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A STUDY OF THE NATURE OF AND THE CONFLICTS BETWEEN THE JEWISH
AND NON-JEWISH ENVIRONMENT OF ADOLESCENT JEWISH CHILDREN

Submitted in partial fulfillment
of the degree of Rabbi

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Referee

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TO MY
PARENTS

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M.A.B.

PREFACE

Although much work has already been done in the field of Jewish education, it is somewhat surprising that no study such as this one has ever been attempted. In his search for material before beginning the study, the author found a number of theoretical opinions, often expressing opposite points of view, but no one stated anything beyond the results of his personal experience. No one is more aware of the weaknesses and the elementary nature of this investigation than is the author, nevertheless, this particular study seems to have broken the surface of a new field. The results herein presented cannot be taken as final conclusions; they speak only for the Jewish high school students in their junior and senior years in the City of Cincinnati in the academic year 1936-37; but they do point in a direction; they do give an indication of what can be studied and what ought to be studied; they do deal with factors about which we should know more, if we are to make Jewish education and, ultimately, Judaism dynamic in influencing the lives of Jews. We cannot hope to treat the problems before we adequately diagnose what the problems are and what is going on in the minds of our youth.

It is the author's hope that this preliminary study will grow, and that he will be able to continue the work begun by this thesis.

THE NATURE OF THE PROBLEM

The adolescent period of children not only marks the time when their bodies are changing from those of children to those of adults, but also marks the transitional period when ideologically they pass from childhood to maturity. Their physical make-up produces in them new sensations and stretches their emotions so that they are beset by problems of adjustment and re-adjustment. Their physical awkwardness coincides with a certain mental awkwardness as they are beset with the real issues of life. They question all the mores and institutions of our day and must learn to accept anew the world in which they are living.

Among the manifold problems that confront the adolescent is, of course, that of religion. At the end of the adolescent process we find many young people retaining an affiliation with religion, whereas others, on reaching maturity, tend to break all religious affiliations or, at least, to remain indifferent for the greater part of their lives. This process is as true for the Jewish adolescent as it is for any other and therefore we, who are interested both in Judaism and in the problems confronting young Jews, are moved to ask, what are the potent reasons for the difference in reaction between those who retain their affiliations with Judaism and those who become indifferent or break off their affiliations?

What are the attitudes in general of our adolescent Jewish youths toward Jews and toward Judaism? What is the nature of their religious and social conflicts, the conflicts between the Jewish and the non-Jewish world? How does the process operate and what factors are influential in determining the outcomes? The purpose of this study was to explore the general nature of this problem and the possible answers to these questions.

In a preliminary investigation such as this it was thought best to study a nearly uniform group with respect to age range that would, nevertheless, have samplings of the different Jewish affiliations: the Orthodox, the Conservative, Reform, the unaffiliated, those who had Sunday school education, those who were educated privately or in daily Hebrew schools, and those who had no religious education at all, etc. In a group such as this one could see the general process that operates at a limited age range and yet select out the different kinds of Jewish affiliations to see the differences between these smaller groups. Inasmuch as most Jewish children do continue to receive public education at least until their graduation from high school, it was decided that the best selection for a general sampling of Jewish adolescents could be made from the last two grades in the public high schools. Here one could find the unaffiliated as well as the affiliated Jewish children of a limited age range. Likewise, those in the last two

years of high school would not only be able to answer a more mature test, but they would also be at the end of their formal religious education, approaching the end of their adolescent stage, and yet not be scattered into the mature world.

THE TEST AND ITS ADMINISTRATION

Inasmuch as, in an elementary study such as this, it was impossible to interview each child personally, it was therefore decided that a test should be constructed which would give us the information we needed and yet be short enough and prove interesting enough to the student to elicit from him the answers obtained by personal interview.

On the next few pages will be found an inserted mimeographed copy of the test exactly as it was given to the students, and I shall refer to it in the following discussion. The preliminary page is self-explanatory, and I therefore shall begin with page one. The first group of questions beginning with the occupation of the parent was asked in order to get an index to the financial status of the home. Perhaps the economic status of the home has an influence upon the religious attitudes of the child. The occupation of the parent was graded in terms of the Barr Scale of occupational classification as published by Terman in Genetic Studies of Genius, vol. I, pp. 61-72. For the other questions the general distribution was found and a certain grade was given to each sign of the average deviation. For example, for the number of rooms in the home, a score of 2 was given those who had 2, 3, 4 rooms in their home. Those who had 5, 6, 7 received a score of 3. Those of 8, 9, 10 -- 4; 11, 12, 13 -- 5; and 14 rooms or more -- 6. Those who slept alone in their bedroom received

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* A T T I T U D E S A N D O P I N I O N S T E S T *

* * * * *

This test has nothing whatever to do with
your school work and will not affect your
school standing in any way.

SOME people feel that young Jews are no longer interested in Judaism. OTHERS feel that young Jews are more interested today than ever before. BUT NO ONE REALLY KNOWS what the truth is because the young people have never been asked directly.

THAT IS WHAT THIS STUDY IS ATTEMPTING TO DO:
to get young Jews to tell what their real attitudes and opinions are SO THAT WE MAY KNOW THE FACTS, once and for all.

You can help in this important work by answering all the questions which follow, as fully and responsibly as possible.

In order that you may feel free to answer frankly and honestly
we ask that you

Do not sign your name anywhere on these pages.

ALL YOUR ANSWERS WILL BE TREATED IN STRICTEST CONFIDENCE

Please give the information below by filling in the blanks, checking wherever indicated.

Age:____ Sex: Boy____ Girl____
Grade in High School: Junior____ Senior____
Occupation of parent:_____

How many children are there in your family?_____
How many rooms are there in your home?_____
What profession or business do you hope to enter?_____

How many sleep in your bedroom (counting yourself as one)?_____
Do you have roomers or boarders? Yes____ No____ How many?_____
Does your family have a car? Yes____ No____ What make?_____

Do your parents own their own home? Yes____ No____
If not, how much rent do they pay per month?_____

Has your parent been out of work in the past five years? Yes____ No____
Was your family ever on relief? Yes____ No____
Do you have a maid? Yes____ No____
Were you Confirmed? Yes____ No____
Were you Bar Mitzvah? Yes____ No____

How many years of Jewish education have you had up to the
present?_____

How many of these were spent --
1. in Sunday School?_____
2. in daily Hebrew School?_____
3. in private instruction?_____

Do your parents belong to a synagogue? Yes____ No____
If they do, is it Orthodox____ Conservative____ Reform____

Do you have any of the following books or ceremonial objects in your home? Please indicate by checking:

1. Books in Hebrew____ About how many____
2. Jewish story books and Jewish fiction in English____
About how many?____
3. Books on Jewish subjects such as history, Bible, religion____
About how many?____
4. Jewish ceremonial and art objects: A mezuzah____
Sabbath candelabra or candlesticks____ Chanukah Menorah____
"Jewish" pictures____ Besomim box____
Kiddush cup or goblet____
5. Jewish periodicals. Check which of the following you receive in your home:

____ Every Friday
____ Opinion
____ A Yiddish newspaper
____ B'nai Brith Magazine

____ The American Israelite
____ The New Palestine
____ Jewish Frontier

The following group are to be answered by underlining:

How would you classify your parents?

1. Orthodox 2. Conservative 3. Reform

DO YOUR PARENTS---

1. Attend Temple or Synagogue services?....1. Regularly occasionally
never
2. Light candles on Friday night?.....2. Regularly occasionally
never
3. Make Kiddush on Friday night?.....3. Regularly occasionally
never
4. Light Chanukah candles on Chanukah?.....4. Regularly occasionally
never
5. Fast on Yom Kippur?.....5. Regularly occasionally
never
6. Have a Seder at home on Passover?.....6. Regularly occasionally
never
7. Have a Succah or visit one on
Succoth?....7. Regularly occasionally
never
8. Recite prayers ("Daven") privately
at home?.....8. Regularly occasionally
never
9. Have two sets of dishes (Meat & Milk)?..9. Regularly occasionally
never

1. Do you like the Jewish Sabbath ceremonies?...1. Yes indifferent
no
2. Do you like the Jewish holidays such as
Chanukah, Purim and Passover?.....2. Yes indifferent
no
3. Do you like to attend religious services?....3. Yes indifferent
no
4. Do you like going to religious school?.....4. Yes indifferent
no
5. Do you like going to High School?.....5. Yes indifferent
no

How would you classify YOURSELF?

4. Orthodox 5. Conservative 6. Reform

How happy a person do you regard yourself as compared with most people about you?

- ☐ Very happy
- ☐ Relatively happy
- ☐ Average
- ☐ Relatively unhappy
- ☐ Very unhappy

As you contemplate your future life and your career do you think the fact that you are a Jew:

1. Will make things easier for you?___
2. Will make things harder for you?___
3. Will not make much difference?___

Personal adjustment

Read each statement carefully. Mark with a plus sign those to which your answer is yes, and with a minus sign those to which your answer is no. There are no "right" or "wrong" answers to these questions. Answer as you feel about each statement by marking it plus or minus.

1. ___ Do you enjoy having people watch you at work which you do well?
2. ___ Are you afraid of falling when on high places?
3. ___ Are you usually satisfied with your first attempt at a piece of work?
4. ___ Do you feel antagonized by good natured jokes told about Jews, similar to those told about Scotchmen?
5. ___ Do you frequently forget things?
6. ___ Do you ordinarily sleep very soundly?
7. ___ Do you consider yourself an unlucky person?
8. ___ Are you pleased by remarks that you don't look Jewish?
9. ___ Do you often feel extremely elated or depressed without apparent cause?
10. ___ Do you quickly tire of a task in which you were interested?
11. ___ Can you retain your poise when walking through a room, observed by people?
12. ___ Do you experience stage-fright when speaking in public?
13. ___ Does your mind often wander so that you lose track of what you are doing?
14. ___ Do you daydream frequently?
15. ___ Are your feelings easily hurt?
16. ___ Are you irritated by reference to the "wandering Jew"?
17. ___ Have you found books more interesting than people?
18. ___ Do you feel self-conscious when you speak before a group?
19. ___ Do you often hesitate to volunteer in class recitations?
20. ___ Do you find it difficult to make friends?
21. ___ Do you frequently have feelings of loneliness even when you are in the company of people?
22. ___ Do you easily become upset?
23. ___ Do you often say things on the spur of the moment that you afterwards regret?
24. ___ Do you ever take the initiative in arranging a social affair?
25. ___ Do you usually feel self-conscious in the presence of superiors?
26. ___ Do you ordinarily feel self-conscious because of your personal appearance?
27. ___ Have you ever found it difficult to check your laughter?
28. ___ Do you feel more disturbed about a crime when you read that those involved are Jews?
29. ___ Do you generally consider attendance at social affairs a pleasant task?
30. ___ Do you sometimes feel that things aren't real?
31. ___ Do you prefer to work with others rather than alone?
32. ___ Do you feel at ease in the presence of members of the opposite sex?
33. ___ Was your Jewishness the cause of any unpleasant experiences during your childhood?

34. ___ Are you careless about keeping your personal property in good repair?
35. ___ Do you often feel that people are watching you with suspicion?
36. ___ Do you consider yourself a nervous person?
37. ___ Do you have a feeling of uneasiness when you pass a church?
38. ___ Are you antagonized by people who speak too slowly?
39. ___ Do you consider Jewish women as a rule less attractive aesthetically than Gentile women?
40. ___ Do you feel dependent upon others in reaching a decision?
41. ___ Do you consider yourself a courageous person?
42. ___ Are you sometimes troubled by ideas running through your head when you are trying to sleep?
43. ___ Do you lack self-confidence?
44. ___ Do your interests change quickly?
45. ___ At a reception or tea do you avoid being introduced to the important person present?
46. ___ Do you feel deeply hurt at being reprimanded for an oversight?
47. ___ Do you have a tendency to exaggerate unintentionally things you have said or done?
48. ___ Do you consciously inhibit any gestures, fearing they be taken as a sign of your Jewishness?
49. ___ Do you usually speak in well-thought-out, deliberate language?
50. ___ Do you find it difficult to get rid of a salesman?
51. ___ Do you worry long over humiliating experiences?
52. ___ Do you ever experience feelings of dizziness?
53. ___ Do you often take the lead to enliven a dull party?
54. ___ Do you ever have a feeling of inferiority?
55. ___ Do you feel antagonized when a stranger addresses you in Yiddish?
56. ___ Do you consider yourself a person of amiable disposition?
57. ___ Were you usually depressed by low marks?
58. ___ Do you frequently lose track of what you are doing while in the midst of a task?
59. ___ In social conversation do you usually seek to lead the discussion?
60. ___ Do you tend to brood over your Jewishness?
61. ___ Are you antagonized by the mention of "Nordic superiority"?
62. ___ Do you feel humiliated when someone corrects you privately?
63. ___ Are you usually sure of yourself in work which you undertake to do?
64. ___ Were you ever so wrought up before taking an examination that you were unable to prepare for it?
65. ___ Do you feel antagonized when you hear a Gentile praising the greatness of the Jews?
66. ___ Do you find it easy to start conversations with strangers?
67. ___ Do you often have a feeling of grandeur?
68. ___ Do you stay in the background on social occasions?
69. ___ Do you avoid the company of people who use very Jewish gestures?
70. ___ Do you become discouraged very easily?
71. ___ Do you find it difficult to free your mind from unpleasant memories?
72. ___ Do you feel that people often dislike you because of your Jewishness?
73. ___ Do you ever "go to pieces" when competing with others?
74. ___ Do you often wish that you had been born a Gentile?
75. ___ Do you frequently regret things you have said or done?

This section of the test gives you the chance to express your own ideas about religion. Answer each question as you think best by underlining the words Yes or No. Please do not omit any questions. Try to give your own ideas, what you, yourself, think. Do not say Yes or No just because your teacher or someone else says so, but try to do your own thinking.

1. Do you think religion means obeying God's laws?...1. Yes No
2. Do you think God is only imagination?.....2. Yes No
3. Do you think we can learn about God from dreams
and visions?...3. Yes No
4. Do you think God made everything, us and the stars
the animals and the flowers?4. Yes No
5. Do you think God knows everything we say or do
or think?....5. Yes No
6. Do you think God has a good reason for every-
thing that happens to us, even though we cannot
understand it sometimes?.....6. Yes No
7. Do you think God cares what we do?.....7. Yes No
8. Do you think God protects from harm all those
who really trust Him?.....8. Yes No
9. Do you think God cares whether we repent or not?..9. Yes No
10. Do you think God often hears and answers our
prayers?...10. Yes No
11. Do you think true prayer consists of thinking
of the wonderful ways of God in the
world?.....11. Yes No
12. Do you think we can get things by praying to
God for them?.....12. Yes No
13. Do you think your soul lives on after the body
dies?.....13. Yes No
14. Do you think the things science teaches conflict
with the things Judaism teaches us?.....14. Yes No
15. Do you think religion helps one become more
honest, more moral, and more decent?.....15. Yes No
16. Do you think Judaism has anything really worth
while to contribute to our modern civilization?..16. Yes No
17. If a law were passed to destroy all religions,
would that be a step backward? ___ forward? ___

How many of your close friends are Gentiles?

1. ___All 2. ___Many 3. ___Few 4. ___None

Do you go to parties and dances given by people who are not Jewish?

1. ___Very often 2. ___Quite often
3. ___Sometimes 4. ___Rarely 5. ___Never

Do you "date" with people who are not Jewish?

1. ___Very often 2. ___Quite often
3. ___Sometimes 4. ___Rarely 5. ___Never

Let us assume that you are to be born all over again, and just before entering this world you are given the choice of being born into a non-Jewish family or into a Jewish family. Knowing what is involved in being a Jew, which of the following would you choose?

1. ☐ Without hesitation choose to be born as a Jew
2. ☐ Hesitate, but probably in the end choose to be born a Jew
3. ☐ Hesitate, but probably in the end choose to be born a non-Jew
4. ☐ Without hesitation ask to be born a non-Jew

What do you think your parents would have done in the same situation?

1. ☐ Without hesitation choose to be born Jewish
2. ☐ Hesitate, but probably in the end choose to be born Jewish
3. ☐ Hesitate, but probably in the end choose to be born as non-Jews
4. ☐ Without hesitation ask to be born as non-Jews

What do you think your Jewish friends would do?

1. ☐ Without hesitation choose to be born Jewish
2. ☐ Hesitate, but probably in the end choose to be born Jewish?
3. ☐ Hesitate, but probably in the end choose to be born as non-Jews
4. ☐ Without hesitation ask to be born as non-Jews

Not all young people receive the same kind of treatment from their parents. Even in the same home, sometimes things may be handled in a way that strikes a young person as fair, and other times in a way that seems unfair. Does the way your own parents treat you strike you as fair or unfair with reference to the following matters?

- | | | |
|---|----------|--------|
| 1. Spending-money or allowance..... | 1. Fair | Unfair |
| 2. Hour at which you must go to bed..... | 2. Fair | Unfair |
| 3. Choosing your own friends..... | 3. Fair | Unfair |
| 4. Rules as to your making dates..... | 4. Fair | Unfair |
| 5. Choosing your own clothes..... | 5. Fair | Unfair |
| 6. Giving parties for your friends..... | 6. Fair | Unfair |
| 7. Requirements about taking music
lessons and the like..... | 7. Fair | Unfair |
| 8. Requirements for religious school
attendance..... | 8. Fair | Unfair |
| 9. Rules about the kind of books you
may read..... | 9. Fair | Unfair |
| 10. Number of movies you may see per
week..... | 10. Fair | Unfair |

- _____ the traditional type of Capitalism
- _____ "New Deal" type of modified Capitalism
- _____ Socialism
- _____ Communism

a score of one; two in a bedroom -- 3; and three or four in a bedroom -- one. The question of roomers and boarders was entirely discarded because there were too few who did have roomers or boarders. The different kinds of automobiles were tabulated and arranged in four groups. Group one consisted of cars ranged in price up to \$800.00. Group two to \$1000.00; group three to \$2000; and group four to \$3500. Those who had no car received a score of two. Those who possessed a car in group one received a score of three; group two -- 4; group three -- 5; group four as well as all those who possessed more than one car -- 6. Those whose parents did not own their own home but paid a rent up to \$28.00 received a score of one; up to \$45.00, a score of two. Those whose parents owned a three or four room house or who paid \$60.00 per month rent received a score of three; owned a five or six room house, or paid up to \$80.00 received a score of four; owned a seven or eight room house or paid anything over \$80.00 per month rent received a score of five; those whose parents owned a home of more than eight rooms received a score of six. In 46 cases the children did not know how much rent their parents paid per month. In these cases the author sent a list of the names and addresses of these children's parents to Miss M. Berlin of the United Jewish Social Agencies of Cincinnati who is acquainted with the rental conditions in this city, and who graciously estimated the rents in these instances. The questions as to the parent ever having been out of work or on relief were not scored and used directly, but they did help in explaining

certain answers to the questions above them. Those who had a maid were given a score of 5; those who did not, a score of 2. These six scores of occupation of parent, number of rooms in home, number who sleep in bedroom of child, possession of car, possession or rental of home, and possession of a maid, were then totaled and divided by six leaving a total score of economic home status ranging from three to seven with three indicating the poorest group and seven the wealthiest. Although this was a very general procedure it did give a relative gradation to the economic status of the homes of the children.

The Jewish education of the children was tabulated according to the years. For this study those who had private instruction were group together with those who had a daily Hebrew school education inasmuch as it was assumed that in both cases the children had instruction more than one day a week and also studied relatively the same material as against those who went to Sunday school. A separate tabulation was made of those children who received both a Hebrew school and a Sunday school training.

The questions as to the number and kinds of books, periodicals, and ceremonial objects in the home were inserted with the hope of finding out what relationships existed between the physical Jewishness of the home and the attitudes of the children, but these were not used in this study.

The question at the top of page two of the test was asked to determine how the child would classify his parents

as against how he marked their affiliation or unaffiliation on page one. Also in the lower center of page two he was asked how he would classify himself in order that we may determine how he differed from his parents.

The nine questions on page two of the test were scored together as one ceremonial observance test of the parents. Those items marked "Regularly" were given a score of two; those marked "occasionally" were given a score of one; and those underlined "never" were given a score of zero. The totals therefore ranged from zero to eighteen.

The next questions were tabulated separately except that question four was scored in its relation to question five. It was found, however, that so few children registered an indifference to or dislike of high school that in the study of relationships this point was dropped.

The last question on page two was asked in order to determine to what extent the children were aware of the economic manifestations of anti-Semitism that are to greet them upon their graduation from high school and later from college.

The test on pages three and four is taken from the test by Julius B. Maller, Attitudes of Jewish Students, with the permission of the publishers, the Department of Synagogue and School Extension of the Union of American Hebrew Congregations. These seventy-five questions, when scored according to the key furnished by Maller, yield a general adjustment score and

a Jewish adjustment score. One point is to be added for every question not answered according to the key, and the higher the score the higher the maladjustment. Questions 4, 8, 16, 28, 32, 39, 40, 54, 55, 60, 61, 65, 69, 72, and 74 constitute a separate Jewish adjustment test which, although it is added into the general adjustment score, is separately scored to give the Jewish adjustment.

The first thirteen questions on page five were taken, with the permission of the author, from Abraham H. Franzblau's Religious Belief and Character among Jewish Adolescents, p.24. The test is to be scored by adding one point for each Yes underlined, except question two which is to be scored one point if the No is underlined. This test yields an index to the traditional religious belief of the child. Questions 14 through 17 were tabulated separately.

The questions at the bottom of page five of the test were asked in order to determine the degree of Gentile contacts the child had. They were tabulated separately.

The problem presented at the top of page six was merely to evoke from the child his satisfaction or dissatisfaction on being a Jew. The next two questions were to measure his attitude in comparison with that of his parents and that of his friends, but these latter two answers were not utilized in this short study.

The ten questions at the bottom of page six were asked in order to get an index to the child's revolt against

conditions in the home and to determine later if there is any relationship between revolt against the authority of the parents and divergent religious opinion. The plan was to score each item marked Unfair by one point.

The test in the middle of page seven was also taken verbatim from Maller's Attitudes of Jewish Students test, and is called the Jewish Characteristics test. The scoring was as follows: all items marked zero were disregarded; all answers, both plus and minus, that were identical with those given in the key (traits favorable to the Jewish people) were counted; all answers which were the reverse of those given in the key were then added (traits unfavorable to the Jewish people); and the second score was subtracted from the first, yielding possible scores ranging from a positive thirty to a negative thirty.

The last question on page seven of the test was asked to determine the radical political sentiments of the children and to relate this to their religious beliefs.

Upon the completion of the composition of the test it was taken to Dr. Douglas E. Seates of the Cincinnati Board of Education who read through the test and offered his suggestions for certain changes. Upon his recommendation permission was given by Dr. Edward D. Roberts, Superintendent of the Cincinnati Public Schools, to give the test to all the Jewish children in the two upper grades of the high schools of Cincinnati.

Final arrangements for the administration were made with each individual high school principal, but the procedure was

always the same. On the day that the test was to be given general announcements were made in the home rooms at the beginning of the school day that at a specified hour all Jewish juniors and seniors were to go to a certain room in the building. In the schools where there was a large Jewish attendance the students were asked to report to the specified room during their study hall period. In those instances the author administered the test throughout the day. When large groups of students were expected the author had one and sometimes two assistants to help him administer the test and answer questions.

When the papers were passed out to the students each paper had a blank three by five filing card attached to it with a paper clip. These cards -- unknown, of course, to the students -- were keyed to the papers to which they were attached. Two pencil dots appeared on the back of each card, and two ink dots appeared on the blank page at the end of the test booklet. These faint marks aroused no suspicion and elicited no comment from any of the students who took the test.

The students were first asked to write their names, their home address, their father's name, and their telephone numbers on the card. Then they were asked to detach them from the papers and hand them in. The purpose of collecting these names, they were told, was in order to know who took the test in case, at any future date, more information might be needed. After the cards had been collected they were explained the nature and purpose of the test -- although it is stated on the preliminary

page -- and exhorted to answer the questions as honestly as possible. It was explained that the personal questions on the first page were asked only in order to determine the general economic status of their homes and to see what relationship this had to their religious attitudes. The children seemed very interested in taking the test, and, from the nature of the questions asked about various phases of the test, they tried to answer the questions honestly. Some did not hesitate to expatiate further on various items in the questionnaire by writing on the blank sides of the paper.

Inasmuch as the Cincinnati Public Schools make absolutely no record of the religious affiliations of their students, it was difficult to determine whether or not all of the Jewish junior and senior students in the high schools in the city were reached. The Yom Kippur absence list gave a general indication of the Jewish students in each school, but there was no way of determining how many Gentiles were also absent on that day. No doubt the author lost some few students who happened to be absent from school on the day that the test was administered. It is also possible that some students had no free study period that day -- in those schools in which they were not specially excused by the principal -- so that they could report to take the test. In every case the author always asked the students if they knew of any of their Jewish friends who did not want to come and take the test. Only at one school did the students report that some of their friends did not come to take the

test. In comparison with the total number, no doubt these few are negligible, and it is the author's impression that more than ninety per cent of the eligible students in the high schools did take the test.

It is interesting to note that the bulk of the Jewish high school students attend the academic schools. The Automotive High School had but three Jewish students (one was absent). The Retail Selling High School had nine Jewish juniors and seniors. The Commercial High School had twelve; the Printing High School had one Jewish student; the Mechanical High School, the Building High School, and the Tailoring High School had no Jewish students at all. And the Electrical High School had one Jewish student (he was unable to take the test). The remaining bulk of students came from the four academic high schools in the city.

The Cincinnati school officials were also gracious enough to open to me their records so that I was able to obtain the intelligence quotient of nearly every student. These intelligence test scores were copied from the school records right on the cards the were filled out by the students before taking the test. In some instances the high schools did not have an intelligence record of certain students. By permission of Mr. Grant of the psychological laboratory I was given access to the downtown files where I was able to obtain most of the remaining intelligence scores. There were sixteen cases where students had come from out of town and their intelligence records had not been sent along with their credits. In these instances I was unable to obtain any intelligence score.

After the administration of the tests the author, by means of the key, numbered each of the cards now containing the student's name, his address, his parent's name, and his intelligence quotient. Then, by means of the key, each of the papers was numbered. By means of the corresponding numbers the cards were put with the papers to which they were keyed, and, after they were checked by means of the corresponding sex, handwriting, and pencil or color of ink used, the intelligence scores were copied from the cards on to the papers.

The papers were then scored by the author in accordance with the methods explained above, and were checked by himself. The general results were tabulated with the help of one, and sometimes two, assistants. Every possible means of checking for possible errors in tabulation was utilized.

A final decision was made as to which scores on the papers were to be utilized for this study. The scores on each paper were transcribed on long sheets of which each horizontal column contained all the necessary information from each paper. The papers were listed according to the numbers given them by the keying system -- the names of the students were obtained on the keyed cards only in order to learn their intelligence quotient. Each columnar sheet contained the results of fifty papers. The transcribing of the information was done as follows: the author read the scores of each paper to an assistant who recorded them on the sheets. After all the papers had been recorded the assistant read back all the

scores which he had recorded on the sheets and the author checked them with each paper to insure against any error.

In preparing the charts for the relationships between one factor and another the columnar sheets were so folded that one factor to be studied was placed parallel to the other, and the assistant read off the two scores to the author who recorded them on a chart and then repeated aloud his notation in order to check it with his assistant.

Most of the additions on the charts were done on an adding machine, and those that were not were checked a second time. The divisions were done with the aid of a slide rule, but in every case they were checked by the long hand method. The author is well aware of the ease with which arithmetical errors are made, and therefore he was exceedingly careful in all his mathematics.

After a lapse of nearly six months the test was given a second time to some of the students and the retest reliability was found to be

THE NATURE OF THE GROUP STUDIED

Of the 355 students who took the test 56% were girls and 44% were boys. 57% were juniors in high school and 43% were seniors.

The ages ran as follows:

- 7.9% were fifteen years old
- 38.3% were sixteen years
- 41.7% were seventeen
- 10.4% were eighteen
- 2.3% were either under 15 or over eighteen

Their Jewish affiliations were as follows:

- 22.0% were of unaffiliated parents
- 46.0% were of Orthodox parents
- 11.8% were of Conservative parents
- 18.0% were of Reform parents

As a whole the group was a highly intelligent one. The Otis Intelligence Test, which is the one used by the Cincinnati Public Schools, uses the percentile rank grading system of 0 to 100, with the mean between 50 and 55. According to this P.R. (percentile rank) grading, the following was the intelligence distribution of 339 children:

- Below P.R. 45 -- 13%
- P.R. 45--64 -- 20%
- P.R. 65--84 -- 28%
- P.R. 85--99 -- 39%

I was unable to get the P.R. of 16 children.

The diagram on the next page shows the relative economic status of the home from which the Orthodox, the Conservative, the Reform, and the unaffiliated children come from. Note how the bulk of the Orthodox children come from homes that are lower than average in financial status. The Conservatives have the largest group of average financial status, and the Reform group has the largest better than average status. The children of the unaffiliated parents come from the average, and lower than average financial status homes. Note how the better than average group of the unaffiliated compares with that of the Orthodox, Conservative, and the Reform. The following chart gives the same information in percentages.

SYNAGOGUE AFFILIATION OF PARENTS AND THEIR ECONOMIC STATUS

	Lower than average financial status	Average	Better than average financial status
Orthodox	61.5%	30.1%	8.5%
Conservative	36.9%	39.5%	23.6%
Reform	24.2%	32.3%	43.6%
Unaffiliated	51.1%	34.9%	13.9%

By measuring the ceremonial observance in the homes of the children by the eighteen points given in the test, we find the following ceremonial distribution:

0 points	--	4%
1 point to 5	--	17%
6 points to 11	--	33%
12 points to 18	--	44%

Synagogue affiliation of parents and relative economic status

Lower than average economic status

Average

Better than average economic status

Orthodox parents

Conservative

Reform

Unaffiliated

32 children, or 9% of the group studied received no form of Jewish education at all. 86, or 24%, received private or daily Hebrew school instruction; 153 children, or 43% attended Sunday schools; and 83, or 24%, received varying degrees of instruction both in daily Hebrew schools and in Sunday schools.

THE RESULTS OF THE STUDY

Many of the individual points of the study are very interesting in themselves, and they are now presented in the order in which they appear in the test questionnaire.

DO YOU LIKE THE JEWISH SABBATH CEREMONIES?

YES - 56%
INDIFFERENT --35%
NO - 9%

DO YOU LIKE THE JEWISH HOLIDAYS SUCH AS CHANUKAH, PURIM,
AND PASSOVER?

YES - 75%
INDIFFERENT - 19%
NO - 6%

DO YOU LIKE TO ATTEND RELIGIOUS SERVICES?

YES - 45%
INDIFFERENT - 35%
NO - 20%

DO YOU LIKE GOING TO RELIGIOUS SCHOOL?

YES - 24%
INDIFFERENT - 35%
NO - 41%

From this it can be clearly seen that very few children dislike Jewish ceremonies, and that most children like the holiday ceremonies. It is important to note that the tendency shifts strongly with regard to attending religious services, and that only one-fourth of the children like to go to Sunday school.

HOW HAPPY A PERSON DO YOU REGARD YOURSELF AS COMPARED WITH MOST PEOPLE ABOUT YOU?

38.7% - Very happy
33.8% - Relatively happy
27.8% - Average
1.7% - Relatively unhappy
.6% - Very unhappy

Apparently our Jewish adolescents judge themselves to be comparatively happy little people.

AS YOU CONTEMPLATE YOUR FUTURE LIFE AND YOUR CAREER DO YOU THINK THE FACT THAT YOU ARE A JEW:

1. WILL MAKE THINGS EASIER FOR YOU? - 7%
2. WILL MAKE THINGS HARDER FOR YOU? - 31%
3. WILL NOT MAKE MUCH DIFFERENCE? -- 59%
Unanswered - 3%

The disturbing thing about the answers to this question is that such a small proportion of the children are aware of the fact that they can expect manifestations of anti-Semitism when they enter college and the economic world. The shock that will come to most of them when they are personally confronted by anti-Semitism for the first time may do very much in changing their attitude toward their being Jews. One wonders how well fortified they will be by their Jewish education.

The average general adjustment score out of 75 questions was 26.75. The highest maladjustment score was 56; the lowest, 6. The average Jewish adjustment score was 4.72 out of 16 questions. The highest Jewish maladjustment score was 13; three students had the lowest score of 0. The average religious belief score was 3.1 out of 13 questions.

DO YOU THINK THE THINGS SCIENCE TEACHES CONFLICT WITH THE THINGS JUDAISM TEACHES US?

YES - 48%
NO - 47%
UNANSWERED - 5%

Apparently half of our children believe that there is a conflict between science and religion. This point of view, of course, is unnecessary and erroneous, and new emphasis in our religious schools ought to be placed on this point.

DO YOU THINK RELIGION HELPS ONE BECOME MORE HONEST, MORE MORAL, AND MORE DECENT?

YES - 64%
NO - 15%
UNANSWERED - 1%

IF A LAW WERE PASSED TO DESTROY ALL RELIGIONS, WOULD THAT BE A STEP BACKWARD OR FORWARD?

BACKWARD - 78%
FORWARD - 19%
UNANSWERED - 2%

Whether they understand the meaning of religion or not, apparently most of the students believe that religion still have some value today. The second question, as stated, as it appeared on the test, is slightly ambiguous inasmuch as to destroy all religions might imply the making of one universal religion. A number of the students while taking the test asked about this point. This might account for the 4% increase among those who thought that to destroy all religions would be a step forward.

DO YOU THINK JUDAISM HAS ANYTHING REALLY WORTH WHILE TO CONTRIBUTE TO OUR MODERN CIVILIZATION?

YES - 87%
NO - 7%
UNANSWERED - 6%

If this question proves nothing else, at least it shows that the adolescents have a strong Jewish pride.

HOW MANY OF YOUR CLOSE FRIENDS ARE GENTILES?

ALL - 2%
MANY - 37%
FEW - 53%
NONE - 8%

DO YOU GO TO PARTIES AND DANCES GIVEN BY PEOPLE WHO ARE NOT JEWISH?

VERY OFTEN - 8.5%
QUITE OFTEN - 9.5%
SOMETIMES - 28.6%
RARELY - 36.0%
NEVER - 17.5%

DO YOU "DATE" WITH PEOPLE WHO ARE NOT JEWISH?

VERY OFTEN - 5%
QUITE OFTEN - 7%
SOMETIMES - 20%
RARELY - 18%
NEVER - 50%

The above three questions give the degree of Gentile contacts that these children have. Of course, this is only an indication, but the distributions are very much what one would expect. The 50% of those who do not "date" with people who are not Jewish also includes those high school children who do not "date" at all.

The answers to the problem of being born all over again as presented on page six of the test are as follows:

48% - WITHOUT HESITATION CHOOSE TO BE BORN AS A JEW
39% - HESITATE, BUT PROBABLY IN THE END CHOOSE TO BE BORN A JEW
10% - HESITATE, BUT PROBABLY IN THE END CHOOSE TO BE BORN
A NON-JEW
3% - WITHOUT HESITATION CHOOSE TO BE BORN A NON-JEW

Only two children out of the 355 did not answer this question.

The answers given to the ten questions on the lower half of page six of the test are very significant. 70% of the children underscored all the Fairs in the ten questions. 16% underscored only one item as Unfair; 7% underscored only two items; and 7% underscored more than two items. This certainly indicates that the adolescents who took this test, as a whole, thought that their parents were very fair to them in their treatment of them as children. Apparently among our upper class high school Jewish students of Cincinnati there is no revolt against conditions in the home.

JUDGING FROM YOUR PERSONAL EXPERIENCE WITH NON-JEWS UP TO THE PRESENT TIME IN YOUR LIFE, WHAT IS THE ATTITUDE OF THE NON-JEWISH WORLD TOWARDS YOU?

88% - VERY FRIENDLY
88% - MORE FRIENDLY THAN UNFRIENDLY
23% - ABOUT FIFTY-FIFTY (INDIFFERENT)
6.5% - MORE UNFRIENDLY THAN FRIENDLY
.5% - VERY UNFRIENDLY

Due credit ought to be given the high schools of Cincinnati for the above distribution of averages. Judging from the author's personal experience with school officials and high school principals, great effort is made that there should be no manifestations of prejudice of any sort.

In the Jewish Characteristics test, when scored according to Maller, 57% of the children had a score between plus six and plus nineteen; 42% had a score of zero to plus five; and 21% had a score of minus one to minus fourteen. A plus score means that the items checked which were favorable in their opinion of Jews outweighed those items which were unfavorable. A minus score implies that the unfavorable items were in the

majority. The mean score on the scale of plus 15 to minus 15 was plus 4.29.

WITH WHICH OF THE FOLLOWING ECONOMIC VIEWPOINTS ARE YOU MOST IN SYMPATHY?

23% - THE TRADITIONAL TYPE OF CAPITALISM
50% - "NEW DEAL" TYPE OF MODIFIED CAPITALISM
11% - SOCIALISM
4% - COMMUNISM
11% - UNANSWERED

This question was included in order to determine how many of the students were radical politically, and to relate political radicalism with religious belief. From these answers, however, it must be assumed that few adolescents are radicals politically, and we can draw no further conclusions.

SYNAGOGUE AFFILIATION OF PARENTS AND RELIGIOUS BELIEF OF CHILDREN

	Average Religious Belief
Orthodox	8.25
Conservative	8.00
Reform	8.32
Unaffiliated	7.17

SYNAGOGUE AFFILIATION OF PARENTS AND JEWISH CHARACTERISTICS OF CHILDREN

	Jewish Characteristics
Orthodox	4.35
Conservative	5.49
Reform	4.59
Unaffiliated	3.54

SYNAGOGUE AFFILIATION OF PARENTS AND JEWISH ADJUSTMENT OF CHILDREN

	Average Jewish maladjustment score
Orthodox	4.65
Conservative	4.87
Reform	5.01
Unaffiliated	4.77

SYNAGOGUE AFFILIATION OF PARENTS AND GENERAL ADJUSTMENT OF CHILDREN

	Average general maladjustment score
Orthodox	26.75
Conservative	26.90
Reform	25.65
Unaffiliated	27.65

SYNAGOGUE AFFILIATION OF PARENTS AND CHILDREN'S LIKING RELIGIOUS SCHOOL

		Yes	No	Indifferent
Orthodox	%	33.5	35.2	41.0
Conservative	%	35.2	29.7	35.2
Reform	%	29.5	42.7	27.9
Unaffiliated	%	15.4	51.3	33.3

SYNAGOGUE AFFILIATION OF PARENTS AND CHILDREN'S DATES WITH NON-JEWS

		Often	Sometimes	Rarely or never
Orthodox	%	10.8	16.7	72.3
Conservative	%	8.1	10.3	81.0
Reform	%	19.3	27.4	53.4
Unaffiliated	%	13.0	23.5	63.5

On the basis of parental affiliation, there is no significant difference between the children, as shown by the above six charts. It is worth noting, however, that both in religious belief and in Jewish characteristics -- in racial attitude toward the Jew -- the children of the unaffiliated are somewhat lower. Note the corresponding rise and fall in Jewish belief and Jewish characteristics. The Conservative children rank highest, the Reform second, the Orthodox third, and the Unaffiliated last. Although again there is no significant difference in the Jewish or general maladjustments, yet it is interesting to see the Reform children slightly more maladjusted Jewishly and slightly better adjusted generally. It is important that the Reform children more readily express their dislike for religious school than do the Conservative and Orthodox children. As one might expect, the Reform children date most with Gentiles; the Unaffiliated children rank second.

SEX AND RELIGIOUS BELIEF

	Average belief score
Boys	7.69
Girls	8.45

SEX AND JEWISH CHARACTERISTICS

	Average Jewish characteristics
Boys	4.02
Girls	4.32

SEX AND LIKING RELIGIOUS SCHOOL

		Yes	Indifferent	No
Boys	%	22.1	36.6	41.1
Girls	%	26.4	34.4	40.0

SEX AND LIKING RELIGIOUS SERVICES

		Yes	No	Indifferent
Boys	%	41.0	21.9	37.0
Girls	%	49.4	18.1	32.4

SEX AND LIKING JEWISH HOLIDAYS (CEREMONIES)

		Yes	No	Indifferent
Boys	%	72.0	5.92	22.1
Girls	%	78.3	4.34	17.4

SEX AND LIKING SABBATH CEREMONIES

		Yes	No	Indifferent
Boys	%	51.4	11.5	37.0
Girls	%	59.9	7.7	32.4

SEX AND JEWISH ADJUSTMENT

		Average Jewish maladjustment
Boys		4.57
Girls		4.87

SEX AND DATES WITH NON-JEWS

		Often	Sometimes	Rarely or never
Boys	%	14.8	28.9	56.2
Girls	%	10.4	11.0	78.6

In all the items marking attachment to things Jewish the girls are slightly better than the boys, this is especially noticeable with liking religious services, the Jewish holidays and the Sabbath ceremonies. Inasmuch as girls are more introverted than boys, and, inasmuch as Jewish maladjustment means sensitiveness to one's Jewishness, one would expect the difference to be greater than it is between boys and girls with respect to Jewish adjustment. It is not surprising to find that boys more often than girls date with Gentiles.

ECONOMIC STATUS OF THE HOME AND JEWISH CHARACTERISTICS

	Jewish characteristics
Lower than average	4.32
Average economic status	3.96
Better than average	4.38

ECONOMIC STATUS OF THE HOME AND JEWISH ADJUSTMENT

	Jewish adjustment
Lower than average	4.50
Average economic status	5.03
Better than average	4.80

ECONOMIC STATUS OF THE HOME AND CHOICE OF BEING BORN A JEW
OVER AGAIN

	Economic status -	Lower	Average	Better
Without hesitation choose to be born Jewish		50%	45%	52%
Hesitate, but choose to be born Jewish		40%	43%	28%
Choose to be born as a Christian		10%	12%	20%

Although there is no significant difference in Jewish characteristics and Jewish adjustment between children who come from homes of different economic status, nevertheless, the third chart on this page is interesting. In the lower economic class 90% would choose to be born Jewish again, in the average class it is 88%, and in the better-than-average class it is 80%. Note, too, the drop in the better-than-average class as to hesitancy in being born Jewish. Apparently, with wealth comes greater satisfaction or dissatisfaction on one's being a Jew.

INTELLIGENCE AND LIKING JEWISH HOLIDAYS

		Yes	No	Indifferent
Intelligence below 55	%	84.5	3.1	12.4
55 to 84	%	77.6	4.9	17.5
Above 84	%	67.0	7.0	26.0

INTELLIGENCE AND LIKING SABBATH CEREMONIES

		Yes	No	Indifferent
Intelligence below 55	%	69.3	3.0	27.7
55 to 84	%	58.5	12.0	29.5
Above 84	%	43.0	12.0	45.0

INTELLIGENCE AND LIKING RELIGIOUS SERVICES

		Yes	No	Indifferent
Intelligence below 55	%	51.0	12.0	37.0
55 to 84	%	47.0	20.0	33.0
Above 84	%	40.5	25.0	34.5

INTELLIGENCE AND LIKING RELIGIOUS SCHOOL

		Yes	No	Indifferent
Intelligence below 55	%	37.0	31.0	32.0
55 to 84	%	30.0	33.0	37.0
Above 84	%	20.5	52.5	27.0

INTELLIGENCE AND RELIGIOUS BELIEF

		Religious belief
Dullest intelligence (5-44)		9.74
Lower middle (45-64)		8.88
Upper middle (65-84)		7.96
Brightest (84-99)		7.22

From the above five tables it can be clearly seen that the more intelligent the children, the more difficult it is to please them. The Jewish holidays are liked most by the intelligent children; the religious schools are liked least. The intelligent children tend, also, to be more skeptical in

their religious belief.

INTELLIGENCE AND JEWISH ADJUSTMENT

	Average Intelligence
Best adjusted	74.7
Average Jewish adjustment	70.0
Poorest Jewish adjustment	71.25

INTELLIGENCE AND JEWISH CHARACTERISTICS

	Average Jewish characteristics
Dullest intelligence	4.35
Lower middle	4.05
Upper middle	3.93
Brightest children	4.32

Although there is no relationship between intelligence and Jewish adjustment or Jewish characteristics, nevertheless it is worth noting that the best adjusted are slightly more intelligent.

JEWISH EDUCATION AND JEWISH MALADJUSTMENT

	Average Jewish maladjustment
No religious education	4.27
Poor Sunday school education	4.82
Fair Sunday school education	4.63
Good Sunday school education	5.3
Poor Hebrew school or private education	5.4
Fair Hebrew school or private education	4.4
Good Hebrew school or private education	4.66

There seems to be no significant differences in the above table, although just why the averages shift as they do seems puzzling, and, no doubt, require further study. Notice how

those who have had a good Sunday school education are, on the average, just as sensitive to their Jewishness as those who have had a poor private or Hebrew school education.

JEWISH EDUCATION AND JEWISH CHARACTERISTICS

	Average Jewish characteristics
No Jewish education	1.95
Poor Sunday school education	5.43
Fair Sunday school education	3.72
Good Sunday school education	4.98
Poor Hebrew school or private education	4.77
Fair Hebrew school or private education	3.93
Good Hebrew school or private education	2.31

Here too the averages vary peculiarly, and further study seems necessary. One wonders if it is mere chance that again there is close relationship between Jewish characteristics and those who have had a good Sunday school education and a poor Hebrew school or private education.

JEWISH EDUCATION AND CHOICE OF BEING BORN A JEW OVER AGAIN

	Choose Jew	Hesitate	Choose Gentile
No education	38	38	24
Poor Sunday school education	47	46	7
Fair Sunday school education	41	46	13
Good Sunday school education	54	23	23
Poor Heb. school or priv. ed.	60	34	6
Fair Heb. school or priv. ed.	56	37	7
Good Heb. school or priv. ed.	64	27	9

Here likewise, one cannot draw any conclusions from the facts studied so far and presented in the above table.

GENERAL ADJUSTMENT AND RELIGIOUS BELIEF

	Average religious belief
Best general adjustment	8.08
Average general adjustment	8.08
Poorest general adjustment	8.26

Apparently there is no relationship between one's personal adjustment and one's religious belief.

GENERAL ADJUSTMENT AND JEWISH CHARACTERISTICS

	Average Jewish characteristics
Best general adjustment	8.61
Average general adjustment	8.675
Poorest general adjustment	2.85

GENERAL ADJUSTMENT AND CHOICE OF BEING BORN A JEW OVER AGAIN

	Average maladjustment score
Without hesitation choose to be a Jew	25.75
Hesitate, but choose to be a Jew	27.90
Choose to be born a Gentile	28.25

FRIENDLINESS OF NON-JEWISH WORLD AND GENERAL ADJUSTMENT

Friendliness of non-Jewish world	general maladjustment
Very friendly	25.95
More friendly than unfriendly	24.95
About fifty-fifty	29.25
More unfriendly than friendly	31.4

Judging from the above three tables it is the more maladjusted children who find little that is admirable in the characteristics of the Jew, who would rather be born as Gentiles, and who feel that the non-Jewish world is unfriendly to them.

GENERAL ADJUSTMENT AND QUESTION 33

(Was your Jewishness the cause of any unpleasant experiences during your childhood?)

	general maladjustment
Yes	30.5
No	24.75

The difference here is very marked and important in spite of the fact that one might question whether it is those who had the unpleasant experiences who are more maladjusted, or whether it is the more maladjusted students who remembered the unpleasant experiences.

When scored according to Haller's key, the general maladjustment score includes the Jewish maladjustment score. Therefore, in order to construct the following table, the Jewish maladjustment scores were subtracted from the general maladjustment scores and the comparison was made with the remaining non-Jewish maladjustment items.

MODIFIED GENERAL ADJUSTMENT AND JEWISH ADJUSTMENT

	General maladjustment
Best Jewish adjustment	18.84
Average Jewish adjustment	23.27
Poorest Jewish adjustment	27.55

There seems to be a definite relationship between general maladjustment and Jewish maladjustment.

RELIGIOUS BELIEF AND JEWISH ADJUSTMENT

	Average Jewish maladjustment
Low religious belief	4.2
Medium religious belief	4.76
High religious belief	4.94

One's sensitiveness to being Jewish apparently has no relation to one's religious belief.

HOME CEREMONIES AND JEWISH ADJUSTMENT

	Average Jewish maladjustment
Little home ceremonies	4.92
Fair degree of home ceremonies	4.95
High degree of home ceremonies	4.51

Here too there seems to be no significant relationship.

JEWISH ADJUSTMENT AND JEWISH CHARACTERISTICS

	Average Jewish characteristics
Best Jewish adjustment	4.74
Average Jewish adjustment	4.08
Poorest Jewish adjustment	2.61

As was found in comparing Jewish characteristics and general adjustment, the poorest adjusted children -- here from the point of view of their Jewish sensitiveness -- have the lowest average in their opinion of Jews.

JEWISH ADJUSTMENT AND CHOICE OF BEING BORN A JEW

	Average Jewish maladjustment
Without hesitation choose to be a Jew	4.28
Hesitate, but choose to be a Jew	4.88
Choose to be a non-Jew	5.43

Here, too, the pattern follows that of general adjustment and choice of being born a Jew: those who are most maladjusted tend to desire to be born as non-Jews.

FRIENDLINESS OF NON-JEWISH WORLD AND JEWISH ADJUSTMENT

	Average Jewish maladjustment
Friendliness of non-Jewish world	
Very friendly	4.43
More friendly than unfriendly	4.42
About fifty-fifty	5.05
More friendly than unfriendly	6.30

Once more, as in general adjustment, those who are more sensitive of their Jewishness find more unfriendliness in the non-Jewish world.

JEWISH MALADJUSTMENT AND QUESTION 33

(Was your Jewishness the cause of any unpleasant experiences during your childhood?)

	Jewish maladjustment
Yes	6.09
No	3.94

This follows the parallel relationship between general adjustment and question 33.

CONTEMPLATION OF FUTURE LIFE AND JEWISH ADJUSTMENT

(As you contemplate your future life and your career do you think the fact that you are a Jew:)

Average Jewish maladjustment

Will make things easier	3.76
Will make no difference	4.19
Will make thing harder	5.58

JEWISH ADJUSTMENT AND DATES WITH NON-JEWS

Dates with Gentiles

Jewish maladjustment

Often

4.83

Sometimes

4.78

Rarely or never

4.64

JEWISH ADJUSTMENT AND CLOSE GENTILE FRIENDS

Jewish maladjustment

Many Gentile friends

4.75

Few Gentile friends

4.55

In the first chart above it is interesting to note that the children who think their Jewishness will make things harder for them are slightly more sensitive to their Jewishness than the others. Otherwise the differences in these three charts are not great enough for us to draw any significant conclusions.

HOME CEREMONIAL OBSERVANCE AND CHOICE BEING BORN A JEW

Average ceremonial observance

Without hesitation choose to be born a Jew

12.3

Hesitate, but choose to be born a Jew

10.2

Choose to be born a non-Jew

7.02

HOME CEREMONIAL OBSERVANCE AND LIKING RELIGIOUS SCHOOL				
		Yes	Indifferent	No
Little ceremonial observance	%	18	24	58
Fair ceremonial observance	%	20	35	45
High ceremonial observance	%	31	41	28

HOME CEREMONIAL OBSERVANCE AND LIKING RELIGIOUS SERVICES				
		Yes	Indifferent	No
Little ceremonial observance	%	37	28	35
Fair ceremonial observance	%	40	37	23
High ceremonial observance	%	53	36	11

HOME CEREMONIAL OBSERVANCE AND LIKING SABBATH CEREMONIES				
		Yes	Indifferent	No
Little ceremonial observance	%	37	40	23
Fair ceremonial observance	%	52	41	7
High ceremonial observance	%	66	28	6

HOME CEREMONIAL OBSERVANCE AND LIKING JEWISH HOLIDAYS				
		Yes	Indifferent	No
Little ceremonial observance	%	49	38	13
Fair ceremonial observance	%	77	19	4
High ceremonial observance	%	86	12	2

HOME CEREMONIAL OBSERVANCE AND JEWISH CHARACTERISTICS		Average Jewish characteristics	
Little ceremonial observance		2.7	
Fair ceremonial observance		4.8	
High ceremonial observance		4.6	

The correlation of home ceremonial observance and religious belief was $.204 \pm .035$.

These six tables show very clearly that the more there is home ceremonial observance, the greater is the attachment

to things Jewish. In homes where there is high ceremonial observance there is a higher opinion of the Jews and an apparent satisfaction on being born a Jew. Likewise there is a clear tendency to like the Jewish ceremonies in homes where ceremonies are observed. There is even a slight tendency toward the liking of religious services and religious school among children who come from homes of high ceremonial observance. Likewise, there is a small, but definite correlation between home ceremonial observance and religious belief.

FRIENDLINESS OF THE NON-JEWISH WORLD AND JEWISH CHARACTERISTICS	
Friendliness of non-Jewish world	Jewish characteristics
Very friendly	4.47
More friendly than un-friendly	4.74
About fifty-fifty	3.82
More unfriendly than friendly	4.5

Apparently there is no relationship between one's attitude toward the friendliness of the non-Jewish world and one's opinion of characteristics of the Jews.

CLOSE GENTILE FRIENDS AND JEWISH CHARACTERISTICS	
Close Gentile friends	Jewish characteristics
Many	3.8
Few	4.5

DATES WITH NON-JEWS AND JEWISH CHARACTERISTICS	
Dates with non-Jews	Jewish characteristics
Often	3.0
Sometimes	3.99
Rarely or never	4.5

These differences are not very great but the tendency seems to be there -- for those who have many Gentile friends and who date often with Gentiles to think less of the Jews. This, however, requires further analyzing of the items

included in the Jewish characteristics test.

RELIGIOUS BELIEF AND JEWISH CHARACTERISTICS

	Average Jewish characteristics
Low religious belief	2.37
Medium religious belief	3.57
High religious belief	5.73

There seems to be a definite relationship between those who have a high religious belief and those who have a high characteristics opinion of the Jews.

CONTEMPLATION OF FUTURE LIFE AND JEWISH CHARACTERISTICS

The fact that one is a Jew
will make things:

Easier

Jewish characteristics

6.75

Harder

3.93

Not much difference

3.99

It is not surprising to find that those children who think that because they are Jewish their future life will be easier for them, should also have a notably higher opinion of Jewish characteristics.

JEWISH CHARACTERISTICS AND CHOICE ON BEING BORN A JEW

	Jewish characteristics
Without hesitation choose to be born a Jew	5.64
Hesitate, but choose to be born a Jew	3.90
Choose to be born a non-Jew	2.10

There results, too, are as one would expect. Those who have a low opinion of Jews would, if they could, choose to be something else.

SUMMARY OF CONCLUSIONS

There was an absence of significant relationships between:
The Jewish education of the children and:

- their Jewish adjustment
- their attitude toward the racial and social characteristics of the Jew
- their satisfaction with being born Jews.

Jewish adjustment and:

- home ceremonies
- Gentile friends
- dates with non-Jews

Religious belief and:

- Jewish adjustment
- general adjustment

The synagogue affiliation of the parents and:

- religious belief of the children
- their attitude toward the characteristics of the Jew
- Jewish adjustment
- general adjustment
- liking religious school

The children of the Unaffiliated parents, however, ranked slightly lower in their religious belief, their liking of religious school, and their attitude toward Jewish characteristics.

The economic status of the parents and:

- the Jewish adjustment of the children
- their attitude toward the characteristics of the Jew

Intelligence and:

- the attitude toward the characteristics of the Jew

The following positive relationships and tendencies were found:

The girls like religious school slightly more than the boys,

they have a slightly higher religious belief and also opinion of Jewish characteristics, they like religious services, the Sabbath ceremonies, and the Jewish holidays more than do the boys. The girls are very very slightly more sensitive to their Jewishness than the boys. The boys go out more with Gentiles on dates than do the girls.

The more intelligent children are somewhat more skeptical in their religious belief. They are more difficult to please with respect to the Jewish holidays, the Sabbath ceremonies, religious services, and religious school. They like the Jewish holidays most; religious school least. The best Jewishly adjusted children are slightly more intelligent.

Children of Reform parents date most with Gentiles, Unaffiliated second, Orthodox rank third, and the Conservative children date least with Gentiles.

Inasmuch as the children do not determine the ceremonial observance of the home, it appears that home ceremonial observance is a noticeable force in producing attachments to things Jewish. With the increase in home ceremonial observance there comes the increase in liking religious school, religious services, Sabbath ceremonies, and the Jewish holidays. There is a slight relationship between ceremonial observance and religious belief. Those with the lowest ceremonial observance had the lowest opinion of Jewish characteristics and were least satisfied in their being born as Jews.

Although there are relationships in the following items, it is difficult to decide whether or not one causes the

other, or whether they are both results of some third factor which has not been discovered. There is a definite tendency for those who are Jewishly maladjusted to be also generally maladjusted. Those who would choose to be born again as non-Jews are more maladjusted Jewishly. Those who consider the Gentile world more friendly than unfriendly have better Jewish adjustment. Those who experienced manifestations of anti-Semitism in their childhood were more markedly maladjusted than those who did not.

Those children who had a low racial and social opinion of the Jews were those who wished to be born as Christians, who were poorest adjusted Jewishly, who had little home ceremonial observance, who had the lowest religious belief, who dated with non-Jews, and who had slightly more Gentile close friends.

Those children who indicated that they wished to be born as Gentiles had the lowest opinion of Jewish characteristics, had the highest Jewish and general maladjustment, and the lowest ceremonial observance in their homes.

Inasmuch as there is a relationship between Jewish maladjustment and general maladjustment it is not surprising to find that those with the highest general maladjustment also had the poorest opinion of Jewish characteristics, also thought that the non-Jewish world was more unfriendly than friendly, and also did experience anti-Semitism during childhood.

In general, most of the adolescents judged themselves to be very happy as compared with most people. Only one-third of them realized that their Jewishness will make things harder for them in their future life and career. Three-fourths of the children dislike or are indifferent to the religious schools of the city. Slightly less than half like to attend religious services, and more than half like the Jewish Sabbath ceremonies. Three-fourths of them like the Jewish holidays. Most children have a fair to high religious belief. Although most children believe that religion today is worth while, yet half of them believe that there is a conflict between science and religion. 18% of the children date often with Gentiles, and 38% sometimes or rarely date with them. 13% of the children would choose to be born as Christians. The children considered the treatment they received from their parents as very fair. Most of them considered the Gentile world to be more friendly than unfriendly to them. Few children at this age level are radicals politically. Most children are very slightly prejudiced in favor of Jews with respect to certain racial and social traits. This latter item, however, requires much further study.

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