrich the background of the Orthodox student," the rating was fairly good. The program at the Academy is individualized for the student. It is geared to permit students of all types to further their background from the level they are at. Rabbi Rapoport is
recognized for his understanding in this line of education.

On goal 15, "To provide Jewish children with a Jewish environment during their formative years," the rating was very high. The long program at the Academy, from early morning till late afternoon, is not filled up with just classes, but also prayer services, outings, and participating in Jewish communal affairs. Rabbi Rapoport stresses and encourages this goal.

On goal three, "To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community," the rating was low. While the Academy does give the students a good foundation on Jewish communal life, and strongly urges the students to seek university education, most of the graduates do not utilize this education in serving the Jewish community in particular.

On goal five, "To encourage the students to pursue advanced Jewish education," the ratings were not high. While the principal encourages the students to seek higher Jewish education, the students usually do not seek formal advanced Jewish education, but rather informal or personal learning.

On goal eight, "To influence students to participate actively in the synagogue," the rating was somewhat low. Firstly, the girls responding from the Academy are not required or essential to the services, and therefore would probably not respond with a high rating. The Academy also has a larger amount of children coming from irreligious
homes than the other schools, and therefore tends to have lower scores on the goals pertaining directly to religious practices.

The schools did not have in common, the rating of any particular goal, neither a high nor a low rating. This shows that the graduates were objective in rating their principal, and that the schools (principals and students), maintain distinctive characteristics.

To receive a better understanding of these goals and their implications, a follow-up interview was conducted with the principals. This interview may be found in the following chapter.
The administrators of the three schools in study were given all of the data compiled as resulting from the survey of the graduates. This included the number and percentage of those responding to the survey, the ratings of each individual goal in the various classes and schools, the total class and school averages, and a copy of the survey as was sent to the graduates. The administrators were given approximately one month to sufficiently study the results of the survey.

After this period of time, a follow-up interview was held with each administrator. Five basic questions were posed to each administrator during the course of the interview. These five questions were designed to somewhat encompass the administrators' comments and reactions to the results of the survey of the graduates, measuring their effectiveness in promoting the goals of their school to the students.

The following five questions were asked of each administrator:

1. Some of the goals were rated highly, while others had somewhat low ratings. Specifically, goal by goal, why is this so? (These particular
goals were pointed out to the administrator. He was free to comment on others as well.)

2. Do you consider the ratings of your school, in general, to be high, average or low, knowing the type of students in the classes in survey?

3. Do the student ratings seem to be objective and accurate?

4. Do you think that some of the ratings, if not all of them, could be raised? If so, how could they be raised?

5. Why are the total ratings of the 1973 class somewhat higher than the 1974 class, and the total ratings of the 1974 class somewhat higher than the 1973 class in your school? This may be seen on the total class and school averages rating sheet. All three schools and their classes have the same pattern.

These are the responses of the administrators to the above questions.

Interview with the Principal of the Girls' School, Rabbi J. Goodman

1. Some of the goals were rated highly, while others had somewhat low ratings. Specifically, why is this so?

Regarding question one, goals one, four, five, 14 and 15 were rated rather high, and goals eight, nine and 12
were rated somewhat low.

With regard to goal one, "To develop religiously observant Jews," Rabbi Goodman felt that the rating was positive because the students choose the school in order to develop themselves as religiously observant Jews, and therefore are actually seeking the influence that the principal might have on them in promoting this goal.

With regard to goal four, "To instill in Jewish youth the love of Torah learning and the desire to continue the study of Judaism during their adult lives," Rabbi Goodman felt that this goal is given much attention in his school, and is a foundation goal from which other goals can grow. The students recognize the principal's sincerity and personal belief in this goal, and therefore, in turn benefit from his attitude.

With regard to goal five, "To encourage students to pursue advanced Jewish education," Rabbi Goodman felt that the students for the most part, continue their Jewish education beyond high school, as they realize and appreciate the value of Torah in their lives, which is another goal of the school.

With regard to goal 14, "To give students an appreciation of the Jewish heritage and an understanding of the classic sources of Judaism," Rabbi Goodman felt that the rating was rather high because the Hebrew classes are geared to this purpose, and that by the time the students graduate, this goal has matured within them.
On goal 15, "To provide Jewish children with a Jewish environment during their formative years," the Girls' School truly excels. Rabbi Goodman believes that the students as well as the staff and administration are anxious to provide a Jewish environment in the school. The rules of the school, which the principal stresses are based on the laws of the Torah. Most importantly, the students are fortunate to come from homes that strongly emphasize this goal. Helpful to this goal, is the fact that the school is located in a synagogue, which is itself a Jewish environment.

With regard to goal eight, "To influence students to participate actively in the synagogue," Rabbi Goodman stated that the school has required prayer services in the synagogue every morning, and that he does his best to encourage the girls to participate in synagogue attendance which he himself oversees. However, since the girls are not actively involved with the ceremonial area of the services, nor required by Jewish law to attend (as is mandatory of the Jewish male), they do not feel as strongly about this goal as they would of other goals.

On goal nine, "To draw students from weak Jewish backgrounds toward Orthodoxy," Rabbi Goodman does give his personal attention to those students coming from weak Jewish backgrounds. However, since the vast majority of girls are not from weak Jewish backgrounds, they do not directly feel this effort of the administrator.
Regarding goal 12, "To educate students to achieve a synthesis between the Jewish and the American democratic way of life," Rabbi Goodman feels that it is a goal which he must very effectively promote in his school, yet he wonders to what degree this can be achieved, as Religion and the State are two different entities. However, he believes that the ratings for this goal were fairly positive, indicating that the students seem to feel that he promotes this goal to them fairly effectively.

2. Do you consider the ratings of your school, in general, to be high, average or low, knowing the type of students in the classes in survey? 
Regarding the second of the five questions, Rabbi Goodman felt that each graduate class answered according to the type of students that were in that class, and that all rating seemed to be average and indicative of the respondents.

3. Do the student ratings seem to be objective and accurate?
With regard to the third of the five questions, Rabbi Goodman felt that the ratings while low, were fairly accurate, and as objective as could be expected.

4. Do you think that some of the ratings, if not all of them, could be raised? If so, how could they be raised?
Rabbi Goodman felt that all the ratings could be raised. He believes that by studying the strong and weak
goals of the school, he can determine where more concentrated effort must be put through on his part in order to more effectively promote the goals of his school, to the students.

Rabbi Goodman felt it to be a good idea to discuss the results of this paper with the school's board and various subject departments in order to let other people effecting the educational system at his school benefit from the findings.

5. Why are the total ratings of the 1973 class somewhat higher than the 1974 class, and the total ratings of the 1974 class somewhat higher than the 1975 class in your school? This may be seen on the total class and school averages rating sheet. All three schools and their classes have the same pattern.

Rabbi Goodman believes that the incoming classes seem to be more critical and less respectful than in previous years. The environment has encouraged stronger criticism of the system, and students are effected by the environment.

Interview with the Principal of the Yeshiva High School, Rabbi P. Greenman

1. Some of the goals were rated highly, while others had somewhat low ratings. Specifically, goal by goal, why is this so?
Regarding question one, goals seven, 10 and 15 were rated rather highly, and goals three, 12, 13 and 14 were rated somewhat low.

With regard to goal seven, "To give the students a stable self-identity as Jews," Rabbi Greenman felt that the student's high rating might be due to a number of factors. Firstly, Rabbi Greenman teaches Jewish history, and a course of this nature plays a crucial part in helping a student to further establish stability in his self-identity as a Jew. Secondly, Rabbi Greenman feels that other activities in which the students participate, such as religious youth groups and rallies, reinforce this goal. Rabbi Greenman believes that the general atmosphere that the student finds in the Yeshiva is conducive to the establishing of a stable self-identity as a Jew, as the Yeshiva life is conducted in a stable Jewish environment.

Regarding goal 10, "To enrich the background of the Orthodox student," Rabbi Greenman believes that the students have been affected more through his administration of the school in this goal than through previous administrators. Rabbi Greenman does not just administrate as a principal, but also is endeared as a teacher of religious studies, and has developed a personal relationship with the students, thereby being in a position to enrich the background of the Orthodox student.

Goal 15, "To provide Jewish children with a Jewish environment during their formative years," was rated rather
highly by the students. Rabbi Greenman tries to put his emphasis on this goal. He believes that the students have a healthy Jewish environment accessible to them constantly. All religious laws are strictly adhered to in the school, and the students realize that the principal has to tie the various school programs together to promote this environment to them, as the rating indicates.

Regarding goal three, "To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community," Rabbi Greenman felt that the 1975 graduates, with a low rating of 2.538, might be painting the true picture of a recent graduate regarding this goal in particular. He explained that the Yeshiva does not have many leadership training activities. This is basically due to a lack of time in the busy program that the Yeshiva has. He also feels that this goal relies heavily on the student, and his family's personal preferences, rather than on the principal promoting the goal. However, the higher ratings stemming from the graduates of previous years, indicates perhaps that as the student matures and his horizons broaden, the Yeshiva experience that he had now plays the role of an effective aid in enabling the student to choose and assume professional and lay leadership in the American Jewish community.

Regarding goal 12, "To educate students to achieve a synthesis between the Jewish and the American democratic way of life," Rabbi Greenman feels that the lower ratings
might be representative of a number of factors. Firstly, religion is not purely democratic, it is restrictive. Secondly, the student feels hemmed in to an extent. Not being a child, and still not yet an adult, he is dictated to by the school, and receives less opportunity to observe and participate in a more independent environment of this goal. However, Rabbi Greenman feels that this goal should be studied closer, and that ratings should be raised.

Regarding goal 13, "To provide Jewish youth with rich and varied opportunities for pleasurable experiences in Jewish living," Rabbi Greenman believes that the ratings will improve soon. The present low ratings might be due to a turmoil that was experienced in the administration of the College's Rabbinical Division, which is the continuing program of the school following high school. This unpleasant experience dampened school spirit, which could be reflected in the ratings of the students in this study, who were present at the time of this disturbance.

Regarding goal 14, "To give students an appreciation of the Jewish heritage and an understanding of the classic sources of Judaism," Rabbi Greenman felt that his effectiveness on the students, in promoting this goal, might be seen over a longer period of time, enabling the student to reach a maturation point regarding this goal.

2. Do you consider the ratings of your school, in general, to be high, average or low, knowing the type of students in the classes in survey?
Rabbi Greenman feels that the ratings were average, knowing the type of students in the survey.

3. Do the student ratings seem to be objective and accurate?

Rabbi Greenman believes that the ratings were fairly accurate. However, due to an internal disorder in the advanced Rabbinics Department effecting school spirit, the ratings were somewhat lower than desirable.

4. Do you think that some of the ratings, if not all of them, could be raised? If so, how could they be raised?

Rabbi Greenman felt that all of the ratings could be raised. Firstly, this study should be reviewed and examined in order to study the areas that the principal, educators and board should be aware of, problems as they exist in the school. By focusing attention on the weak areas, the principal can direct changes and re-evaluate existing programs. The strong goals that the principal is promoting might be strengthened further, and may be used as stepping stones for other goals to grow on.

The yearly differences and rating patterns might reveal meaningful information when reviewed with the characteristics of the individual classes. Rabbi Greenman felt that this study gave him a new approach, enabling him to see where he stands in this important relationship with the students, and in his transfer of school goals to them.

5. Why are the total ratings of the 1973 class
somewhat higher than the 1974 class, and the 1974 class somewhat higher than the 1975 class in your school? This may be seen on the total class and school averages rating sheet. All three schools and their classes have the same patterns.

Rabbi Greenman felt that while the student is attending the school, he tends to be more critical of the school. Over a period of years after graduation, the student matures and can appreciate his high school experience more and more, as an integral part of his total educational experience.

Interview with the Principal of The Ida Crown Jewish Academy, Rabbi S. Rapoport

1. Some of the goals were rated highly, while others had somewhat low ratings. Specifically, goal by goal, why is this so?

Regarding question one, goals seven, 10 and 15 were rated rather highly, and goals three, five and eight were rated somewhat low.

Concerning goal seven, "To give the students a stable self-identity as Jews," Rabbi Rapoport felt that its rating was high, because the students are almost constantly in a positive Jewish atmosphere, and they identify themselves with Jewish community organizations. The students are active participants in youth organizations such
as the Chicago Jewish Youth Council, Bnei Akiba Youth Group, and the National Conference of Synagogue Youth. Students from the Academy participate in Jewish rallies and demonstrations. Rabbi Rapoport also feels that their Jewish home environment is a positive one. All of the aforementioned foster a feeling within the student, that positively develops this goal. The students realize that Rabbi Rapoport encourages them to participate in such organizations, and arranges the school program to enable them to do so.

Goal 10, "To enrich the background of the Orthodox student," received a high rating. Rabbi Rapoport feels that it is his responsibility to insure programs for the students, which will enrich their background, as the vast majority of students already come from Orthodox homes. He feels that it is equally important to review the programs already presented and to make any necessary changes, so as to achieve maximum effectiveness in constantly governing the student's interest in deepening his Orthodox understanding. The students, having chosen to attend the Academy, are anxious to receive guidance that will enrich their backgrounds, and the rating indicates that they recognize the principal's effectiveness in promoting this goal to them.

Regarding goal 15, "To provide Jewish children with a Jewish environment during their formative years," Rabbi Rapoport believes that the rating was high for two main
reasons. Firstly, the entire atmosphere at the Academy is conducive to creating a healthy and positive Jewish environment. All religious laws and customs are observed, including daily prayer services and Jewish dietary laws. Many religious festivals are celebrated in the school, all in all creating fine school spirit. Secondly, activities held outside of the school are conducted in a fashion conducive to a healthy Jewish environment. Rabbi Rapoport encourages, arranges and oversees many of these programs, whether they are in the school or outside of the school. The positive ratings indicate that the students are affected by the principal's promoting of this goal.

Regarding goal three, "To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community," Rabbi Rapoport feels that the rating was low. However, he feels that he and the Academy do give the students much of the basic training or potential necessary to become leaders, but only a minority of students desire to return to serve the community in these various capacities.

Regarding goal five, "To encourage students to pursue advanced Jewish education," Rabbi Rapoport felt that many programs of the school are intended to encourage certain continuation of Jewish study programs at an advanced level. According to Rabbi Rapoport, many students do not want to continue their Jewish studies on a formal advanced basis because they wish to devote their time to
secular studies and to acquiring a profession upon graduation. This does not mean that the students terminate their learning here, but rather continue their learning on an informal basis.

The rating of goal eight, "To influence students to participate actively in the synagogue," was somewhat low. Rabbi Rapoport felt that the school had a good program established to encourage synagogue participation, including daily prayer services. The girls would probably lower the ratings, as they are not required or an essential part of the services. In responding, the girls would probably not feel that they were effected strongly by the principal, as the principal did not promote this goal to them in the same manner that he did to the boys.

2. Do you consider the ratings of your school, in general, to be high, average or low, knowing the type of students in the classes in survey?

Rabbi Rapoport believes that the ratings were average, knowing the type of students that were surveyed.

3. Do the student ratings seem to be objective and accurate?

Rabbi Rapoport felt that the ratings while a little low, were rather accurate. He feels that the students tend to be somewhat cynical, which in his opinion, is natural. He believes that on the whole, the students were objective in their ratings.

4. Do you think that some of the ratings, if not
all of them, could be raised? If so, how could they be raised?

Rabbi Rapoport believes that all ratings can be raised. He feels that there is always room for improvement, and that one can never be self-satisfied with such an important objective as the education of children.

He feels that it would be best to show the school board and the teachers the results of the survey, and to receive their reactions to it. Rabbi Rapoport believes that younger teachers now coming into the school, will enjoy a better relationship with the students, and perhaps in turn, help raise the ratings.

Rabbi Rapoport feels that he must try harder to promote the school goals, and concentrate more on the weak areas. He feels that the students are constantly judging how dedicated a principal is, and that they tend to rate him on that basis. He feels that further surveys of this nature would aid the administrator in assessing his effectiveness in promoting the goals of his school to the students.

5. Why are the total ratings of the 1975 class somewhat higher than the 1974 class, and the total ratings of the 1974 class somewhat higher than the 1975 class in your school? This may be seen on the total class and school averages rating sheet. All three schools and their classes have the same pattern.
Rabbi Rapoport feels that the longer a student has been away from the school, the more constructive and positive his criticism will be. This is basically due to the maturation of the student, the tendency of the student to forget any petty grievances that he may have had during his student years, and the ability to realize the value of the goals instilled in him as a result of his unique high school education.
CHAPTER V

CONCLUSIONS

A number of findings resulted from this study. These findings are summarized in the following ten statements:

1. A good response showed student interest and concern.

A good student response was necessary to establish a valid representation of the school's graduating classes. Judging by the percentage of the total responses from each school, the students showed their concern for the future of their school, as well as their personal interest. Many students requested that the results be sent to them.

2. The distinctive and different ratings between the schools exhibit their individuality.

There was almost no relationship among the ratings of the various goals in the three schools. This displays that, while the goals of all schools in this study are the same, each administrator has a distinctive and characteristic approach in promoting the goals of his school to the students. The seriousness and objectivity of the students can be seen from this as well.

3. While most goals were given average ratings, there were specifically high and low ratings
given to various goals in each school.

The results of the survey showed that in each school there existed certain goals that were promoted less effectively by the administrators of the respective schools. This clearly outlined the strong and weak points of goal achievement by the administrators of the three schools.

4. The graduates (based on the averages) rated the effectiveness of their administrator in promoting the unique goals of their school positively between fairly effective and effective.

The positive rating that the graduates gave the administrators shows that while they are in a position to be critical, they display their criticism in a positive manner. This means that when the graduates felt that a goal was not strongly promoted to them they responded distinctively with a somewhat lower rating. However, when they felt a goal was strongly promoted to them by the administrator, they rated it distinctively highly, giving credit where it was due. The graduates praised and criticized the administrators, and did not exercise any extreme judgment.

5. A pattern existed in each school and in every class, where as graduate classes drew farther away from the school in years, their total average of ratings improved.

There might be a number of reasons explaining this
phenomenon. It would appear to be true that as the students are further removed from the school in time, they tend to forget the particulars of which students in school are very critical. The main goals of the school that were promoted to them constantly during their high school experience remain with them, and due to the maturation process over a period of time, the student can better benefit from these goals, as the goals become more meaningful to him or her.

Another possible reason for this pattern might be the fact that society is becoming more permissive and the student's environment encourages one to be more critical and perhaps less respectful.

6. The principals felt that the ratings were average, knowing the type of student involved in the survey.

The administrators, knowing their students, can best determine if the graduates' ratings fit or seem to match the type of graduates in the survey. This is important to the survey, as it reaffirms the validity of the graduates' response, in order that further comparisons can be made.

7. The principals felt that while somewhat low, the ratings of the graduates were accurate and objective.

Differing from statement six, statement seven relates that the principals felt that the ratings were, in their own opinions, an accurate reading on their performances in effectively promoting the goals of their
school to their students.

The reasons that the principals gave for the ratings being a little lower than they believe they are in actuality vary as observed in their comments. However, it would appear natural for students not to be overly satisfied or even satisfied with objectives such as these, which are so important to them. Students as well as parents and others concerned for their welfare are very critical because the effectiveness of the administrator in instilling life-long values seems unlimited to them, needing constant review and improvement to enable the students to face the challenges of society today.

The principals of these schools are very concerned for the welfare of their students and readily note the accuracy of the ratings. The principals of these Jewish High Schools are very dedicated to their school, students and to the many purposes of the Jewish high school. They work diligently at promoting these goals to their students.

Perhaps an even more accurate response might have been obtained if there was a greater choice of ratings numerically possible to the student, as between fairly effective and effective. However, the administrators felt that the ratings given them, were accurate and objective.

8. There is no significant difference between the student's and the administrator's perception of the administrator's effectiveness in promoting the unique goals of his school to the students.
Statement eight represents the first hypothesis stated in this thesis. This hypothesis has been proven true. The second hypothesis, that a significant difference does exist was proven false.

9. All three principals felt that all the ratings could be raised.

Each principal knowing his school, gave suggestions during the follow-up interview as to how ratings might be raised. The main step in being able to raise the ratings, was firstly to locate the goals that are not being effectively promoted. This would indicate the various problem areas that each school has that need more attention and strengthening. As principal of the school, the administrator can then direct and focus his attention to the proper sources, being those involved with that goal such as teachers, students, parents and the school board.

To insure the continued success that the principal might find in improving his effectiveness in promoting the goals of his school, constant reevaluation must take place. This might include yearly surveys of this nature to the graduates, or other fact finding instruments.

The school might even consider calling in professionals who can set up a program geared especially for that school that will yield relevant information accounting for the achievements the school has made and in what areas the school must still improve.

10. The grand average rating from all schools, show
that the principals, on the whole, are doing between a "fairly effective" and "effective" job in promoting the goals of their schools to the students.

This finding shows that there is room for improvement. Most importantly, the results of this thesis show that the Jewish high schools are succeeding in their endeavor to keep pace with a rapidly changing world where it is necessary to maintain, constantly evaluate and strengthen the American Jewish Day School.

In a concluding statement about the American Jewish Day School, Alvin Schiff stated the following:

It has become the most effective instrument for transmitting the Jewish heritage to Jewish youth, and consequently the surest method of insuring American Jewry's creative continuity and ability to enrich American life.¹

¹Schiff, op. cit., p. 249.
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APPENDIX A

THE CHATELAINE QUESTIONNAIRE
HOW WOULD YOU RANK YOUR SCHOOL?¹

Please assign a number 0, 1, 2, 3, according to the degree of success of your school in meeting each of the following criteria. (For instance, if your school is not oriented that way at all, mark it 0; if it is moving in that direction, 1; if a program like that is under way, 2; if it is succeeding, 3.)

(1) THE PRIMARY AIMS OF THE SCHOOL ARE

   a. to develop a feeling of self-adequacy in the child
   b. to develop socialization: the ability to get along with others
   c. to encourage self-direction in the student so that he sets his own goals and knows how well he's doing
   d. to develop a spirit and skills of enquiry; he looks for reasons rather than ready-made explanations

(2) MOTIVATION, THE CHILD IS ENCOURAGED TO LEARN BY

   a. emphasis on inner satisfaction rather than outside rewards and punishments (i.e., marks, prizes, detentions)
   b. use of a variety of teaching materials, including visual and audio-visual aids
   c. a generally warm, mutually respectful relationship between teachers and pupils
   d. an adequate pupil-teacher ratio (no more than 30 to 1)

APPENDIX B

SURVEY OF UNIQUE RELIGIOUS GOALS
OF THE JEWISH HIGH SCHOOL
Directions: As Administrator of your school, there are important unique goals (precepts, attitudes, etc.) of the Jewish Religion that you must promote very effectively to the students. Below you will find listed some of these goals as stated in your School Charter, and others that you might find pertinent to your school's philosophy and ideology. Some of the goals listed may not be goals that you try to promote in your school, as perhaps they do not meet with your school's philosophy, etc.

Instructions: Please circle the "yes" next to each of the goals as they appear, if they are goals that you must very effectively promote to the students.

Please circle the "no" next to each of the goals as they appear, if they are not goals that you must very effectively promote in your school.

Attention: Please note that spaces 21-25 have been left blank. Kindly fill in these spaces by naming other goals that you feel you must promote very effectively in your school.
GOALS

1. To develop religiously observant Jews.  YES  NO

2. To train Jewish youth to believe in and help insure "Jewish survival." YES  NO

3. To train "talmidei hakhamim" -- Jewish Scholars. YES  NO

4. To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community. YES  NO

5. To instill in Jewish youth the love of Torah learning and the desire to continue the study of Judaism during their adult lives. YES  NO

6. To develop, in Jewish youth, feelings of kinship to, and responsibility for the State of Israel. YES  NO

7. To promote morale character through the Jewish outlook. YES  NO

8. To encourage students to pursue advanced Jewish education. YES  NO

9. To promote within the students a good perspective regarding Jewish family life. YES  NO

10. To promote spiritual development in the student. YES  NO

11. To give the students a stable self-identity as Jews. YES  NO

12. To influence students to participate actively in the synagogue. YES  NO

13. To draw students from weak Jewish backgrounds toward Orthodoxy. YES  NO

14. To give students the ability to converse fluently in Hebrew. YES  NO

15. To enrich the background of the Orthodox student. YES  NO
16. To give students the ability to cope with problems in modern Jewish life. YES NO

17. To educate students to achieve a synthesis between the Jewish and the American democratic way of life. YES NO

18. To provide Jewish youth with rich and varied opportunities for pleasurable experiences in Jewish living. YES NO

19. To give students an appreciation of the Jewish heritage and an understanding of the classic sources of Judaism.

20. To provide Jewish children with a Jewish environment during their formative years. YES NO

21.

22.

23.

24.

25.

Principal________________________
APPENDIX C

LETTER AND QUESTIONNAIRE OF THE EFFECTIVENESS OF THE ADMINISTRATOR IN PROMOTING THE UNIQUE GOALS OF THE JEWISH RELIGION
Dear Graduate:

I am doing a survey on the effectiveness of the administration of Jewish high schools in promoting the unique goals of the Jewish Religion in their high schools.

In the questionnaire enclosed in this letter, I have listed 15 goals that the Administrator of your alma mater felt were of primary importance in your Jewish high school education.

I need your help to complete this survey and will very much appreciate your completing the enclosed questionnaire. Kindly read the directions carefully and try to answer as accurately as possible. Your part in this survey is of great importance.

Your prompt reply will be greatly appreciated.

Thank you for your time and cooperation.

Sincerely,

P.S. If you would be interested in seeing the results of this survey, please make a note of this on your reply.

Encl.
Directions: Before you, on the questionnaire, are 15 goals that the Administrator (Policy Maker) of your former high school felt were of primary importance in your Jewish High School Education.

To what extent do you feel that your administrator was effective in conveying these goals to you? You may base your answers on talks with the administrator, hearing addresses or directives given by him, his letters to your home, etc.

Instructions: The ratings you give each goal are as follows:

If you feel that the administrator was very effective in promoting these goals, circle 5. If you feel that the administrator was effective, circle 4. If he was fairly effective, circle 3. If he was poorly effective, circle 2. If the administrator was not at all effective, in conveying these goals to you, circle 1.

Attention: All questionnaires will be kept confidential.
QUESTIONNAIRE

GOALS

1. To develop religiously observant Jews.
   1 2 3 4 5

2. To train Jewish youth to believe in and help insure "Jewish survival."
   1 2 3 4 5

3. To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community.
   1 2 3 4 5

4. To instill in Jewish youth the love of Torah learning and the desire to continue the study of Judaism during their adult lives.
   1 2 3 4 5

5. To encourage students to pursue advanced Jewish education.
   1 2 3 4 5

6. To promote spiritual development in the student.
   1 2 3 4 5

7. To give the students a stable self-identity as Jews.
   1 2 3 4 5

8. To influence students to participate actively in the synagogue.
   1 2 3 4 5

9. To draw students from weak Jewish backgrounds toward Orthodoxy.
   1 2 3 4 5

10. To enrich the background of the Orthodox student.
    1 2 3 4 5
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<th>GOALS</th>
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<td>11. To give students the ability to cope with problems in modern Jewish life.</td>
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<td>12. To educate students to achieve a synthesis between the Jewish and the American democratic way of life.</td>
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<td>13. To provide Jewish youth with rich and varied opportunities for pleasurable experiences in Jewish living.</td>
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<tr>
<td>14. To give students an appreciation of the Jewish heritage and an understanding of the classic sources of Judaism.</td>
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<tr>
<td>15. To provide Jewish children with a Jewish environment during their formative years.</td>
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The thesis submitted by David Montrose has been read and approved by the following committee:

Dr. Max Bailey  
Assistant Professor, Administration and Supervision, Loyola

Dr. Philip Carlin  
Associate Professor, Administration and Supervision, Loyola

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

Date: 4-5-76  
Director's Signature: Max Bailey