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**A JEWISH COMMUNITY STUDIES ITSELF**  
*A Community-wide Study of The Jewish Community of Salt Lake City*

Sponsored by the United Jewish Council  
Salt Lake City, Utah  
1976-77

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## PREFACE

The United Jewish Council of Salt Lake City, Utah, is pleased to present this demographic and attitudinal survey of the Salt Lake City Jewish Community.

We now have information about who we are and where we came from; where we live and what we do for a living. We have authentic and useful data concerning our educational background, our age distribution, present and prospective, our attitude towards services rendered by our congregational religious school, our Jewish Community Center, our synagogue, as well as the other Jewish Community organizations.

It is our hope that this document, however modest, will be used as an instrument for planning as our community looks to the future. If this comes to pass, then we shall not have labored in vain.

Every organized Jewish Community must change and adapt to new situations. This was the one compelling reason which led us to undertake such a comprehensive community study. We had to find out what we are doing that could be done better, to see where we are going and to see where we should be going. For this reason the study reviewed in depth the purpose and program of each Jewish organization.

Assisting us in this endeavor we were most fortunate to have available a treasure of talent and devotion. I would like to single out Dr. Elliott Organick, Professor of Computer Science, at the University of Utah, and Vice-president of the United Jewish Council of Salt Lake City. He devoted himself tirelessly to this effort. He gave it the administrative talent and the zeal so necessary to carry it through.

I would also like to commend the chairpersons and the members of the four Task Forces who did a yeoman job. Their names will be found elsewhere in this report.

A special word of recognition must go to Rosalie Kane and Morris Klass, faculty members of the School of Social Work, University of Utah. They undertook the task of drafting the final report from the many pages of computerized data.

The Steering Committee in its entirety devoted many hours in deliberation and debate in an effort to resolve the various points of view which made it possible to arrive at a consensus.

I am also very grateful to Seymour Parker, Chairman of the Department of Anthropology of the University of Utah, who provided valuable expertise when needed.

Recognition must also be given to those students of the University of Utah who worked on the study project under the direction of Dr. Elliott Organick.

We also owe a debt of gratitude to Grace Kogan who served as secretary to the committee. The many hours of meetings and many, many pages of notes did not deter her from completing the job which she was called upon to do.

My sincere gratitude to the Executive Committee who coordinated the efforts of the four Task Forces, as well as developing the logistical details involved in this undertaking. Abe Bernstein, who conceived the idea of the study during his term of office as president of the United Jewish Council and who served as chairman of the executive committee, did an outstanding job in steering the study process from beginning to end.

To the entire Study Committee a warm and sincere commendation for a job well done. They volunteered their time and effort with devotion and commitment.

Last, but not least, my sincere thanks to all members of the community who participated as interviewers or interviewees in our Community Study.

Harry Altschule, Chairman  
Community Study Committee

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## SECTION I

### BACKGROUND OF THE STUDY

In the past decades, the Jewish Community of Salt Lake City has grown in absolute numbers and in the scope of Jewish organizations and services. Salt Lake City is a unique environment for a small but expanding Jewish community -- a city of about half a million people with 40% belonging to the predominate religion, the Church of Jesus Christ of Latter-Day Saints.

In 1974, Salt Lake City's two congregations, the Conservative Congregation Montefiore and the Reform B'nai Israel united to form the new congregation, Kol Ami, with a membership of approximately 250 family units. The Jewish Community Center of Salt Lake City, established in 1957, has a membership of about 315 families (approximately 215 are Jewish). Many also belong to Congregation Kol Ami. The Jewish Community Center, in addition, is a community resource for recreational, educational, and social programming for non-Jewish residents of Salt Lake City, who support it through membership dues and United Way contributions. Other Jewish organizations include Kol Ami Sisterhood, National Council of Jewish Women, Hadassah, Jewish Family Services, B'nai B'rith Men, B'nai B'rith Women, Organization of Rehabilitation Training, Aleph Zadek Aleph, B'nai B'rith Girls, Hillel, and United Jewish Council.

In recent years there have been many newcomers to the Salt Lake Jewish community, many of whom are associated with the University of Utah. Although some of these families have become affiliated with Jewish organizations, others have remained uninvolved. It has been estimated that there are as many "unaffiliated" families as "affiliated" families within the community. To add to this equation, it has been recognized that the University of Utah has many Jewish students in various undergraduate and graduate programs, many

who have come from other cities to attend the University. Little systematic information has been available about this population, its interests and needs, and its perceptions about how the Jewish organizations could best serve it.

Because of the shift in the patterns of Jewish organizations (most notably the merger of the two congregations) the many newcomers in the community, and unavailable current data about the Jews of Salt Lake City, the United Jewish Council undertook to sponsor a community-wide study of both the Jewish residents in the area and the Jewish organizational structure.

From the outset, it was decided that the study should be a community project with as broad a base of input into the initial planning as possible. Under the chairmanship of Harry Altschule, former director of the Jewish Community Center and retiring executive of the United Jewish Council, a steering committee of 25 members was constituted to plan and oversee the study. Invitations to become part of the steering committee were extended to individuals who represented leadership in all the Jewish organizations in the city as well as to persons who could represent a cross-section of the population in age, occupation, and length of residency in Salt Lake City. Other members were chosen because of their expertise in research design. The Steering Committee began meeting in September of 1975.

Overall objectives for the study were to: (1) identify the Jewish population across demographic variable such as age, sex, occupation, place of origin, and actual and anticipated length of residence in Salt Lake City; (2) identify patterns of participation in Jewish agencies and organizations in the community; (3) identify reactions, both positive and negative, to

current Jewish programs available; (4) identify gaps in services and perceived needs of the population; and (5) develop an overview of the programs, memberships, and resources of the Jewish organizations in Salt Lake City. It was hoped that recommendations would emerge from the study to address the future planning and financing of Jewish programs in Salt Lake City.

The Steering Committee was sub-divided into interrelated Task Forces to accomplish the work of planning and implementing the study. Task Force I was responsible for developing the design and instrument for the community-wide demographic and attitude study. Task Force II was responsible for training and supervising interviewers. Task Force III was responsible for designing and implementing a survey of community agencies and organizations. Task Force IV was responsible for finalizing the report. During the early stages of the work of Task Force I, it was decided to separate the survey of students on the University of Utah campus from the survey of Jewish households in the city. A sub-committee was formed to conduct this part of the project. The Steering Committee met monthly during the course of planning the project -- a smaller group of the Steering Committee, designated at the Executive Committee and including the chairpersons of each Task Force, met regularly in-between the sessions of the whole. Ultimately the Steering Committee and the Task Forces received expert consultation from outside the group; Mr. Sherwood Epstein of the Council of Jewish Federations was advisor to the project; as were several faculty members of the University of Utah who have expertise in the fields of anthropology, psychology, and computer programming.

Figure 1 diagrams the organization of the project:

Consultation from  
University of Utah Faculty

Consultation from  
Council of Jewish  
Federations, N.Y.

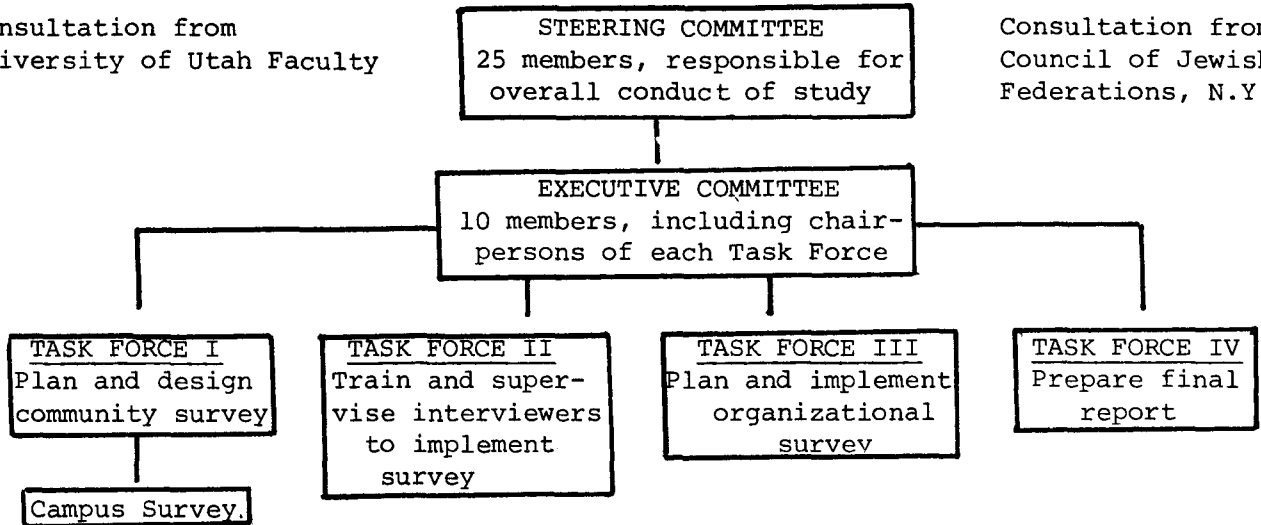


Figure 1: Organization of Overall Study

While the organizational apparatus for the study appears somewhat cumbersome, its strength lies in the committed involvement of many throughout the study. In this connection the endorsement, cooperation and interest of all Jewish organizations was secured, and a great variety of expertise was used. This community-wide study was conducted solely with volunteer labor.

## SECTION II

### METHOD OF THE STUDY

The final plan as developed by the Task Forces and the Steering Committee consisted of three parts: a household study, a university student survey and an agency survey. A different instrument was developed for each area.  
The Household Survey (see Section III)

An attempt was made to enumerate the entire Jewish population in the Salt Lake City area. This list was compiled using current organizational membership lists, identifying and confirming Jewish names in the Salt Lake phone book, and by requesting individuals in the Jewish community to submit names of those who might be unknown to Jewish organizations. Using these

techniques a list of 597 family names was compiled and became the target population.

A decision was made that the entire population, rather than a sample, would be polled. Although only one adult member of the household was utilized as a respondent, s/he was asked to comment regarding the range of activities and reactions of the entire household. Each family was contacted by mail, informed of the study, and urged to participate when approached by an interviewer. Confidentiality of responses was assured. In the same mailing, persons willing to be interviewers were asked to return an enclosed postcard.

A decision was made that those respondents who had lived in Salt Lake City for ten years or more would be interviewed by telephone, whereas those who had moved to the city within the last two or three years would be offered the option of a personal interview. About 40 people volunteered to serve as interviewers and attended training sessions in the use of the research instrument and the use of the telephone as a data gathering tool. Each interviewer was given a packet of 12 questionnaires and was held responsible for a designated list of respondents.

Findings from the community survey are reported in Section III of this report. Questionnaire is in Appendix A.

#### Campus Survey

An effort was made to identify and survey as many Jewish students on the University of Utah campus as possible. Identification was made using Hillel listings, contacting names in the student directory which "sounded Jewish", and through responses to an advertisement placed in the campus newspaper which invited participation of Jewish students.

The questionnaire (see Appendix B) delineated demographic variables such as age, sex, marital status and academic major; inquired about participation in Jewish organizations; and sought to assess knowledge about attitudes towards Judaism, Zionism, interreligious dating and marriage, and life in Salt Lake City.

Like the general community survey, the campus survey was also a volunteer effort; several Jewish university students formed a sub-committee to design and administer the instrument. The questionnaire was administered through personal interviews in most cases. Findings from the campus survey are discussed in Section IV of the report.

#### Organizational Survey

Task Force III in the overall organization of the study was responsible for designing and implementing a survey of all the Jewish organizations in the Salt Lake area. General areas of questions included: (1) description of the purpose of the organization as it has evolved in various phases of the organization's history; (2) membership patterns and trends; (3) relationship of the organization to other Jewish organizations; (4) relationship to non-Jewish general community; (5) Jewish program content; (6) social action program content; and (7) budgetary requirements.

Leaders of the organizations were contacted in advance and provided with the list of questions (see Appendix C). The actual data was gathered by a member of Task Force III meeting with representatives of each organization.

The findings of the organization survey are reported in Section V of this report.

SECTION III  
COMMUNITY SURVEY

A total of 597 households was identified for the community survey; this represented all known Jewish households in Salt Lake City. Of these, 158 households (26.5%) participated in the study. This relatively low response does not represent refusals to participate but rather, a breakdown in the volunteer-interviewer system. Some interviewers conscientiously returned completed packets; others did not follow through with their assignments. Very few individuals who were approached refused to participate in the study but, in fact, only a little more than one fourth of the population was offered the opportunity.

There does not seem to be any systematic bias in the respondent group. Nevertheless, it cannot be asserted that the third of the community participating represents the entire community since no randomization was involved in the selection. Data are presented about the 158 participating households with confidence that the opinions and attitudes of one fourth of the community are significantly interesting and suggestive for community planners, regardless of the fact that the households were not randomly selected.

Demographic Data

The 158 households contained 454 individuals; 53 of these persons residing within the homes (12%) identified themselves as non-Jewish. Table 1 illustrates the breakdown of the 454 individuals by religion and sex; the number of persons not formally identified as Jews is noteworthy. Comments to open-ended questions reveal unmet needs stem from this kind of family constellation.

TABLE 1

Individuals in the 158 Households According to Religion and Sex:

Sex	Religion	Jewish	Non-Jewish	Total
Males		202	24	226
Females		199	29	228
Total		401	53	454

Table 2 provides a view of the age range of the household members; the median age for males is 33 and for females, 31. At present 12% of the individuals are age 60 or above, comparable to national statistics for the proportion of elderly. Table 2 also shows the ages according to sex and religion; it can be seen that the Jewish children under age 20 are fairly evenly divided by sex within the age categories. Non-Jews are heavily concentrated in ages 20-50, suggesting that most of the non-Jews are spouses in Jewish families. There are, however, 18 children reported in the households who are not identified as Jews.

TABLE 2

Individuals in the Households According to Age, Sex, Religion:

Age	Religion	Male		Female		Total
		Jewish	Non-Jewish	Jewish	Non-Jewish	
Under 10		33	3	36	5	77
11-15		15	3	13	1	32
16-20		21	6	14	0	41
21-30		25	3	35	6	69
31-40		32	6	30	8	76
41-50		22	1	19	6	48
51-60		23	2	27	2	54
61-70		19	0	15	1	35
71-80		8	0	10	0	18
80+		4	0	0	0	4
Total		202	24	199	29	454

Table 3 displays the marital status of the group. Younger persons fall in the single category. All of those 20 or under are single, and 50% of those between 21-30 are single. Those 31-50 are likely to be married; and for those between 51-70, 82% are married. In the age group of 71+, 41% are in the widowed category. Divorced or separated persons are reported with widowed persons in the table. Eight persons were divorced and separated, and 6 of these were under age 50.

TABLE 4

Description of the Individuals by Marital Status and Age

Age	Marital Status	Single	Married	Widowed, Separated, Divorced	Total*
20 or under		132 (100%)	0	0	132
21-30		30 (50%)	28 (47%)	2 (3%)	60
31-50		3 (2%)	93 (90%)	7 (8%)	103
51-70		10 (12%)	69 (82%)	5 (6%)	84
71+		6 (27%)	7 (32%)	9 (41%)	22
Total		181	197	23	401

\*Total adds to less than 454 because of missing data. Percentages are calculated on the basis of the 401 persons for whom information is available.

The patterns for duration of residence suggest that the older members of the community are also those who have resided in Salt Lake City for the longest period of time, while younger couples have moved to Salt Lake City with their children within the last ten years. On the whole, the community is stable. The mean number of years of residence in Salt Lake City is 17.5. Moreover, 62% of the individuals consider Salt Lake City their permanent residence, and report that they have no plans to leave within the foreseeable future.

Along with the demographic data, the respondents were asked to indicate any members of the household who had special health needs. There were 9

responses to this question, 5 of which cited the need for transportation and the inability to drive a car. The other four needs cited were: a retarded child with need for special schooling, a heart problem, a wheelchair-ridden individual, and an eyesight problem.

Although the average length of stay of Salt Lake City residents is 17.5 years, the place of origin of the respondents is diverse. As Table 5 indicates, only 37% were born in Utah. The birthplace of the remainder are fairly evenly divided throughout the United States and Europe. The largest single group originates on the East Coast.

TABLE 5

Birthplaces of the Members of the Households

Place of Birth	Number*	Percentage
Utah	148	37
East Coast	73	18
Midwest	53	13
West Coast	38	9
Europe	32	8
South	26	7
Intermountain	18	5
Israel	9	2
Canada	4	1
Total	401	100

\*Total number is less than 454 because of missing data. Percentages are calculated on basis of the 401 individuals for whom information is available; percentages are rounded to the nearest whole number.

United Jewish Council

Respondents were asked about their satisfaction with five functions of the United Jewish Council: (1) community relations; (2) community planning;

(3) fund raising and allocation of funds; (4) leadership training; and (5) organizational coordination. Table 6 shows the responses to each of these areas of United Jewish Council's work. For the purpose of the table, those indicating "very satisfied" or "satisfied" were combined; similarly those indicating "dissatisfied" or "very dissatisfied" were also combined. For these questions, the total number is the 158 households interviewed; the total exceeds 158 in some instances when husband and wife were present at the interview and had opposing opinions.

TABLE 6

Satisfaction with Various Functions of United Jewish Council

Function of United Jewish Council	Satisfied	Dissatisfied	No Opinion	Total*
Community relations	76 (49%)	23 (15%)	57 (36%)	156
Community planning	69 (41%)	33 (20%)	69 (39%)	169
Fund raising & allocation	78 (52%)	20 (13%)	53 (35%)	151
Leadership training	39 (26%)	24 (16%)	84 (54%)	147
Organizational Coordination	65 (44%)	18 (12%)	65 (44%)	148

\*Totals in the far right column differ slightly in each instance reflecting the number of responses available. The percentages for each function are based on the total who answered the particular question.

For each function of United Jewish Council, more respondents expressed satisfaction than dissatisfaction; however, the number who had no opinion was extremely high. On the item regarding "leadership training" over half of those who answered had no opinion or no awareness that this was a function of United Jewish Council. On the other items more than one third of the respondents had no opinion.

Under each of the functions of United Jewish Council, respondents were invited to make open-ended comments and reactions. A large number of comments were offered, ranging from 32 on the subject of community relations to 19 on the subject of organizational coordination. These comments are rather difficult to categorize yet themes do emerge. The most frequent theme under "community relations" is a sense of exclusion from the community on the part of some respondents, followed by the comment that the respondents are not really aware of what is being done in the community relations area. Under "community planning" some scepticism is expressed over its effectiveness without any specific suggestions for improvement other than one comment that the calendar committee should meet more frequently and another that the Jewish Community Center and the Synagogue should plan together.

More specificity is present in the comments about fund-raising: undue pressure is placed on persons to contribute; that the same people are approached all the time; and that telephone solicitations are made at inconvenient hours. Regarding allocation of funds, the comments cancel one another with some suggestions that more money should be allocated locally to children's programming and other suggestions that more funds should be raised for Israel. Under "leadership training" the comments reflect a desire to know more about it. Typical are comments such as "what leadership training?" or "didn't know they had it." Some suggest there is not enough leadership training and others indicate satisfaction with leadership training for youth but suggest it should be extended to adults.

#### Synagogue

Of the 154 households interviewed, 99 reported that they were members of Kol Ami Synagogue. This part of the report deals with some questions which

were posed to synagogue members only regarding satisfaction with current activities and preferences for future directions. Table 7 shows the respondents' attitudes towards various activities and functions of the synagogue.

TABLE 7

Attitudes Towards Various Temple Functions

Temple Function	Attitude			Total*
	Satisfied	Dissatisfied	No Opinion	
Hebrew School	12 (25%)	10 (21%)	26 (54%)	48
Sisterhood	58 (65%)	10 (11%)	21 (24%)	87
Family Services	48 (54%)	17 (19%)	24 (27%)	89
Friday Services	57 (63%)	16 (17%)	18 (20%)	91
Saturday Services	46 (53%)	6 ( 7%)	35 (40%)	87
Adult Education	35 (39%)	12 (14%)	42 (47%)	89
Conversion Class	19 (28%)	2 ( 3%)	46 (69%)	67
Bar Mitzvah	51 (65%)	3 ( 4%)	24 (31%)	78
Bat Mitzvah	48 (61%)	2 ( 2%)	29 (37%)	79
High Holy Days	75 (77%)	15 (15%)	7 ( 8%)	97
Bris	26 (35%)	3 ( 4%)	45 (61%)	74
Marriage	44 (53%)	7 ( 8%)	32 (39%)	83
Burial	58 (66%)	5 ( 6%)	25 (28%)	88
Participation of women in services	60 (64%)	17 (18%)	17 (18%)	94

\*Totals in the far right column do not add up to the possible 99 synagogue members since for each question there were some who chose to leave it blank because of no opportunity to form an opinion. The percentages for each item are calculated on the basis of the number who gave the answer.

Inspection of Table 7 shows that there is more satisfaction than dissatisfaction with temple activities. High Holy Days Services is the item on

which all but 2 answered the question (perhaps because of greatest familiarity) and the level of satisfaction is very high. Bar Mitzvah, Bat Mitzvah and conversion classes, all items which affect a smaller group of members, drew a large number of "no opinions" but no more than 3 persons were dissatisfied with these functions. Family services, Sabbath evening services and Hebrew School drew the greatest proportion of criticism and 18% of the 94 persons who responded object to the amount of participation of women in the services.

The open-ended comments that were made about each of the synagogue functions highlight the difficulties inherent in the merger of two congregations - Reform and Conservative. Some who object to services want them to be more traditional and "less like church", while others want them to be more relevant and more in keeping with Reform Judaism. In commenting about services, both regular and High Holy Days, some note that it is difficult to appeal to both children and adults in the same service and suggest separate services. Five individuals commented that a local Mohel is needed to perform Bris Milah ceremonies.

Other questions were directed toward specific future issues for synagogue activities. In response to a question of if they would be willing to pay a small fee for Bar and Bat Mitzvah, 37 persons (51%) indicate this would be acceptable; 20 (27%) would be dissatisfied with this practice; and 16 (22%) indicate they have no opinion on the subject. In the open-ended responses to this item, 7 persons indicate that they think such fees should be built into membership dues structure.

The majority of respondents do not favor earlier Friday evening services. Of the 74 who responded, 26 (35%) are in favor, 31 (42%) are opposed, and

only 17 (23%) are neutral.

Three questions inquired about various formats for expansion of the religious school program. Of 65 who responded, 32 (49%) are willing to have Hebrew education expanded for an additional 1 1/2 hours per week; 7 (11%) are unwilling; and 16 (40%) are neutral. The proposal to hold the expanded Hebrew School in conjunction with Sabbath morning services revealed 29 (44%) would be satisfied; 18 (27%), dissatisfied; and 19 (29%), neutral. The proposal to expand Hebrew School to a weekday evening for older children showed 1/3 support the notion, 1/3 are opposed and 1/3 are neutral. In the comments to these questions, many indicated that their support for expanded Hebrew education would depend a great deal on what curriculum was to be offered.

The last two questions about synagogue activities concerned the sale of Jewish books through the synagogue organization. In response to if they would be satisfied to see the synagogue make more Jewish foods available for purchase, the overwhelming popularity of this program was made evident. Of the 94 who responded, 67 (75%) were in favor, 7 (8%) were opposed, and 15 (17%) were neutral. Similar enthusiasm was shown for the idea of the synagogue selling books with Jewish content. Ninety-four persons responded; 84 (89%) in favor, 9 (9%) neutral, and only 1 person opposed. In open-ended comments, those opposed to the sale of Jewish foods believe that the synagogue should not enter into competition with local merchants; 8 persons express concern over that issue, though there was no similar concern about competition with local bookstores.

Finally, those who do not belong to Congregation Kol Ami were asked to give their reasons. Of the 158 families in the study, 59 do not belong to the synagogue; 54 of these families gave reasons for not belonging. Table

8 indicates the reasons in order of number of times cited. The most frequent reason for not belonging was financial, although that was often combined with some other reason. The second most common reason was "no need" because the family was not religious, because they did not believe in organized religion, or because they considered themselves cultural rather than religious Jews. Ten persons voiced reasons that they were in some way at philosophical variance with the congregation, either because they consider it too conservative and traditional or because they consider it too modern and secular. One person stated as a reason "combined conservative and reformed services detract from religious significance", while 2 indicated they had voted against the merger of the two congregations. Eight respondents indicated they were part of a mixed marriage and did not feel welcome or comfortable joining the temple unless the spouse converted to Judaism.

TABLE 8

Reasons Cited for Not Joining the Synagogue

Reason	Number Citing This Reason*
Too expensive	16
No need (no interest, not religious, etc.)	13
Philosophically at variance with congregation	10
Mixed marriage (doesn't feel welcome because of it)	8
Plan to join	4
Transient	4
No time	3
No children of school age	2
Other	2

\*Although only 54 persons cited reasons for not belonging to the temple, some cited more than one reason so the number of reasons mentioned adds up to 62.

Jewish Community Center

Eighty-two of the respondents indicated that they are members of the Jewish Community Center. Table 9 shows the responses in terms of satisfaction or dissatisfaction with various aspects of the Center's program.

TABLE 9

Satisfaction with Various Functions of the Jewish Community Center

Center Function	Satisfied	Dissatisfied	No Opinion	Total*
Nursery School	49 (83%)	1 ( 2%)	9 (15%)	59
Day camps	51 (75%)	6 ( 9%)	11 (16%)	68
Discussion groups	42 (56%)	7 (10%)	25 (34%)	74
Special events	65 (87%)	3 ( 4%)	7 ( 9%)	75
Swim Club	47 (65%)	6 ( 9%)	19 (26%)	72
Grade School act.	23 (26%)	5 (10%)	22 (44%)	50
Junior High act.	21 (48%)	3 ( 7%)	20 (45%)	44
Senior High act.	21 (48%)	3 ( 7%)	21 (45%)	45
Adult studies	37 (47%)	9 (11%)	33 (42%)	79
Adult phys. ed.	24 (43%)	1 ( 2%)	31 (55%)	56
Special interest activities	45 (61%)	3 ( 4%)	26 (35%)	74

\*In all cases the total in the right hand column is less than the 82 members since those who found the question not applicable because they had no basis to form an opinion were excluded. Percentages are based on the total who were satisfied, dissatisfied or neutral about a particular activity.

The table indicates that there was little overt dissatisfaction with the activities of the Center, although a high number of persons expressed neutrality or an inability to form a judgement. Open-ended comments cast further light on the opinions of the consumer. The comments about the nursery school

reflect disapproval of the administrator who was at that time in charge. On the camp program, comments were varied but concerned a need for further stimulation in the program. No particular theme emerged in the comments about various youth and adult activities; in general, these were as varied as the number of responses. One respondent noted that more physical education activities are needed for girls; another feels more contemporary themes should be introduced into adult study groups; some wish to see recreational activities for couples. Several opinions suggest that there should be better coordination of scheduling to involve the entire family at the same time.

On the subject of the Swim Club, the open-ended comments were almost unanimous. Of 9 respondents, 8 stated that their needs would be met much better if the club were opened on the weekends. Some limit the request to Saturday afternoons and evenings, and some suggest the entire weekend.

In addition to asking about reactions to current programs, the respondents were asked to react to programming ideas for the future. Table 10 describes the responses to these questions. Little support is evidenced for expansion of facilities, particularly for a separate location for the day camp or for an expansion of the nursery school facility. There is somewhat more enthusiasm for the development of a residential summer camp with 53% of the 77 respondents expressing a willingness to support such a camp financially. About half of the respondents favored increased emphasis on personal growth and development of Jewish identity in the Center programming.

TABLE 10

Reactions to Questions about Future Center Programs

Question	Response			Total
	Yes	No	No Opinion	
Would you participate in a residential camp program?	33 (43%)	20 (26%)	24 (31%)	77
Would you financially support such a camp program?	41 (53%)	19 (25%)	17 (22%)	77
Would you favor a separate location for day camp?	27 (36%)	30 (39%)	19 (25%)	76
Would you support expansion of nursery school facilities?	31 (41%)	24 (32%)	21 (27%)	76
Does Center need an emphasis on personal growth and Jewish identity?	40 (53%)	17 (22%)	19 (25%)	76
Would such programming be valuable to you & your family?	36 (47%)	24 (32%)	16 (21%)	76
Would you favor Center being open Friday evenings?	24 (31%)	44 (57%)	9 (12%)	77
Would you favor opening on Saturday mornings?	27 (35%)	41 (53%)	9 (12%)	77
Would you favor opening on Saturday afternoons?	46 (60%)	27 (35%)	4 (5%)	77

Respondents were asked whether they would favor the Center having extended weekend hours. Of the 77 who responded, 57% were opposed to opening on Friday evenings and 53% were opposed to opening Saturday morning. The percentages are reversed in considering Saturday afternoon; 60% of respondents are in favor of a Saturday afternoon Center program. This finding is linked to the previous comments of many respondents that they cannot, as a family take full advantage of the Swim Club because of its restricted hours. Had the question been worded to refer to Swim Club opening rather than total Center opening, an even greater number may have favored Saturday afternoon swimming hours.

In an open-ended question about unmet needs in the Center program, a variety of themes were touched. Again, the most often mentioned problem was that the restricted swim pool hours made it almost impossible for families to utilize the pool.

Sixty-seven respondents answered the open-ended question about why they had chosen not to become members of the Jewish Community Center. Although the answers are hard to categorize, some themes do emerge. The most common answer cited by 20 persons was lack of interest and time. Related to this reason, another 11 persons indicated that the activities do not meet their particular needs. A number of persons indicated that their recreational or social needs are being met by other organizations closer to home. Ten persons cited financial priorities as their reasons for not joining, and the other answers fall into miscellaneous categories including personality conflicts, uncertainty about permanence in the community and lack of transportation to the Center.

Respondents were asked about other organizations memberships and commitments in the general community. Here it became apparent that the group is extensively involved in a variety of social, civic, professional and cultural activities. Forty-one respondents cited membership in private country clubs or tennis clubs; 71 are actively involved as patrons of the arts; 65 are involved in civic clubs and service organizations on a local level; and in addition, 84 other kinds of involvement in local or national organizations (often of a professional nature) were mentioned.

#### Other Jewish Organizations

Respondents were asked about their current, past, and future expected involvement with 9 other Jewish organizations. In each instance, they were

asked to differentiate between financial support, active personal participation, and a combination of financial and personal support. Although it turned out to be very common to support an organization financially without personal involvement, the opposite is very rare; most members who are active also give financial support. Table 11 shows the pattern of involvement.

TABLE 11

Patterns of Participation in nine Jewish Organizations

Name of Organization		Nature of Participation	
		Financial Only	Active (Including Financial)
AZA	Current	10	7
	Past	6	32
	Future	8	17
BBG	Current	8	2
	Past	7	31
	Future	7	19
BBM	Current	29	32
	Past	16	38
	Future	16	38
BBW	Current	29	32
	Past	16	38
	Future	16	38
Hadassah	Current	36	32
	Past	24	36
	Future	26	31
Jewish Family Services	Current	46	10
	Past	35	12
	Future	34	13
Sisterhood	Current	31	42
	Past	17	40
	Future	4	89
Council of Jewish Women	Current	23	28
	Past	20	24
	Future	20	27
ORT	Current	8	11
	Past	6	10
	Future	9	11

Since many of these organizations are sex-and-age-linked, a large number of respondents fall into the non-applicable category, and totals are far fewer than 158. Table 11 clearly shows that the combined financial and personal support of most of the organizations falls far short of the 158 households participating in the study. Sisterhood and Haddassah are the organizations which enjoy the most support, both financial and participatory. While only a handful of families report a member currently active in AZA or BBG, these same families anticipate a marked increase in future involvement in AZA and BBC. This is in contrast to ORT, BBM, and BBW, where the respondents expect future involvement to be almost the same as the current level.

In assessing potential support for a community day school, families were asked if they presently send a child to a private school; 23 persons indicated the affirmative, though some were alluding to colleges. Twenty-two persons said that they would send a child to a Jewish Day School if it were available, and 46 indicated that they would support such a school financially.

#### Home Observances

The last section of the questionnaire was directed at ascertaining the kinds of religious practices carried out by the respondents at home. Table 12 shows the results in this area.

TABLE 12

Home Observances of the Respondents

Question	Response		
	Yes	No	Occasionally
Do you light Sabbath candles?	43	67	40
Do you observe Kashruth?	14	133	1
Do you attend a 1st night home seder?	114	15	20
Do you attend a 2nd night home seder?	63	61	24
Do you observe a ritual at the table Erev Shavros?	24	113	7
Do you say a motsi before meals?	18	119	11
Do you recite Kidduch Fri. evenings?	31	94	23
Do you participate in a home Havdalah Service Saturday evenings?	1	135	12
Do you build a Succah?	8*		

\*Data seem incorrect on other responses to this question but indicate that 8 respondents only do build a Succah routinely each year.

SECTION IV

COLLEGE CAMPUS SURVEY

The campus questionnaire was administered to 65 Jewish students at the University of Utah. In this group unmarried students living in dormitories and native Salt Lake students are over-represented since these are easier groups to identify than married couples living off campus. An effort was made to reach as many Jewish college students as possible, but the list of respondents was generated from the Hillel organization, from Jewish-appearing names in the campus directory, as well as answers to an advertisement placed in the college newspaper. The group was therefore somewhat self-selected.

Table 13 describes the respondents on a number of demographic variables.

TABLE 13

Demographic Characteristics of the 65 University of Utah Students

Characteristic	Frequency
<u>Sex:</u> Male	29
Female	36
<u>Student Status:</u>	
Graduate	25
Undergraduate	40
<u>Age:</u> 20 or less	22
21-24	24
25+	19
<u>Marital Status:</u>	
Single	54
Married	9
Divorced	2
<u>College Major:</u>	
Professional (law, educ., business, soc. work, pharmacy)	16
Social Sciences	14
Sciences	13
Humanities	12
Fine Arts	5
Other	5
<u>Residency in Salt Lake:</u>	
1 month-6 months	14
7 months-1 year	4
1 year-2 years	6
2 years-4 years	12
5 years+	6
Native	23

As the Table indicates 23 of the students were born in Salt Lake and the other 42 are non-natives. Of the non-natives, some had moved to Salt Lake City with their families while still in high school and remained at home to attend the university. The rest come from disparate points in the country: 7 from California, 6 from New York, 4 from Massachusetts, 3 from Chicago, and other cities represented by single individuals. Three

students are from Iran and two from Israel. In response to the question of why they chose the University of Utah, most cite the excellence of the university; 17 mentioned this point, including all five who are enrolled in theatre and dance. Other important reasons include skiing and the receipt of scholarships. A few indicate that they would like to make Utah their permanent home, while a larger group are undecided as to their tenure in the state.

Of the 65, 47 indicate that both parents are Jewish; 7 that their father only is Jewish; 5, that their mother is Jewish; and 4, that neither parent is Jewish. Fifty of the group had attended religious school in their youth and 42 had attended Hebrew School. Regarding religious observances in their background, 43 indicated regular attendance of Sabbath evening services; 31 had regularly attended Sabbath morning services; and 31 (slightly less than half) had been Bar or Bat Mitzvah. Forty-nine (75%) regularly attended services on High Holy Days, 36 had belonged to a Jewish youth group, and of the 11 who were or had been married, 6 had chosen a Jewish partner.

Forty-four (68%) had attended High Holy Day Services in Salt Lake City, 40 persons had attended at least one Sabbath evening service, and 33 had attended a Sabbath morning service. Almost half (32) are aware that, as students, they are invited to attend services on a complimentary basis.

Considerable interest was expressed in the activities of the Jewish Community Center. Eight persons indicate that they participated in discussion groups, while an additional 20 were interested in doing so; 8 participated in Jewish studies, and 15 expressed an interest; 3 participated in physical and recreational activities, and another 17 were interested; 9 took part in the Swim Club with another 7 interested; and 7 had participated in special events, with another 5 interested. Among the special interests

listed were various crafts and a "singles" club. One respondent indicated an interest in the Swim Club but added that it might creat a problem since he has cerebral palsy and is confined to a wheel-chair.

In view of the interest expressed in various aspects of the Center's programming, it is interesting to note that only 18 (28%) were aware that Jewish students are entitled to a complimentary membership while 72% were not aware of this resource. This indicates that ways should be found to publicize this opportunity among Jewish students in Salt Lake, perhaps through Hillel, through academic advising, or through whatever information systems are available.

Table 14 shows satisfaction with the synagogue, the Center, and the friendliness of the Jewish community. Students were asked to rate these on a five point scale or to indicate lack of involvement. For analysis the points on the scale were combined into three points; favorable, neutral, or unfavorable. Reactions to the synagogue were fairly mixed with a relatively large number (18) too uninvolved to rate their impressions. On the other hand, reactions to the Jewish Community Center were very positive, although 22 persons indicated lack of involvement. Most of the respondents perceived the Jewish community as warm and friendly, or as neutral, although 15 indicated that they perceived the community as cold.

TABLE 13

Reactions of Jewish University Students to the Jewish Community

Subject of Reaction	Reaction			
	Favorable	Neutral	Unfavorable	Uninvolved
Synagogue	17	15	12	18
Community Center	31	5	5	22
Warmth of Salt Lake Community	25	13	15	9

Respondents were also asked to rate their own efforts at becoming involved with the Jewish community. They were to use five point scale which ranged from 1 for much effort to 5 for no effort. Eleven rated their effort as 1; 15, as 2; 14, as 3; 13 rated their effort as 4; and 12 rated their effort as 5, or no effort at all. Taking categories 1 and 2 together, 26 persons (40%) perceived themselves as having made a substantial effort to become involved in the Jewish Community of Salt Lake City. Although the exact figures have not been collected on this point, it appears at first inspection of raw data that many of those who perceived the community as cold and unfriendly were also those who perceived themselves as having made an effort to become involved; while those who perceived the community was warm were often those who indicated little effort at personal involvement.

Respondents were asked about the basis of their Jewish identification. Fifty-two perceived themselves as Jewish because of their upbringing; 37 felt they were Jews for philosophical reasons; 30 felt religious reasons for identifying themselves as Jews; 30 felt Jewish because of a secular identification; 28 expressed an identification with Zionism and Israel; and 3 indicated they had been converted to Judaism. (Students were able to give more than one response to this question so the numbers add up to more than 65.)

Finally, the students were asked about their attitudes regarding a number of Jewish issues and topics - first assessing their level of interest and concern about various world populations and local practices, and then, determining their attitudes about interreligious marriages and dating as well as their attitudes about the Jewish Defense League. Table 14 reports these findings. It can be seen from the table that the group is fairly aware of Jewish issues; the plight of Soviet Jewry seems to be the issue of greatest concern with 49 expressing great or moderate concern; followed by Zionism with 41

expressing great or moderate concern. Thirty-nine expressed great or moderate concern over Jewish identity, perhaps accounting for the interest reported earlier in Jewish studies and discussion groups at the Center. Several local issues did seem to raise some concerns; 27 expressed great or moderate concern about proselytizing religions on campus, and 30 expressed great or moderate concern about the degree of Arab activity at the University. The respondents tended to take a rather permissive view of both inter-religious marriage and inter-religious dating despite their identification with Judaism and Jewish issues.

TABLE 14

Attitudes of Jewish University Students Towards Selected Issues

	Very Concerned	Concerned	Middle-of-road	Not Very concerned	Unconcerned	Unaware
Zionism	16	25	10	8	5	1
Soviet Jewry	26	23	8	6	2	0
American Jewry	18	23	11	6	4	3
World Jewry	24	18	15	6	0	2
Tay Sacks Disease	8	4	13	13	5	22
Campus Proselytizing*	18	9	14	7	10	5
Arab Campus Act*	11	19	13	6	7	6
Jewish Identity*	27	12	19	3	2	1
	Very opposed	Opposed	Middle-of road	Mild Support	Favor	Unaware
Jewish Defense League*	17	16	16	3	6	3
Inter-Marriage*	10	8	21	5	20	0
Inter-dating*	17	16	16	3	6	3

\*Number answering adds to slightly less than 65 because some respondents left question blank.

SECTION V

JEWISH ORGANIZATION SURVEY - FINDINGS

Members of Task Force 3 personally interviewed representatives of the twelve Salt Lake City Jewish organizations listed in Table 15. The questionnaire (Appendix C) was constructed to assist each organization in self-evaluation. With this device the community would gain a comprehensive view of itself in the following respects:

organizational aims

organizational programs

intra community relationships (among Jewish organizations), and  
interrelationships (with the non-Jewish community).

In addition, the study was intended to gain a view of organizational financial requirements. The remainder of this section discusses the study findings based on seven major components of the questionnaire.

Program relative to organization's stated purpose

The purpose of each organization is presented below. The supplementary data in Table 5 shows the size of each organization that has dues requirements for its members and, where known, the degree of participation of its members as well as their financial support.

Congregation Kol Ami: A family unit membership to meet religious, educational and social needs.

Jewish Community Center: A family unit membership to meet recreational, social, cultural, and educational needs.

Kol Ami Sisterhood: A women's membership group that provides social, financial, and educational support to implement programs of Congregation Kol Ami.

United Jewish Council: A federation of all organizations to provide liaison between the organizations, direction, and planning for the overall Jewish community, and to act as spokesman for the Salt Lake Jewish Community. Its membership is based on gifts to the Salt Lake Jewish Welfare Fund (which it conducts, administers, and allocates as is received).

Shalom: A social service group which welcomes Jewish newcomers to Salt Lake City.

Jewish Family Services: A social service group administered by a board to do social casework, visit shut-ins and the elderly, give aid to transients, and provide loans and scholarships.

Kol Ami School of Jewish Studies: A school for the education of Jewish youth operated by Congregation Kol Ami.

B'nai B'rith Men, B'nai B'rith Women, National Council of Jewish Women: These service organizations are dedicated to educational, philanthropic, humanitarian, social action, youth, and sponsors projects in support of Israel.

Hadassah, ORT: These organizations sponsor projects in support of Israel through financial aid and public relations.

All twelve organizations felt that they were programming in line with their stated purposes.

TABLE 15

12 Salt Lake City Jewish Organizations

Organization	Number of Members	Active Participation	Financial support exceeding dues
B'nai B'rith Men	139	20%	(1)
B'nai B'rith Women	168	17%-20%	65%
Congregation Kol Ami	293	30% Regular services 80% High Holy Days	(2)
Hadassah	(1)	(1)	(1)
Jewish Community Center	330 (family units)	85%-90% (in one or more areas of interest)	(1)
Jewish Family Service	(2)	(2)	(2)
Kol Ami Sisterhood	200	25%	50%-65%
National Council of Jewish Women	93	50%	50%
ORT	(1)	(1)	(1)
School of Jewish Studies	141 (students)	(2)	(2)
Shalom	(2)	(2)	(2)
United Jewish Council	(2)	(2)	(2)

(1) information not given

(2) not applicable

Program Related to Membership

The organizations stated that they are meeting the interests and needs of those members who participate. However, they reported insufficient programming in the specific areas of families, "tweens", teens, and senior adults.

As indicated in Table 15, the organizations reporting show a membership participation ranging from 17 to 33% of total membership; whereas membership financially supportive over and above dues requirements ranged from 50 to 60%. A majority of the organizations complained of similar problems in programming: lack of diversification, poor public relations, and a low level of participation.

Most of the groups anticipate program changes. A few examples follow: (1) improvement in communication; (2) enrollment of new members; (2) expansion and enrichment; (4) education of adults; (5) greater community service; (6) flexibility in scheduling of meetings; (7) adapting to changing needs. (All feel that the community survey will help determine future programs and services.)

Relations with Other Jewish Organizations

Most all organizations feel that there is a definite problem in communication and exchange between the individual organizations. In general, they attribute this breakdown to failure of function of the United Jewish Council, and recommend the following:

1. More frequent UJC meetings for the purpose of calendar up-dating. (For example, 2 delegates from each organization to meet 2-3 times a year.)
2. An annual calendar to be mailed to the entire Jewish community.
3. A monthly bulletin (including calendar) to be published by the UJC.

### Jewish Program Content

Each organization sees a definite responsibility for Jewish content in its programming and in achieving this goal through specific programs and projects. Those feeling that there were problems listed them as follows:

1. Lack of interest and background education;
2. Programming with insufficient Jewish content;
3. Duplication in specific areas;
4. Lack of volunteer power to implement activities.

Moreover 80% of these organizations report that their boards concur un-animously that these problems in fact exist (in areas of Jewish content programming).

The organizations envision social action as: aiding in creating a just and equitable society for all people regardless of race or religion. One group felt that there was internal disagreement regarding implementation of social action programming. Some advocated aggressive programming and others a "tread lightly" approach.

The majority of organizations agree that there are many unmet needs. Each organization has a sincere desire to encourage active programs within its membership and to support joint programming with other Jewish and non-Jewish organizations.

### Budgetary Requirements

None of the organizations envisioned insurmountable problems in raising necessary funds. Nevertheless, Congregation Kol Ami and the Jewish Community Center anticipated a shortfall in their capital fund needs, and the Kol Ami School of Religious Studies anticipated a shortfall in administrative fund requirements.

Seventy-five percent of the organizations feel that their members are not overtaxed even though the membership is asked to support other Jewish and non-Jewish causes. Budgetary information obtained from each organization related to operating statements, budgets, and capital funds are not included in this report. Anticipated budgetary increases and proposed methods of raising funds to meet these increases are likewise not reported here.

Most of the organizations are not aware of the United Jewish Council guidelines for fundraising and feel a definite need for reiteration and evaluation of these guidelines and a firm plan for implementation of such fundraising guidelines.

In addition to the above questions, the Task Force asked each organization to complete a statistical data questionnaire. Table 16 (following page) summarizes statistical data obtained from eight organizations whose membership involves a dues assessment.

TABLE 16

Organizational Membership Data

Name Organization	<u>Ages</u>					<u>Family Units</u>		
	Under 30	31-40	41-50	51-60	Over 60	Family with Children	Couple Only	Single parent family
B'nai B'rith Men	13	17	19	23	67	52	66	-0-
B'nai B'rith Women	11	38	29	56	34	60	72	6
Congregation Kol Ami	35	96	92	126	151	85	122	9
Hadassah (1)								
Jewish Community Center	89	262	88	107		198	62	20
Kol Ami Sisterhood	8	38	29	55	70	76	75	4
National Council of Jewish Women	20	36	16	21	16	40	22	5
ORT (1)								

TABLE 16 (continued)

Name of Organization	<u>Group Type</u>			
	Singles	Widows, Widowers	Senior Adults	Youth Under 18
B'nai B'rith Men	11	10	47	-0-
B'nai B'rith Women	2	23	42	-0-
Congregation Kol Ami	25	52	127	192
Hadassah (1)				
Jewish Community Center	33	17	14	489
Kol Ami Sisterhood	2	31	45	-0-
National Council of Women	8	13	16	1
ORT (1)				

(1) Information not given

SECTION VI

CONCLUSIONS

1. There is considerably more positive than negative reactions to the programs of the Jewish Community agencies in Salt Lake City.
2. On the other hand, the responses suggested either a lack of information or apathy judging from the proportion of those who had no opinion. The United Jewish Council in particular is an organization whose purposes and activities are not well understood.
3. The fact that the community is not monolithic stands out in the survey, especially in the open-ended question responses.  
  
For example, people object to the same program because it is too traditional or not traditional enough. This diversity is a strength to the community. At present, however, the responses reflect the difficulty in merging the two congregations.
4. A high proportion of respondents have at least one non-Jewish person in the household. Open-ended questions showed extreme discomfort on the part of families with some non-Jewish members in feeling welcome within the Jewish community.
5. Large numbers of Jewish college students are not informed about the opportunities for both synagogue attendance and Center free membership. A very high interest was expressed by campus

respondents in participating in Jewish studies groups. A number of respondents felt they had reached out to become part of the Jewish community with considerable effort and yet felt they received a cold response.

6. Community resources could be made more available to a broader group of consumers. In terms of the Jewish Community Center, for example, there was much reaction that the swimming pool's hours were so restricted that some families cannot take advantage of this resource. Similarly there was reaction that athletic programs are geared to boys rather than girls.

The Community Study process has had much desirable spin-off in creating interest and re-evaluation of programs and goals. The broad base of participation of the study helped achieve this side-effect. As a study process, one would recommend in the future a more streamlined approach with clear demarcation of responsibilities to avoid some of the problems of non-follow-through which plagued the study. Then results would have been more representative of the community. As it is, however, results are suggestive and do give the overall impression of a community struggling under an ambitious program arranged for a numerically small group.

# United Jewish Council

UNITED JEWISH COUNCIL  
Salt Lake Area Jewish Community  
COMMUNITY STUDY QUESTIONNAIRE

C O N F I D E N T I A L

Interview No. \_\_\_\_\_

Name of Interviewer \_\_\_\_\_  
(Last) (First)

Date of Interview \_\_\_\_\_  
(day) (Month) (Year)

STATE TO RESPONDENT: "Good (morning) (afternoon)(evening). My name is \_\_\_\_\_. Am I speaking to Mr./Mrs./Miss \_\_\_\_\_?  
(SPEAK FIRST TO HEAD OF HOUSEHOLD OR SPOUSE AND OFFER TO INTERVIEW NON-RESPONDING SPOUSE.)

"I'm a volunteer calling on behalf of the Salt Lake Area United Jewish Council. The Council is conducting a community-wide study to learn more about individuals and families who identify themselves as Jewish and reside in the Salt Lake Area. This study is to help gather information to determine what programs and services are needed by our Jewish community. Your help in this study will be greatly appreciated. Your answers to the questions will be confidential and will be used for tabulation purposes only. This questionnaire will take about 30-40 minutes of your time. Is this convenient for you? (If not, may call again and when?) Feel free to respond NO OPINION to questions for which you don't know the answer.

NAME OF RESPONDENT \_\_\_\_\_  
(Last) (First)

1. "Please tell me your correct address: \_\_\_\_\_  
(street number) (street name) (zip code)



Interview No. 1UNITED JEWISH COUNCIL

3.

"This study is sponsored by the United Jewish Council. The UJC is the central coordinating, planning, financing agency for the Salt Lake Jewish Community. The Council is increasingly concerned with the changing needs of this expanding Jewish Community. We would like to know your opinion regarding its various activities. Your answers to the following questions will help us know your opinion about the work of the Council. I will read each activity to you and you may tell me if you are satisfied or dissatisfied or that you have no opinion. Also tell me if you would recommend any changes for any of the activities."

	<u>R E S P O N S E S</u>	<u>R e c o m m e n d e d   C h a n g e s</u>
	(1) Very satisfied - VS	
	(2) Satisfied - S	
	(3) No Opinion - N	
	(4) Dissatisfied - D	
	(5) Very Dissatisfied - VD	
	(6) Not Applicable - NA	
<u>Community Relations</u>		
<u>Community Planning</u>		
<u>Fund Raising and Allocation of Funds</u>		
<u>Leadership Training</u>		
<u>Organizational Coordination</u>		

Appendix - A

Interview No. \_\_\_\_\_

CONGREGATION KOL AMI INFORMATION

4. "Now, Mr./Mrs./Miss \_\_\_\_\_, please tell me your answers to a few questions about Congregation Kol Ami. Are you a member?" Yes \_\_\_ No \_\_\_

(IF THE ANSWER IS YES, THEN READ THE FOLLOWING INFORMATION.  
IF THE ANSWER IS NO, GO ON TO QUESTION 9.)

"I will be asking questions about the activities of Congregation Kol Ami. I will read each activity to you and you may tell me if you are satisfied, or dissatisfied or that you have no opinion. Also tell me if you would recommend any changes for any of the activities."

	R E S P O N S E S	R E C O M M E N D E D C H A N G E S
<u>Religious School</u>	(1) Very Satisfied - VS (2) Satisfied - S (3) No Opinion - N (4) Dissatisfied - D (5) Very Dissatisfied - VD (6) Not Applicable - NA	
<u>Hebrew School</u>		
<u>Sisterhood</u>		
<u>Family Worship Services</u>		
<u>Friday Night Services</u>		
<u>Saturday Morning Services</u>		
<u>Adult Education</u>		
<u>Conversion Classes</u>		
<u>Bar Mitzvah</u>		
<u>Bat Mitzvah</u>		
<u>High Holiday Services</u>		
<u>Bris</u>		
<u>Marriage</u>		
<u>Burial</u>		

Appendix - A

Interview No. \_\_\_\_\_

CONGREGATION KOI AMI INFORMATION (Continued)

	<u>R E S P O N S E S</u>	
	(1) Very Satisfied - VD	
	(2) Satisfied - S	
	(3) No Opinion - N	
	(4) Dissatisfied - D	
	(5) Very Dissatisfied - VD	
	(6) Not Applicable - NA	Recommended Changes
<u>Religious Practices</u>		
5. (a) "Are you satisfied with the involvement of women in Sabbath Worship Services?"		
(b) "Would you be satisfied with a small fee to be charged for Bar/Bat Mitzvah training?"		
(c) "If the 8 p.m. Friday night services were changed in favor of a brief earlier service to allow for Sabbath Eve home participation, would you find this satisfactory?"		
<u>Religious Education</u>		
6. (a) "If the current Hebrew education were expanded to be held for an additional 1½ hours per week, would you find this plan satisfactory?"		
(b) "If the expanded Hebrew education were held in conjunction with Saturday morning services, would you find this satisfactory?"		
(c) "If the Religious School for older students (7th grade and higher) were held on a week-day evening instead of Sunday morning, would you find this satisfactory?"		
(d) "If you were requested to attend Religious School on a regular basis with your older children (7th grade & higher), would you find this satisfactory?"		
<u>Allied Activities</u>		
7. (a) "If more Jewish foods were made available to individuals desiring them, would you find this satisfactory?"		
(b) "If the Synagogue made available for purchase books of Jewish content for individuals desiring them, would you find this satisfactory?"		
8. "Please tell me of any needs you now have that are not being met by the services of Congregation Koi Ami." _____		
9. (To be asked only if not a member) "Were you previously a member of a congregation in another city?" Yes ___ No ___ (Skip Number 10 if a member of Koi Ami.)		
10. "Now, Mr./Mrs./Miss _____; please tell me the reason why (you) (your family) is not interested in affiliating with Congregation Koi Ami." _____		



Appendix - A

Interview No. \_\_\_\_\_

JEWISH COMMUNITY CENTER INFORMATION (Continued)

12. (a) "Would you participate if the Jewish Community Center sponsored a summer resident camp program?" Yes \_\_\_ No \_\_\_ No Opinion \_\_\_  
(b) "Would you financially support such program?" Yes \_\_\_ No \_\_\_ No Opinion \_\_\_  
(c) "The present summer day camp program is limited as to the space and resources of the Jewish Community Center. Would you financially support a separate nearby location?" Yes \_\_\_ No \_\_\_ No Opinion \_\_\_  
(d) "There is a need to expand the Jewish Community Center Nursery School facilities. Would you financially support such expansion?" Yes \_\_\_ No \_\_\_ No Opinion \_\_\_  
(e) "Is there a need for the Jewish Community Center to develop a greater emphasis on personal growth and self development of Jewish Identification?" Yes \_\_\_ No \_\_\_ No Opinion \_\_\_  
(f) "Would you find such programming of value to you and your family?" Yes \_\_\_ No \_\_\_ No Opinion \_\_\_
13. "Were you previously a member of another Jewish Community Center?" Yes \_\_\_ No \_\_\_ (If the answer is yes, ask the name of the city \_\_\_\_\_ State \_\_\_\_\_  
(and dates of prior membership.) (city) (to) \_\_\_\_\_  
(From) \_\_\_\_\_
14. "Please tell me of any needs you now have that are not being met by the services of the Jewish Community Center."  
\_\_\_\_\_
15. "Please tell me if you would favor the opening of the Jewish Community Center:  
Friday evenings: Yes \_\_\_ No \_\_\_ No Opinion Saturday mornings: Yes \_\_\_ No \_\_\_ No Opinion Saturday afternoons: Yes \_\_\_ No \_\_\_ No Opinion \_\_\_
16. "Now, Mr./Mrs./Miss \_\_\_\_\_, please tell me the reason why (you) (your family) have not joined the Salt Lake City Jewish Community Center?"  
\_\_\_\_\_

OTHER COMMUNITY INVOLVEMENT

17. "Now Mr./Mrs./Miss \_\_\_\_\_, please tell me about other affiliations to which you and your family contribute time or financial support, such as:  
Tennis Clubs, Private Country Clubs, etc. \_\_\_\_\_  
Symphony, Ballet, RDT, etc. \_\_\_\_\_  
Community welfare such as Mental Health, Rehabilitation of Handicapped, etc. \_\_\_\_\_  
Other local or national organizations \_\_\_\_\_

Appendix - A

Interview No.     

OTHER JEWISH COMMUNITY ORGANIZATIONS

18. "Now, Mr./Mrs./Miss \_\_\_\_\_, please tell me your answers to the following questions about participation in other Jewish Community organiza-  
(IN REPOSES, CHECK FOR (a) Financial -F; (b) Active Participation -A; (c) Combination - AF; (d) Not Applicable - NA)

	C u r r e n t				P a s t				F u t u r e I n v o l v e m e n t				R e c o m m e n d e d C h a n g e s
	F	A	AF	NA	F	A	AF	NA	F	A	AF	NA	
AZA (B'nai B'rith Boys' Youth Organization)													
BBG (B'Nai B'rith Girls Youth Organization)													
BBM (B'nai B'rith Men's Organization)													
BBW (B'nai B'rith Women's Organization)													
Hadassah													
Jewish Family Service													
Kol Ami Sisterhood													
National Council of Jewish Women													
ORT (Org. for Rehabilitation Training)													

19. "Please tell me if any of your children are enrolled in private schools?" (if YES, THEN WRITE NAME OF SCHOOL) \_\_\_\_\_ (School)  
Yes\_\_\_ No\_\_\_

20. "Please tell me if you would send your children to an accredited Jewish Day School?" Yes\_\_\_ No\_\_\_ No Opinion\_\_\_

21. "Would you financially support an accredited Jewish Day School?" Yes\_\_\_ No\_\_\_ No opinion\_\_\_

22. "Home expression of Jewish observances - please indicated which of the following observances take place in your home."

- (a) Light Sabbath Candles? Yes\_\_\_ No\_\_\_ Occasionally\_\_\_
- (b) Do you observe Kashruth? Yes\_\_\_ No\_\_\_
- (c) Attend a home Seder on Passover the First night?  
Yes\_\_\_ No\_\_\_ Occasionally\_\_\_
- (d) The second night? Yes\_\_\_ No\_\_\_ Occasionally\_\_\_
- (e) Observe a ritual at the table Erev Shavuos? Yes\_\_\_ No\_\_\_ Occasionally\_\_\_
- (f) Say a "motsi" before each meal? Yes\_\_\_ No\_\_\_
- (g) Recite Kiddush Friday evening? Yes\_\_\_ No\_\_\_ Occasionally\_\_\_
- (h) Participate in a home Havdalah Service Saturday evening?  
Yes\_\_\_ No\_\_\_ Occasionally\_\_\_
- (i) Build a Succah? Yes\_\_\_ No\_\_\_ Occasionally\_\_\_

Interview No. \_\_\_\_\_

23. "Please tell me the names of Jewish individuals - recent arrivals or long-time residents, who are not likely to be known to any Jewish organization in Salt Lake City." (If not available, may I call you back and when?)

Names \_\_\_\_\_

Address (if known) \_\_\_\_\_

Phone Number (if known) \_\_\_\_\_

I would like to ask you questions about senior members of your family.

24. "Now, Mr./Mrs./Miss \_\_\_\_\_, please tell me if a member of your immediate family is currently living in a nursing home?" Yes \_\_\_ No \_\_\_  
(IF ANSWER IS YES, THEN COMPLETE REMAINDER OF QUESTION. "Please tell me the relationship of your family member to the head of your household and where their nursing home is located."  
IF ANSWER IS NO, GO ON TO QUESTION 25.) Relationship \_\_\_\_\_ City of nursing home \_\_\_\_\_ State \_\_\_\_\_

25. "Please tell me if a member of your immediate family is currently living in a home for the aged." Yes \_\_\_ No \_\_\_  
"Please tell me the relationship of your family member to the head of your household and where the home for the aged is located."  
Relationship \_\_\_\_\_ City of home for the aged \_\_\_\_\_ State \_\_\_\_\_

26. "Please tell me if you think that a licensed home for the aged with nursing facilities under the auspices of the Jewish Community should be established in the Salt Lake City area." Yes \_\_\_ No \_\_\_

27. "Please tell me if you have any relatives in the Salt Lake City area not residing in your home." Yes \_\_\_ No \_\_\_

28. "Please tell me if you are aware of the services of the Salt Lake Jewish Family Services." Yes \_\_\_ No \_\_\_

29. "Please tell me if you need to contact the Jewish Family Services, do you know how to do so?" Yes \_\_\_ No \_\_\_ (Family Services phone #581-0098)

30. "Please tell me if you would like to have a representative of the Jewish Family Services visit with you and explain their services?" Yes \_\_\_ No \_\_\_

31. "Now, Mr./Mrs./Miss \_\_\_\_\_, one last question: Please tell me what other activities, not covered by this questionnaire, you would like to see available for the use of yourself or a member of your family."

"NOW, MR./MRS./MISS \_\_\_\_\_, YOU HAVE BEEN VERY HELPFUL AND I WANT TO THANK YOU FOR YOUR GENEROUS ASSISTANCE. THIS IS CONFIDENTIAL INFORMATION TO BE USED ONLY FOR PLANNING SERVICES BY THE SALT LAKE AREA JEWISH COMMUNITY COUNCIL. THANK YOU AGAIN FOR YOUR COOPERATION."

QUESTIONNAIRE - JEWISH ORGANIZATIONS

STATISTICAL DATA

- I. Provide statistics relating to the history of your organization.
- II. Provide budget information re:
  - (a) Operating budget
  - (b) Capital needs
  - (1) Do you anticipate an increase in budget in the foreseeable future - if so, detail.
  - (2) How do you anticipate raising funds to meet the the increased budgetary needs?
- III. Describe your membership in relationship to:  
  
Present situation --
  - (1) Age grouping
  - (2) Family units
  - (3) Singles
  - (4) Widows
  - (5) Senior Adults
  - (6) Youth, etc.
- IV. If changes are contemplated, please explain.
- V. Relationship to other organizations in the area of budgetary requirements:
  - (a) Does your organization see a problem in meeting its financial requirements as part of the overall community financial responsibility?
  - (b) Do you feel that your membership is overtaxed in relationship to what they are asked to support considering all community Jewish and non-Jewish causes?

Appendix - B

VI. Social action programs -- Not specifically related to the Jewish community organizations' programming.

Note: Relates to the general community in the area of humanitarian services and social welfare needs.

- (a) Does the purpose of your organization include a social action program?
- (b) How does your organization envision the purpose of social action?
- (c) Are there any conflicts of purposes inherent in your social action program?
- (d) Are there any unmet needs and what direction do you see for your social action program for the future?
- (e) Are there duplications existing among the community organizations in relationship to social action for the total community?

VII. Relationship to other Jewish organizations in the area of budgetary requirements --

- (a) Does your organization see a problem in raising the funds it needs in face of other fundraising efforts in the Jewish community? How much of a short fall, if any, is anticipated as a result of the fundraising efforts?
- (b) Do you feel your membership is overtaxed giving what they are asked to support other Jewish and non-Jewish causes? Please explain.

VIII. Is your organization satisfied with the United Jewish Council guidelines in respect to the fundraising efforts by individual organizations within the Salt Lake Jewish community? Please explain.

QUESTIONNAIRE

Jewish Community Organizations  
Programs and Services

I. Purpose of Organization

- (a) Original purpose
- (b) Change in purpose -- Has there been any?
- (c) Present purpose -- To what extent is this purpose being fulfilled?
- (d) Do you feel there should be a change?
- (e) Anticipated change and what conditions prompted the change?

II. With regard to the organizational membership --

- (a) Describe the program as related to present purpose such as social, cultural, fundraising, etc.
- (b) Does your organizational program meet the needs and interests of your members in your opinion? If not, please explain.
- (c) What percentage of your members do you consider as active participants? Please explain.
- (d) Are there problems inherent in the present program?
- (e) What trends of changes are anticipated in the program?

III. Relationship of your organization to other Jewish organizations --

- (a) What method of communication and exchange of information exists between your organization and other organizations -- Does your organization know what other organizations are doing?
- (b) Does the present means of communication between your organization and others constitute a problem? Please explain.
- (c) What are your recommendations concerning change in communications with other organizations? Do you have specific plans in this area?

IV. Jewish program content --

- (a) Do you see a responsibility for programming with Jewish content?
- (b) Spell out specifically the Jewish content activities in your program such as religious, social, ethnic relationship to Israel, etc.
- (c) Are there problems in this area such as lack of interest, duplication etc?
- (d) Are there any differences of opinion in your organizational board relating to this area of programming?

V. Relationship to the non-Jewish general community --

- (a) Formal contact with non-Jewish organizations -- informal contact.
- (b) Are there problems in this area of contact?
- (c) Do you program with non-Jewish organizations? If not, do you see a need to do so? Please explain.
- (d) Are you anticipating changes of program in this area? Please explain.

QUESTIONNAIRE  
FOR  
JEWISH COLLEGE STUDENTS

Appendix - C

- NAME \_\_\_\_\_
- ADDRESS \_\_\_\_\_ ZIP \_\_\_\_\_ TELE \_\_\_\_\_
1. SEX: MALE \_\_\_\_\_ FEMALE \_\_\_\_\_
2. AGE \_\_\_\_\_ YEARS
3. MARITAL STATUS: SINGLE \_\_\_\_\_ MARRIED \_\_\_\_\_ # OF CHILDREN \_\_\_\_\_  
SPOUSE OF SAME FAITH \_\_\_\_\_
4. EDUCATION LEVEL: UNDERGRADUATE \_\_\_\_\_ GRADUATE \_\_\_\_\_
5. UNIVERSITY MAJOR \_\_\_\_\_
6. HOW LONG HAVE YOU BEEN RESIDING IN SALT LAKE CITY?  
1-6 months \_\_\_\_\_ 7 months-1 year \_\_\_\_\_ 1-2 years \_\_\_\_\_  
2-4 years \_\_\_\_\_ 5 years or more \_\_\_\_\_ native \_\_\_\_\_
7. HOW MANY MORE YEARS DO YOU PLAN TO LIVE IN SALT LAKE CITY? \_\_\_\_\_
8. WHAT CITY DO YOU CONSIDER AS YOUR PERMANENT RESIDENCE? \_\_\_\_\_  
PREVIOUS RESIDENCE \_\_\_\_\_
9. WHAT ATTRACTED YOU TO SALT LAKE CITY? \_\_\_\_\_
10. HOW MANY ARE IN YOUR FAMILY? \_\_\_\_\_  
FATHER \_\_\_\_\_ MOTHER \_\_\_\_\_  
BROTHER:: OLDER \_\_\_\_\_ YOUNGER \_\_\_\_\_  
SISTER: OLDER \_\_\_\_\_ YOUNGER \_\_\_\_\_
11. DO YOUR PARENTS CONSIDER THEMSELVES TO BE JEWISH? MOTHER: YES NO  
FATHER: YES NO
12. ARE YOU OR YOUR FAMILY A MEMBER OF:  
JEWISH COMMUNITY CENTER \_\_\_\_\_  
CONGREGATION \_\_\_\_\_  
JEWISH ORGANIZATION, I.E., HILLEL, B'NAI B'RITH, HADASSAH, ETC.  
JEWISH SOCIAL CLUB \_\_\_\_\_
13. WHICH PHILOSOPHY OF JUDAISM DO YOU ADHERE TO?  
ORTHODOX \_\_\_\_\_  
CONSERVATIVE \_\_\_\_\_  
REFORMED \_\_\_\_\_  
RECONSTRUCTIONIST \_\_\_\_\_  
SECULAR \_\_\_\_\_
14. WHAT HAS BEEN YOUR RELIGIOUS BACKGROUND?  
RELIGIOUS SCHOOL \_\_\_\_\_  
HEBREW SCHOOL \_\_\_\_\_  
FRIDAY NIGHT SERVICES \_\_\_\_\_  
SATURDAY MORNING SERVICES \_\_\_\_\_

BAR/BAT MITZVAH \_\_\_\_\_  
 CONFIRMATION \_\_\_\_\_  
 HIGH HOLIDAYS \_\_\_\_\_  
 YOUTH GROUPS, SPECIFY \_\_\_\_\_  
 MARRIAGE \_\_\_\_\_

15. HAVE YOU EVER HAD THE OPPORTUNITY TO ATTEND A JEWISH SERVICE IN SALT LAKE CITY? \_\_\_\_\_

HIGH HOLIDAY \_\_\_\_\_  
 FRIDAY NIGHT \_\_\_\_\_  
 SATURDAY MORNING \_\_\_\_\_  
 OTHER \_\_\_\_\_

16. ARE YOU AWARE THAT AS A STUDENT YOU HAVE COMPLIMENTARY USE AT CONGREGATION KOL AMI FOR HIGH HOLIDAYS AND FRIDAY AND SATURDAY MORNING SERVICES? \_\_\_\_\_

17. IMPRESSION OF CONGREGATION KOL AMI:

VERY FAVORABLE					UNFAVORABLE		UNINVOLVED
1	2	3	4	5		6	

18. HAVE YOU EVER PARTICIPATED OR ARE YOU INTERESTED IN ANY OF THE FOLLOWING ACTIVITIES AT THE JEWISH COMMUNITY CENTER?

ANSWER: PARTICIPATED; INTERESTED; NO

NURSERY SCHOOL \_\_\_\_\_  
 DAY CAMP \_\_\_\_\_  
 DISCUSSION GROUP \_\_\_\_\_  
 SWIM CLUB \_\_\_\_\_  
 JEWISH STUDIES \_\_\_\_\_  
 PHYSICAL EDUCATION/RECREATION \_\_\_\_\_  
 SPECIAL INTEREST ACTIVITIES \_\_\_\_\_  
 OTHER, SPECIFY \_\_\_\_\_

19. ARE YOU AWARE THAT AS A STUCENT YOU HAVE A COMPLIMENTARY MEMBERSHIP TO THE JEWISH COMMUNITY CENTER? YES \_\_\_\_\_ NO \_\_\_\_\_

20. WHAT IS YOUR OVERALL IMPRESSION OF THE JEWISH COMMUNITY CENTER:

VERY FAVORABLE					UNFAVORABLE		UNINVOLVED
1	2	3	4	5		6	

21. OVERALL, HOW DO YOU RATE THE WARMTH OF THE SALT LAKE CITY JEWISH COMMUNITY?

VERY WARM					COLD	UNAWARE
1	2	3	4	5		6

22. HOW WOULD YOU RATE YOUR PERSONAL EFFORT IN MAKING CONTACT WITH THE SALT LAKE CITY JEWISH COMMUNITY?

MUCH EFFORT					NO EFFORT
1	2	3	4	5	

23. HOW DO YOU DEFINE YOURSELF AS A JEW: MAY USE MORE THAN ONE ANSWER

PARENT JEWISH \_\_\_\_\_  
 BROUGHT UP AS A JEW \_\_\_\_\_  
 CONVERTED \_\_\_\_\_

SECULAR REASONS \_\_\_\_\_  
 RELIGIOUS REASONS \_\_\_\_\_  
 PHILOSOPHICAL REASONS \_\_\_\_\_  
 IDENTIFICATION WITH ISRAEL/ ZIONIST \_\_\_\_\_

24. DO YOU FEEL THAT PERSONALLY YOU HAVE EVER BEEN PREJUDICED AGAINST BECAUSE OF BEING JEWISH? YES \_\_\_\_\_ NO \_\_\_\_\_

25. PHILOSOPHICALLY, ARE YOU WORRIED ABOUT ANTI- SEMITISM ON A WORLD WIDE LEVEL? YES \_\_\_\_\_ NO \_\_\_\_\_

26. PERSONAL LEVEL OF CONCERN:  
 VERY CONCERNED 1 2 3 4 UNCONCERNED 5 UNAWARE 6

ISRAEL \_\_\_\_\_  
 ZIONISM \_\_\_\_\_  
 SOVIET JEWRY \_\_\_\_\_  
 AMERICAN JEWRY \_\_\_\_\_  
 WORLD JEWRY \_\_\_\_\_  
 TAY SACHS DISEASE \_\_\_\_\_  
 PROSELYTIZING OF OTHER RELIGIONS \_\_\_\_\_  
 ARAB INFLUENCE ON UNIVERSITY LEVEL \_\_\_\_\_  
 JEWISH IDENTTTITY \_\_\_\_\_

27. HOW DO YOU FEEL ABOUT:  
 STRONGLY OPPOSED 1 2 3 4 IN FAVOR OF 5

INTER-DATING \_\_\_\_\_  
 INTER-MARRIAGE \_\_\_\_\_  
 INTER-RACIAL DATING \_\_\_\_\_  
 JEWISH DEFENSE LEAGUE \_\_\_\_\_

28. HOW OFTEN ARE YOU EXPOSED TO THE FOLLOWING JEWISH CULTURAL EXPERIENCES:  
 FREQUENTLY 1 2 3 4 NEVER 5

READ JEWISH AUTHORS \_\_\_\_\_  
 SUBSCRIBE TO JEWISH MAGAZINES \_\_\_\_\_  
 SUBSCRIBE TO JEWISH NEWSPAPERS \_\_\_\_\_  
 LISTEN TO JEWISH MUSIC \_\_\_\_\_  
 ISRAELI DANCING \_\_\_\_\_

29. WOULD YOU LIKE TO RECEIVE NEWS ABOUT THE SALT LAKE CITY JEWISH COMMUNITY? YES \_\_\_\_\_ NO \_\_\_\_\_ PRESENTLY RECEIVING \_\_\_\_\_

30. PRESENTLY HOW DO YOU RATE YOUR JEWISH KNOWLEDGE IN THE FOLLOWING AREAS:  
 VERY KNOWLEDGEABLE 1 2 3 4 UNKNOWLEDGEABLE 5

JEWISH HISTORY \_\_\_\_\_  
 JEWISH LAW \_\_\_\_\_  
 JEWISH CULTURE \_\_\_\_\_  
 JEWISH TRADITION \_\_\_\_\_  
 HEBREW \_\_\_\_\_  
 YIDDISH \_\_\_\_\_  
 ISRAEL \_\_\_\_\_

