

1974

## **A study of the effects of group counseling on religious attitudes and verbal behaviors of members of a conservative synagogue**

Shlomo D. Levine

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**A STUDY OF THE EFFECTS OF GROUP COUNSELING  
ON RELIGIOUS ATTITUDES AND VERBAL  
BEHAVIORS OF MEMBERS OF A  
CONSERVATIVE SYNAGOGUE**

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**A Dissertation presented to the faculty  
of the School of Education,  
College of William and Mary**

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**In partial fulfillment  
of the requirements for  
the degree of  
Doctor of Education**

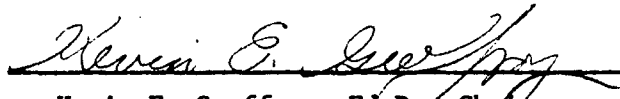
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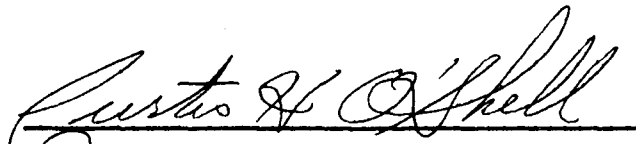
**by  
Shlomo D. Levine  
May, 1974**


**APPROVAL SHEET**

We the undersigned do certify that we  
have read this dissertation and that  
in our opinions it is acceptable in  
both scope and quality as a dissertation  
for the degree of Doctor of Education.

Accepted May, 1974

  
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**A STUDY OF THE EFFECTS OF GROUP COUNSELING  
ON RELIGIOUS ATTITUDES AND VERBAL  
BEHAVIORS OF MEMBERS OF A  
CONSERVATIVE SYNAGOGUE**

## Chapter 1

### Introduction

#### The Problem

In recent years, those involved in leadership roles in Synagogue life of American Jewry have become increasingly concerned with the intensity of participation, the practices, beliefs, and strength of Jewish identity of those who belong to Synagogues. The post-World War II era gave rise to a sharp increase in Synagogue affiliation, a tremendous growth in the number of congregations, and a parallel boom in the construction of Synagogue buildings. This was especially true of the Conservative trend in Judaism, which, in the pre-World War II years, had fewer than 300 congregations affiliated with the United Synagogue of America, the lay confederation of Conservative Synagogues (American Jewish Year Book, 1973). At the latest biennial convention of the United Synagogue of America, held in November, 1973, it was reported that 835 congregations were currently affiliated with the Conservative movement. Such tremendous growth brought with it preoccupation with mortgages, fund raising, a good deal of emphasis on the material, numerical, and outer trappings of the emerging Conservative Synagogues. As the Conservative movement matured, as the organizational structures crystallized, and as the struggles of maintaining the institutions of Conservative Judaism became somewhat stabilized, there arose a greater turning inward.

A recent analysis of the American Synagogue documented the changes that have taken place in Synagogue life. One of the salient points made has to do with the conclusion that, in the future, "we will also witness far greater integration in synagogue worship and non-worship aspects of the Synagogue [ Kelman, 1971 ]."

Concern about nonworship aspects of Synagogue life is reflected in various attempts which are currently being made in Synagogue programs to strengthen a sense of Jewish identity and promote positive religious attitudes and life styles in an age when assimilation represents an increasingly significant problem for the Jewish community, and religion, generally, is at best searching for relevancy. An experiment in restructuring the Synagogue has been reported by Schulweiss [ Rabbi H. M. ] (1973), wherein attempts were made to thaw the oft heard complaint about the "coldness" of the Synagogue by breaking down parts of the membership into small groups, in order to personalize the celebratory and intellectual dimensions of a Jewish life style.

The reported success of such subgroupings in the Jewish community has roots in Jewish antiquity, as well as modern precedents in the Christian community, where techniques such as encounter groups have been used within the Church situation (Reid, 1969; Leslie, 1970). In order to effectuate changes in religious attitudes and values, it is important to ascertain the practices, attitudes, and beliefs of groups of Jewish people, as well as determine a methodology or vehicle by which such changes can be fostered,

encouraged, or reinforced. Group counseling represents such a vehicle, in that it provides an opportunity to bring people together in the particular context of this research in an effort to strengthen a sense of Jewish identity, combat the forces of assimilation, and it is hoped reinforce Jewish values and contribute to the process of communication, feeling and sharing, which seems to be so sorely lacking in society at large.

James (1912) in "The Varieties of Religious Experience" points out the futility of a simple definition of religion. He asserts that the word "religion" cannot stand for any single principle or essence, but is rather a collective name. This research takes cognizance of the difficulty in defining "religion," and therefore limits itself to specified definitions which will be discussed later.

In sum, it is believed that the experience of group counseling applied to the Synagogue setting, can potentially render a valuable additional technique in promoting greater spiritual awareness and enhancing human relations.

#### Hypotheses

The purpose of this study is to utilize group counseling techniques and group instruction in Judaism in an effort to discover whether or not there is a change in the religious attitudes and verbal behaviors of members of a synagogue, as a result of experiences in group counseling and group instruction in Judaism. The hypotheses under which this research has been implemented were:

a. There will be differences in groups participating in group counseling and group instruction in religious values, sacred attitudes, and ethnic identity, as measured by the Allport, Vernon, Lindzey "Study of Values" and the Religious Attitudes Survey.

b. There will be differences in student acquisition of cognitive material as a result of participation in group instruction in Judaism.

c. Participation in group counseling will produce differences in verbal behavior as the group sessions progress, as measured by independent judges.

d. Participation in a nontreatment (control) group will have no effect on religious values, sacred attitudes, and ethnic identity, as measured by the Allport, Vernon, Lindzey "Study of Values" and the Religious Attitudes Survey.

#### Definition of Terms

Group counseling. For purposes of this study, the following definition of group counseling is espoused:

Group counseling is a dynamic interpersonal process focusing on conscious thought and behavior and involving the therapy functions of permissiveness, orientation to reality, catharsis, and mutual trust, caring, understanding, acceptance, and support. The therapy functions are created and nurtured in a small group through the sharing of personal concern with one's peers and the counselor(s). The group counselees are basically normal individuals with various concerns which are not debilitating to



the extent requiring extensive personality change. The group counselees may utilize the group interaction to increase understanding and acceptance of values and goals and to learn and/or unlearn certain attitudes and behaviors [ Gazda, 1971, p. 8 ].

Group instruction in Judaism. Group instruction in Judaism is defined as presentation of lectures on the history and observance of Jewish Holydays and Festivals.

Religious values. Religious values are based on scores obtained from the Allport, Vernon, Lindzey "Study of Values."

Ritual observance, sacred attitudes and ethnic identity. These aspects of the study are based on the instrument used by Cohen (1970). Subsequently modified and called hereafter the Religious Attitudes Survey, this instrument was developed utilizing the following criteria:

- a. Ritual observance.
  - i. Synagogue attendance.
  - ii. Use of ritually acceptable foods; i.e., kosher foods.
  - iii. Observance of Sabbath and other Holy Days.
  - iv. Prayer.
- b. Sacred attitudes--based on the following five beliefs, abstracted from Maimonides' "Thirteen Principles of Faith."
  - i. Belief in God.
  - ii. Belief that the Bible is Divine Revelation.
  - iii. Belief in reward and punishment after death.

iv. Belief in a Messiah.

v. Belief that Moses was a historical figure to whom the decalogue was revealed on Mt. Sinai.

c. Ethnic identity--ethnic identity is defined as identity with the Jewish people, their institutions, and the State of Israel. It implies an identification through the symbols of Judaism and the Jewish people through organizations and institutions.

#### The Theoretical Rationale

The theoretical context in which this study was undertaken suggests that man has free will, and despite limitations of heredity and social environment, man can go beyond himself. Gazda (1971) speaks well to the issue:

Two significant human conditions, especially, have influenced my philosophy of "helping" through the use of group counseling. First, and perhaps foremost, is my belief (stemming primarily from my religious convictions) that man is endowed with free will and thus has the capacity to make choices which may be for "good or evil." I believe further that some individuals because of their conditions of birth have a very limited sphere within which they can exercise their free will, whereas others, because of more favorable conditions of birth, have a much larger sphere within which they can exercise their free will. For example, the fatherless ghetto child may be hard pressed to survive and the degree to which he may exercise his free will is centered around his survival needs, whereas the child born of wealthy parents

may exercise his free will on higher order needs and thus have an extended range within which he can utilize his free will [ p. 22 ].

Furthermore, the Socioteleological approach which is based upon the Adlerian understanding of human behavior served as the philosophical underpinning of future methodology. Basic to this approach are certain assumptions about the nature of man, which assert that behavior has social meaning and is goal directed and purposive. Furthermore, the individual is to be understood in terms of his phenomenological field, and belonging is a basic requisite for adequate development (Dinkmeyer, 1971). Group interaction provides the vehicle for understanding man in the ways mentioned earlier, in that the group process can furnish data and insight about the individual as he sees himself, is perceived by others, and perceives other individuals.

Dreikurs and Sonstegard describe four phases in the Adlerian or Teleoanalytic group counseling approach which is a part of our model. This approach distinguishes four phases in every form of counseling:

(1) relationship: the establishment and maintenance of a proper counseling relationship; (2) analysis: investigation of dynamics leading to an understanding of the client, his personality and his problems; (3) interpretation: since each school has its own concepts of psychodynamics, of personality development and psychopathology, methods of investigation and interpretation show

characteristic differences; and (4) reorientation and re-education: specific means of promoting changes and improvement characterize the Adlerian general orientation [ Gazda, 1968, p. 200 ].

Finally, the theoretical base includes the belief that certain types of behaviors are learned in the context of purposeful striving and therefore, when applied to group counseling techniques, such as model reinforcement and behavior modification, are valid tools in the group counseling setting (Dinkmeyer, 1971).

## Chapter 2

### Background of the Problem and

### Related Research

This study has been undertaken in an effort to apply group counseling procedures and techniques in a unique and hitherto unresearched setting--the Synagogue. The group counseling literature reveals a paucity of experimental research using a population consisting of Synagogue members. While there have been attempts within the Christian church to change or strengthen values and attitudes along denominational lines through "spiritual growth sessions," such attempts do not parallel the objectives of this study.

#### History of Group Counseling

Meiers (1946) has traced the evolution of counseling in groups. He found that J. L. Moreno used the term "group psychotherapy" in 1931 at a meeting of the American Psychiatric Association. Since then, various movements in the helping professions have contributed to and have influenced the development of group counseling procedures, techniques and definitions. Gazda (1968) has pointed to Child Guidance, Vocational Guidance, Social Casework, and, of course, Psychotherapy, as movements which have contributed to the field. The group counseling movement seems to be rooted in the American experience.

In an attempt to summarize developments in the field of

group counseling, Gazda (1971) indicates that he has not been able to account for the origins of the terms group counseling and group guidance. He notes the use made of group counseling in social casework, as well as the successful application of the group approach to pastoral counseling. The development of multiple counseling, together with initial attempts to research group counseling, have been responsible, according to Gazda, for adding new information about this field, and have resulted in the writing of texts specifically concerned with group counseling in the schools.

Gazda (1971) also notes that theories representing various schools of thought in group counseling, including the proponents of the client-centered approach, the Adlerian-oriented contributors, and the behavior-oriented theories have been applied to the group counseling setting. In addition, Gazda also cites the application of group dynamic principles and concepts, as well as the use of self-directed and instrumented or programmed counseling groups that have emerged in the recent past. Others have introduced Family Group Consultation and activity group counseling approaches, while Gazda and his colleagues have developed interest groups within the memberships of both the American Personnel and Guidance Association and the American School Counselor's Association, for the purpose of defining group counseling, and for the purpose of providing more solid organizational structure for the group counseling movement.

In sum, group counseling has a history of 30- to 45-years. In the past decade, it has generated an increasing amount of research,

and has evolved as a legitimate form of psychological treatment. Gazda and Larsen (1968) have attributed much of the recognition given to group counseling as being related to the current interest in group psychotherapy and other group procedures, such as the T-group and sensitivity group. They abstracted 100 pieces of research in group counseling over the period 1938 to 1967, and organized the abstracts under headings of purpose, type and size of group control, treatment, instruments, statistics, experimental design, and results. Their purpose was to contribute to improvements in group counseling practice and research. Of particular interest is the comment made with regard to experimental design studies, wherein the authors stated that the summary of research of experimental designs is encouraging. Approximately 70% of the outcome studies were classified as "True Experimental Designs," which, among other things, means that some form of control groups was employed.

Gazda and Larsen (1968) point to some important themes in summarizing the salient features of these 100 abstracts of research:

- a. the research through 1967 is inconclusive;
- b. the outcome type of research looks promising because half of the studies show some positive changes on growth in the Ss; and
- c. approximately 70% of the outcome studies utilized the Pretest-Posttest Control Group Design.

These summary remarks have an important bearing on the nature and design of this study, which will be presented in detail in Chapter 3.

A significant literature in group counseling continues to evolve. However, the research deals primarily, almost exclusively, with school age populations. The design and methodology of this research is supported by a review of the literature. The purpose of focusing upon research which, though not directly related to present concerns, is to validate methodology, technique, and design that have a bearing on the present research. For this reason, a review of research in group counseling in various age groupings is presented.

#### Elementary School

Hansen, Niland, and Zani (1969) studied the effectiveness of model reinforcement and reinforcement group counseling with elementary school children, using sociometric status as a criterion. Gronlund's Sociometric Test was used to distinguish high and low sociometric students. The Gronlund Sociometric Test permits the student to choose five classmates he prefers to be with for each of three activities; to sit near, work with, and play with. It was on the basis of how classmates reacted to each other in terms of this instrument that determinations of high and low social acceptance were made. A total of three groups were established. The experimental group contained three high and three low sociometric students from each of three different classes. The groups met twice weekly for 4 weeks. One group received no treatment, a second group participated in group discussion, and the experimental group used high sociometric students as model reinforcers in the counseling experience. The topics for



the sessions focused on getting along with others and maturing socially. Upon termination of the groups, the participants responded to the sociometric instrument once again. A follow-up sociometric instrument was administered 2 months later.

The findings indicated that low sociometric students in the model reinforcement groups made significantly greater gains in social acceptance than either those who received counseling without models or those who received no treatment. A 2 month follow-up indicated that the sociometric gains were retained.

Payne (1970) studied the effects of group counseling on the self-concept of disadvantaged elementary school students. Participants in the study were selected from amongst those who responded to the Brown Self-Concept Referent Test. A control and an experimental group was used in the design. Students in the experimental group received 18 weeks of group counseling activities for a period of 50 minutes weekly. The referents studied included self-concepts as related to "Mother," "Peer," "Self as Subject," and "Self as Object." A comparison of the mean scores for each referent was made on a pretest and posttest of the Brown instrument.

The difference between pre- and postmean scores of the experimental and control groups was analyzed by  $t$  test in order to ascertain whether any significant changes had occurred in any of the referents as a result of the experimental group counseling sessions. Payne (1970) found that there were favorable changes in the self-concept on referents of the Brown Self Concept Test which

were attributable to the group counseling experience.

Lodato, Sokoloff, and Schwartz (1964) selected slow learners in the third grade whose Intelligence Quotients (I.Qs.) were above 75, but whose achievement was 1 year or more below actual grade placement in at least two major subjects, and had histories of poor school adjustment. A prolonged group experience lasting 1 year, where groups met three- to five-times a week, included such activities as pantomime, role playing, psychodrama, structured and unstructured group discussion, puppetry, and individual counseling. The findings yielded positive changes in attitudes toward learning and toward authority figures. Increase in self-concept was also noted, together with significantly improved attendance records. Following the study, many of the students were satisfactorily integrated into regular classrooms. The authors conclude that group counseling is successful in modifying negative attitudes among slow learning students toward their school and studies, and these changes in attitudes enable them to function more effectively in the school setting.

#### Junior High School and High

##### School

Outcome studies dealing with underachievers used many different variables as criteria for measuring effect. Positive, negative, and inconclusive results are reported. The majority of the studies cited in this section were done after Gazda and Larsen's (1968) review of research, and therefore shed additional light on

the problems of design, variables, and treatment.

Brusnahan (1969) used California Achievement Tests, California Study Methods Survey, Minnesota Counseling Inventory, Self-Social Symbols Tasks, and grade point average to measure effects of small group counseling on underachievers. Using two control groups and one experimental group, the underachievers were paired according to their I.Qs. on the Otis Quick-Scoring Mental Ability Test, and were then randomly assigned to the groups. The experimental subjects met for 35 minutes a week for 24 weeks. In posttest evaluation between experimental and control groups of ninth grade boys, Brusnahan found a positive effect of the small group counseling only with the Minnesota Counseling Inventory. Significant changes were not reported on the other instruments used. The data, however, did substantiate a real difference between the achieving and underachieving groups, and the author qualifies the success of this study by noting the variables, such as home life and socioeconomic status, connected with underachievement, which may have been factors in the success of this research.

Broedel, Ohlsen, Proff, and Southard (1960) used group counseling and control groups with ninth graders, and found that in three of the four experimental groups significant growth and positive changes in clients were noted in improved scores on achievement tests, increased acceptance of self and improved ability to relate to peers, siblings, and parents. In an earlier study with eighth graders, Broedel (1958) devoted part of his research to

ascertaining the extent to which group counseling improves the mental health and academic performance of students who were operationally defined as gifted underachievers. The sample, consisting of two experimental and two control groups, was measured by school grades, the California Achievement Test Battery, the Picture Story Test, the Behavior Inventory, and a modified version of the Moonay Problem Check List.

The pretest-posttest design was used, and the experimental groups participated in 16 group counseling sessions during an 8-week period. Broedel (1958) reports that group counseling did not seem to result in improved academic performance, but the experimental groups did make significantly greater gains in acceptance of self and others than did the control groups.

Wittner and Ferinden (1971) used criteria of self ratings, teacher rating, and grade point averages to examine outcomes of a group counseling experience. The population consisted of six Negro eighth grade underachievers who participated in 12 counseling sessions, and six matched subjects who received no formal counseling. No significant differences were found, except for a reported positive change in teacher attitude ratings in the experimental group. While the authors of this research did not find significant changes in grade point average or self-esteem, they feel that these results should not be interpreted to indicate that counseling is without benefit for this population.

D. E. Hanley (1970) also studied short term group counseling

and its effect upon academic achievement and self-concept of ability. His population consisted of 36 10th-grade and 11th-grade under-achievers. Random assignment of students was made to either an individual counseling program, a group counseling experience, or a control group. Both individual and group counselees participated in six 50-minute counseling sessions. The Self-Concept of Ability Scale and Grade Point Index were used to assess self-concept of ability and academic achievement. Using t test statistical analysis of the means of the counseled and control group members' responses to the Self-Concept of Ability Scale and Grade Point Index, Hanley found that both short term individual and group counseling did not enhance these high school underachievers' self-concept ability or academic achievement.

Beach (1967) tested the effect of group model-reinforcement counseling on the academic achievement of seventh and eighth grade underachievers. She set up a control group, an instructional counseling group, and a model-reinforcement counseling group. The population, separated by sex, was selected on the basis of discrepancies between standard scores derived from grade point averages and I.Qs. Both instructional and model-reinforcement groups met one school period per week for 7 weeks. The model-reinforcement group used role playing tape recordings of a group counseling session at the start of each meeting, and the counselor verbally reinforced any achievement-oriented responses made by the Ss.

Amongst the findings reported were:

a. for boys both model-reinforcement and instructional counseling resulted in higher grade point averages at the end of the school year, but were not significantly different in effectiveness;

b. by the middle of the following school year only eighth grade boys who had received instructional counseling had higher grade point averages;

c. instructional counseling resulted in higher self-concepts among eighth grade boys and girls than did model-reinforcement or no counseling;

d. instructional counseling produced greater improvement on eighth grade boys' attitudes toward school;

e. among "high self-satisfaction" boys instructional counseling resulted in higher grade point averages than did model-reinforcement or no counseling; and

f. among "low self-satisfaction" boys model-reinforcement was more effective in improving grade point averages than either instructional counseling or no counseling.

Among girls the findings were inconsistent.

Success in achieving, improvement in motivation to achieve, study habits and skills, and grade point average of male high school underachievers is reported by Tang (1970). The Ss of this study were male 11th grade and 12th grade students whose grade point average in the 10th grade and 11th grade, respectively, was more than one standard error of estimate below their predicted grade point average, using

their score on a standardized test of academic ability as predictor. The experimental group in this study was composed of Ss who received planned group counseling using verbal reinforcement. The group met for 17 sessions, two times a week. The topics for each session were related to motivation to achievement and effective study habits and skills.

The results revealed that the experimental group performed significantly better than other nonexperimental groups used in the research, and Tang (1970) concludes that planned reinforcement counseling is effective in improving motivation to achieve, study habits and skills, and grade point average of male high school under-achievers.

Vriend (1969) trained high performing students to work with low performing peers in an inner-city school. She found that the peer example of high achievers and the support and reinforcement of a group with similar goals provided the impetus for low achievers to develop better classroom skills, higher grades, and higher levels of vocational and educational aspirations and expectations.

Caplan (1957) used citizenship grades as a criterion, together with a Q-sort technique in measuring the effects of group counseling on boys' concepts of themselves at the junior high school level. He found significant increases in self-concept and improved citizenship grades, and also found some inconclusive positive changes in academic records.

An all black adolescent group constituted the population that

Gilliand (1968) researched. He randomly selected Ss from the Negro population of a high school, administered pretests and posttests of five instruments and grades. After 1 year of group counseling, experimental groups showed significant gains in vocabulary, reading, English usage, occupational aspiration and vocational maturity. Grade point averages approached significance.

In a study at the junior high school level (Thayer, 1968) where 260 students were members of 33 counseling groups, two significant hypotheses were upheld:

a. that, through the medium of group counseling, self-referred and teacher-referred counselees will have greater gains in academic grade point scores than will their noncounseled peers; and

b. that, through the medium of group counseling, self-referred and teacher-referred counselees will have greater gains in behavior grade point scores than will their noncounseled peers.

Research that used 55 normal students from an upper middle class suburban community constituted the population for an outcome study that produced significant changes in adjustment factors (Somers, 1967). Working with high school seniors, and testing with the semantic differential, Somers' purpose was to test whether or not there were significant changes after five group counseling sessions had taken place in terms of the ideas used in the measuring instrument. Evidence was found that the experimental groups manifested affective involvement, increased cognitive awareness, and exhibited



lower affect in dealing with problems.

Short-term counseling was used to examine reduction of number of concerns and anxiety with 15- and 16-year-olds who planned to enter college, and 20- and 22-year-olds who were completing a college degree. Individuals with the highest total scores on the Mooney Problem Check List, College and High School Forms, and the Taylor Manifest Anxiety Scale were assigned to a 12-session, 60-minute counseling group. The same instruments were used after counseling and at the end of an additional 6-week noncounseling period. The findings revealed that significant differences were reported for counseled and noncounseled Ss. It was concluded that short-term counseling reduces the number of concerns of both the 15- and 16-year-old and the 20- and 22-year-old groups, and that the level of anxiety is reduced through short-term counseling for the 15- and 16-year-old group.

#### College Level

Outcome studies similar in design to those cited have been conducted with college student populations. Group counseling research with underachievers seems to occupy a prominent place in frequency of research. College freshmen occupy a favored position of Ss. While several studies with this age level bore no positive results, a trend that indicates the usefulness of group counseling methods in promoting change does seem to be developing.

Werner (1971), working with community college Ss, concluded that group counseling using a leaderless audio-visual format can be

successfully employed with individuals who achieved less than a "C" grade average in high school, and in addition, the group counseling experience significantly improves the rate of retention during the following semester. The Edwards Personal Preference Schedule and the semantic differential were used in a pretest and posttest design to test for statistically significant changes.

In a study using entering college freshmen who had low high school grade point averages, Argue (1969), using a chi square analysis, found the data indicated that there was a significant positive difference in the number of achievers who were part of the group counseling experience as compared with Ss who were not counseled. On the other hand, Winburn's (1962) research yielded negative results. Also working with college freshmen, he found that students who did not participate in a short-term group counseling program made significantly higher grade point averages than did the participants in the program.

The primary interest of Dickenson and Truax (1966) was a concern with the therapeutic conditions that are associated with successful and unsuccessful outcomes. The implications of their study supported the idea that only therapists or counselors who provide relatively high levels of accurate empathy, warmth and genuineness are helpful. In this context they experimented with group counseling with 24 experimental students and 24 matched, noncounseled control students, and found the experimental Ss showed greater improvement in grade point averages than the noncounseled Ss.

Gilbreath (1967) analyzed different methods of group counseling with underachieving male collegians, and found that the high authority leader-structured method was more effective with Ss who had high dependent needs in improving grade point averages, and conversely, more independent underachieving men improve in grade point average when the low authority group-structured method is used. Vanderhoof (1969) also used low achieving Ss to measure student perception of his college, and found that group counseling had no significant effect on low achieving students' perception of their college environment.

The Sixteen Personality Factor Questionnaire (16PF) and the Willoughby Personality Scale (WPS) were used to determine differences and effect of treatment on experimental and control groups of Ss who failed to meet minimum academic standards. Ss volunteered to participate in behavioral group counseling, and the results of the pretest-posttest method indicated there were significant differences and changes in personality factors as measured by the 16PF and WPS (Oliver, 1970).

In studies that focused on improved self-concept as a result of group counseling, Ballard (1971) did not meet with success, while Denton (1971), using the same instrument (The Tennessee Self-Concept Scale), found significant differences as a result of group counseling. Axmaker's (1970) results, also using the Tennessee Self-Concept Scale, were inconclusive.

Katahn, Strenger, and Cherry (1966) and Spielberger, Weitz,

and Denny (1962) met with positive results with anxious Ss regarding improved grades as the result of group counseling procedures. In two studies that focused upon counselor trainees, different results were obtained. Gazda and Ohlsen (1961) found that short-term group counseling is ineffective in improving the mental health of essentially normal individuals, whereas 10 years later, Walter (1971) found that short-term group counseling did effect positive changes on a variety of personality variables.

Squatriglia (1970) concluded that men changed their values less than women in a pretest-posttest design where Ss were involved in group counseling over an 8-week period as part of an orientation program. Kyser (1971), using a population of community college students, found that group counseling appeared to contribute toward the change of students' attitudes toward their parents, toward the expression of anger, and toward themselves. He also noted that the counseling procedure also seemed to contribute toward the change of students' behavior. Anderson (1956), working with women only, found no evidence that group counseling with freshmen helps to minimize the number of academic casualties or maximize academic achievement.

Cornfeld and Goldstein (1970) report on an effort to integrate efforts of the Hillel Council, the college, and a family service agency to provide personal counseling to Jewish students. Students reacted favorably to this project, and indicated they would recommend the counseling to peers.

### The Religious Element

Previously cited research has dealt with the effectiveness of group counseling with school populations. These outcome studies have a direct bearing on the proposed research, but differ in both the setting and the population to be investigated. Several pieces of research that have significance for the writer's research, in that they deal indirectly or directly with concepts and factors that have been discussed in the section on methods and procedures, are presented in the following text.

The question of professional counseling and religious objectives in a sectarian setting was studied by Urie (1966). The study was designed to ascertain whether or not Ss responded favorably to a counseling experience in a church affiliated guidance institution--the Presbyterian Guidance Program. An opinion survey was administered to 586 Ss who had visited the Guidance Center over a 2-year period. A total of 350 Ss responded to the questionnaire, and 97% of the counselees indicated a favorable attitude toward their visit to the Presbyterian Guidance Center: 52% felt that their counseling sessions at the Center were the most valuable aspect of their visit. These counseling sessions also included opportunities for consulting with regard to religious questions, in addition to vocational planning and testing. There were two-thirds of the Ss who reported having been helped with religious questions during their visit. The basic philosophy of this counseling center speaks to "Christian vocations," which is a religious matter. The

data supported the view that a program which provides a setting for discussion of religious and occupational problems in a professional agency is compatible.

Elkind (1961) showed that there seemed to be a developmental sequence in children's conceptions about the nature and origin of Jewishness which moves in stages from a general nondifferentiated impression at ages 5 to 6 to a more concrete class for 7 to 9 to a more abstract conceptualization at age 10 to 11. It is assumed that adults in the present study would have more abstract conceptualizations of religion generally, and their Jewishness specifically.

McClain (1970) investigated personality factors and their relationship to church attendance. He administered the 16PF and the Edwards Personality Preference Scale to 292 students who were classified in one of five categories indicating their frequency of church attendance. The data revealed differences on the variable of sex, in that those male s who attended church more regularly seemed to have evidenced a greater preoccupation with inner experiences, whereas the opposite was found with respect to female ss. Comparison with the test norms for college students in general and the norms of the sample group of those who attended church on a regular basis was found to be very similar.

A study that investigated the influence of religious affiliation and religiosity on reported sexual attitudes and behavior involved a group of 509 college students who responded to a Sexual Attitude

Survey. The population was then divided into Protestants, Catholics, Jews, and nonbelievers, and further blocked by frequency of church attendance. The findings indicated that sexual liberality decreased with increased frequency of church attendance. Furthermore, those in the nonbeliever category reported more liberal sexual attitudes and behavior than Protestants, Catholics, and Jews (Sutker, Sutker, & Kilpatrick, 1970).

Carey (1971) studied the influence of peers in shaping religious behavior amongst a group of Catholic boys and girls, and found that boy leaders chosen by their own classmates had a significant effect on the behavior of girls in the expected directions, but no significant effect on the behavior of other male classmates.

An important study was done by Cunningham (1966), using the Allport, Vernon, Lindzey "Study of Values." Using a college population, he found that Ss scoring high in religious values on this instrument were significantly more active religiously and held higher religious attitudes than did students scoring low in religious values. Hunt (1968) studied the construct validity of the Religious Scale of the "Study of Values," combined it with a modified form of the Aspects of Religious Belief Questionnaire, and after inter-correlation, reduced the resulting ratings to five factors which accounted for 92% of the "Study of Values" Religious Score variance.

In surveying several religious interest inventories that are available in print, it was found that, because of specific Christologically oriented questions, none of them would be acceptable

for use in the present study. Cohen (1970) has developed an instrument that was used effectively with a Jewish population, and whose validity was measured at acceptable levels.

Spehn (1970) studied the change in religious attitudes of 116 Catholic church lay leaders who had committed themselves to participate in a 5-day intensive group experience. Small groups of seven- to eight-members were involved in 35 hours of small group interaction. Pretest and posttest time span was 1 month. Findings did not reveal statistically significant changes in attitude toward God on six defined scales, nor was there any significant change in attitudes toward the nature of man.

Finally, Johnson (1963) experimented with a spiritual growth group in an effort to investigate changes as a result of this group experience in four areas:

- a. improvement in general psychological functioning;
- b. a more realistic and positive self-concept;
- c. a more open, flexible and well-differentiated religious sentiment; and
- d. improved interpersonal attitudes with more responsible patterns of relating to others.

He found there was significant positive change, and particularly that women seemed to gain most from the group experience in one of his samples, while another sample did not support such findings.

#### Summary of Research

The results of previous research in group counseling with



"low" functioning groups is inconclusive. Statistically significant successes and failures have been recorded and are helping to build a body of literature in the field.

Much of the research tends to incorporate pretest-posttest design. The duration of the group counseling process is varied, and no one period of time has been shown to be normative for the group counseling experience.

Moreover, the research consistently uses populations in academic institutions. Many such populations can be considered to be captive populations, in that the studies were carried out either during class time or as part of a particular curricular endeavor.

It can therefore be seen that the importance of studying a nonacademic population in a nonacademic setting is needed, and furthermore, the context of the voluntary nature of Synagogue affiliation, in which this research has been done, will fill an important gap in studying both new settings, new populations, and the potential of group counseling for promoting change.

## Chapter 3

### Methodology

The plan of this study was to examine the effects of group counseling with respect to changes in attitudes toward religious values, religious observances, sacred attitudes, ethnic identity, and verbal behaviors amongst groups of women. In order to determine whether, as a result of group counseling, changes occurred in religious values and observances, sacred attitudes, and ethnic identity, this investigator analyzed data obtained from scores on the Religious Value scale of the Allport, Vernon, Lindzey "Study of Values" (hereinafter referred to as "Study of Values"), and the Religious Attitude Survey (RAS). Data obtained from the judgment of trained listeners was used to measure the changes in verbal behavior.

In April, 1973, this investigator secured permission from the Executive Board of a Synagogue to enlist the support of the adult female membership of the congregation for the purposes of this research. Subsequently, a packet of materials, using cover letters from the investigator's advisor endorsing the project and from the investigator asking for the participant's cooperation, together with copies of the "Study of Values" and the RAS, were mailed to 200 women in the congregation. The packet also contained a self-addressed, stamped return envelope.

The participants were asked to fill out the "Study of Values"

and the RAS. Approximately 10 days after the initial mailing, a follow-up card was mailed to the 200 women, thanking those who had responded, and urging those who had not done so to respond as quickly as possible.

Each set of materials was coded prior to mailing. The respondent was not asked to identify herself on the questionnaires, and was led to believe the return of the questionnaires would not involve divulging her identity.

Section D, paragraph two, of the American Personnel and Guidance Association Code states that:

The member may withhold or provide misinformation to subjects only when it is essential to the investigation, and where he assumes responsibility for corrective action following the investigation.

In this research, coding of questionnaires was essential in order for the researcher to select his population. It was believed that such a procedure would not be detrimental to the respondent, and fell within the ethical guidelines of the American Personnel and Guidance Association.

The determination to use a sexually homogeneous group was made for three basic reasons:

- a. Using women only would reduce the variance in the results obtained.
- b. The use of men and women as a population would involve the risk, due to random selection of low scores used in the study,

of having a man and wife in the same counseling group, which, for the purposes of this research, was unacceptable.

c. It was thought that women would generally be more available than men to participate in the groups required for the research.

By the middle of May, 1973, 158 responses of the 200 which were mailed out were received and scored. Of these, 6 yielded unusable data; 2 other responses were randomly dropped, in order to round out the initial population to 150 women, which constituted 75% of the total population.

The lowest 96 scores of the sample, as measured by the combined scores on the "Study of Values" and the RAS, were isolated, and this group then constituted the population for the study. Table 1 shows the range of scores obtained in each of the subscales of the RAS, the total RAS score range, the "Study of Values," and the range of the combined total score of 150 respondents which was used in isolating the population. It can be seen that there is a spread of 102.5 points between the lowest and highest combined total scores of the "Study of Values" and the RAS.

The lowest 96 scores (the population) were then randomly divided into three groups of 32. The final groups consisted of 24 Ss. It was felt that a reserve pool of 8 Ss in each group was necessary in the event that individual Ss appeared unwilling or unable to cooperate. The three groups were then randomly designated as Control, Instructional, and Experimental.

TABLE 1

Range of Individual Highest and Lowest  
Scores of Original Population

(N = 150)

Score	Religious attitude survey	Religious attitude survey	Religious attitude survey	Total religious attitude survey	Study of values	Combined total scores
Highest	68	58	114	223	64	266.5
Lowest	18	17	74	132	25	164.0
Range of difference in scores	50	41	40	91	39	102.5

The Control group received no treatment in the study. In September, 1973, approximately 4 months after their initial response, second copies of the "Study of Values" and the RAS, together with a cover letter and a return envelope, were mailed to all 32 members of the group, asking them to fill out the questionnaires. As was done with the initial mailing, these questionnaires were also coded. The first 24 to respond constituted the Control group sample. The remaining 8 Ss then became part of the original population of 96.

Individual appointments were made with those who were randomly selected to be in the Instructional group. As the Ss were seen, it became apparent that it would be impossible to obtain one instructional group of 24 Ss meeting at the same time, due to problems of the individual S's schedules. It was possible, however, to constitute two separate groups of 12 Ss each, which was done. As soon as 24 people in this grouping agreed to participate, the remaining 8 became part of the original population. Both groups met once a week for 6 weeks in the Synagogue during the months of August and September. One group met in the morning from 9:30 to 11:00 A.M., the other in the evening from 7:30 to 9:00 P.M. While the different hours of day may have affected the results, this was unavoidable, and no great significance is attached to this variable.

The subject matter of these sessions consisted of instruction in the cycle of the Jewish Holydays and Festivals. The investigator assumed the role of teacher of this group, and utilized the lecture, discussion, and question and answer period techniques in presenting

the material. Permission to record these lectures on tape was asked for and granted by the participants at the first session. The subject matter of each session was as follows:

Session One: The Shabbat.

Session Two: Rosh Hashanah and Yom Kippur.

Session Three: Sukkot, Shemini Atzeret and Simkhat Torah.

Session Four: Hannukah.

Session Five: Purim and Pesakh.

Session Six: Shavuot, Tisha B'Av, and minor fast days.

Both groups were taught by the same person and had parallel sessions. For purposes of statistical treatment and analysis these two groups of 12 constituted one group of 24 Ss--the Instructional group.

It was anticipated that participants in the Instructional group would become more knowledgeable about the history and ritual observances connected with these Holydays. To determine whether or not instruction did increase the knowledge of the Ss, a pretest on the Jewish Holydays was given prior to the first lecture, and a posttest utilizing the same instrument was administered at the close of the sixth session. A perfect score would have resulted in obtaining 45 points. Table 2 shows the results of using the mean score of the pretest as the hypothetical mean for comparison with the results of the posttest scores, after subjecting these scores to the t test of the Hypothetical Mean.

In order to retain the trust of the participants and reduce

TABLE 2

Pretest and Posttest Results on Test of  
Jewish Holydays and Festivals

on t Test

(N = 24)

	Mean	Degrees of freedom	<u>t</u> ratio
Pretest	24.916		
Posttest	34.375	23	9.2702*

\*p < .01.



any anxiety on the part of the Ss that might have been raised if they had to "display their mastery" for their rabbi by signing their names to both pretests and posttests, the choice was made to investigate any improvement made by the group as a whole, rather than by individuals, and therefore neither tests were coded.

At the end of the fifth session of the Instructional group, the posttest of the "Study of Values" was administered. The RAS was administered at the end of the sixth session. A deliberate choice was made to have the Ss fill out these instruments during class time. It was felt that doing this would ensure responses from each S because they were physically present, and ensure against not receiving the questionnaires back had they been mailed. (Note that after treatment, there was no additional pool of Ss from which to draw.) Furthermore, the idea of filling out these instruments in a group setting would enhance the openness of responses, since no names were asked for and the researcher reinforced the confidential atmosphere by stating that he was interested in group results, and also left the room while the "testing" was taking place. Ss simply left the completed questionnaires in a pile. It was decided not to code the posttest instruments for both the Instructional and Experimental groups for the reasons stated earlier, in addition to placing the researcher in a position of having lied or betrayed a congregant's confidence.

While this decision may have detracted from the research in terms of precluding certain types of statistical treatment (i.e.,

multiple regression analysis), it was nevertheless felt that the potential harm that could be done to relationships between rabbi and congregant, as well as obtaining data that may have contained exaggerated halo effects, outweighed the additional information that could be gleaned from coded posttest scores.

Individual appointments were also made to see each of those Ss whose name fell into the Experimental group prior to the sessions. During the initial meeting, each S was told about confidentiality that would be required, the responsibility a group member has to the group, limitations, and the subject matter which would be discussed. Each S was asked to sign a document which outlined the nature of the group and emphasized the importance of confidentiality. Permission to record the group counseling sessions was also asked for at this time. Each S was told that she was being asked to help her rabbi with work he was doing, but was not told about the positive changes that were expected.

Once again, the first 24 of those who placed in the Experimental group were used as the Experimental sample; the remaining 8 Ss' scores went back into the original population of "lows." The Experimental group was divided into three subgroups,  $E_1$ ,  $E_2$ , and  $E_3$ , and consisted of 8 members each. The groups met for eight sessions, twice a week for 4 weeks, for a duration of 1-1/2 hours per session, totaling 12 hours of a group counseling experience. Two experimental groups met at the Synagogue in the evening, and one group met in the morning,

during the months of August and September. For purposes of statistical treatment and analysis,  $E_1$ ,  $E_2$ , and  $E_3$  are considered as one Experimental group in this research. During the last session of each Experimental subgroup, the posttest instruments were administered.

The researcher assumed the role of group counselor with each of the three groups. The role of the counselor was that of a professional group leader. He functioned in many of the ways described by Brammer and Shostrom (1968), including Problem setting, Moderating, Sentiment testing, Idea developing, Supporting, Opposing, Initiating, Questioning, Informing, and even Digressing. The researcher was particularly aware of two aspects of the counseling role; maintaining a low counselor talk ratio, and when he did initiate or respond, it would be to consistently elicit feeling, affective statements from the Ss, preferably in the present.

Four specific topics for the sessions had been formulated in advance. They were:

Sessions One and Two: How I Feel about Being Jewish.

Sessions Three and Four: My Hang-ups about the Synagogue.

Sessions Five and Six: What Things Would I Change in Judaism.

Sessions Seven and Eight: What Do I Want to Change about Myself as a Jew.

It must be noted that these topics were somewhat artificial and were presented for the express purpose of stimulating feelings about self; yet for the most part, these general topics for each of

the sessions were starting points for discussion, and the basis for examining relationships between verbal behaviors and the stated topic for the session.

The pretest-posttest design of this study has been used in other research where the "Study of Values" was one of the instruments used. Bechtel (1963) used the "Study of Values" at the beginning and then at the end of a college course in Psychology, as part of an investigation into the effects of certain methods of teaching on certain personality characteristics of college students. In this study, the "Study of Values" was one of four instruments the author used to measure changes in values in a pretest-posttest setting.

Kemp (1957) used the same instrument in his pretest-posttest research with a 6 year interval between tests. Rochester (1965) used the "Study of Values" to measure attitude and value changes in counselor trainees over a year-long program. The test was used prior to the training program and upon its conclusion to measure any changes. A follow-up study was done by the same author 2 years later (Rochester, 1970), where he once again used the "Study of Values" and evaluated results with initial data gathered prior to the training program. Kinnick (1966) used the same instrument on three different occasions with the same group, participants in a summer institute sponsored under the Civil Rights Act of 1964. He used the "Study of Values" prior to the institute, at its conclusion, and 3 months following the termination of the institute. In measuring

changes in values and interpersonal functioning of a group of nurses and occupational therapists, Kratochvil (1969) also used the "Study of Values" as a pretest-posttest measure with experimental and control groups in research that spanned a 4-week period.

The design of the present study is supported by previous research, and was used in order to distinguish the "lows" in a general population from which the population for this study was subsequently drawn, so that the scores of each of the groups could then be subjected to appropriate statistical analysis to determine whether or not significant changes along previously defined measures did occur, and if they did occur, whether or not these changes were the result of the instructional and/or group counseling experiences. One other aspect of this research had to do with examining the Experimental group with respect to changes in verbal behavior. It was anticipated that there would be changes in verbal behavior on Affective, Sacred, and Ethnic dimensions, where there would be increased use of words and phrases in these dimensions as the group counseling progressed up until approximately session six of the eight sessions, after which the frequency of such verbal behavior would begin to drop. This phenomenon in group counseling process has been analyzed by Gazda (1971), who pointed to four stages in group development. The termination stage, wherein participants taper off self disclosures, usually begins two- to three-sessions before a preset termination date.

In the original proposal, it was thought to compare samples

of tape recordings of the first and fifth sessions. After due consideration, it was felt that this procedure would yield insufficient data to examine the process of disclosure and the frequency of pre-defined referents. Therefore, the verbal samples used in the research consisted of half-hour segments of sessions one, three, five, and seven of  $E_1$ ,  $E_2$ , and  $E_3$ , all of which are on a time line starting 30 minutes after the sessions had begun and extending 30 minutes from that point.

Scales for measuring verbal behavior have been developed from a variety of sources. Bales (1970) has devised a method of simultaneously classifying the quality of an act, who performs it, and in relation to whom, which is described as Interaction Process Analysis. Brammer and Shostrom (1968) discuss content analysis of verbal behavior which emphasizes the life history of the topics and its potential modifications. Amidon and Hunter (1967), modifying Flanders' system for examining verbal interactive classroom behavior, developed the Verbal Interaction Category System. One of the most recent contributions to this field is the work by Ober, Bentley, and Miller (1971), which deals with systematic observation of teaching.

These systems are for the most part designed to measure individual verbal behaviors. Shertzer and Stone (1968), for example, cite the work of Kagan and his associates regarding a counselor response scale.

It was previously noted that the reason for measuring verbal

responses in this research was to ascertain whether or not there would be any significant changes in certain verbal behaviors of the groups involved as they proceeded in the group counseling setting. Originally, it was thought to measure the affective dimension together with what the investigator termed sacred and ethnic dimensions. Prior to having the judges who were used in the study listen to the tapes, the researcher experimented with three other judges, asking them to rate the tapes on the Affective, Sacred, and Ethnic dimensions. In addition, in order to ascertain whether or not it would be useful, if not important, to provide the raters with typescripts of the tapes, two judges were supplied with typescripts to follow as they listened, and one was not.

The results of this experiment suggested promise for the continued use of the Affective dimension, but resulted in great confusion in trying to distinguish between the Sacred and Ethnic dimensions. Interestingly, the combined checks of Sacred and Ethnic dimensions did reveal scores that showed closer proximity and were worthy of further consideration. The availability or lack of a typescript did not seem to have any effect.

A change was made in the dimensions that were analyzed, in order to clarify the verbal behavior to be rated, as well as a methodology for providing interjudge agreement.

The final dimensions which were studied were Affective responses, Affective-religious responses, and Cognitive-religious responses. The general definition of the Affective-Cognitive

dimension by Kogan, Krathwohl, and Griffin, as cited by Shertzer and Stone (1968), is: The affective-cognitive dimension indicates whether a participant's response refers to any affective component of another participant's communication or concerns itself primarily with the cognitive component of that communication.

a. Affective responses--Affective responses generally make reference to emotions, feelings, fears, et cetera. The judge's rating is solely by the content and/or intent of the participant's response, regardless of whether it be reflection, clarification, or interpretation. These responses attempt to maintain the focus on the affective component of a participant's communication to the rest of the group. Thus they may:

i. Refer directly to an explicit or implicit reference to affect (either verbal or nonverbal) on the part of the client; example, "It sounds like you were really angry at him."

ii. Encourage an expression of affect on the part of the client; example, "How does it make you feel when your parents argue?"

iii. Approve of an expression of affect on the part of the client; example, "It does not hurt to let your feelings out once in awhile, does it?"

iv. Present a model for the use of affect by the client; example, "If somebody treated me like that I would really be mad."

b. Cognitive responses--Cognitive responses deal primarily with the cognitive element of a client's communication. Frequently such responses seek information of a factual nature. They generally



maintain the interaction on the cognitive level. Such responses may:

i. Refer directly to the cognitive component of the client's statement; example, "So then you are thinking about switching your major to Chemistry?"

ii. Seek further information of a factual nature from the client; example, "What were your grades last term?"

iii. Encourage the client to continue to respond at the cognitive level; example, "How did you get interested in art?"

This definition applied to the general affective and cognitive statements studied in the tapes. The definition was modified in terms of religious affective responses when the investigator defined this category as referring to statements and words regarding religious and ethnic concepts. The context of such responses in the conversations that took place during the group counseling sessions serves to distinguish the general secular affective responses from what is defined as affective-religious responses. This dichotomy would also help indicate the extent to which the sought after Jewish-ethnic-religious concerns dominated the counseling sessions. By combining both affective and religious-affective scores, the investigator was also able to compare them with the cognitive religious dimension as well as the verbal frequency elevation in these dimensions anticipated in the counseling process.

The cognitive-religious dimension was defined as referring to sharing information about Judaism or ethnic concepts. A rating sheet was devised which listed the verbal behaviors to be rated,

together with definitions and general examples for each category. Classifying the verbal behaviors was done by three judges in the presence of the investigator.

A consensus amongst the judges was obtained by having all three judges rate behaviors together. Wherever there was disagreement as to either the content or intent of a particular word or phrase, it was not used. The judges listened to approximately two tapes per session over a 3-week period. The tapes were presented in random fashion, and the judges were not told which session in the counseling sequence a particular tape was. This was done in order to ensure there would be no halo effect in terms of what the goals of the research were. The results were subjected to chi square analysis.

The instruments used in this research have been subjected to statistical analysis for reliability. The "Study of Values," originally published in 1931, was revised in 1951. The reliabilities reported in the manual "seem satisfactory" (Manual, "Study of Values," 1970). Split-half reliability, using the Spearman-Brown product-moment correlations on the religious scale, yielded an  $r$  (coefficient of correlation) of .95. The mean coefficient using an  $r$  was .90. Test-retest correlations on the religious scale yielded an  $r$  of .91 after 1 month, and with another group yielded an  $r$  of .93 after 2 months. The mean of the entire test was  $r = .89$  for the 1-month group, and  $r = .83$  for the 2-month group. Item analysis also showed a positive correlation for each item, with the total score

for its value at the .01 level of confidence.

The Religious Attitudes Survey was the name given to the questionnaire in this research devised by Cohen (1970). Only part four of this instrument was modified in this research. It is a general information category, and has no bearing on the reliability of the instrument.

Cohen (1970) used a group of five specialists, four of whom were rabbis and one EdD in Jewish Education, to test for content validity. Using the computer program Testat, the data produced a correlation of .86 for the ritual score, .73 for the sacred attitude score, .85 for the ethnic identity score, and .71 for the total score.

Part IV of the RAS requested respondents to supply information on their backgrounds. This was done primarily to be of some assistance to the leaders of the congregation in obtaining some basic information about the female membership of the synagogue in terms of future programs for them. The data suggest possibilities for future research. Table 3 summarizes the information culled from Part IV of the RAS with respect to Secular Education, Jewish Education, Employment, and ability to read Hebrew. Table 4 indicates the information obtained with respect to age and years of affiliation with the congregation.

The randomization used to separate the Control, Instructional, and Experimental groups seems to be supported by the data obtained in Table 3 in terms of secular educational achievements. In the

TABLE 3

Background of Population and Samples with  
Respect to Secular and Jewish Education,  
Employment and Hebrew Reading

Item	Control		Instructional Experimental			
	Group		Group		Group	
	Num-	Per-	Num-	Per-	Num-	Per-
	ber	cent	ber	cent	ber	cent
<b>Secular education</b>						
completed:						
Elementary						
High school	14	58.0	13	54.0	14	58.0
College	9	38.0	9	38.0	9	38.0
Graduate school	1	4.0	1	4.0	1	4.0
No response			1	4.0		
<b>Jewish education:</b>						
Less than 1 year	5	20.0	4	17.0	9	38.0
1 to 2 years	2	8.5	5	20.0	3	13.0
3 to 4 years	3	13.0	2	8.0	5	21.0
5 to 6 years	5	20.0			2	8.0
7 to 8 years	3	13.0	3	13.0	1	4.0
9 to 10 years	2	8.5	4	17.0	2	8.0
More than 10 years	4	17.0	4	17.0	2	8.0

TABLE 3 (continued)

Item	Control		Instructional		Experimental	
	Group		Group		Group	
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent
No response			2	8.0		
Type of Jewish education:						
None	2	8.0			4	17.0
Sunday school	9	38.0	11	46.0	12	50.0
Hebrew school 2 to 3 days a week	13	54.0	11	46.0	7	29.0
Day school--Yeshiva						
Other					1	4.0
No response			2	8.0		
Employment:						
Employed	9	38.0	7	29.0	7	29.0
Not employed	15	62.0	17	71.0	17	71.0
No response						
Hebrew:						
Read	13	54.0	10	42.0	10	42.0
Do not read	11	46.0	13	54.0	14	58.0
No response			1	4.0		

TABLE 4

Background of Population and Samples with  
Respect to Age and Length of Membership

	Age		Years of affiliation	
	Number responding	Mean	Number responding	Mean
Original population (N = 150)	143	43.1	139	18.4
Research population (N = 96)	89	44.8	90	19.0
Control group (N = 24)	23	46.0	24	19.0
Instructional group (N = 24)	23	43.5	23	19.0
Experimental group (N = 24)	24	46.0	24	18.3

Experimental group 58%, in the Instructional group 54%, and in the Control group 58% were high school graduates. An additional 38% in each of the three groups were college graduates. The secular educational profile of the three groups closely resembled both the research population (57% high school graduates; 32% college graduates) and the original population from which the "lows" were drawn (54% high school graduates; 33% college graduates).

The Experimental group seemed to be the least formally Jewishly educated group. Of those reporting less than 1 year of formal Jewish education, 38% were part of the Experimental group, while only 17% of the Instructional group and 20% of the Control group had such minimal Jewish training. The Instructional and Control groups more closely resembled the research population (23.5%) and the original population (19%) in this respect.

The mean age of the original respondents shown in Table 4 was 43.1, which accounts for close to 75% of the total female membership of the Synagogue. In addition to a predominantly early middle-aged membership, the Synagogue female membership seems to have a good deal of stability, in that the mean number of years of affiliation with the congregation, as shown in Table 4, is 18.4 years. Both respondents' age and number of years of affiliation with the synagogue was very close to the mean of all subgroupings.

In sum, the profile that emerges from the data presents a picture of a female member of the synagogue who is in her early 40s, at least a high school graduate, having had up to 6 years of

Jewish education most likely in a Synagogue school meeting on Sundays, who is as likely to be able to read Hebrew as not, is probably not working, and has been a member of the congregation since her mid-20s.



## Chapter 4

### The Findings

It was initially hypothesized that there would be differences in groups participating in group counseling (Experimental) and group instruction (Instructional) as measured by the religious observance scale (RO), sacred attitude scale (SA), and the ethnic identity scale (EI) of the RAS, and as also measured by the religious values scale of the "Study of Values." It was also predicted that a third group receiving no treatment (Control) would not change in pretest and posttest measurements. In order to determine whether or not changes did take place among the groups--Control, Instructional, and Experimental--the scores obtained were treated statistically by using analysis of variance.

Galfo and Miller (1970) has defined simple analysis of variance as

a statistical method utilizing the F test which compares the variability within samples to the variability among two or more samples, to determine the probability that the variability among samples is due to chance, and not due to sampling from populations having different means [ p. 383 ].

The F test or ratio yields scores which would indicate whether or not the samples under study were still comparable with the initial population--an index of change. As defined by Galfo and Miller, the F ratio is

a mathematical comparison of the variability found between

two or more groups within the population(s) from which the groups were selected; the  $F$  ratio provides a method by which measured differences between groups may be attributed to those expected as a result of chance if the groups were selected at random from the same population, or if the differences are unlikely to result from chance and thus may be attributed to the fact that the groups were selected from different populations [ p. 384 ].

This statistic, as well as others used to evaluate the data in this research, is part of the Galfo Statistical Package which is computerized. The computations and data obtained resulted from using appropriate parts of the Galfo Statistical Package. Significance of the statistics obtained was not considered above the .05 level of confidence.

It should also be noted that the previously defined population for this study consisted of the lowest 96 scorers on the combined total scores of the RAS and "Study of Values," out of an initial population of 150 women. Since the concern of this research centered around these "low" scorers, comparisons that are made with the population refer to the 96 "lows," except where comparisons amongst the Control, Instructional, and Experimental groups did not significantly vary initially from the means of the population, the data were subjected to the  $t$  test, which indicates

the ratio of the variability between two groups of measurements, as expressed by the difference of means, to the variability expected within the population(s) from which the groups were

selected. The  $t$  ratio provides a method by which measured differences between groups may be compared to those expected as a result of chance. If the difference is sufficiently large, the conclusion can be made that it is unlikely that the two samples were selected from the same population [ Galfo & Miller, 1970, p. 387 ].

Tables 5, 6, and 7 show the results of subjecting Control, Instructional, and Experimental pretest data to the  $t$  test, using the mean of the population for each of the measures as the hypothetical true mean. It can be seen that none of the  $t$  test scores reached significance, thereby indicating that, prior to treatment, the scores of each of the three samples (Control, Instructional, and Experimental groups) were not significantly different from the population. In positive terms, the individual groups came from the same population.

When the  $t$  test was administered to the posttest data, using the same population mean as the hypothetical true mean, a different picture emerges in the Instructional and Experimental groups. It was originally predicted that the Control group would not differ significantly on pretest and posttest scores on six measures. This hypothesis is accepted and is supported by the data in Table 8. While there was general elevation on all mean scores in the posttest data, none of the scores attained significant levels of confidence. It can be concluded that the Control group did not change significantly over a 6-month period test-retest cycle.

Table 9 indicates the posttest mean scores compared with the

TABLE 5

Population Mean Scores Versus Pretest  
Control Group Scores on Measures of  
the Religious Attitudes Survey  
and the Study of Values  
of t Test

Measure	Population mean <sup>a</sup> (N = 96)	Control group (N = 24)	<u>t</u> <sup>b</sup>	Signif- icance
Religious observance	33.17	32.46	-0.536	c
Sacred attitude	36.04	36.00	-0.027	c
Ethnic identity	94.33	94.67	0.250	c
Total religious attitude survey	163.48	163.04	-0.197	c
Study of values	40.90	41.85	0.776	c
Total of religious attitude survey and study of values	204.53	204.90	0.171	c

<sup>a</sup>The population mean refers to the 96 lowest scorers on the combined total scores of the Religious Attitude Survey and the Study of Values from which the sample for the control group was randomly drawn.

TABLE 5 (continued)

<sup>b</sup>With 23 degrees of freedom.

<sup>c</sup>Not significant.

**TABLE 6**  
**Population Mean Scores Versus Pretest**  
**Instructional Group Scores on**  
**Measures of the Religious**  
**Attitudes Survey and**  
**the Study of Values**  
**of  $t$  Test**

Measure	Population mean <sup>a</sup> (N = 96)	Instructional group (N = 24)	$t$ <sup>b</sup>	Signif- icance
Religious observance	33.17	34.29	1.068	c
Sacred attitude	36.04	36.83	0.515	c
Ethnic identity	94.33	94.71	0.256	c
Total religious attitude survey	163.48	165.83	0.953	c
Study of values	40.90	41.02	0.110	c
Total of religious attitude survey and study of values	204.53	207.27	1.127	c

<sup>a</sup>The population mean refers to the 96 lowest scorers on the combined total scores of the Religious Attitude Survey and the Study

TABLE 6 (continued)

of Values from which the sample for the instructional group was randomly drawn.

<sup>b</sup>With 23 degrees of freedom.

<sup>c</sup>Not significant.

TABLE 7

## Population Mean Scores Versus Pretest

## Experimental Group Scores on

## Measures of the Religious

## Attitudes Survey and

## the Study of Values

of  $t$  Test

Measure	Population mean <sup>a</sup> (N = 96)	Experimental group (N = 24)	$t$ <sup>b</sup>	Signif- icance
Religious observance	33.17	31.92	-0.992	c
Sacred attitude	36.04	35.96	-0.072	c
Ethnic identity	94.33	96.29	1.558	c
Total religious attitude survey	163.48	164.17	0.283	c
Study of values	40.90	42.10	1.130	c
Total of religious attitude survey and study of values	204.53	206.27	0.612	c

<sup>a</sup>The population mean refers to the 96 lowest scorers on the combined total scores of the Religious Attitude Survey and the Study



TABLE 7 (continued)

of Values from which the sample for the experimental group was randomly drawn.

<sup>b</sup>With 23 degrees of freedom.

<sup>c</sup>Not significant.

TABLE 8

Population Mean Scores Versus Posttest  
Control Group Scores on Measures  
of the Religious Attitudes  
Survey and the Study of  
Values of t Test

Measure	Population mean <sup>a</sup> (N = 96)	Control group (N = 24)	<u>t</u> <sup>b</sup>	Signif- icance
Religious observance	33.17	34.13	0.629	c
Sacred attitude	36.04	37.38	1.010	c
Ethnic identity	94.33	95.67	1.456	c
Total religious attitude survey	163.48	167.17	1.506	c
Study of values	40.90	42.63	1.292	c
Total of religious attitude survey and study of values	204.53	209.79	1.623	c

<sup>a</sup>The population mean refers to the 96 lowest scorers on the combined total scores of the Religious Attitude Survey and the Study of Values from which the sample for the control group was randomly drawn.

## TABLE 8 (continued)

<sup>b</sup>With 23 degrees of freedom.

<sup>c</sup>Not significant.

TABLE 9

Population Mean Scores Versus Posttest  
Instructional Group Scores on  
Measures of the Religious  
Attitudes Survey and  
the Study of Values  
of t Test

Measure	Population mean <sup>a</sup> (N = 96)	Instructional group (N = 24)	<u>t</u> <sup>b</sup>	Signif- icance
Religious observance	33.17	34.33	1.390	c
Sacred attitude	36.04	36.83	0.510	c
Ethnic identity	94.33	96.29	1.365	c
Total religious attitude survey	163.48	167.50	1.859	c
Study of values	40.90	42.92	1.635	c
Total of religious attitude survey and study of values	204.53	210.42	2.731	.05

<sup>a</sup>The population mean refers to the 96 lowest scorers on the combined total scores of the Religious Attitude Survey and the Study

TABLE 9 (continued)

of Values from which the sample for the instructional group was randomly drawn.

<sup>b</sup>With 23 degrees of freedom.

<sup>c</sup>Not significant.

population mean scores of the Instructional group, which received instruction in Judaism. The data reveal a total mean score of 210.42, which yields a  $t$  ratio of 2.731 inside the critical region of 2.069 with 23 degrees of freedom ( $df$ ) significant at the .05 level of confidence. While no individual subscale of the measures attained significance, there seemed to have been sufficient differences on the combined total RAS and "Study of Values" scores from those of the original population to indicate a significant change had taken place.

The same statistical treatment that was applied to the Instructional group was also applied to the Experimental group. Table 10 reflects the results of that treatment. A greater level of significance is indicated by the data in Table 10. The EI scale of the RAS yielded a  $t$  ratio of 4.914 significant at the .01 level of confidence. The total RAS score (the combined scores of scales RO, SA, and EI) also yielded a significant  $t$  ratio at the .05 level (2.492) and the combined total score of the RAS and "Study of Values" was also significant at the .01 level with a  $t$  ratio of 3.328 with 23  $df$  falling well within the critical region of 2.069.

These findings tend to support the original hypothesis that there will be differences in groups participating in Instructional and Experimental experiences on the measures of the RAS and "Study of Values." It must be noted, however, that the combined total of RAS and "Study of Values" scores for each of the Control, Instructional, and Experimental groups reflected an upward tendency in mean scores.

TABLE 10

**Population Mean Scores Versus Posttest  
Experimental Group Scores on  
Measures of the Religious  
Attitudes Survey and  
the Study of Values  
of  $t$  Test**

Measure	Population mean <sup>a</sup> (N = 96)	Experimental group (N = 24)	$t$ <sup>b</sup>	Signif- icance
Religious observance	33.17	32.88	-0.245	c
Sacred attitude	36.04	36.70	0.502	c
Ethnic identity	94.33	99.54	4.914	.01
Total religious				
attitude survey	163.48	169.13	2.492	.05
Study of values	40.90	43.50	1.764	c
Total of religious				
attitude survey				
and study of				
values	204.53	212.29	3.328	.01

<sup>a</sup>The population mean refers to the 96 lowest scorers on the combined total scores of the Religious Attitude Survey and the Study

TABLE 10 (continued)

of Values from which the sample for the control group was randomly drawn.

<sup>b</sup>With 23 degrees of freedom.

<sup>c</sup>Not significant.



This may mean that the elevated posttest mean scores of all three groups is the result of test sensitivity and not due to differences in the treatments. While no single subscale on the Instructional group reflected significant change from the population, the EI score ( $t = 4.914$ ) of the Experimental group clearly stood out as being more than just attributable to either random error or test sensitivity.

In order to compare the variability within the Control, Instructional, and Experimental groups to the variability amongst the three groups, the data were subjected to statistical treatment using Analysis of Variance (ANOVAR) and the  $F$  ratio it yields. Tables 11, 12, 13, and 14 summarize these findings. When posttest scores on all measures were statistically treated with ANOVAR, no significant  $F$  scores resulted. This can be seen in Table 11. The critical region with 2  $df$  and 69  $df$  was 3.14 at the .05 level of confidence. The highest  $F$  obtained that came close to falling within the critical region was the EI score which yielded an  $F$  ratio of 2.34. The fact that ANOVAR yielded no significant differences while the  $t$  test did required further investigation.

It is important to note that posttest scores were used in the ANOVAR treatments, while population means were used in the  $t$  tests. Upon further investigation it was found that the pretest means of the Control group yielded by ANOVAR approximated the population means much more closely than the ANOVAR posttest means. Comparing the scores of the first column in Tables 5 and 12 with Table 11 will amply demonstrate this fact. For example, the

TABLE 11

Analysis of Variance: Control Versus Instructional  
Versus Experimental Groups on Posttest Measures  
of the Religious Attitudes Survey and  
the Study of Values  
(N = 24)

Measure	Control	Instruc- tional	Experi- mental	F <sup>a</sup>	Signif- icance
Religious observance	34.13	34.33	32.88	0.40	b
Sacred attitudes	37.38	36.83	36.71	0.06	b
Ethnic identity	95.67	96.29	99.54	2.34	b
Total religious attitude survey	167.17	167.50	169.13	0.20	b
Study of values	42.58	42.92	43.50	0.11	b
Total religious attitude survey and study of values	209.79	210.42	212.29	0.24	b

<sup>a</sup>Degrees of freedom 2 and 69.

<sup>b</sup>Not significant.

TABLE 12

**Analysis of Variance: Pretest Control Scores**  
**Versus Posttest Instrumental Versus**  
**Posttest Experimental Group Scores**  
**on Measures of the Religious**  
**Attitudes Survey and**  
**Study of Values**  
**(N = 24)**

Measure	Control	Instruc- tional	Experi- mental	$F^a$	Signif- icance
Religious observance	32.46	34.33	22.88	0.71	b
Sacred attitudes	36.0	36.83	36.71	0.09	b
Ethnic identity	94.67	96.29	99.54	3.55	.05
Total					
religious					
attitude					
survey	163.04	167.50	169.13	1.93	b
Study of values	41.85	42.92	43.50	0.38	b

TABLE 12 (continued)

Measure	Control	Instruc- tional	Experi- mental	F <sup>a</sup>	Signif- icance
Total					
religious					
attitude					
survey and					
study of					
values	204.90	210.42	212.29	2.90	<sup>b</sup>

<sup>a</sup>Degrees of freedom 2 and 69.

<sup>b</sup>Not significant.

TABLE 13

Analysis of Variance: Pretest Control  
Scores Versus Posttest Instructional  
Group Scores on Measures of the  
Religious Attitudes Survey  
and Study of Values  
(N = 24)

Measure	Control pretest	Instruc- tional group posttest	<u>F</u> <sup>a</sup>	Signif- icance <sup>b</sup>
Religious observance	32.46	34.33	1.367	c
Sacred attitudes	36.00	36.83	0.144	c
Ethnic identity	94.67	92.29	0.654	c
Total				
religious attitude survey	163.04	167.50	1.979	c
Study of values	41.85	42.92	0.357	c

TABLE 13 (continued)

Measure	Control pretest	Instruc- tional group posttest	<u>F</u> <sup>a</sup>	Signif- icance <sup>b</sup>
Total of religious attitude survey and study of values	204.90	210.42	3.168	c

<sup>a</sup>With 1 and 46 degrees of freedom.

<sup>b</sup>.05 < 4.059.

<sup>c</sup>Not significant.

TABLE 14

## Analysis of Variance: Pretest Control

## Scores Versus Posttest Experimental

## Group Scores on Measures of the

## Religious Attitudes Survey

## and Study of Values

(N = 24)

Measure	Control pretest	Instruc- tional group posttest	F <sup>a</sup>	Signif- icance
Religious observance	32.46	32.88	0.052	b
Sacred attitudes	36.00	34.04	0.992	b
Ethnic identity	94.67	99.54	7.775	.01 <sup>c</sup>
Total				
religious				
attitude				
survey	163.04	169.13	3.519	b
Study of values	41.85	43.50	0.705	b

TABLE 14 (continued)

Measure	Control pretest	Instruc- tional group posttest	$F^a$	Signif- icance
Total of religious attitude survey and study of values	204.90	212.29	5.234	.05 <sup>d</sup>

<sup>a</sup>With 1 and 46 degrees of freedom.

<sup>b</sup>Not significant.

<sup>c</sup>.01 < 7.25.

<sup>d</sup>.05 < 4.059.



population mean of the combined RAS and "Study of Value" score was 204.53; the posttest Control group mean yielded by ANOVAR was 209.79, while the pretest Control group mean was 204.90. This was true of all other measures as well.

It was therefore decided, because of the closer fit of these mean scores, to examine the scores using ANOVAR with the pretest Control group scores versus the posttest Instructional group versus the posttest Experimental group scores. Table 12 reflects the data obtained from this treatment. The fact that the EI scale of the RAS yielded an  $F$  ratio of 3.55 with 2 and 69  $df$  which was significant at the .05 level resulted in an attempt to further reconcile or investigate the discrepancies between ANOVAR and  $t$  test statistical treatments.

It was then decided to submit pretest Control group scores versus posttest Instructional group scores and pretest Control group scores versus posttest Experimental group scores to ANOVAR treatment separately, to see if greater consistency between ANOVAR and  $t$  test treatment would be obtained. The results of these efforts are found in Tables 13 and 14.

Comparison of the Instructional group with the pretest Control group yielded no significant  $F$  ratios. When pretest Control scores were compared with the Experimental group, however, significant  $F$  ratios were obtained on the EI scale of the RAS ( $F = 7.775$  with 1 and 46  $df$ , significant at the .01 level of confidence within the critical region of 7.25) and the combined scores of the RAS and

"Study of Values" ( $F = 5.234$  with 1 and 46 df, significant at the .05 level of confidence within the critical region of 4.059).

While there seems to be a factor of test sensitivity which may have had an influence on the findings, the fact that in all tests applied the Control group did not change on any measures, and the fact that there were differences, statistically speaking, between the Control, Instructional, and Experimental groups, does seem to uphold the hypothesis with regard to this aspect of the research. Furthermore, it should be noted that more differences and greater levels of significance were found in the Experimental group, which would seem to indicate above and beyond chance factors that the group counseling experience played some part in contributing most to the changes recorded.

This research also examined the verbal behaviors of participants in the Experimental group on three dimensions which have been previously defined: Affective (A), Affective-Religious (AR), and Cognitive-Religious (CR). In order to measure the frequency of verbal behaviors on these dimensions, the chi square statistic was used. Chi square is

a mathematical distribution presented in table form that can be used to determine whether a set of observed frequencies differs sufficiently from a set of hypothesized expected frequencies that the conclusion can be made that the difference is not due to chance or random selection of the sample being studied [ Galfo & Miller, 1970, p. 383 ].

Chi square treatment was given to the data in order to determine whether or not changes occurred in the group counseling process. It was initially predicted that participation in group counseling will produce changes in verbal behavior as the group sessions progressed. This hypothesis seems to be supported by the data presented in Table 15.

The combined frequencies of checks given to  $E_1$ ,  $E_2$ , and  $E_3$ , which constituted the Experimental group for this research on the A, AR, and CR dimensions was examined by the use of the Chi Square Contingency Table (CHISQCONTG), which is part of the Galfo Statistical Package. Table 15 shows the observed frequencies, expected frequencies, chi square ratios and chi square for the three dimensions which were rated during listening to half-hour segments of the first, third, fifth, and seventh sessions of group counseling. The resulting chi square of 61.1037 with 6 df is significant at the .01 level of confidence, well within the critical range of 16.81. This statistic indicates that there were overall significant changes between each session on all three dimensions.

Comparison of the sessions with the particular verbal dimensions that were rated is shown in Tables 16, 17, and 18. The critical region for chi square with 1 df at the .05 level of confidence is 3.84 and 6.64 at the .01 level of confidence.

On the A dimension, significant differences did occur between sessions one and three ( $p < .01$ ), one and five ( $p < .01$ ),

TABLE 15

Chi Square Contingency: Frequency of Verbal  
Behaviors on Three Dimensions in Four  
Counseling Sessions<sup>a</sup>

Ses- sion	Affective	Affective religious	Cognitive religious
Observed frequencies			
1	7.000	73.000	300.000
3	23.000	100.000	183.000
5	18.000	44.000	191.000
7	6.000	41.000	239.000
Expected frequencies			
1	16.751	80.033	283.216
3	13.489	64.447	228.064
5	11.153	53.285	188.562
7	12.607	60.235	213.158
Chi Square ratios			
1	5.676	0.618	0.995
3	6.706	19.613	8.904

TABLE 15 (continued)

Ses- sion	Affective	Affective religious	Cognitive religious
5	4.204	1.618	0.032
7	3.463	6.142	3.133

<sup>a</sup>Chi Square = 61.1037 with 6 degrees of freedom; .01 < 16.81.

TABLE 16

Chi Square: Frequency of Verbal Behaviors Rated  
by Independent Judges on the Affective  
Dimensions in Sessions 1, 3, 5,  
and 7 of the Experimental  
Counseling Group

Session	Observed frequencies	Expected frequency	Chi square <sup>a</sup>	Signif- icance
1 versus 3	7 23	15.0	8.53	.01
1 versus 5	7 18	12.5	4.84	.05
1 versus 7	7 6	6.5	0.08	b
3 versus 5	23 18	20.5	0.61	b
3 versus 7	23 6	14.5	9.97	.01
5 versus 7	18 6	12.0	6.00	.05
1 + 7 versus 3 + 5	23 41	32.0	5.06	.05

<sup>a</sup>Degree of freedom = 1

<sup>b</sup>Not significant

TABLE 17

Chi Square: Frequency of Verbal Behaviors Rated  
by Independent Judges on the Affective-  
Religious Dimension in Sessions 1,  
3, 5, and 7 of the Experimental  
Counseling Group

Session	Observed frequencies	Expected frequency	Chi square <sup>a</sup>	Signif- icance
1 versus 3	73 100	86.5	4.21	.05
1 versus 5	73 44	58.5	7.19	.01
1 versus 7	73 41	57.0	8.98	.01
3 versus 5	100 44	72.0	21.78	.01
3 versus 7	100 41	70.5	24.69	.01
5 versus 7	44 41	42.5	0.11	b
1 + 7 versus 3 + 5	114 144	129.0	3.49	b

<sup>a</sup>Degree of freedom = 1

<sup>b</sup>Not significant

TABLE 18

Chi Square: Frequency of Verbal Behaviors Rated  
by Independent Judges on the Cognitive-  
Religious Dimension in Sessions 1,  
3, 5, and 7 of the Experimental  
Counseling Group

Session	Observed frequencies	Expected frequency	Chi square <sup>a</sup>	Signif- icance
1 versus 3	300 183	241.5	28.34	.01
1 versus 5	300 191	245.5	24.20	.01
1 versus 7	300 239	269.5	6.90	.01
3 versus 5	183 191	187.0	0.17	<sup>b</sup>
3 versus 7	183 239	211.0	7.43	.01
5 versus 7	191 239	215.0	5.36	.05
1 + 7 versus 3 + 5	539 374	456.5	29.82	.01

<sup>a</sup>Degree of freedom = 1

<sup>b</sup>Not significant



three and seven ( $p < .01$ ), and five and seven ( $p < .05$ ). Combining sessions one and seven and comparing them with sessions three plus five also yielded a chi square significant at the .05 level. Comparison of sessions one and seven, and sessions three and five, did not yield significant chi squares.

The results of AR ratings are shown in Table 17. Comparison of sessions one and five, one and seven, three and five, and three and seven on this dimension was significant at the .01 level; sessions one and three were significant at the .05 level, and sessions five and seven and the combined scores of sessions one plus seven and three plus five failed to yield significant chi squares.

Table 18 shows the results obtained on the CR dimension. Sessions one and three, one and five, and one and seven revealed differences significant at the .01 level of confidence, as did sessions three and seven and the combined scores of sessions one plus seven and three plus five. Sessions five and seven showed differences significant at the .05 level, while sessions three and five did not achieve significant differences.

In addition to the finding that changes did occur as the counseling sessions progressed, it is of interest to note that the highest number of checks on the CR dimension appeared in session one (300), declined in sessions three and five (183 and 191), and then rose again in session seven (239). This phenomenon would seem to support the theory of highest intellectualizing and reporting types

of behaviors taking place at the beginning of and at the end of the group counseling process.

The phenomenon of self-disclosure and higher rate of affective verbal behavior in the middle part of the counseling process is generally but not consistently supported by the data obtained. For example, Table 16 does show a rise in verbal behaviors on dimension A in sessions three and five (23 and 18 observed frequencies [ ofs ]), and much lower ones in sessions one and seven (7 and 6 ofs). But session one on the AR dimension yielded more ofs (73) than in session five (44 ofs). Additionally, there was a very small difference between ofs in session five and session seven (44 versus 41). This may be accounted for, in part, by the reported subject matter for discussion during these sessions. It will be recalled that the topic for session one was "How I Feel about Being Jewish," and for session seven the subject for discussion was "What Do I Want to Change about Myself as a Jew." Both these topics generally call for first person personal type responses, which might more easily lead the participant toward self-disclosing affective statements.

Session three was devoted to "My Hang-Ups about the Synagogue," and for session five the topic was "What Things I Would Change in Judaism." While both these topics involve first person ideas, they can more easily be seen in an evaluative, detached, and intellectualized setting, rather than evoking affective responses. Interestingly, in these sessions, little support could be found for the topics influencing the verbal behaviors.

Rather, it is believed that in these sessions the counseling process dominated.

Finally, it was predicted with reference to the Instructional group that there would be differences in cognitive material acquired on the Jewish Holydays as a result of the Instructional experience. Table 2 in Chapter 3 shows the results of a pretest and posttest given to the Ss. The t test statistic using the pretest mean of 24.916 as the true hypothetical mean for comparison with posttest scores yielded a t ratio of 9.2702 with 23 df, well within the critical range of 2.807 at the .01 level of confidence, thereby confirming the hypothesis, statistically speaking.

## Chapter 5

### Summary and Implications

The purpose of this study was to examine the effects of group counseling on a group of low scoring female members on measures of religious observance, sacred attitudes, ethnic identity, and religious values. These women belonged to a Synagogue which is affiliated with the conservative movement in Judaism.

Three different groups, consisting of 24 Ss in each group, were randomly selected from a population of 96 low scoring Ss on the combined total scores of the Allport, Vernon, Lindzey "Study of Values" Religious Subscale and the Religious Attitudes Survey, which contains scales of measures of religious observance, sacred attitudes, and ethnic identity. Between pretest treatment and posttest administration of the same instruments, 5 months elapsed. Statistics used to examine changes between and amongst the groups were the t test of the hypothetical true mean and Analysis of Variance.

The Control group received no treatment. An Instructional group was formed, in which Ss were taught the background, meaning, and customs and ceremonies connected with the yearly cycle of Jewish Holydays and Festivals. Prior to instruction, the Instructional group took a pretest on the Jewish Holydays and upon termination of the course, the Ss took the same test again. This Instructional group met once a week for 6 weeks. Each session lasted for 1 hour

and 30 minutes.

The Experimental Counseling group was divided into three smaller groups, consisting of eight Ss in each group. These groups, considered as one group for purposes of statistical analysis, were markedly different from the Instructional group in terms of the treatment they received. The Counseling groups met two times a week for a total of eight sessions. Each session lasted approximately 90 minutes. Whereas in the Instructional group the leader functioned as a teacher, delivering lectures on cognitive material, in the Counseling groups the leader functioned as a counselor, keeping his verbal participation to a minimum, reinforcing positive statements about Jewish observance and identity, and generally facilitating discussion on topics of Jewish concern.

There were topical differences as well as differences in techniques between the Instructional and Experimental groups. The Instructional group received background information, factual information about observances connected with the cycle of Jewish Holydays and Festivals. The Counseling groups, on the other hand, were asked to respond and react to a series of discussion topics that were designed to promote and stimulate more affective responses. These topics did not require a formal background in Judaism, and Ss were encouraged to talk about how they personally felt about broad areas of Jewish life. The topics selected for these counseling sessions were:

How I feel about being Jewish.

My hang-ups about the Synagogue.

What things I would change in Judaism.

What things I would change about myself as a Jew.

The Instructional group was much more passive than the Counseling groups. Ss in the Instructional group listened to six lectures, each of which lasted for approximately 75 minutes. Occasionally, participants would ask questions during the formal lecture. Usually, the last 15 minutes was reserved for a brief question and answer period. Taking of notes during these lectures was not uncommon. The Experimental Ss expected to be active participants in each counseling session. Members of the group were constantly reacting to each other. In fact, it was a common occurrence to have minutes of multiple conversations taking place simultaneously within the groups, because Ss had been stimulated by a particular statement made by one of the group members. When this did occur, the counselor entered the discussion and restructured the situation so group members could all listen to each other. On several occasions group members became so involved that the sessions ran over the scheduled time, and the counselor, functioning as a timekeeper in this situation, had to remind the group of the hour and terminate the session.

These clearly defined differences in treatment received by the Control, Instructional, and Experimental groups facilitated and enhanced conclusions that were made regarding testing of hypotheses and statistical analysis. The original hypotheses under which this

research has been implemented were:

a. There will be differences in groups participating in group counseling and group instruction in religious values, sacred attitudes, and ethnic identity, as measured by the Allport, Vernon, Lindzey "Study of Values" and the Religious Attitudes Survey.

b. There will be differences in student acquisition of cognitive material as a result of participation in group instruction in Judaism.

c. Participation in group counseling will produce differences in verbal behavior as the group sessions progress, as measured by independent judges.

d. Participation in a nontreatment (control) group will have no effect on religious values, sacred attitudes, and ethnic identity, as measured by the Allport, Vernon, Lindzey "Study of Values" and the Religious Attitudes Survey.

It should be noted that the null hypothesis has not been used in formulating these hypotheses.

The findings of this research, documented in Chapter 4, support the hypotheses of this study on the basis of statistical analysis. Since this study used a population of 96 low scorers out of 150 responses on the combined total scores of the "Study of Values" and the RAS, it was the data obtained on the population of 96 "lows" that was used as the basis for comparison with the Control, Instructional, and Experimental groups. A difference significant at the .05 level of confidence, using the t test, was

found between the population mean scores and the posttest Instructional group scores on the combined total scores of the RAS and the "Study of Values."

The  $t$  test was also used to compare the population mean score with posttest scores of the Experimental groups. Significant differences at the .01 level of confidence were found both on the ethnic identity scale of the RAS, as well as on the combined total score of the RAS and the "Study of Values." Furthermore, a difference between the population and the Experimental group, significant at the .05 level of confidence, was found on the total score of the RAS. These statistical results support the first hypothesis. There were differences between the Instructional and Experimental groups on the instruments used in the research.

It was predicted that participants in the Instructional group would differ in acquisition of cognitive material on Judaism. This hypothesis is clearly supported statistically by the results obtained from administering an instrument designed to measure knowledge of customs and ceremonies in connection with the Jewish Holydays and Festivals. Pretest and posttest administration of this instrument revealed improved mean scores after instruction, and yielded a  $t$  ratio significant beyond the .01 level of confidence. Thus, the second hypothesis is accepted.

It was also predicted that the group counseling experience would result in differences in verbal behavior as the group sessions progressed. The frequency of three types of verbal behavior was



rated: Affective, Affective-Religious, and Cognitive-Religious responses. The chi square statistic used to ascertain whether or not changes occurred between half-hour segments of sessions one, three, five, and seven of the counseling groups revealed significant differences on all dimensions well beyond the .01 level of confidence.

The fourth hypothesis predicted that the Control group which received no treatment would not reflect significant differences on pretest and posttest scores. This hypothesis is clearly supported by the results obtained from use of the  $t$  test statistic. Comparison of the population mean scores with Control group pretest and posttest scores yielded no significant differences.

Finally, from a statistical summary of the findings, it is concluded that the Experimental counseling group was the most effective of the three treatments used. The Experimental group yielded higher mean scores at the end of treatment than either Control or Instructional groups on the Ethnic Identity scale of the RAS, the Religious Values scale of the "Study of Values," and the combined total score of the RAS and the "Study of Values." Using the  $t$  test, the Experimental group also reflected more significant differences after treatment than the Instructional group and the level of confidence of the Experimental group on the combined total score of the RAS was significant at the .01 level of confidence, compared with the .05 level for the Instructional group.

Furthermore, Analysis of Variance statistics comparing

pretest Control group scores versus posttest Instructional group scores yielded no significant differences on all measures, while pretest Control scores versus posttest Experimental scores yielded significant differences on the Ethnic Identity scale of the RAS, as well as the combined total scores of the RAS and the "Study of Values." These statistical findings clearly indicate the preference for group counseling over formal instruction as a method for promoting positive change on measures of religious attitudes.

In addition to the statistical outcomes of this research, there were other salutary findings which lend themselves more to speculation and observation than to empirical analysis, but which nonetheless have a positive bearing on the usefulness of such procedures in synagogue life. First of all, it is believed that the fact that the Ss for this research came from an institution where the researcher functioned professionally as a rabbi helped rather than hindered, in terms of an initial willingness to respond to two questionnaires and a subsequent willingness to voluntarily give up significant amounts of time to become involved in the Instructional and Experimental groups. Instead of resentment at being asked to become involved, which is the case in many other areas of synagogue life, when put on a personal basis these requests were honored with greater ease and dispatch than had the rabbi been simply inviting these same people to attend a discussion or study group. In fact, several Ss who were very peripheral to the synagogue program and who, because of the random sampling used in the

design, fell into the Instructional or Experimental groups, enlarged their circle of friends, and, it is believed, gave them a new perspective of the potential of their affiliation.

On the other hand, the use of this personal relationship contrasted with the lower risk involved had both the researcher and other members of the Instructional and Experimental groups been total strangers, may be responsible for the halo effect that resulted in posttest scores. There was always the danger present that the S would respond the way she thought the rabbi expected her to respond. This reservation is somewhat dissipated by the low degree of change in the Control group.

Furthermore, the involvement of the Ss in the Instructional and Experimental groups brought people together who knew each other, some socially, but had not shared a prolonged group experience with each other. This kind of interaction, especially in the Experimental group, resulted in people talking with each other and listening to one another in ways they had never done before. Because of the randomization of groups, there were Ss who were in their 60s and Ss in their 20s thinking through either the subject matter in the Instructional group or the topics for conversation in the Experimental group, which crossed generational lines and promoted, it is felt, a greater interest in and respect for the concerns of various age groups.

In a few instances the Experimental groups seemed to have helped people work out personal problems. One of the Experimental

groups produced changes in the introduction of Jewish ritual into a home which had not been observed there before. In another group, one S made a decision to start attending Sabbath services which involved changing working hours (attendance was subsequently short lived).

Finally, the researcher had the feeling that because of his being their rabbi, the Ss in the Experimental group got to know him in more human and less authoritarian ways. While this might present a threat to some clergymen, it was welcomed by this researcher.

All of these sidelights lend themselves to exploration in future research. The problem of the duration of change in both attitudes and action oriented religious tasks, such as ritual observance and synagogue attendance, are legitimate areas of concern; the factor of age of S, the use of males instead of females, or mixed groups, the secular educational and religious training of the Ss--all of these can be rewarding controls in future outcome studies.

It has been shown that group counseling techniques applied to the synagogue setting seem to have a positive effect on participants in both measurable and in nonstatistical terms, more so than formal instruction. Its use is recommended as a vehicle for bringing people closer to the synagogue. Group counseling has the potential for effectuating changes toward desired goals and perhaps most importantly, it is a tool in the array of synagogue programs that emphasizes concern, caring, developing interpersonal relationships in an age which increasingly sees man threatened by machines and, in turn, sees man seeking meaningful relationships and communication.

## **Appendices**

## Appendix A

### Academic and Professional Background of Raters of Verbal Behavior

1. James J. Bergin

B.A. University of St. Mary of the Lake, Mundelein, Illinois

M.Ed. Loyola University, Chicago

Doctoral Candidate, School of Education in Guidance and  
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2. Sandra M. Solomon

B.A. Vassar

M.S. Teacher's College, Columbia University--Clinical Psychology

Former Clinical Psychologist at Children's Village, Dobbs Ferry,  
New York

3. William J. Reiss

B.A. Duquesne University

Ph.D. Adelphi University--Clinical Psychology

Director, Department of Psychological Services, Hampton Public  
Schools

Appendix B

Religious Attitudes Survey

Part I

Check, in the appropriate space, the response which most closely describes your actions.

1. Do you attend Friday evening services?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
2. Do you attend Sabbath morning services?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
3. Do you recite the Motzi before meals?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
4. Do you recite Grace after meals?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
5. Do you say prayers at home?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
6. Do you travel on Friday evening or Saturday? (Exclusive of traveling to the Synagogue?)  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
7. Do you write on Friday evening or Saturday?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
8. Do you shop on Friday evening or Saturday?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_
9. Do you go out on a social date or to a movie on Friday evening?  
Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_

10. Do you eat nonkosher food products away from home?

Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_

11. Do you go to Synagogue on Sukkot?

Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_

12. Do you go to Synagogue on Passover?

Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_

13. Do you go to Synagogue on the High Holydays?

Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_

14. Do you go to Synagogue on Shavuot?

Regularly \_\_\_ Seldom \_\_\_ Occasionally \_\_\_ Often \_\_\_ Never \_\_\_

Instructions for Part II and Part III

Read each item carefully and quickly circle the initial or initials on the right which best express your feeling about the statement.

Wherever possible let your own experience determine your answer.

Do not spend much time on any item. If in doubt, circle the answer which seems most nearly to express your present feeling about the statement. Be sure to answer every item.

Meaning of the Initials

Draw a circle around:

The letters SA after a statement if you strongly agree with it.

The letter A after a statement if you AGREE with it.

The letter D after a statement if you DISAGREE with it.

The letters SD after a statement if you strongly disagree with it.



## Part II

- |  |    |   |   |    |
|--|----|---|---|----|
| 1. The more I learn about science the more I doubt my religious beliefs.                               | SA | A | D | SD |
| 2. I believe man has evolved from lower forms of animals.  | SA | A | D | SD |
| 3. Religious faith is more helpful than logic for solving life's important problems.                   | SA | A | D | SD |
| 4. One should accept his religious faith without question.   | SA | A | D | SD |
| 5. Our fate in the hereafter depends on how we behave on earth.  | SA | A | D | SD |
| 6. God knows our every thought and action.   | SA | A | D | SD |
| 7. God influences everything that happens everywhere.  | SA | A | D | SD |
| 8. Most people who don't believe in God are bad people.  | SA | A | D | SD |
| 9. Men working and thinking together can build a good society without any divine or supernatural help. | SA | A | D | SD |
| 10. People lose faith in their religion after studying science.  | SA | A | D | SD |
| 11. The first writing of the Bible was done by Moses under the guidance of God.                        | SA | A | D | SD |
| 12. Belief in a Messiah is important to the survival of the Jewish religion.                           | SA | A | D | SD |

13. The Bible was given by God to Moses. SA A D SD

## Part III

1. American Jews who go to work and serve in Israel for a year to help in the reconstruction work there are unpatriotic because they are helping a foreign country. SA A D SD
2. There are many Non-Jewish causes to which it is more worthwhile to contribute money than to the UJA (The United Jewish Appeal). SA A D SD
3. A young Jewish business executive who cannot obtain ADVANCEMENT IN a job because he is a Jew is justified in accepting the Christian faith. SA A D SD
4. Every Jewish family should be affiliated with one or more Jewish organizations. SA A D SD
5. Anti-semitism would disappear if the Jews behaved better. SA A D SD
6. The re-creation of the Jewish State of Israel was one of the greatest and most thrilling events of our day. SA A D SD
7. Israel should become the cultural and spiritual center of Jews throughout the world. SA A D SD

- |   |    |   |   |    |
|---|----|---|---|----|
| 8. In general a Gentile date is more pleasant than a Jewish date.   | SA | A | D | SD |
| 9. Jews throughout the ages who have died for their faith and their people were every bit as heroic as the greatest heroes that America has produced. | SA | A | D | SD |
| 10. It gives a Jewish person a good feeling to live in an all-Jewish community.   | SA | A | D | SD |
| 11. The survival of the Jews as a people is desirable.  | SA | A | D | SD |
| 12. The State of Israel should be considered the homeland for Jews the world over who want to settle there, not just for displaced persons.           | SA | A | D | SD |
| 13. A Jew should be proud of being born of Jewish stock.  | SA | A | D | SD |
| 14. A Jewish couple that is unable to have children should never adopt a child of Gentile parents.  | SA | A | D | SD |
| 15. Judaism is a rich and precious culture which measures up to any of the other great world cultures.  | SA | A | D | SD |
| 16. Jewish holidays are rich with joy, excitement, and beauty.  | SA | A | D | SD |

- |  |    |   |   |    |
|--|----|---|---|----|
| 17. The only desirable solution for Jewish problems is intermarriage.  | SA | A | D | SD |
| 18. The Jewish Religion is more outmoded and more narrowminded than either the Catholic or the Protestant religions. | SA | A | D | SD |
| 19. Jewish customs and observances are wonderful.  | SA | A | D | SD |
| 20. There is no longer any reason for English speaking Jews to pray in Hebrew.                                       | SA | A | D | SD |
| 21. Being Jewish carries with it so many duties and responsibilities but it has very few rewards.                    | SA | A | D | SD |
| 22. A Jew should never hide his Jewishness from Gentiles but should gladly represent himself as a Jew.               | SA | A | D | SD |
| 23. The Jewish contributions to world civilization are entirely a matter of the past.                                | SA | A | D | SD |

## Part IV

## GENERAL INFORMATION

1. Age--nearest birthday--No. years \_\_\_\_\_
2. Membership
  - A. How many years have you been a member of this congregation? \_\_\_\_\_

B. I joined because (number in order of preference; you may want to check more than one)

1. I agree with its goals \_\_\_\_\_
2. My friends are members \_\_\_\_\_
3. I want to learn more about Judaism and the Synagogue \_\_\_\_\_
4. I want to meet new people \_\_\_\_\_
5. Other \_\_\_\_\_

3. Your Education (check appropriate choice)

A. Grade or level of secular education completed:

1. Elementary School \_\_\_\_\_
2. High School \_\_\_\_\_
3. College \_\_\_\_\_
4. Graduate School \_\_\_\_\_

B. Years of Jewish Education (approximately)

1. Less than one year \_\_\_\_\_
2. 1-2 years \_\_\_\_\_
3. 3-4 years \_\_\_\_\_
4. 5-6 years \_\_\_\_\_
5. 7-8 years \_\_\_\_\_
6. 9-10 years \_\_\_\_\_
7. More than 10 years \_\_\_\_\_

C. What kind of religious school did you attend (check one)

1. Sunday school \_\_\_\_\_
2. Congregational Hebrew School \_\_\_\_\_  
(2 or 3 days a week)
3. All-day school \_\_\_\_\_
4. Other (specify) \_\_\_\_\_

4. Are you currently employed: Yes \_\_\_\_\_ No \_\_\_\_\_

5. Can you read Hebrew? Yes \_\_\_\_\_ No \_\_\_\_\_

## Appendix C

### Do You Know What to Do and When to Do It?

#### I. Write the Holiday associated with the following names:

- a. Esther--
- b. Judah Maccabee--
- c. Antiochus--
- d. Pharaoh--
- e. Ruth--
- f. Song of Songs--
- g. Mattathias--
- h. Ashasvarus--
- i. Mordecai--
- j. Haman--

#### II. Put a circle around the correct answer:

1. Lag Ba-Omer is a minor holiday which, according to tradition, is the day on which the plague among the students of Rabbi Akiba ended. During what season of the year does it occur in America?
  - a. winter
  - b. spring
  - c. summer
2. The ceremony called "bedikat chametz" in Hebrew, means "the search for leaven." It is performed just prior to the

- a. Passover holiday
  - b. Purim holiday
  - c. Chanukah holiday
3. "Minhag Ashkenaz," "minhag Polen," "minhag Seforad" refer to various types of
- a. ritual practice
  - b. institutions of learning
  - c. charitable institutions
4. The words "Machzor," "piyyut," and "Amida" are all connected in some way with
- a. Jewish philosophy
  - b. Jewish art
  - c. Jewish liturgy
5. The holiday on which it is mandatory to eat "maror," because it is an important symbol, is
- a. Chanukah
  - b. Succos
  - c. Passover
6. Rosh Hashanah is a holiday that occurs on the first day of the Hebrew month of
- a. Tishri
  - b. Elul
  - c. Nisan
7. We often refer to the Oral Law and the Written Law. To what does the Written Law refer?

- a. the Torah
  - b. the Talmud
  - c. the Kabbalah
8. "Yaaleh v'yavo" are the first words of a special prayer recited as part of the "Amida" and "Grace After Meals," on certain special days. Which days?
- a. Rosh Hashanah and Yom Kippur
  - b. Rosh Chodesh and Holidays
  - c. Chanukah and Purim
9. The triennial cycle refers to a system of reading the Torah that was once used in Palestine. According to this system it
- a. took three years to read the entire Torah
  - b. took three years to read all the Prophets
  - c. took three years to give all men an "aliyah"
10. More wine is drunk on one particular holiday than on all others. Which is it?
- a. Passover
  - b. Purim
  - c. Chanukah
11. The Hebrew name for Israel's Independence Day, which occurs each year on the fifth day of the Hebrew month Iyar, is
- a. Yom Hazikaron
  - b. Yom Hadin
  - c. Yom Ha-atzmaut



12. "Yizkor" is a Hebrew prayer for the dead recited in most synagogues (not in Sephardic synagogues) on the last day of the three festivals and on the Day of Atonement. What are these three holidays?
- a. Rosh Hashanah, Pesach and Succos
  - b. Pesach, Shavuos and Rosh Hashanah
  - c. Pesach, Succos and Shavuos
13. One of the three pilgrim-festivals begins on the fifteenth day of Tishri each year, and is called
- a. Pesach
  - b. Succos
  - c. Shavuos
14. On which holiday do we not drink wine?
- a. Chanukah
  - b. Yom Kippur
  - c. Purim
15. On which holiday do we read the story of Haman?
- a. Chanukah
  - b. Purim
  - c. Lag B'Omer
16. Which one of these holidays does not come out in the same Hebrew month?
- a. Rosh Hashanah
  - b. Yom Kippur
  - c. Succos

- d. Purim
17. The ten days of Repentance in the Jewish calendar occur during the month of Tishri. The first day of the ten is called
- a. Rosh Hashanah
  - b. Yom Kippur
  - c. Tisha B'Av
18. Tu Bi-Shevat is a holiday meaning the 15th day of the Hebrew month of Shevat. It is sometimes referred to as the New Year for Trees. In modern Israel it is celebrated by having school children plant trees. Another name for the holiday is
- a. Chol Ha-Moed
  - b. Succos
  - c. Arbor Day
19. Most of the holidays are mentioned for the first time in the Book of Leviticus. Which of the following holidays is not mentioned at all in the Bible?
- a. Tabernacles
  - b. Chanukah
  - c. Passover
20. Many ceremonial objects are used on different holidays. Which of the following sets of three objects all belong to one and the same holiday?
- a. Matzo, lulav and esrog

- b. lulav, esrog and sukkah
  - c. shofar, Torah and mezuzah
21. Pesach is Passover and Succos is Tabernacles. The third major holiday mentioned in the Book of Leviticus is sometimes called Pentecost, or the Feast of Weeks. Why is it so called?
- a. Because it takes place seven weeks after Passover
  - b. Because it takes place seven weeks after Purim
  - c. Because it lasts for seven weeks
22. According to tradition, the day on which Moses came down from Mount Sinai with the second tablets of the law and discovered the Golden Calf was
- a. Yom Kippur
  - b. Shavuot
  - c. Chanukah
23. "Adloyada" is the name of a celebration that takes place on which holiday in Israel?
- a. Purim--it's a Purim carnival
  - b. Passover--it's a model seder
  - c. Chanukah--it's a menorah lighting ceremony
24. "Al chet" is part of the prayers of one of the important Jewish holidays. Which one?
- a. Rosh Hashanah
  - b. Pesach
  - c. Yom Kippur

25. "Tisha B'Av," which commemorates the destruction of the First and Second Temples, has much in common with one of the following holidays because of the manner in which it is observed. Which one?
- a. Passover
  - b. Purim
  - c. Yom Kippur
26. The ceremony at which time sins are symbolically cast into a river is called
- a. havdalah
  - b. kiddush
  - c. tashlich
27. "Maoz Tzur," is a well-known Hebrew hymn that was composed in the 13th century. In English it is known as "Rock of Ages." It is sung by Ashkenazic Jews after
- a. eating the "afikomon" on Passover
  - b. eating blintzes on Shavuot
  - c. lighting the Chanukah candles
28. The home ceremony which marks the end of the Sabbath consists of the recitation of special prayers over a cup of wine at which time spices and a candle are used. The Hebrew word for the ceremony is
- a. havdalah
  - b. besomim
  - c. shabbos

29. The shofar which is used on Rosh Hashanah is made of a ram's horn. The horn of a ram was selected because Abraham found a ram to use as a substitute when he was about to
- sacrifice his son, Isaac
  - sacrifice his son, Ishmael
  - circumcise his son, Esau
30. The "esrog" and "lulav" are used on Succos holiday. An "esrog" is called a "citron" in England. What is the "lulav" called?
- a willow branch
  - a myrtle branch
  - a palm branch
31. When a boy becomes Bar Mitzvah he is called to the Torah to recite the Torah Blessings. The only time this can take place is on
- Saturday
  - Saturday, Monday, or Thursday
  - any occasion when the Torah is read
32. Special foods are usually associated with a particular holiday. Which one of the following statements is not correct?
- Latkes are eaten on Chanukah
  - Honey is eaten on Rosh Hashanah
  - Blintzes are eaten on Purim
33. The "dreidel" has been used for many years to play a game on Chanukah. Four Hebrew letters appear on the sides of

the "dreidel." One is a "nun"; another is a "gimmel"; a third is a "hay." What is the fourth letter?

- a. a "daled"
- b. an "aleph"
- c. a "shin"

34. The special dessert that is served as the last food eaten at the Passover Seder meal is called the

- a. charoses
- b. afikomon
- c. maror

35. In connection with what holiday are the following words associated? Hadasim, Aravos, S'chach and Pitom?

- a. In connection with Yom Kippur
- b. In connection with Purim
- c. In connection with Succos

III. Name all the Jewish Holidays in chronological order (according to the Jewish calendar).

## Appendix D

### Group Contract for Group Members

1. Size of the group. The group's size is limited to a minimum number of six and a maximum number of ten participants.
2. Length of time for each session and number of sessions. Each group will meet for eight sessions. Each session will last approximately 1-1/2 hours.
3. Sharing of mutual experiences. It is generally agreed that anything that goes on in the group or feelings involving members of the group is subject to open discussion in the sessions. In other words, the emotionally important experiences of any member are shared by all members.
4. Ethical confidence. In contrast to principle 3, everything that goes on within the group--everything!--must remain confidential so far as any outsider (nonmember) is concerned. Anyone participating in a group assumes the same code of professional ethics which binds a rabbi to keep the confidences of those who come to him or counsel with him.
5. The group's goal. The group's goal is free communication on a nondefensive, personal, emotional level. The group aims at becoming an accepting, caring, loving community in which the personal growth of the participants may be maximized.
6. The leader's role. The leader agrees to meet regularly with the group, and to keep track of the time of the sessions, to lift up

the important emotions and communications of the group, to be supportive as the needs of the members require this, and to be a catalyst in the group process. The members in this kind of group assume a major responsibility for leadership and participation.

I agree to the above contract.

---

(Signature)



Appendix E

Instructions for Raters

Rater # \_\_\_\_\_

Tape # \_\_\_\_\_

PLEASE READ THIS BEFORE LISTENING TO EACH TAPE.

You are to put a check in the appropriate column each time you hear a word, phrase or intent of a word, phrase or sentence that you believe meets the requirements of the following definitions:

Affective Responses--refer to emotions, feelings, fears.

Examples: "It sounds like you were really angry at him."

"How does it make you feel when your parents argue."

"If somebody treated me like that, I'd really be mad."

Affective-Religious Responses--refer to feeling statements regarding religious and ethnic concepts.

Examples: "I am proud to be a Jew."

"Friday nights are very special for me."

Cognitive-Religious Responses--refer to sharing information about Judaism or ethnic concepts.

Examples: "Judaism says that the religion comes from the mother."

"When I was growing up, we used to observe Passover much different than today."

NOTE: You may check more than one category in a phrase or sentence.

<u>AFFECTIVE</u>	<u>AFFECTIVE-RELIGIOUS</u>	<u>COGNITIVE-RELIGIOUS</u>



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WILLIAMSBURG, VIRGINIA 23185

Appendix F  
Letter of Endorsement

Spring, 1973

To Whom It May Concern:

This letter is to endorse the research in which Rabbi Shlomo D. Levine, a doctoral candidate in our School of Education, is engaged.

The faculty of our Counseling Division believes that Rabbi Levine's work is important, and will make a contribution to the field of guidance and counseling, and would therefore sincerely appreciate your participating in Rabbi Levine's research.

Sincerely,

/s/ Kevin E. Geoffroy

Dr. Kevin E. Geoffroy,

Associate Professor of Education

Area Coordinator, Personnel Services



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Appendix G  
Letter to Participants

Spring, 1973

Dear Friend:

I need your help! I need about 45 minutes of your time.

Enclosed you will find two kinds of attitude surveys, which are being used in conjunction with research I am doing in the School of Education at the College of William and Mary.

In order for the work to be valid, it is absolutely necessary that I have a response from the entire female membership of the congregation. Therefore, it is so very important that you respond and fill out the questionnaires.

I want to assure you that your anonymity will be preserved. Do not put your name on any of the questionnaires, unless you want me to review your reactions with you after the research is completed.

After completing the questionnaires, simply put them in the return envelope that has been provided, and drop it in the mail. Please do it as soon as possible.

I thank you in advance for your cooperation.

Cordially,

/s/ Shlomo D. Levine

Shlomo D. Levine

SDL/vj

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Brooklyn College	1958	B.A.	Secondary Education
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## ABSTRACT

### A STUDY OF THE EFFECTS OF GROUP COUNSELING ON RELIGIOUS ATTITUDES AND VERBAL BEHAVIORS OF MEMBERS OF A CONSERVATIVE SYNAGOGUE

By

SHLOMO D. LEVINE

The purpose of this study was to examine the effects of small group counseling on the religious attitudes and verbal behaviors of a group of women affiliated with a Conservative synagogue. A total of 72 low scorers on the combined total scores of the Allport, Vernon, Lindzey "Study of Values" Religious Scale and the Religious Attitudes Survey were randomly divided into three groups of 24 each. A Control group received no treatment. An Instructional group was taught the background, customs, and ceremonies of Jewish holydays. The third group was the Experimental Counseling group. It was subdivided into three groups of 8 women in each group. These groups participated in eight group counseling sessions over a 1-month period, and discussed four previously announced topics. Tape recordings of these sessions were made, which were later used to examine the frequency of verbal behaviors on Affective, Affective-Religious, and Cognitive-Religious dimensions.

At the end of the research period, which spanned 5 months, the participants responded to a posttest of the "Study of Values" and the Religious Attitudes Survey. Analysis of Variance and t tests were performed to test for significant differences between the three groups. Chi square was used to test for significant changes in verbal behaviors as the counseling sessions progressed. No significant differences were found in the Control group. A significant difference was found in the Instructional group on one scale of the Religious Attitudes Survey. The Experimental group attained significantly higher scores on the Ethnic Identity Scale of the Religious Attitudes Survey, the total score on the Religious Attitudes Survey, and the combined total score of the "Study of Values" and the Religious Attitudes Survey. Significant changes were also found in the frequency of verbal behaviors on the Affective, Affective-Religious and Cognitive-Religious dimensions.