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The Jewish day school matriculate

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It is noted that in both cases, the Correlation Coefficient was high. As there were only 5 Ranks in the second of the Coefficients, however, the results need to be treated with caution. Nevertheless, it is of interest to note that although the KDHS Group was more likely to find points in favour of the King David High School than was the Control Group and although the Control Group was more likely to find points against the King David High School than were the KDHS matriculates, the priority which both Groups gave to the points in favour of an against sending their children to KDHS were very similar.

Mention should be made here of the fact that the items (k), (l), (m) shown in Table 11(xvi) on page 114 were supported by comparatively large numbers of the Control Group, particularly the females. However, their opinions must be discounted, because it was not possible for them to make sound judgments on such matters without any personal experience.

The findings of this section show that the inclusion of Hebrew language and Jewish studies in the curriculum; the high standards of teaching; the comparatively small classes, and the range of extra-curricular cultural facilities offered by the school were the main items favoured by the matriculates. Opposition to sending their children to the school, was based mainly on the problem of separatism and integration, and on possible problems arising from wide differences in the socio-economic groups.

Whilst few critical comments of the King David High School were put in writing, many more were made verbally during interviews or informal coversations with the investigator. Prejudice was expressed against senior personnel of the KDHS and of the S.A. Board of Jewish Education; criticism was levelled at the quality of Hebrew teaching; superficial handling of Jewish studies and the severity of the discipline imposed upon scholars.

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CHAPTER 12 CONCLUSION.

The purpose of this study was enunciated on page 1 in the following terms: 'To discover the manner in which Jewish Day School matriculates have developed and matured, and whether they have integrated into the adult community in ways which differ significantly from those of Jewish matriculates from Government schools'. Two questions were posed. The first asked whether any trends indicative of the desire for further education in the preparation for life have emerged. The second question sought to determine whether the inclusion of Jewish studies and an appreciation of Jewish values in the school curriculum had exercised an influence on the identification of Jewish Day School matriculates with Jewish aspirations, and on their involvement in Jewish and general communal interests.

The basic technique of the study was a comparison of information pertaining to matriculates of the King David High School, Linksfield, Johannesburg (as being the prototype of the South African Jewish Day School), and Jewish matriculates from Government undenominational schools over the same period.

The hypothesis on which the study was based consisted of three parts as set out on page 36:

> "Firstly, it was postulated that the KDHS would provide its matriculates with a Jewish education and an appreciation of Jewish values which they would pursue in their future lives. The Jewish education would form a part of a high standard of general education which would lead the school's matriculates to a more adequate preparation for their chosen careers than would be the case for the members of the Control Group.
>
> Secondly, it was postulated that the KDHS matriculates would be more stimulated by the spirit generated at their school to commit themselves to participation in Jewish communal affairs, and to maintain close links with Israel, than would the members of the Control Group.
>
> The third part of the hypothesis postulated that the KDHS matriculates would, because of the aims of the originators of the school, participate in South African activities to a greater extent than would the Control Group."

In Chapter 6, the material relating to General Education was analysed and it was shown that no significant differences were to be found in regard to the matriculation results; military training; university and post-school study enrolment; and the extent of academic achievements or occupations. This finding therefore negated the second section of the first part of the hypothesis which suggested that the standard of general education at KDHS would provide its matriculates with a more adequate preparation for their chosen careers than would that provided at the Control school.

Chapter 7, which analysed the information obtained on the subject of Jewish Education, showed that whereas the KDHS matriculates received such education up to the matriculation level, 62% of the males and 58% of the females in the Control Group did not go beyond the Barmitzvah or Batmitzvah level, and very small numbers of the Control Group reached a matriculation level in Jewish education. Nevertheless, comparison of the numbers of matriculates who received a post-school Jewish education showed that there was no significant difference between the KDHS and Control Groups. The conclusion was therefore reached that the success achieved by KDHS in providing its scholars with a Jewish education was limited to the fact that all its pupils continued to matriculation level, but that only 57% continued beyond this level. It was also found that there was no significant difference in the extent to which the KDHS and Control Groups continued with post-school Jewish education.

It would seem that influences other than those provided specifically by KDHS were responsible to some extent for continuation of post-school Jewish studies. The influences suggested are parental example and the development and progress of the State of Israel. On the other hand, it seems that in some cases KDHS exercised a positive influence on some parents.

There was no difference of significance in the reasons given by the KDHS and Control Groups for not undertaking post-school Jewish studies. There was, however, a highly significant difference between the Groups insofar as post-school study of the Hebrew language was concerned, and an equally highly significant difference between the standards of knowledge of the Hebrew language in 1968.

These findings lead to doubt as to the extent of validity of the first section of the first part of the hypothesis. Nevertheless, despite this finding, the investigator is of the opinion that re-establishment of contact with the same matriculates at the present time, that is, approximately 2½ to 3 years after the questionnaires were completed, would present a different picture. This opinion is based on personal acquaintanceship with a number of the matriculates who have subsequently returned to Jewish studies.

In Chapter 8, an assessment of the interpretation of 'Jewish Values' by the matriculates led to the impression that there is some evidence of difference between the two Groups in their ranking of these values. This may possibly be accounted for by the Jewish education provided by the KDHS. The evidence also suggested that both Groups found it difficult to list specific group concepts which could be identified as Jewish.

In order to test the validity of the second part of the hypothesis, the attitudes towards Zionism and identification with Israel were studied in Chapter 9. Here it was found that, although there was little difference between the Groups during their student days in regard to involvement in Jewish and Zionist affairs, by the time they reached adulthood there was a high degree of difference of significance between the Zionist affiliation of the Groups. This also applied to the relationship with Israel. It is, therefore, fair to suggest that the second part of the hypothesis has some degree of validity.

It was shown in Chapter 10 that no proper evaluation of the third part of the hypothesis could be made. The responses by both Groups to the questions relating to their participation in South African activities were too negative to indicate any trends.

In Chapter 11 the reactions of the matriculates to the curricula of their respective schools were analysed. It was thought that the results of such analysis might help to validate the first and second parts of the hypothesis quoted on page 116. Indications of approval of the KDHS' curriculum; maintenance of ties with the school, and the expression of desire or intention to send their own children to KDHS, would give some indication of the validity of these parts of the hypothesis.

The findings in Chapter 11 showed that the inclusion of Jewish studies and Hebrew language in the KDHS curriculum; the general quality of the teaching at the school; the comparatively small classes and the range of extra-curricular cultural facilities draw the most favourable responses. The main criticisms of the school were based on the problems of separatism and integration, and on possible problems which might arise from wide differences in the socio-economic levels of the children attending KDHS.

Finally, it was shown that there was a very high degree of significance in the difference between the reactions of the KDHS and Control Groups, with the KDHS group being much more likely to send their children to their old school. It would seem, therefore, that the first and second parts of the hypothesis might be considered to have been validated to some extent by this analysis.

The present investigator was not able to compare the KDHS with Jewish Day Schools in other English-speaking countries because she was not able to find any study of Jewish Schools which concerned itself with scholars who had reached matriculation or university entrance level. The most comprehensive study of Jewish Education in the United States of America which was available, was that of Dushkin and Engelman (1959). It did not, however, include the field covered in the present study.

That the KDHS has met with some degree of popularity and success in its policies is borne out by its rapid growth, which led to the establishment of a second school on the western side of Johannesburg in the suburb of Victory Park. The enrolment at both schools has more than reached capacity and long waiting lists for admission cause increasing anxiety to the South African Board of Jewish Education. The reasons given for this physical growth, and for the popularity of the KDHS concept include the view expressed by Cohen (1964) "among today's psychologically-oriented parents and educators, much has been made of a child's sense of security when his cultural roots are deep. This awareness, together with the alienation which Jews feel in a world which has not yet fully accepted them, has shown many Jews the desirability of

giving their children the firm foundation which the Day School is presumably best able to provide". Herman (1945) suggests that the belief that the adjustment of Jewish children will be facilitated by positive understanding on their part of the historical and sociological background of Jewish life, has played its part in the growth of the school.

In regard to affilation to Israel, it must be noted that, subsequent to the period covered in this investigation, the S.A. Board of Jewish Education has progressively encouraged a deeper knowledge of, and an easier association with, the State of Israel. The reasons for this new attitude may be attributed to changes in leadership of the Board; in Israel's place in world politics; and in general, as well as local, political affairs.

The investigator feels constrained to make a number of comments and suggestions which might appear to be beyond the scope of this thesis, but which, it is hoped, may be of some value to those who bear the onerous responsibility for formulating, initiating and implementing the programmes of the Jewish Day Schools.

(i) The author fully agrees with much of what is expressed by Zlotnick and Meierowsky (1947), ".....no Jewish community has yet found a solution to the problem (of Jewish education)". They go on to report that "many of our recommendations must needs be in the nature of experiments, but the problem is so grave and so urgent that all avenues of solving it wholly, or even partially, must be exploited, even if they be of an experimental nature. Jewish education is at the very basis of Jewish existence and no experiments for ameliorating its condition can be too onerous or too expensive". On the other hand, arguments by Jewish educators can be found to the effect that there is a danger of an education which would isolate Jewish children from the general community. "The United States", Cohen (1964) argues, "is not Israel. Our children, even the Day School products, must mature in a non-Jewish, non-Hebraic environment. We cannot and should not shelter them from outside contact. They must be subject to all the spiritual pummeling of a mobile society. For it is to that society, not only to Jewish life that they must contribute". Both the sentiments expressed by Zlotnick and Meierowsky and those of Cohen have found echos in the responses from the matriculates.

The present study has shown that there have been major changes in the policies of the South African Board of Jewish Education in relation to the King David High School, and in the methods used to implement the policies. It appears to be important to emphasise the conviction that the work of the Board should continue to be regarded as experimental by those who formulate, by those who direct, and by those who implement it. Similarly, the Jewis community at large, including the parents of all Jewish scholars, regardless of whether they have sent their children to the KDHS, to Government schools, or to Private Schools, should understand the experimental nature of the JewishDay School. In fact, one of the usually acknowledged advantages of the Private over the Government school, is that the former is more easily able to conduct experiments in education. The importance of experimental work cannot be over-emphasised, but it should be recognised as such, and should be judged in that light. Many of the interviews and discussions in which the author participated, evidenced how easy it is for the unqualified, the inexperienced and the prejudiced to make harsh and invalid judgments.

Brembeck (1966) lays emphasis on the importance in the child's development of the home and the residential area in which he lives. "What he learns at school does not result only from what he is taught. To considerable extent, what he learns is influenced by his personal way of life". Cattel (1950) holds the view that there is little change in personality after the first 5 years of life. In other words, the basis of the child's personality is established before it starts its schooling. These views would suggest that the importance of the influence of the school in fashioning personality has been over-emphasised, whilst the role of the family has not been fully appreciated.

(ii) In this study, the limitation set by the responses of the parents precluded proper consideration of the role of the family and the home in relation to the child's education. The relative influences of home and school on the development of the child, continue to be an unsettled topic of debate, but it is commonly accepted that both play at least some part. Goss (1969) emphasised and underlined that "the power of the home" in the field of education far transcends that of the school. He expressed the belief that informal discussion at home goes deeper than formal instruction at school.

Herman (1945) found from his investigations that "almost all students regarded the home as the most influential factor in what they were wont to term their 'Jewish upbringing'".

It was explained at the outset that one of the factors which finally led to the establishment of the KDHS was the recognition by members of the post-World War II generation of parents that they were not equipped to provide their children with the background of Jewish history, religion and customs which they would like them to have. On the other hand, little has been done as yet, to link up, in positive form, the importance of home and parental influence with the acknowledged deficiency in knowledge of many of the present generation of parents. It is true that the S.A. Board of Jewish Education and its representatives are well aware of this, but it is recommended that more positive action be taken in order to stimulate the parents to improve their own standards of Jewish education. The importance of fund-raising in order to be able to continue and increase the educational provisions of the KDHS cannot be minimised, but the provision of stimulating programmes of Jewish education for parents, should also be regarded as having some importance.

(iii) The present study has convinced the author of the need for further academic research in all aspects of the Jewish Day School. Such research would benefit from parallel investigations in other countries, particularly in the English-speaking Western world. They might well include the evaluation of the philosophy and the importance of Jewish education in the diaspora countries; the changes in principles and trends which have evolved over the past two decades, and methods for teaching the Hebrew language.

(iv) An extremely important subject for research would be present-day approaches to religious education. Apart from any other reasons, the recommendation is made because of the large number and wide range of criticisms from KDHS matriculates concerning the religious education provided by the school. Furthermore, although general and emphatic

opinion was expressed that religious education was more intensive at KDHS than at other schools, there were no significant differences between the KDHS and Control Group in the matter of observance of religious practices. However, the responses in regard to religious observances and practices showed such confusion, uncertainty and ignorance that the findings related to religious observance were treated with reservation. The conclusion was reached that the KDHS did not necessarily stimulate religious observances, but this does not necessarily indicate failure on the part of the school since it was emphasised by the authorities that it is not an objective of the school to provide religious indoctrination.

Wilson (1971) expresses the conviction that what is required is "to give children a genuinely educational grasp (both intellectual and emotional) of the stuff of religion" whilst at the same time recognising that "the teacher has to begin by getting them to understand their existing outlook, and the (often unconscious) reasons behind it, so that their emotions are no longer compulsively directed in the way they are".

It is common knowledge that there has always been confusion between religious education and indoctrination, and the investigator is of the opinion that such confusion should be clarified, and that acceptance should be given to Wilson's (1971) point of view that "whatever the partisan commitment of the Institution, its social arrangements, teaching contexts ..... and so on should be such as to give the children the best chance of security and development into autonomous and rational adults". And, he continues, "It is this (educational) criterion that schools must use, not any criterion derived from partisan commitment".

It is not difficult to appreciate that this would involve very real practical difficulties for a school like KDHS, which is unquestionably based on commitment to the Jewish religion. This involves the distinction between 'education' and 'indoctrination', and may well produce debate in many sections of the Jewish community. However, the

Board has taken the official stand that it is the concern of the school to provide the 'skills' of religious observance and not to provide indoctrination. It is to be hoped that the next step will be acknowledgment that the time for a complete revaluation of the meaning of religious education has been reached.

(iv) The follow up of the present study could be undertaken with benefit, in more than one direction. Re-establishment of contact, approximately five years later, with the same subjects who supplied the information which has been analysed in this study would, without question, show very different results in some matters.

Another line of approach might well be the establishment of contact with the matriculates of the years succeeding 1962. The entire subject of specialised teacher-training for the Jewish Day school requires investigation, and it is considered to be of maximum importance that specialist attention be directed, with the minimum of delay, to the policies, programmes and practical work of the Parent Teachers' Associations and, together with this, to the relationship between the matriculates and their alma mater.

(v) It is suggested that adequate finances should be made available to ensure that scientific studies are carried out by suitably qualified teams of investigators, both in order to minimise undue delays, and also to make possible a greater extent of personal contact, by contrast with correspondence, which, as was found in the present study, is not as rewarding as the face-to-face meetings between the investigator and the subject.

Finally, the author would like to make it clear that, in her opinion, the most important purpose which this study has achieved, has been the initiation of the type of academic investigation which is required in order to assess and improve the contribution of the Jewish Day School to the Jewish education of the children of the diaspora. At the time of the completion of the questionnaires used in this study, hardly more than a handful of children of the matriculates had reached the school-going age. Many of the matriculates were not yet at the end of their own training for their adult work. Few expressed the feeling that they had reached full integration into the adult community. In other words, it was felt by the investigator and the subjects alike, that such a study, calling for a report of 'the manner in which Jewish Day School matriculates have developed and matured, and whether they have integrated into the adult community in ways which differ significantly from those of Jewish matriculates from Government schools' had been undertaken too early in the lives of the matriculates. On the other hand, however, some possible trends have emerged, and it is for this reason that the author has made these recommendations.

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APPENDIX I. COVERING LETTER AND QUESTIONNAIRE TO KDHS MATRICULATES

DEPARTMENT OF EDUCATION

UNIVERSITY OF THE WITWATERSRAND
JOHANNESBURG.

RESEARCH STUDY OF JEWISH SCHOOL LEAVERS

A research study has been undertaken by one of our higher Degree students, Mrs. G. Kark, concerning Davidians who matriculated during the period 1956-1962. The purpose of this study is to establish whether any specific trends are emerging as a result of the establishment of the Jewish High School in Johannesburg.

The full support and co-operation of the Director of the South African Jewish Board of Education, Rabbi Isaac Goss, and the Principal of the King David High School at Linksfield, Mr. Norman Sandler, have made this study possible. As an old Davidian you are urged to provide the same understanding and whole-hearted support, by taking the necessary time to answer the enclosed questionnaire as fully and as accurately as possible, and returning it with as little delay as possible. The information you provide will be treated in strict confidence and as soon as it has been received, your name will be obliterated and replaced by a number.

Your co-operation will be deeply appreciated.

Neil Gourlay,
Professor of Education and
Head of the Department

September, 1968

CONFIDENTIAL

This Research is being undertaken by Mrs. G. Kark, under the direction of the

DEPARTMENT OF EDUCATION, UNIVERSITY OF THE WITWATERSRAND

Questionnaire sent to King David High School Matriculates, 1956-1962.

i. Please accept the assurance that this questionnaire will be treated confidentially. No names will be quoted or divulged to anyone at any time. When replies are received all names will be obliterated.

ii. Please use a ball-point pen.

iii. Where there is a choice of answers, please mark your choice with X.

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1. Did you do any post-school study? (This refers to academic, vocational, technical, business, etc. training)

YES	NO

If YES, please complete the following:

Dates	Purpose of Study	Institution of Study	Qualification(s)	Standard of attainment

2. Have you had military training?

YES	NO

If YES, please state:

(a) Dates of training period _____

(b) Place(s) of training _____

(c) Type of training (e.g., signals) _____

(d) Any job(s) which you held between the end of your military training and your enrolment for further study or permanent employment.

_____

_____

3. Between leaving school and entering your present occupation, have you held any other permanent jobs?

YES	NO

If YES, would you list them, and the periods during which you held them:

_____

_____

4. Please complete the following in regard to your present occupation:

(a) Your specific position: _____

(b) The nature of your work: _____

(c) The name of the concern with which you are associated: _____

(d) The number of persons involved in the concern: _____

5. Since leaving school, have you continued, or become interested in the study of any of the following subjects:

Subject:	NO	YES	If YES, state nature of study		Period of Study
			Self Tuition e.g., Reading	Formal Course e.g. Lectures Discussion Groups:	
Jewish History					
Religious Thought					
The Bible					
Jewish Literature					
Zionism					

If NO, specify the reasons for not continuing the study of any of the subjects.

Jewish History _____

Religious Thought _____

The Bible _____

Jewish Literature _____

Zionism _____

6. Do you observe Religious Practices?

YES	NO	SOME

If you have marked SOME, would you care to be more specific?

7. Please assume that your non-Jewish neighbour, with whom you are on friendly terms, asks you what you mean by "Jewish Values". How would you answer?

8. (a) Does your knowledge of Hebrew enable you to read and understand:

A Hebrew technical book	A Hebrew novel	A Hebrew daily newspaper	Hebrew material with nekudot	Hebrew prayer book

(b) Does your knowledge enable you to:

Take part in a debate	Give a short talk on the subject of your choice	Entertain age mates who only speak Hebrew	do essential shopping, e.g., food, clothing

(c) Does your knowledge enable you to:

Write an essay	Correspond with an Israeli age-mate	Complete a shopping list for daily needs

9. Have you attended Hebrew classes since leaving school?

YES	NO

If YES, state which classes you attended and the periods of your attendance.

_____

_____

10. Were you a member of a Zionist Youth Movement?

YES	NO

If YES, please complete the following:

Movement	Mark X	Number of years	Status during your final year of Membership
Betar			
Bnei Akivah			
Bnei Zion			
Habonim			
Hashomer Hazair			
Young Israel			

If NO, (a) was this because you were attending King David High School?

YES	NO

or (b) there was no acceptable group in your home area.

YES	NO

or (c) Other reasons: _____

_____

11. Were you a member of the Jewish Students' Association of your post-school training/academic institution?

YES	NO	THERE WAS NO SUCH ASSOCIATION

If YES, did you play an active part in the Association (e.g., serve on a committee; attend group meetings regularly; participate in courses, etc.)?

_____

_____

If NO, would you state here your reason(s) for not having participated?

_____

12. Please list the Jewish Organisations of which you are a subscribing member.

_____

_____

13. Please enumerate the Jewish Committees on which you have served since leaving school, and the relevant dates:

_____

_____

14. Please record any other form of service you have given within the Jewish Community, and the relevant periods:

_____

_____

15. If you serve(d) any of the following types of Organisations (excluding specifically Jewish) please mark X against the relevant items:

Organisations	PAST SERVICE		CURRENT SERVICE	
	Date(s)	Nature of Service	Date(s)	Nature of Service
Civic				
National				
Political				
Social Welfare				
Others				

16. Have you been to Israel? | YES | NO |

If YES: (a) How many times? _____

(b) Please mark X in which of the following ways you have been there:

(i) Privately (alone, with family or friends) 19___
(ii) With a King David School Group in 19___
(iii) Youth Movements' Year's Study Courses for Leaders in 19___
(iv) Machon Choref (Winter School) in 19___
(v) Student Academy in 19___
(vi) Nahal in 19___
(vii) Volunteer Scheme 1967___

17. Please indicate the degree of your reaction to the following statements by making a X in the relevant space:

	Strongly Agree	Agree	Uncertain	Dis-agree	Strongly Dis-agree
	5	4	3	2	1
(a) Israel is the spiritual home of all Jewry.					
(b) The status of the Jews has been enhanced by the establishment of the State of Israel.					
(c) I would unconditionally like to make my home in Israel.					
(d) I am willing to undertake voluntary work for the benefit of Israel because I believe that the continuity of the Jewish people depends upon the progress of Israel.					
(e) Expressions of solidarity with Israel in no way reduces a person's loyalty to his country of origin.					
(f) Israel must manage her affairs without expecting support, either financial or manpower, from Diaspora Jewry.					
(g) I would not choose to live in Israel under any circum-stances.					
(h) The establishment of the State of Israel has made life more difficult for Jews in the Diaspora.					
(i) I would consider moving to Israel if I could be assured of the same living standard as I have in this country.					
(j) You can be a good Jew without associating yourself with Israel in any way.					

18. Are you a Zionist? | YES | NO |

If YES, are you a Zionist worker? | YES | NO |

If YES, would you describe the nature of your participation in Zionist work:

_____

If NO, would you state why you are not a Zionist worker?

_____

_____

19. Please answer the following question:

I would like to make my home in Israel.

YES	NO	UNDER CERTAIN CONDITIONS

If UNDER CERTAIN CONDITIONS, would you please state here what they are:

_____

_____

If your answer is NO, would you care to state your reasons here:

_____

_____

20. Please complete the following statements:

(a) When I was a pupil at King David High School, my opinion of the school was

_____

(b) My reactions towards the Jewish boys and girls attending other schools were:

_____

_____

(c) As a King David scholar, I felt that it was my duty to

_____

_____

(d) After leaving King David High School, my attitude towards the school over the years has been

_____

_____

(e) Today my association with the school is

_____

21. Please will you answer this question to indicate whether you believe that King David High School made more intensive provision for certain aspects of your education than other schools do. When your answer is in the affirmative, mark X in column I, and in Column II, please state your reaction to such provision (i.e., whether you approve of such provision).

SUBJECT	COLUMN I	COLUMN II
General Education		
Religious Instruction		
Cultural Subjects		
Social Amenities		
Ideological Teaching		

22. Please cross out the phrase with which you do not <u>agree</u>, in the following:

(a) When I was a scholar at KDHS I believed/did not believe that there was "something special" about being a pupil there.

(b) I was always/sometimes/never conscious of a special obligation towards the Jewish Community because I was attending KDHS.

(c) I associated/did not associate with non-Jewish scholars.

(d) I had/did not have Jewish friends attending other schools.

(e) After leaving school I felt that I was better/as well/not as well equipped to associate with non-Jewish age-mates as my Jewish acquaintances who had not attended KDHS.

(f) After leaving school, I was/was not conscious of any obligation to do my best "for the sake of my school".

(g) Today I maintain/do not maintain ties with the school.

23. Do you (or would you) send your children to King David School?

YES	NO	UNDECIDED

If <u>YES</u>, please mark those reasons listed below, which might influence your choice:

(a) the high standards of teaching.

(b) the comparatively small classes.

(c) the range of extra-curricular cultural facilities provided by the school.

(d) the inclusion of Hebrew Language and Jewish studies in the curriculum.

(e) the religious influence.

(f) the fact that it is a Private School.

(g) the need to protect my children from the possible prejudices to which children attending other schools might be subjected.

(h) the social benefits.

If NO, please mark those of the following which might influence your choice:

(i) the Jewish High School is a form of separatism with which I do not agree.

(j) attendance at a Jewish school makes the integration of the pupil into the general community difficult.

(k) too much pressure is brought to bear on the children, to try to achieve results beyond the capacities of some of them.

(l) parents are too heavily taxed, over and above the actual school fees.

(m) the children are greatly influenced by others coming from wealthy homes, so that they become too demanding.

If UNDECIDED, some of the factors which have caused your indecision may be listed under "Yes" and under "No" above. For example, you may agree with (a) (the high standards of teaching), but you may also agree with (i) (The Jewish High School is a form of separatism with which I do not agree). In this example, then, you would write down merely the letters (a) and (i) here.

Please write here all the letters under YES and NO, that reflect your evaluations.

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24. (a) SURNAME (block letters) _____

(b) FIRST NAME(S) _____

(c) YEAR OF ADMISSION TO KDHS 19___ (d) STANDARD _____

(e) PRESENT ADDRESS _____

(f) MARITAL STATUS

SINGLE	MARRIED	DIVORCED	WIDOWED

(g) If you are (or have been) married, please state:

(i) date of marriage 19___

(ii) Wife/husband Jewish | YES | NO |

(iii) Maiden name (if you are a female) _____

(iv) If you have children, please give their names, sexes, ages.

_____

_____

_____

25. If you wish to add any information to that covered in this questionnaire, or to make any additional comments, please do so here.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

APPENDIX II. COVERING LETTER TO CONTROL GROUP MATRICULATES.

DEPARTMENT OF EDUCATION

UNIVERSITY OF THE WITWATERSRAND

JOHANNESBURG.

RESEARCH STUDY OF JEWISH SCHOOL LEAVERS

A research study has been undertaken by one of our higher degree students, Mrs G. Kark, concerning Jewish school leavers who matriculated during the period 1956-1962. The purpose of this study is to establish whether any specific trends are emerging as a result of the establishment of the Jewish High School in Johannesburg.

The support and co-operation of the Transvaal Education Department, the Director of the South African Jewish Board of Education and the Principals of the King David High School and the school from which you matriculated, have made this study possible.

You are urged to provide the same understanding and whole-hearted support, by taking the necessary time to answer the enclosed questionnaire as fully and as accurately as possible, and returning it with as little delay as possible. The information you provide will be treated in strict confidence and as soon as it has been received, your name will be obliterated and replaced by a number.

Your co-operation will be deeply appreciated.

Neil Gourlay,
Professor of Education and
Head of the Department.

September, 1968.

AMENDMENTS TO QUESTIONNAIRE TO CONTROL GROUP MATRICULATES.

1. Whereas it was known that all KDHS matriculates had followed a Jewish Studies syllabus up to matriculation, this could not be taken for granted insofar as the Control Group was concerned. Therefore, the following question was included on page 2.

"Question 5. While you were at school after your Barmitzvah/ Batmitzvah, did you study any of the following subjects?

Subject	NO	YES	No. of Years	IF YES Private Teaching	Cheder	Other
Hebrew language						
Jewish History						
Jewish Literature						
Biblical Studies						
Religion						

IF NONE, would you care to state the reasons why:

---

2. It was known that all KDHS matriculates had some knowledge of Hebrew. Therefore, the preamble to the question for the Control Group did not appear in the KDHS questionnaire. It read on page 4 Question 9. "Do you have any knowledge of Hebrew?

YES	NO

---

3. The question asking "Have you been to Israel?" does not contain ii, i.e., "with a King David School group in 19 " because this is not applicable to the Control Group.

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4. Question 20, page 7 of KDHS questionnaire does not appear in Control Group questionnaire because not applicable.

---

5. Question 21, page 8 of KDHS questionnaire does not appear in Control Group questionnaire because not applicable.

---

6. Question 22, page 8 of KDHS questionnaire –

   Item (a) not applicable to Control Group.

   Item (b) eliminates the phrase "... because I was attending KDHS."

   Item (c) is worded differently, viz. "I associated/did not associate socially out of school with non-Jewish scholars.

   Item (d) eliminated from Control Group questionnaire.

   Item (e) replaced in Control Group questionnaire by "After leaving school I felt that I was well/not well equipped to associate with non-Jewish age-mates."

---

7. In the Control Group questionnaire Question 23 starts with a preamble – "As you know, many Jewish parents feel that they have a choice of sending their children to a Government school, Private school or a Jewish Day School. ... you have/had children of school-going age, would you contemplate sending them to a Jewish school?"

---

8. The final question in the Control Group questionnaire has additional requests for

   (h) Your parents' surname and first names

   (i) Your parents' present home address and phone number

   (j) Your father's occupation and business address

   This information had been obtained for KDHS matriculates' parents from school records.

APPENDIX III

COVERING LETTER AND QUESTIONNAIRE TO PARENTS OF KDHS MATRICULATES

UNIVERSITY OF THE WITWATERSRAND

DEPARTMENT OF EDUCATION

Milner Park,
JOHANNESBURG.

June, 1969

RESEARCH STUDY OF JEWISH SCHOOL LEAVERS

A research study has been undertaken by one of our higher degree students, Mrs. G. Kark, concerning Jewish school leavers who matriculated (i.e., matriculates) from several schools during the period 1956 - 1962. The purpose of this study is to establish whether any specific trends are emerging as a result of the establishment of the Jewish High School in Johannesburg.

The full support and co-operation of the Transvaal Education Department, the Director of the South African Board of Jewish Education and the Principals of the King David High School and relevant Government Schools, have made this study possible.

Your child/children has/have given valuable support by completing a questionnaire and, in a number of cases, by participating in a personal discussion with Mrs. Kark. You are now urged to provide the same understanding and co-operation by taking the necessary time to answer the enclosed questionnaire as fully and as accurately as possible, and returning it with the minimum of delay in the enclosed envelope, unsealed.

Should you wish to have a personal discussion with Mrs. Kark, please will you 'phone her at as soon as convenient, after July 1st. The information you provide will, you may be assured, be treated in strict confidence.

Throughout this questionnaire the word "matriculate" will denote a scholar who passed his/her matriculation examination.

Your co-operation will be deeply appreciated.

Neil Gourlay
Professor of Education and
Head of the Department

CONFIDENTIAL

This research study has been undertaken by Mrs. G. Kark, under the direction of the

DEPARTMENT OF EDUCATION, UNIVERSITY OF THE WITWATERSRAND.

Questionnaire to Parents of Jewish Matriculates, 1956 - 1962

(Matriculate is a scholar who passed his/her matriculation examination)

(1) Please accept the assurance that this questionnaire will be treated confidentially. No names will be quoted or divulged to anyone at any time.

(2) Should you be reluctant to answer any particular question, please leave it and continue with the following one.

.. ..

I. History of the Parents of the Matriculates, i.e., your own and your husband's/wife's.

ITEM	FATHER	MOTHER
i. Date of birth		
ii. Birthplace		
iii. Year of immigration to S.A. (if applicable)		
iv. Final School Standard		
v. Name of School		
vi. Final post-school Qualification		
vii. Occupation in 1959*		

(* The year 1959 has been chosen because it falls mid-way in the 1956-62 period of this study)

viii. Matriculate's Father's knowledge of Hebrew (✓relevant item)

NONE	FLUENT	SOME	MOTHER TONGUE

ix. Matriculate's Mother's knowledge of Hebrew (✓relevant item)

NONE	FLUENT	SOME	MOTHER TONGUE

x. Matriculate's Parents' observance of Religious Practices (✓relevant item)

YES	NO	SOME

xi. Any additional Comments: _____

II. Grandparents of Matriculate(s):

	Birthplace	Year	Home Language	Year of Immig. to S A	Born in S.A	Present Country of Res
Maternal Grandfather						
Maternal Grandmother						
Paternal Grandfather						
Paternal Grandmother						

III. Children in Family:

Name	Date of Birth	School Attended Primary	School Attended Secondary	Post-School Training	Present Qualification

IV. Home Language of Family (✓relevant language):

ENGLISH	AFRIKAANS	HEBREW	YIDDISH	GERMAN	FRENCH	RUSSIAN	OTHER

If OTHER, please state here _____

V. Activities of Parents of Matriculates:

Are you, or have you at any time been, a Committee Member of any of the following? If YES, please ✓

ACTIVITIES	FATHER Now	FATHER Formerly	MOTHER Now	MOTHER Formerly
i. **Jewish Communal:**				
Union of Jewish Women				
Hebrew Order of David (H.O.D.)				
Chevra Kadisha				
Women's Benevolent Society				
Selwyn Segal				
Synagogue Committee				
Ladies' Synagogue Guild				
S.A. Jewish Board of Deputies				
S.A. Board of Jewish Education				
S.A. Jewish Ex-Service League				
S.A. Jewish Appeal				
B'nai Brith				
Our Parents' Home				
Arcadia/S.A. Jewish Orphanage				
S.A. Yiddish Cultural Federation				
Jewish Guild				
Jewish Old Aged Home				
Others				
ii. **General Communal (Non-Sectarian)**				
(N.B. Please indicate in the relevant column which Committees you have served on)				
(a) Social Service (e.g., Rotary, African Feeding, etc.)				
Civilian Blind				
Cripple Care				
(b) Educational (e.g., P.T.A., Adult Education, etc.)				
(c) Cultural (e.g. Music, Art, Theatre, etc.)				
(d) Others				

	FATHER		MOTHER	
iii. Zionist Associations	Now	Formerly	Now	Formerly
Magen David Adom				
Histadruth Ivrit				
S. A. Ort				
S.A. Friends of Hebrew University				
Friends of the Israel Maritime League (I.M.L.)				
Jewish National Fund				
Israeli United Appeal				
Women's Zionist Organisation				
Maccabi Association				
Others				
iv. Civic Organisations				
City/Municipal Council				
Other Municipal Bodies				
v. Sporting Activities				
Did/Do you play/watch regularly, e.g., golf, rugby, etc.) If YES, ✓ in relevant column				
vi. Hobbies				
Indicate in relevant column the nature of your hobby/hobbies, e.g., philately, gardening, woodwork, etc.				

VI. T[illegible] with Israel

(Please ✔ relevant items)

	MATRICULATE'S FATHER YES	FATHER NO	MOTHER YES	MOTHER NO
i. Do you live in Israel? If YES, add date of aliyah				
ii. Have you visited Israel? If YES, add number of times				
iii. Do your parent(s) live in Israel?				
iv. Have you brother(s) living in Israel?				
v. Have you sister(s) living in Israel?				
vi. Have you niece(s) living in Israel?				
vii. Have you nephew(s) living in Israel?				
viii. Have you cousin(s) living in Israel?				
ix. Have you former South African close friends living in Israel?				

x. Do you (i.e., the parents of the matriculate) have:

	YES	NO
(a) child/children living in Israel?		
If YES, permanently?	YES	NO
Or for limited period (study, etc.)	YES	NO
(b) Child/children living/studying in Europe	YES	NO
(c) " " " " in England	YES	NO
(d) " " " " in U.S.A.	YES	NO
(e) " " " " in Australia	YES	NO
(f) " " " " in Canada	YES	NO
(g) " " " " in other parts of the world	YES	NO

VII. Attitudes towards Israel

Please indicate the degree of your reaction to the following statements by placing a ✓ in the relevant space:

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
	5	4	3	2	1
(a) Israel is the spiritual home of all Jewry					
(b) The status of the Jews has been enhanced by the establishment of the State of Israel					
(c) I would unconditionally like to make my home in Israel					
(d) I am willing to undertake voluntary work for the benefit of Israel because I believe that the continuity of the Jewish people depends upon the progress of Israel					
(e) Expressions of solidarity with Israel in no way reduce a person's loyalty to his country of origin					
(f) Israel must manage her affairs without expecting support, either financial or manpower, from Diaspora Jewry					
(g) I would choose to live in Israel under any circumstances					
(h) The establishment of the State of Israel has made life more difficult for Jews in the Diaspora					
(i) I would consider moving to Israel if I could be assured of the same living standards as I have in this country					
(j) One can be a good Jew without associating oneself with Israel in any way					

VIII. We would like to make our home in Israel

(✓ relevant reply)

YES	NO	UNDER CERTAIN CONDITIONS

If UNDER CERTAIN CONDITIONS, would you please state here what they are:

If there is anything you would care to add, please do so here:

IX. You will find below a list of possible reasons for having chosen to send your child/children to King David High School. In the first column, please ✔ against the reason(s) which you think influenced you. Now, please look back to the reasons you have marked, to see whether you think they were good ones; then ✔ in the relevant section of the second column.

	FIRST COLUMN	SECOND COLUMN		
	Reasons for choices mark✔	Justification for choices		
		Yes	No	Uncertain
a. Accessibility to home				
b. We believed that the school would supplement the Jewish home life which we provided				
c. It was, at the time, the least expensive of the private schools				
d. We understood that the school provided the best opportunities for scholars to obtain the highest possible matric. results				
e. We wanted instruction in Hebrew to be part of the daily school programme				
f. We wanted religious/Judaic instruction to be part of the daily school programme				
g. We wanted our child to be prepared for Bar/Batmitzvah as part of his/her daily school programme				
h. We thought the school would provide the Jewish knowledge which we believed ourselves inadequate to impart				
i. Financial reasons				
j. We felt that social benefits would result from attendance at the school				
k. We felt that attendance at the school would protect our child from possible prejudices to which children attending other schools might be subjected				
l. We believed that separate development during school-going years would make integration into the general adult community much easier				
m. We lived in the country and felt that the school would provide the most suitable boarding facilities				
n. Other reasons, or comments				

X. Your attitude towards the Jewish High School System

If you had a child who would be entering High School in 1970, would you send him/her to a Jewish High School? Please ✔ the statement with which you agree.

YES	NO	UNDECIDED

If YES, please ✔ those reasons listed below which you feel might influence your choice:

(a) the high standards of teaching.

(b) the comparatively small classes.

(c) the range of extra-curricular cultural facilities provided by the school.

(d) the inclusion of Hebrew language and Jewish studies in the curriculum.

(e) the religious influence.

(f) the fact that it is a Private School.

(g) the need to protect our children from the possible prejudices to which children attending other schools might be subjected.

(h) the social benefits.

IF NO, please ✔ those of the following which might influence your choice:

(i) the Jewish High School is a form of separatism with which I do not agree.

(j) attendance at a Jewish school makes the integration of the pupil into the general community difficult.

(k) too much pressure is brought to bear on the children, to try to achieve results beyond the capacities of some of them.

(l) parents are too heavily taxed, over and above the actual school fees.

(m) the children are greatly influenced by others coming from wealthy homes, so that they become too demanding.

IF UNDECIDED, some of the factors which have caused your indecision may be listed under "YES" and under "NO" above. For example, you may agree with (a) [the high standards of teaching], but you may also agree with (i) [the Jewish High School is a form of separatism with which I do not agree]. In this example, then, you would write down merely the letters (a) and (i) here.

Please write here all the letters under YES and NO that reflect your evaluations.

_____

_____

_____

Any other reasons: _____

_____

_____

XI. If you wish to add any information, or to make any additional comments, please do so here.

_____

_____

_____

_____

_____

APPENDIX IV. AMENDMENT TO LETTER AND QUESTIONNAIRE TO PARENTS OF CONTROL GROUP MATRICULATES

(N.B. The only difference from Appendix III pertains to question IX which, for the Control Group parents, is on the following page.)

IX. You will find below a list of possible reasons for having chosen to send your child/children..... to..... High School. In the first column ✓ against reason(s) which you think influenced you.
Now, please look back to the reason(s) you have marked, to see whether you think they were good ones: then ✓ in the relevant section of the second column.

	FIRST COLUMN Reasons for choice ✓	SECOND COLUMN Justification for choice		
		Yes	No	Uncertain
a. Accessibility to home				
b. We believed that the Jewish home life which we provided did not require to be supplemented				
c. We preferred a 'government' to a 'private school'				
d. We understood that the school provided the best opportunities for scholars to obtain the highest possible ... matriculation results				
e. We thought it more advisable to provide after-school tuition in Hebrew language and Jewish affairs, than to have them included in the routine daily school programme				
f. We did not think it necessary for our child to be given any specifically 'Jewish' instruction				
g. Financial reasons				
h. We felt that social benefits would result from attendance at the school				
i. We believed that our child should, from the earliest possible age, learn to mix with children from other sections of the community				
j. Other reasons, or comments				

APPENDIX V. UNITED HEBREW SCHOOLS OF JOHANNESBURG

SYLLABUS FOR BARMITZVAH TESTS

(This Syllabus was obtained through the good offices of the Director, Mr Roy Katz)

(1) Fluent and accurate reading in functional Prayers.

(2) a. Putting on of Tephillin (Phylacteries) for daily prayers, except Saturdays and Holy days).

b. Knowledge of the Hebrew terms associated with the Phylacteries.

(3) Translation:

a. First and third paragraphs of Shema (excerpt from section in the Pentateuch expressing relationship and love between Man and God, and also Man and Man. Reward and punishment to follow.) This "Portion" is read 3 times daily.

b. Friday night Amidah (central prayer in Liturgy, during which congregants stand).

(4) Religion:

The Jewish calendar, months and dates, historical background and meaning of Festivals, High Holy days and important calendar days.

(5) Outline of Biblical History and also an elementary knowledge of an additional period of Jewish History chosen by the teacher or candidate.

(6) Knowledge of contents of Ten Commandments in English.

(7) Elementary Jewish Laws and Customs.

NOTES:

1. Every Barmitzvah boy must acquire his own pair of Tephillin.
2. The Haftorah must be read from a standard Chumash (the five Books of Moses); the use of the booklet for each Sedra will not be permitted.
3. Barmitzvahs must wear a cap or hat, not a "Yarmulke".
4. A text book is presently being prepared, dealing with items referred to in paragraph (5) hereof.

THE CEREMONY

The Ceremony is conducted at the time of the boy's 13th birthday, when he participates in the Sabbath Synagogue Service by chanting in a special manner:

a) Maftir (the Portion of the week).

b) Haftorah (section from the Prophets).

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APPENDIX VI. UNITED HEBREW SCHOOLS OF JOHANNESBURG

SYLLABUS FOR BATMITZVAH PROFICIENCY TEST AS FROM 1972

(This Syllabus was obtained through the good offices of the Director, Mr Roy Katz)

1. HEBREW LANGUAGE: Translation of simple sentences from Hebrew into English and from English into Hebrew.

   Text Book to be studied: "Shalom Gimel". Pages 1/100 inclusive.

2. PRAYER BOOK:
   (a) General familiarity with Statutory Services for Sabbath and Festivals.
   (b) First paragraph of Shema with translation.
   (c) First paragraph of Grace after meals with translation.
   (d) First three and last three Blessings of the Amidah with translation.
   (e) Blessings, especially those for lighting candles on all occasions.

3. BIBLE:

GENESIS	Chapter 24	Verses 1 - 26.
"	" 29	" 1 - 28.
"	" 37	" 1 - 25.
EXODUS	" 2	" 1 - 22.
"	" 20	" 1 - 18.
DEUTERONOMY	" 34	" 1 - 12.
JUDGES	" 4	" 4 - 24.

4. LAWS AND CUSTOMS:

   The Jewish Home & Ethics of Judaism

   (a) Kashrut.
   (b) Home Ceremonies (Kiddush, Seder Grace, Lighting Candles, etc.)
   (c) The Jewish Calendar: a knowledge of the historic and religious background of all Festivals and Fasts.
   (d) Duties to parents, aged and sick. Charity to fellow men.
   (e) Moral laws.
   (f) Jewish institutions.

Book recommended: Jewish Heritage, published by S.A. Jewish Board of Deputies.

5. HISTORY:

(a) Deborah, Ruth, Esther.
(b) The period of the Second Temple.
(c) The modern period leading to the establishment of Israel.

Books recommended: "Ish Mishor". Parts I and II.
"Jewish Woman in her Home".
"A Guide to Jewish Knowledge" by Pearl & Brookes.

--- oOo ---

N.B. "Ivrit Chaya" is now excluded from Syllabus.

NOTE: According to Mr. Katz, the above syllabus differs from that which was in use prior to 1962 (i.e., including all the matriculates of this investigation) in that the concentration then was on the translation of texts. This was because of the requirements of the Matriculation Syllabus, which in more recent times, lays more emphasis on modern Hebrew. The above syllabus seeks to provide a synthesis between Biblical and modern Hebrew, with due emphasis on conversational Hebrew so that the pupils appreciate that Hebrew is a living language.

6. BATMITZVAH CEREMONY:

(a) Recitation of excerpts from the Bible and Liturgy as determined by the respective Rabbis of the congregations. There is no standard selection.

(b) After the uniform examination conducted by the United Hebrew Schools, the scripts are marked and the girls are given Certificates during the course of the Ceremony.

APPENDIX VII. THE UNITED PROGRESSIVE HEBREW SCHOOLS OF JOHANNESBURG.

Barmitzvah and Batmitzvah Programme of Studies
(Kindly provided by Rabbi R. Lampert in a personal communication (1972))

A. 1. The Meaning of Judaism.

2. The Bible: its composition

The Pentateuch; Some of The Prophets; Some of The Psalms; Some of The Proverbs.

The format of the Talmud; The Apocrypha; The Midrash

B. Worship - Synagogual Practices.

C. The Jewish Festivals

The High Holy Days

The Festivals

D. Hebrew Language

E. Benedictions

F. Geography of Israel

G. Jewish History

The Beginnings of The Jewish People

The Monarchy

The First Temple and The Exile

The Period of the Second Temple

The Destruction and The Diaspora

The Jews in the Middle Ages

The Jews in the Modern World

Israel Today

World Jewry Today

H. a. The Celebrants conduct approximately half of the Service on the occasion of their Ceremony.

b. They read the relevant portion of the Law, about 20 verses (and in one Temple, they also read the translation of the portion).

c. They read the Haftarah (The Prophets) in English

d. They pronounce the Barmitzvah or Batmitzvah Prayer.

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APPENDIX VIII. THE CONFIRMATION PROGRAMME OF THE DUTCH REFORMED CHURCH.

The following information concerning Confirmation and preparation for it, was kindly given by Professor A. S. Geyser of the Department of Divinity, University of the Witwatersrand.

1. BASIC TEACHING - (for both sexes)

   a. The Heidelberg Catechism, including the doctrinal corpus of the Reformation.

   b. A study of the Old and New Testaments.

   c. A brief study of Church history, Church law and government.

2. THE SERVICE.

   a. Girls participate in the Confirmation Services from the age of 16 years and boys from the age of 18 years. Participation at approximately this age is intended to ensure that, on marriage, members will be able to run a Christian home.

   b. The prospective members stand in front of the pulpit. They are asked to confirm a confessional formula of faith and subjection to the leadership of the Church. Then, by another formula, they are accepted into full membership of the Church, after which they are allowed to vote in Church meetings, and are full participants in the Sacraments, and are eligible for Church offices.

APPENDIX IX. THE CONFIRMATION PROGRAMME OF THE PRESBYTERIAN CHURCH.

(The investigator is indebted to Reverend Alan Maker of the Presbyterian Church, Parkview, Johannesburg, for his explanation of his concept of Confirmation and for the loan of his thesis "Confirmation - An Analysis And Assessment" (1966) which has been of considerable interest and help.)

The Presbyterian Church does not have a formal syllabus in preparation for Confirmation, each Minister being left to his own resources. The purpose of Confirmation is seen by Rev. Maker as being education to help the young person to find personal meaning within the Christian faith. This, therefore, entails a knowledge of what the Christian faith is and what the Christian Community is about.

The Confirmation Service, in which boys and girls take part at the age of 15 or 16 years, gives expression to their saying "Yes" to life within the Christian community. They offer themselves to share in the Church's service within society, and to receive the Church's acceptance of them and their willingness to do this work.

Dewey (1968 p.3) emphasises that "Confirmation does not occur in a vacuum; it is part of the ongoing life of the Church". He explains further (p.17) that "In the rite of Confirmation, the Church celebrates at least three actions: (1) the individual's affirmation of the Christian faith as his own, to be lived out in a particular fellowship of Christians, (2) the "strengthening" work of the Holy Spirit in the life of the person confirmed and (3) the commissioning of the individual for responsible ministry in the world in Christ's name". He explains further that in the rite of Confirmation, the three actions celebrated are "the individual's affirmation of faith, the confirmation in his life of the continuing work of the Holy Spirit, and his commission for fuller ministry in the world through a particular fellowship of Christians".

No specific age is regarded, as is the case with the Barmitzvah ceremony, as the only correct time for confirmation. Teenagers at varying ages between 13 and 16 will show readiness to commit themselves.

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APPENDIX X. HOLY COMMUNION AND CONFIRMATION OF THE ROMAN CATHOLIC CHURCH.

(Appreciation is expressed to Sister Magdalen of McAuley House Convent, Parktown for her kindness in providing this information.)

The reception of the Sacrament of Baptism marks the entrance of the newborn child into the Christian Community. Just as the body needs food for nourishment so the soul needs spiritual sustenance.

At the age of 7 or 8, children are instructed in preparation for the Sacrament of Holy Communion. Emphasis is laid on the need for faith in the Divine Presence of Christ, and their sense of community is encouraged. Emphasis is also placed on the story of the Last Supper, of the Apostles, the bread, the wine - Jesus' death and resurrection.

It is recalled that the Apostles met every Sunday to celebrate the Eucharist (Holy Communion) and to recall His death and resurrection. With this, the kernal, the most profound part of the Eucharist has been explained. As the child matures, he comes to understand this Divine Mystery of Holy Communion more deeply.

From the time the child receives Holy Communion he or she has an obligation to attend Holy Mass - the celebration of the Eucharist - on Sundays and Feast days.

Confirmation.

This Sacrament is often referred to as the 'Imposition of hands'. To impose hands on someone in the name of God means to transfer him into the sphere of God. This is the gesture with which the Apostles gave the Spirit of God to Christians. Peter and John laid 'their hands on them and they received the Holy Spirit (Acts 8:17).

As our Christian youth grows towards maturity, they receive this sign (Sacrament) which confers the Gift the Holy Spirit which may be summed up in the power to forget one's own interests and to bear witness to Christ. Confirmation gives every Christian the mission of bearing witness and serving the word. It makes them mature and responsible, each in his own state of life.

Ceremony.

Confirmation is normally administered by a Bishop. He confers the Sacrament of the Spirit (Confirmation) which is the completion of Baptism. This Sacrament is received once during life - usually when the candidate is about 14 years old. After the Bishop has stretched his hands over the candidates and prayed, they come forward one by one and stand before the Bishop "who lays his hand on their head and annoints their forehead with chrism. The chrism is the symbol of the good odour of the Holy Spirit which penetrates all, and annoints them as full members of a 'royal Priesthood, a holy nation, God's own people' (1 Pet. 2:9)."

"The Bishop then gives each candidate a light slap on the cheek which is a medieval custom which may signify persecution and contempt to be borne for Christ. The words which now accompany the gesture are "Peace be with you". The most appropriate time for the conferring of Confirmation is during Mass after the Gospel. Then it ends with the Credo being sung together, and the Eucharistic liturgy. ('A New Catechism', Search Press Limited, London, 1970)."

Local custom includes adding a new name at Confirmation and frequently the Baptismal godparents are invited to be present at the Confirmation ceremony.

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APPENDIX XI. JEWISH STUDIES SYLLABUS (KDHS).

The following information was provided by the Principal of the KDHS, Mr Norman Sandler (1971 a.).

1. 1955 - 1958.

i. Prayers 8 a.m. - 8.30 a.m. daily
12.30 p.m. - 1.0 p.m. daily

ii. Hebrew Studies - 5 hours weekly

Siddur	-	The Prayer Book and geography thereof
Tanach	-	Bible
Chumash	-	Pentateuch
Sifrut	-	Literature
History		
Geography of Israel		

NOTE: The above shows that more than one full day per week was devoted to Jewish Studies. In addition, the matriculants completed a seven subject examination. In other words, secular curriculum, which was the same as that of Government schools, was given three and three-quarter days per week compared with five days in the Government schools.

2. 1959 - 1963

i. Prayers 8 a.m. - 8.30 a.m. daily
12.30 p.m. - 1.0 p.m. daily

ii. Hebrew Studies
4 hours 25 minutes weekly
35 minutes weekly for additional period of Jewish History
One period for two terms of the year taken from secular history time-table, for Jewish History

NOTE: 1. Since the inception of the KDHS, two to three hours has been given prior to every Jewish Holy Day and Festival for special instruction, lectures, celebrations, background thereto, etc.

2. Whenever a prominent Rabbi or Jewish intellectual visits South Africa, he addresses the Assembly in time taken from secular subjects.

APPENDIX XII. THE AIMS AND PLATFORM OF THE ICHUD HABONIM ZIONIST YOUTH MOVEMENT.

(The following information has been taken from page 1 of an official publication of the Hanhagat Ichud Habonim, Johannesburg, August 1961).

EDUCATION AIMS:

Ichud Habonim aims at moulding the character of Zionist Youth, by promoting their Spiritual, mental and physical development; at making them aware of their responsibilities as citizens of the country in which they live; at educating them to a thorough appreciation of their Jewish heritage, and instilling in them an active interest in the State of Israel and particularly in the Hebrew language; at presenting them with the challenge of chalutz aliyah; at imbuing them with a spirit of friendliness towards all races and creeds; and kindliness towards all living creatures.

PLATFORM:

1. Ichud Habonim (S.A.) is an independent Zionist Youth Movement, educationally and politically autonomous and governed only by its elected bodies.
2. Ichud Habonim (S.A.) accepts the right of every member to his own spiritual and political convictions.
3. Ichud Habonim (S.A.) regards chalutz aliya (co-operative settlement, agricultural or otherwise) as the highest challenge facing its members. Ichud Habonim demands that its members face the challenge and reach personal self-realisation in their own way according to their own convictions.
4. Ichud Habonim (S.A.) believes in a democratic way of life, in social justice and the brotherhood of man.
5. Ichud Habonim (S.A.) accepts the platform of World Ichud Habonim and strives for even greater unity among Jewish Youth in Israel and the Diaspora.

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APPENDIX XIII. PRINCIPLES OF BETAR.

(From the official publication "This is Betar" (1952), page 7, Johannesburg).

The task of Betar is to organise and educate Jewish Youth to take their place in creating a Jewish State and to be ready to make sacrifices in order to achieve this goal in the shortest period of time.

For this purpose:

A. Betar educates Jewish youth to be ready psychologically, morally and physically to fulfil their duty.

B. Betar develops among the Jewish youth the feeling of love for Eretz Israel and makes them conscious that the Jewish people can live a free life only in our own home.

C. Betar prepares Jewish youth to go to Eretz Israel in order to build and defend the Jewish State.

D. Betar considers that during the period of the creation of the Jewish State in its entirety, all national forces must be mobilised and all private and group interests subordinated to the main goal - the establishment of the State on both sides of the Jordan.

E. Betar recognises that it is the duty of each Jewish young man and woman to protect Jewish honour and property against anti-Semitic attacks.

F. Betar believes that the renaissance of the Jewish people can be implemented only on the basis of the revival of the ethic and moral foundations of Jewry.

G. Betar inculcates the Jewish youth with the basic principles of democracy, of loyal citizenship and of social justice.

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APPENDIX XIV THE PARENTS OF THE MATRICULATES

The extent of the influences of home and school on the development of the child, is a perennial subject of controversy. But it is generally accepted that both play important roles in the preparation of the youngster for his adjustment and integration into the society of which he will become a participating member.

Brembeck (1966) emphasises the importance of the home in the development of the child. The family's way of life; its standards and values, beliefs and judgments, exercise influences on every aspect of his development, including what he learns at school. Herman (1945) reports that "almost all students regarded the home as the most influential factor in what they were wont to term their 'Jewish upbringing'..... 'They were somehow influenced by its (the home's) 'Jewish atmosphere'; they were encouraged by their parents to be 'Jewish', although they received very little from the home in the shape of positive Jewish knowledge." Herman reached the conclusion that "the home undoubtedly occupies the first place in the majority of cases".

Questionnaires (Appendix III p.140), accompanied by reply-paid envelopes to the investigator at her personal address, were sent to the parents of all matriculates who had returned their questionnaires. The personal information sought, included whether South African born; age; length of residence in South Africa; home language; general educational standards; occupations; knowledge of Hebrew; and extent of religious observances. Some particulars about the matriculates' siblings and grandparents were also asked for. The nature of their sporting interests and hobbies was also sought.

The participation of parents in communal activities was divided into Jewish communal; general communal or non-sectarian; Zionist and civic. A third series of questions related to the parents' feelings for and attitudes towards Israel. Finally, a group of questions was asked to ascertain, on the one hand, the reasons which had prompted parents in their choice of school for their children and, on the other, their reactions specifically to the KDHS. The extent of their satisfaction, or dissatisfaction, with their choice would provide useful information.

Table A(i) shows the numerical returns of the parental questionnaires after follow-up by reminder cards and, in some cases, telephone calls.

TABLE A (i) NUMBERS OF RESPONSES BY PARENTS

GROUP	QUESTIONNAIRE COMPLETED	NOT RETURNED	TOTALS
KDHS m	26 37%	44 63%	70 100%
KDHS f	6 15%	34 85%	40 100%
Control m	32 50%	32 50%	64 100%
Control f	28 54%	24 46%	52 100%

$X^2 = 17.324$ d.f. 3, $P < 0.001$ ***

The reluctance of people to reply to questionnaires, and of parents to reveal information, has been referred to elsewhere. It will be noted that there is a very high degree of significance in the difference between the responses of KDHS and Control Group parents, the latter showing the greater degree of co-operation. This applied generally to the reception accorded to the investigator, but no explanation for it can be offered. It is particularly regrettable that the parents of the KDHS females were so unco-operative, only 15% of the total of 40 female matriculates' parents having ultimately sent in replies. This placed considerable limitation on full analysis of the information relating to the parents, and led to the decision not to do any comparative analysis of the data relating to the matriculates and their parents.

1. Personal Information.

(i) Parents' Ages

It was found that there were no significant differences in the ages of the groups of fathers and mothers. It was also found that there was a higher percentage of 'No Response' to the relevant question on the part of the KDHS parents.

(ii) Length of Residence in South Africa.

Parents were asked to give their country of birth and, if not South African born, to give the year of their immigration to this country. This information would indicate something of the extent to which their children might be influenced by a way of life which was foreign to South Africa. Table A (ii) shows the findings in terms of South African born, immigration prior to school-leaving, and immigration after having completed their schooling, at whichever stage that might be.

TABLE A (ii) LENGTH OF PARENTS' RESIDENCE IN SOUTH AFRICA

PARENTS	SOUTH AFRICAN BORN		IMMIGRATION PRE-SCHOOL LEAVING		IMMIGRATION POST-SCHOOL LEAVING		NO RESPONSE		TOTALS
KDHS fathers	11	34%	5	16%	13	41%	3	9%	32 100%
KDHS mothers	19	59%	6	19%	6	19%	1	3%	32 100%
Control fathers	26	43%	14	24%	19	32%	1	1%	60 100%
Control mothers	40	67%	6	10%	13	22%	1	1%	60 100%

Table A (ii) shows that 43% of Control Group fathers compared with 34% of KDHS fathers were South African born, while 24% of the former and 16% of the latter were brought to South Africa as children and received at least part of their schooling here. By contrast, 32% of Control Group fathers and 41% of KDHS fathers settled in South Africa after having completed their schooling. In other words, the KDHS fathers included the greater percentage of 'foreigners'. In the case of the mothers, the picture is different. Whereas 67% of Control Group mothers compared with 59% of KDHS mothers were South African born, 19% KDHS compared with 10% Control Group, entered the country young enough to attend school here. Twentytwo percent Control Group mothers, as against 19% KDHS, had completed their schooling prior to arrival in South Africa.

A combination of these figures, as shown in Table A (iii) reveals that the higher percentage of Control Group parents were South African born. There is a very small difference in the percentage of those parents who immigrated and had some schooling in South Africa, and a small difference between those who came into the country having completed their schooling.

TABLE A (iii) LENGTH OF PARENTS' RESIDENCE IN SOUTH AFRICA

PARENTS	SOUTH AFRICAN BORN		IMMIGRATION PRE-SCHOOL LEAVING		IMMIGRATION POST-SCHOOL LEAVING		NO RESPONSE		TOTALS	
KDHS	30	46.5%	11	17.5%	19	30%	4	12%	64	100%
Control	66	55%	20	17%	32	27%	2	1%	120	100%

(iii) Home Language.

Although as many as 30% of KDHS and 27% of Control Group parents came to South Africa having completed their schooling, it was found that English was the home language of 93% of all families involved in this study.

(iv) Standards of General Education.

Land (1968 Chapter 3) in his discussion of theories concerning motivation, particularly in relation to the King David scholar, says "..... parents, almost without exception, wish their children to attain the highest possible educational level". He proceeds to develop the theme that its history of oppression has led the Jewish community to "..... finding practical methods of securing and maintaining (this) security. A good education and secure occupation is thus of paramount importance". Land then continues with a discussion of the importance of educational standards and occupations of parents in determining the family's socio-economic status, and he finds that "It is well-known that the socio-economic status of the parents has an effect on the motivation of the children. For this reason it is important to have, as part of the family picture, the educational attainments and occupations of the parents of the matriculates. Table A(iv) shows the fathers' school-leaving standard.

TABLE A (iv) FATHERS' SCHOOL-LEAVING STANDARD

GROUP	PRE-MATRICULATION	MATRICULATION OR EQUIVALENT	NO RESPONSE	TOTALS
KDHS	7 22%	17 53%	8 25%	32 100%
Control	12 20%	44 74%	4 6%	60 100%

Consideration of school-leaving standard showed, in the case of the fathers, that 74% of Control and 53% KDHS had achieved matriculation or its equivalent level, and that 20% Control and 22% KDHS had left school before reaching this level. Twentyfive percent of KDHS and 6% Control Group fathers' educational standard was not given. The school standards of mothers also showed that a higher percentage of Control Group, i.e., 76%, as against 59% of KDHS, reached the matriculation level.

Further analysis of the parents' educational standards are shown in Tables A (v), A (vi) and A (vii).

TABLE A (v) TRAINING ESTABLISHMENTS (MOTHERS)

GROUP	NONE	UNIVERSITY	OTHER	NO RESPONSE	TOTALS
KDHS	15 47%	4 13%	11 34%	2 6%	32 100%
Control	34 57%	14 23%	10 17%	2 3%	60 100%

TABLE A (vi) TRAINING ESTABLISHMENTS (FATHERS)

GROUP	NONE	UNIVERSITY	OTHER	NO RESPONSE	TOTALS
KDHS	13 41%	10 31%	4 12%	5 16%	32 100%
Control	28 47%	21 35%	8 13%	3 5%	60 100%

TABLE A (vii) TRAINING ESTABLISHMENTS (PARENTS)

GROUP	NONE	UNIVERSITY	OTHER	NO RESPONSE	TOTAL
KDHS	28 44%	14 22%	15 23%	7 11%	64 100%
Control	62 52%	35 29%	17 14%	5 5%	120 100%

These Tables show that 31% of KDHS fathers and 35% of Control Group fathers had received an academic training, whereas 23% of Control Group and 13% of KDHS mothers had done so. A higher percentage of both parents in the Control Group had achieved academic status.

(v) Occupations.

Consideration turns to the parents' occupations, such information being of importance in the study of the influences that work on the child in his planning for his own adult life.

The classification used for parents' occupations, as that of the matriculates, was the International Standard Classification of Occupations (1958).

Parents' occupations during the year 1959 were asked for, that appearing to be the most suitable year during the period of this investigation, i.e., matriculates of the years 1956 to 1962. Table A(viii) sets out the replies.

TABLE A (viii) PARENTS' OCCUPATIONS (1959)

OCCUPATION GROUP	KDHS MOTHERS	KDHS FATHERS	CONTROL GROUP MOTHERS	CONTROL GROUP FATHERS
Professional	3	12	10	22
Administrative	-	9	-	17
Clerical	4	2	4	1
Sales Worker	2	6	2	12
Craftsmen, Etc.	-	-	1	3
Housewife	21[zz]	-	41	-
No Response	-	1[*]	1[*]	3[*]
Deceased	2	2	1	2
TOTALS	32	32	60	60

TABLE A (vii) TRAINING ESTABLISHMENTS (PARENTS)

GROUP	NONE	UNIVERSITY	OTHER	NO RESPONSE	TOTAL
KDHS	28 44%	14 22%	15 23%	7 11%	64 100%
Control	62 52%	35 29%	17 14%	5 5%	120 100%

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Professional	3	12	10	22
Administrative	–	9	–	17
Clerical	4	2	4	1
Sales Worker	2	6	2	12
Craftsmen, Etc.	–	–	1	3
Housewife	21[zz]	–	41	–
No Response	–	1[x]	1[x]	3[x]
Deceased	2	2	1	2
TOTALS	32	32	60	60

z 11 of whom have academic or technical qualifications.

zz 8 of whom have academic or technical qualifications.

x These may be deceased.

Land (1968) emphasises the importance of the father's occupation in relation to the motivation of his child. He (1968 p.24) produces an interesting comparison of father's occupation for KDHS and Northview Government High School as compared to South Africa as a whole, using the classification from the "South African Bureau of Statistics Year Book 1966". He points out that the figures he quotes for South Africa are those for 1960 and those for the schools, 1967. Although this information has no direct bearing on the present study, it is considered of sufficient interest to reproduce here Land's Table to which have been added the relevant data pertaining to the KDHS and Control Group of the present study.

Table A (ix) entitled "Fathers' Occupations: KDHS & Control Groups (1959) and South Africa (1960) and KDHS and Northview (1967) is set out on the following page.

TABLE A (ix) FATHERS' OCCUPATIONS: KDHS & CONTROL GROUPS (1959) AND S.A. (1960) AND KDHS AND NORTHVIEW (1967)

OCCUPATION GROUP	X SOUTH AFRICA 1960 NUMBER	%	XX KING DAVID 1967 NUMBER	%	NORTHVIEW 1967 NUMBER	%	KDHS 1959 NUMBER	%	CONTROL GROUP 1959 NUMBER	%
Professional	85,646	10.2	30	45	7	21.9	12	38	22	37
Administrative	53,555	6.4	25	38.0	12	37.5	9	28	17	28
Clerical	131,573	15.7	0	0	1	3.1	2	6	1	2
Sales Worker	61,721	7.4	9	13.6	9	28.2	6	19	12	20
Farmer/Miner	145,115	17.3	0	0	1	3.1	0	0	0	0
Transport Worker	63,650	7.6	1	1.5	0	0	0	0	0	0
Artisan, etc.	254,177	30.4	1	1.5	2	6.2	0	0	3	5
Service Worker	42,784	5.0	0	0	0	0	0	0	0	0
TOTAL	838,221	100	66	100	32	100	29	23	55[z]	18

z 5 either deceased or No Response.

X from South African Bureau of Statistics Year Book 1966.

XX from Land (1968 p. 24).

Two comparisons are particularly notable in a consideration of Table A (ix). Firstly, comparison of the figures of the present investigation of fathers' occupations in 1959 compared with Land's figures of 1967 shows for KDHS an increase of 7.4% of professional workers, an increase of 10% of administrative workers, and decreases from 6% to 0% of clerical workers and from 19% to 13.6% of sales workers. This comparison does appear to add strength to the case that there is a constant striving on the part of Jewish parents to achieve higher standards of education for their children and for themselves.

A second interesting comparison shows the differences between the figures for South Africa as a whole and the two sets of KDHS figures which have been included in the Table. It is shown that for South Africa as a whole, the professional group constitutes 10.2%, the KDHS in 1959 38% and in 1967 45.4%. Administrative workers in South Africa as a whole constitute 6.4%, in the 1959 KDHS Group 28% and in the 1967 Group 38%, again bearing out the case made for the previous comparison. It is also shown that the highest percentage of South African workers as a whole are in the artisan class to the extent of 30.4%, whereas the KDHS Group shows no workers in that category in 1959 and 1.5% only in 1967.

(vi) Knowledge of Hebrew Language.

It was reported in Chapter 7 that both Groups of matriculates showed a low level of interest in pursuing the study of the Hebrew language, and that one of the reasons for this was that they had had no 'motivation' to do so. The extent of knowledge of the Hebrew language on the part of the parents, might provide a pointer to the reasons why the matriculates did not feel sufficiently motivated to make a thorough study of the language. Table A (x) and Table A (xi) show the replies given by the parents to the question asking the extent of their knowledge of the language in 1969. A combining of parents' knowledge of Hebrew is shown in Table A (xii).

TABLE A (x) FATHERS' KNOWLEDGE OF HEBREW LANGUAGE (1969)

GROUP	FLUENT	SOME	NONE	NO RESPONSE	TOTALS
KDHS	7 22%	23 72%	2 6%	0	32 100%
Control	4 7%	42 70%	10 16%	4 7%	60 100%

TABLE A (xi) MOTHERS' KNOWLEDGE OF HEBREW LANGUAGE (1969)

GROUP	FLUENT	SOME	NONE	NO RESPONSE	TOTALS
KDHS	2 6%	15 47%	11 34%	4 12%	32 100%
Control	3 5%	27 45%	27 45%	3 5%	60 100%

TABLE A (xii) PARENTS' KNOWLEDGE OF HEBREW LANGUAGE (1969)

GROUP	FLUENT	SOME	NONE	NO RESPONSE	TOTALS
KDHS	9 14%	38 59%	13 20%	4 7%	64 100%
Control	7 6%	69 58%	37 30%	7 6%	120 100%

$X^2 = 5.033$, d.f. 2 $P > 0.05$ N/S.

From these Tables, it is noted that more fathers claimed fluency or some knowledge than mothers, whereas more mothers admitted of no knowledge of the language than fathers. This finding is not surprising because, as has previously been recorded, more Jewish boys than girls study Hebrew, even if only to the stage of Barmitzvah. Furthermore, most Jewish men of the period being studied, were able to follow the synagogue services in Hebrew, even if they could not understand the prayers. Many of them would feel justified in replying that they have 'Some' knowledge of the language.

(vii) Observance of Religious Practices.

Table A (xiii) shows the parents' replies regarding observances of religious practices in the home.

TABLE A (xiii) OBSERVANCE OF RELIGIOUS PRACTICES (PARENTS)

GROUP	YES		NO		SOME		NO RESPONSE		TOTALS	
KDHS	14	44%	2	6%	15	47%	1	3%	32	100%
Control	21	35%	7	12%	30	50%	2	3%	60	100%

$X^2 = 1.085$ d.f. 2 $P > 0.05$ N/S.

It is of interest to note that there were no significant differences in the observance of religious practices in the homes of the KDHS and Control Group matriculates. It would appear that the view expressed by Jewish authorities that the teaching of religious practices at KDHS would increase the observance in the homes was not borne out by this finding. A further point of interest is that 50% of the parents of both Groups indicated 'Some' observance of religious practices. Very small percentages were categorical in stating 'No'.

(viii) Children in the Family.

The number of children in the family and their occupations provided additional information about the home circumstances of the matriculates. It was found that the 32 KDHS families included 88 children and the 60 Control Group families included 136 children. In other words, the average number of children was 2.75 per KDHS and 2.25 per Control Group family. The distribution of the numbers of children in each family is shown in Table A (xiv).

TABLE A (xiv) NUMBER OF CHILDREN IN EACH FAMILY

NUMBER OF CHILDREN	KDHS FAMILIES		CONTROL GROUP FAMILIES	
1	2	6%	10	17%
2	11	34%	29	48%
3	15	47%	16	27%
4	2	6%	5	8%
5	1	3%	-	-
6	1	3%	-	-
TOTALS	32	100%	60	100%

This Table shows that 47% of KDHS families had 3 children per family compared with 48% Control Group which had 2 children per family.

A further comparison of interest is that in both Groups of families 58% of children were university graduates or students, and 7% were still scholars. Two percent of KDHS children were undergoing military training and 33% compared with 35% of Control Group children had training other than university.

It is clear from the above analyses that, from the point of view of size of family, its composition and the academic interests of the children in the family, there were very few differences between the KDHS and Control Groups.

(ix) Parents' Hobbies.

The hobbies and pastimes of parents must make some impression on their children, and may exercise influences over the cultivation of their own leisure-time pursuits. It was found that 26 hobbies were listed by the parents of both Groups of matriculates. These may be

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