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HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
California School

/OUTSIDE THE CHUPPAH:/

A STUDY OF
JEWISH SINGLES IN LOS ANGELES COUNTY

A Thesis submitted in partial
fulfillment of the requirements
for the double degrees

MASTER OF ARTS
IN
JEWISH COMMUNAL SERVICE
and
MASTER OF SOCIAL WORK

by
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HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
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ABSTRACT

This thesis is a quantitative study of Jewish singles in Los Angeles County. It examines Jewish single adults who attend organized, group-sponsored Jewish singles functions.

A main premise of this study is that Jewish singles have been and are continually, subjected to all of the tensions, pressures, and labels that come with living outside the Jewish societal norm of getting married and having children.

Data collection was accomplished via a purposive sampling of ten Jewish singles groups in the Los Angeles area. This was done by randomly distributing an eleven page questionnaire to 189 single Jewish men and women.

Both internal and external pressures were examined. The findings disclosed that, in general, external pressures were most often felt. This was especially true when independent variables such as age and education were measured.

The writers propose three recommendations for future planning of the Jewish community. They are developing support groups, alleviating pressures, and promoting marriage for Jewish singles.

INTRODUCTION

Traditional Judaism holds no truck with single people. Jews are supposed to marry. The Rabbis said it is better to quarrel with a spouse and be miserable than to be single.¹

Singles rank among the most heartbreaking members of (the) congregation; they object to being segregated, but they don't quite fit in.²

The Jewish community seems ready to acknowledge that singleness is not a communicable social disease only wanting a proper cure.³

When a newborn child is named, the prayer is le'chuppah u'le'maasim tovim (to the marriage chuppah and a life of good deeds).⁴

Singles are deviants. This is true in both the traditional and the non-traditional Jewish communities - communities where single people continue to exist in a pressurized, stigmatized state of abnormal behavior. This notion of singlehood as being a state of deviance is given through the following quotations:

No one ever asked to marry me. In the world's eyes and my own, I am a failure, a leftover.⁵

...an unmarried man is regarded as incomplete. Marriage is viewed as an obligation.⁶

A major premise of this thesis, therefore, is that single Jewish men and women have been and are continually subjected to all of the tensions, problems, and labels that come with living outside of one of the most basic,

most expected Jewish societal norms (i.e. marriage).

Existing outside the chuppah, then, is a major source of concern and conflict. This is true not only for Jewish singles, but for the Jewish community as well.

Issues such as postponing marriage in order to pursue a career and/or an advanced college degree, not joining or affiliating with a synagogue, Jewish Community Center, etc. because the institution does not offer sufficient singles membership rates or adequate singles programming, and experiencing internal and external pressures to get married and have children are just some of the issues which were explored during the writers' research. It is felt, therefore, that this quantitative study on the topic of Jewish singles is a good way to begin looking at and addressing the numerous, complex pressures and dilemmas surrounding the issue of singleness in today's Jewish community.

This is a pertinent, timely topic. However, it is important to note that the writers strongly believe that exploration of or research concerning Jewish singles does not and should not begin or end with this study. This thesis, then is a microcosmic look at Jewish singles. More specifically, it is an in-depth study of Jewish singles in the Los Angeles area who attend organized, group-sponsored Jewish singles functions.

This is also an exciting and a challenging topic.

From the time it was realized that the writers (both of whom are single, and both of whom are products of two different countries, Jewish backgrounds, and generations) understood and/or identified with some of the same concerns discussed in William Novak's thought-provoking, sensitive article, "Are Good Jewish Men a Vanishing Breed?" (Moment, January-February, 1980), they eagerly awaited the opportunity to begin their research. Thus, as current members of an ever-increasing population of people who live alone in this country - a population whose "ranks swelled from 10.9 million (in 1970) to 19.4 million (in 1982)"⁷ - and as future members of the professional Jewish community, it is felt here that being a single person - especially a Jewish single person - means that one must be prepared to confront the pressurized, stigmatized existence of life outside the chuppah.

CHAPTER I

THE SINGLE: A TRADITIONAL JEWISH VIEW

R. Jacob said: He who has no wife lives without good, or help, or joy, or blessing, or atonement. R. Joshua of Sikhin (Sogane), in the name of R. Levi, added that he is also without life. R. Hiyya b. Gammada said that he is not really a complete man, and some say that he diminishes the divine likeness.⁸

The Single as Deviant

The issue of singleness in traditional Jewish communities has always been approached in a very structured, very direct manner. There is nothing evasive, misleading or inconsistent in the traditional literature about this issue. The Tanakh and the Talmud are quite in agreement in reference to the view of the single person in Judaism; a view which includes condemning singles for not participating in the propagation of the Jewish people and forbidding them to hold certain religious and public offices.

At the heart of the traditional Jewish view of the single person is "not only the first, but the greatest of all commandments."⁹ This commandment is found in the book of Genesis, where God tells Man and Woman to "Be fruitful and multiply."¹⁰ This commandment is quite impressive because "it is everywhere in the Torah and it is always a blessing."¹¹

Stemming from this initial commandment is the notion

that getting married and having children is synonymous with being a good Jew. In the traditional Jewish Community, therefore, marriage was of the utmost importance and received an enormous amount of scholarly attention. This attention focused primarily upon the negativity and the deviance of singleness. A sample of this attitude can be found in the following tractate: "A man without children is as if he were dead."¹²

The Biblical literature also comments upon the negative and deviant social stigma attached to the single via this passage from the Mishnah:

An unmarried man may not be a teacher of children.
R. Eliezer says: "Even a man that has no wife (with him) may not be a teacher of the children."¹³

Thus, negative sanctions and attitudes toward unmarried people were commonplace in the traditional Jewish world. This was because "singlehood was originally seen as a violation of the Jewish way of life."¹⁴

Being married and being childless was viewed as socially and religiously unacceptable and was cause for great concern in the traditional Jewish Community for a number of reasons. First, being single meant that a person was violating God's earliest commandment by remaining celibate; and "celibacy (and it was assumed that the single person would be celibate) was viewed both as an impediment to personal sanctification and as a crime against society."¹⁵

Second, the single person was labelled a deviant

because he was not participating in "the oldest institution of mankind"¹⁵ (i.e. marriage), and because he was not becoming involved in a duty that "occupies a central place in Judaism"¹⁷ (i.e. "building a home and...rearing a family"¹⁸). This notion of the single person as deviant in the traditional society is commented upon further in the following quotations:

Marriage was created at the beginning, at the same time the principles of marriage were created. It was not an afterthought, designed to control their passions, but part of the natural order of human society. The moment we are born we are destined for marriage. When a newborn child is named, the prayer is le'chuppah u'le'massim tovim (to the marriage chuppah and a life of good deeds). Marriage is thus grounded in the primeval relationships of the sexes in order to perpetuate the species and enhance personal growth.¹⁹

Marriage is the instrument par excellence of Jewish survival, for without it and Jewish family life there can be no future for the Jewish people.²⁰

Finally, singlehood was not considered to be normative behavior because, as has been alluded to already, being married meant that a person was jeopardizing Jewish survival. This was believed to be true not only on the reproductive and familial plane, but on the numeric and communal plane as well. For example, this passage from the Talmud makes symbolic reference to the fact that there is strength in numbers:

If a man takes a number of reeds bound together, can he break them? Only if they are separated, each from the other, can they be broken.²¹

Therefore, by virtue of not having children, the single

person was not only ignoring the initial commandment of the Torah, but was also doing very little to insure and secure the strength, the vitality and the future of the Jewish Community.

Marriage and the Single

In the traditional Jewish Community, marriage was viewed as a religious, a communal and a personal obligation. Thus, no assessment of the traditional Jewish view of the single would be complete without an understanding of what married life meant to those Jews living in the traditional world. An idea of how important it was for Jewish people to be married is given through the following commentary:

A man should trust his Maker. He should marry and have children so that he may not go alone in the world to come.²²

The purposes of marriage were "two fold: posterity and companionship."²³ The Tanakh and the Talmud support this belief through the following passages:

God creates new worlds constantly. In what way?
By causing marriages to take place.²⁴

And the Lord God said: "It is not good that man should be alone..."²⁵

Two are better than one.²⁶

"According to the Rabbis, a man ought to be married by the age of eighteen; to be unmarried at twenty was regarded as a curse. To remain single was discouraged."²⁷ This belief also questioned and challenged the unmarried man as to his maturity, masculinity and spiritual

acceptance. The following commentaries illustrate this Rabbinic attitude:

He who has no wife cannot be considered a whole man.²⁸

Until the age of twenty, the Holy One, blessed be He, sits and waits: "when will he take a wife?" But as soon as one attains the age of twenty and is not yet married, He exclaims: "Blasted be his bones!"²⁹

These quotations strongly support the notion that "marriage was enthusiastically approved, and singleness condemned"³⁰ in the traditional Jewish world. Unmarried Jews, therefore, were treated with considerable disdain, harshness and impatience. As has been discussed previously, the reason for this sort of treatment was the result of the single person being socially and religiously unacceptable because he was spouseless and childless. This "misfit", then, had to contend with a multitude of communal, familial and personal pressures and tensions in relation to his singleness. Some of the pressures and tensions that the single person was subject to included: loneliness, guilt, scorn, ridicule, pity and outrage.

Along with the many pressures and tensions that the single had to contend with on a daily basis in the traditional Jewish Community was the prevailing belief that a married person had a distinct advantage over an unmarried person vis-a-vis a positive relationship with God. This idea of the spiritual advantages of being married is given through the following passages:

The Shekinah can rest only upon a married man, because an unmarried man is but half a man, and the Shekinah does not rest upon that which is imperfect.³¹

A man who married may be a true servant of God, since he can concentrate his mind upon the desires of the spirit rather than of the emotions.³²

Who so findeth a wife findeth a great good and obtaineth favour of the Lord.³³

Conclusion

The value that traditional Judaism placed upon marriage and the family was enormous. However, for as important as marriage and procreation were in the traditional Jewish world, the burden placed upon those Jews who did not get married and have children was even greater. More importantly is the notion that this value continues to play a crucial role in attempting to examine and to understand some of the complexities, the tensions and the frustrations of today's Jewish singles. Therefore, whether this scrutiny is done via a review of the current literature available on the subject of singleness (as is done in this study) and/or whether Jewish singles are examined and analyzed through a quantitative study such as this one, the traditional Jewish view of the single must be considered a major segment of any sort of research concerning the Jewish single of today.

It is also important to note that the traditional Jewish view of the single is quite limited and very one dimensional in that it focuses upon and addresses only the

masculine forces and issues of traditional Jewish society. This is because women constituted an invisible segment of the population in the traditional Jewish Community. As such, feminine forces and issues are not responded to or written about in any of the Biblical literature.

CHAPTER II

LITERATURE REVIEW

There just don't seem to be many good, available men around with whom to have a relationship.³⁴

Cads, our mothers use to call them, but many single women in this country are developing a different glossary--jerk, wimp, turkey, bozo, nerd, creep, and dozens of other uncomplimentary terms.³⁵

Beyond a certain age, depending where you live and what sex you are, society becomes a vast matchmaker.³⁶

The rationale is simple and practical: A single person can't be expected to have a strong Jewish family life. Nor can one (or, rather, should one) have children in an unwedded state. And without children, the fate of the Jews would look dark indeed.³⁸

Introduction

A review of the current literature reveals that the issue of singleness is one which is being examined and addressed with increasing frequency. This is true in both the Jewish literature and the popular/secular literature. There are many reasons for this. One reason both literary realms are concentrating upon and exploring this issue more than ever before is that "approximately one out of every three adults in the United States, some fifty million people between the ages of twenty and fifty-five, are single."³⁹ Thus, because their numbers have grown so dramatically during the past decade ("between 1970 and 1977 the number of adults under 35 who live alone more than doubled"⁴⁰),

and because singles continue to alter "the nation's housing and leisure markets,"⁴¹ the literature available on the subject of singleness has also increased.

Additionally, there is a greater visibility of singles. "Although usually concentrated in cities such as Manhattan or San Francisco, many singles are now becoming suburbanized, buying property and sharing neighborhoods with married couples."⁴² Along with this move toward suburbanization, singles "also are inspiring scores of new services and products ranging from video dating to specially packaged foods."⁴³ The growth in singles literature, therefore, makes sense in that it offers commentary on, and information about, a population that is "one of the fastest-growing groups in America."⁴⁴

The single population, then, is a significant and growing population. "Fueling the singles boom are a high divorce rate and a trend toward marrying later in life."⁴⁵ There are other contributing factors as to why people avoid—either temporarily or permanently--marriage. They include such variables as freedom, flexibility, and independence. The following questions further illustrate this point:

Freedom for the single person means, among other things, the liberty to pursue a career, to develop one's own personality, to associate freely with friends of their own choice of whatever sex.⁴⁶

(Single people) enjoy the freedom and flexibility that single living offers.⁴⁷

A main motivation for remaining single or for choosing

singlehood, therefore, is that living alone or being single can offer a free, positive, advantageous existence.

Other reasons behind singleness include the changing role of women, the emphasis on pursuing or establishing a career before or instead of getting married and having a family, and the notion that "shifting societal attitudes ease the way for singles."⁴⁸ This last reason is because "in the past...the unmarried were viewed as unusual, but that no longer is the case in a country tolerant of diverse lifestyles."⁴⁹ However, as will be commented upon in greater detail in subsequent sections of this chapter, the belief that society does not view the state of singlehood as an abnormal, negative, deviant state any longer is not an entirely accurate assessment; nor is the notion that the single life is, for the most part, a life of contentment and happiness and a life of one's own choosing.

The current literature discusses the issue of singleness in quite direct, very objective, and highly informative terms. The literature no longer concentrates solely upon and/or casts single men and women into the two traditional, stereotypic roles of the free-spirited, self-indulgent "swingers" and the lonely, desperate "lost souls frantic to find a mate."⁵⁰ Rather, different motifs are now evident in the literature--themes which fall between and, at times, include the two historically extreme, polarized views of singlehood.

Major Themes

A review of the literature discloses five major themes pertaining to American singles in general and Jewish singles in particular. The first theme concerns itself with the notion that today's single population consciously chooses the state of singlehood. Witness the following statement:

Only five years ago, the single life was regarded at best as a temporary existence, inhabited by post-adolescent swingers who lived in singles complexes, luxuriated in singles bars and waited to get married. Today, more people are committing themselves to being single--at least for a while--and in the process, many of the old stereotypes and stigmas of the single life have disappeared. For one thing, as more separated, divorced and widowed people live alone, the single population is growing older and settling down. For another, unmarried adults have more money and opportunities than ever before, and many of them are single by choice rather than by chance.⁵¹

According to this view, living alone, therefore, "is not only acceptable, it may, in some cases, even be desirable."⁵²

However, this assessment of desirability, acceptance, and nonstigmatization becomes quite limited in the second major theme in the literature. This theme centers around the negative, bitter side of singleness--a side where singlehood is anything but a joyful, fulfilling, accepted state.

According to this view, single men and women often-times experience overwhelming loneliness and intense feelings of frustration as they continue to remain deviants in a society where "marriage is expected of everyone--by parents, community, cab drivers, doctors, everyone."⁵³

This second theme applies especially when examining the

common, Jewish familial view of and attitude toward unmarried Jews. The following excerpts illustrate this point:

Traditionally Jewish life emphasizes the role of the family...the Jewish religion encourages getting married, encourages having children. Every Jew who makes a decision not to marry and have children is threatening the future of the Jewish people.⁵⁴

There seems to be some stigma attached to the fact that you're not married.⁵⁵

It will be the greatest day in my life when I dance at your wedding...If only I should live to see my children married, I would die a happy woman.⁵⁶

Of course, I eventually wanted to get married and have children. But I was selfish. I also wanted a career.⁵⁷

The third theme reviews the roles of the organized Jewish community in providing services for Jewish singles while being sensitive to the needs of single Jews. This theme also concerns itself with the various pressures experienced by single Jewish men and women in the Jewish community in general. Examples of communal concerns and tensions in relation to Jewish singleness are highlighted by the following comments:

Today in America, today in the Jewish community, and particularly today in the circles of the unmarried, we live in a world of individualism gone mad, where we must strive to recapture a sense of community if there is to be mental health, and certainly if there is to be a Jewish future.⁵⁸

The Jewish community must have a value stance transcending its denominational differences. That value stance includes a belief in marriage and procreation, in interdependence and responsibility.⁵⁹

As for the organized Jewish community, "to date, because of traditional emphasis on the family, the community has had

little experience dealing with large numbers of singles."⁶⁰ However, the Jewish single population has increased tremendously over the past ten years (as has the general single population). The organized Jewish community is therefore finally beginning to assess and address the needs of single Jews. Thus, a somewhat more positive and more encouraging approach to singleness is emerging and demonstrating the organized Jewish community's increasing sensitivity to Jewish singles.

While Jews today continue to find themselves "with a community in which the 'normal' (i.e. marriage and family) represents a smaller and smaller percentage of the whole,"⁶¹ this approach by the organized Jewish community attempts to take the negative, stigmatized aspects of being single and reverse and/or negate them so as to accommodate and serve Jewish singles in a sensitive, realistic manner. Jewish singles are urged to become active in and to integrate into the organized, affiliated Jewish community. This is not always an easy task, however, because "Jewish communal life has always focused on those who are married."⁶² Yet, welcoming singles into the Jewish communal fold, encouraging them to affiliate, and making the process of affiliation easier (e.g. by offering special rates to join a synagogue) can and must be done. In sum, then, the Jewish community needs to identify "who (the singles) are and what their needs are in order to develop programs to serve them better

and which help to insure their fuller integration into the community."⁶³

The fourth theme in the literature offers another view of the painful, frustrating side of singleness. This theme evolves around a complaint "commonly expressed by young single Jewish women"⁶⁴ who state that there is an apparent lack of good, available Jewish men with whom they can have a relationship. William Novak comments further upon this male shortage:

Of course not all single women are interested in meeting men, and not all single women find it difficult to do so. But many, many women are in this situation, and the man shortage is doing strange things to them. It undermines their self-confidence, affects their emotional stability, and, worst of all, it causes them to blame themselves for a situation that is mostly beyond their control.⁶⁵

Therefore, negative feelings of anger, guilt, despair, and hopelessness are among the many reactions and experiences expressed by many single Jewish women.

According to Novak, there are three basic reasons for the shortage of sensitive, secure, stable single Jewish men. First, there is the women's movement.

While feminism was giving women higher expectations of themselves, nothing of the sort was taking place for men. So instead of narrowing the gap between man and women, the movement, in some ways inadvertently, actually widened it.⁶⁶

Second, single women are discovering "that gay men exist in larger numbers than they ever imagined."⁶⁷ Thus, because of the smaller number of available heterosexual men, many single women are becoming increasingly more frustrated and

distressed. Third, there is the realization that "another large group of otherwise available men got married during the 1970s--often to younger women; and many women believe that this group includes some of the more emotionally stable and secure men."⁶⁸ All three reasons, then, continue to have a major impact upon both the availability and the number of single Jewish men.

It should not be concluded, however, that this shortage and tension-between-the-sexes issue is exclusive to the Jewish literature and the Jewish community. Descriptive, disturbing books and articles such as George Gilder's Naked Nomads and Kathy Koch's "Why a Woman Can't Find a Good Man in this Town" clearly illustrate that the secular literature and, as such, the secular community, is also addressing and confronting this pressing singles issue. Evidence of this follows:

The single man in general, compared to others in the population, is poor and neurotic. He is disposed to criminality, drugs, violence. He is irresponsible about his debts, alcoholic, accident prone, and venerally diseased. Unless he can marry, he is often destined to a Hobbsean life--solitary, poor nasty, brutish, and short--the kind of life that led Hobbsean man to form a new social contract. It leads modern man to get married.⁶⁹

There are no good men. Every woman I know is complaining about it. Either the men are emotionally immature, or they're crazy, or they don't have their act together, or they're jerks or emotionally repressed.⁷⁰

The fifth and final major theme has as its base the notion that singles today live in an "era of commitment."⁷¹

This very recent view of singleness is the result of the decline of the sexual reolution--a revolution which has been slowed considerably "because of changing social values and the threat of herpes and AIDS."⁷² According to this view, today's singles must exist in an extremely careful and conscious social, physical, and sexual state. Thus, this theme gives ample validity to the fact that being a single person can be a socially lonely, physically unhealthy, sexually frustrating existence--especially if one is not involved with and/or committed to someone in particular.

Conclusion

The current literature pertaining to the issue of singleness offers a number of provocative and enlightening major themes. Some of them contradict one another. This is especially true when relating the fifth theme (singles seeing "no future in the singles lifestyle"⁷³) to the first theme (living alone or being unmarried is acceptable and desirable). However, in spite of the various statistics, stereotypes, opinions, and contradictions, what runs through the literature is this: being a single person in this society means that one is deviating from the norm. Thus, whether or not the basic attitudes toward and commitments to the single adult population in both the secular and the Jewish communities remain as they are or improve, what is certain is that as long as being married is considered to be a normative state for adults in this

society, then being singles will continue to be an abnormal, deviant state whose stigma will be removed only when marriage occurs.

CHAPTER III

STATEMENT OF HYPOTHESES AND MEASUREMENTS

Review of the literature about singles and focusing the questionnaire syntheized the researchers' thoughts about Jewish singles. The writers suggest a general hypothesis stating that Jewish singles perceive pressures or influences to get married and that these pressures are affected by various independent variables (e.g. sex, age, education). Furthermore, the pressures are perceived as internal and/or external.

Internal pressures are defined as forces within the singles which create a desire for them to marry and have children. In order to discover the differences that might exist between the respondents' desire to be married and of those wanting children, these internal pressures were looked at separately.

The singles' internal desire to be married was explored through the following questions:

1. Today, career advancement requires mobility.
___ Strongly agree (S.A.) ___ Agree (A.)
___ Neutral (N.)
___ (Disagree (D.) ___ Strongly Disagree (S.D.)

3. It is easier to pursue a career when you are single than when you are married.

___ S.A., ___ A., ___ N., ___ D., ___ S.D.

4. Single people have more freedom to do what they want to do than married people.

___ S.A., ___ A., ___ N., ___ D., ___ S.D.

5. People are generally happier when they are married.

___ S.A., ___ A., ___ N., ___ D., ___ S.D.

7. Singles have a better sex life than married people.

___ S.A., ___ A., ___ N., ___ D., ___ S.D.

10. People are generally happier when they are single.

___ S.A., ___ A., ___ N., ___ D., ___ S.D.

12. Single people tend to be more lonely than married people.

___ S.A., ___ A., ___ N., ___ D., ___ S.D.

14. When I think about my married friends or I am with them, I am glad that I am single.

___ yes ___ no ___ no opinion

15. Singles are more worried about sex than married people.

___ yes ___ no ___ no opinion

24. Do you believe that relationships among singles are not as intimate as those between husband and wife?

_____yes _____no _____no opinion

25. Do you believe that marriage provides more companionship than being single provides?

_____yes _____no _____no opinion

28. Do you believe that marriage involves more sacrifices than it is worth?

_____yes _____no _____no opinion

30. Do you believe that marriage eventually leads to sexual boredom?

_____yes _____no _____no opinion

31. Do you believe that a good reason to be married is that your spouse will be able to take care of you when you are sick or old?

_____yes _____no _____no opinion

33. Do you believe that, today, more married people are having extramarital affairs?

_____yes _____no _____no opinion

34. Do you believe that married people worry less about sex than do single people?

_____yes _____no _____no opinion

35. Do you believe that on holidays and on weekends, single people are lonelier than married people?

_____yes _____no _____no opinion

36. Do you believe that one might as well stay single
since most marriages end in divorce these days?

_____yes _____no _____no opinion

The respondents' wish to have children were explored
through the following questions:

2. Having children means contributing to an
overcrowded world.

_____S.A., _____A., _____N., _____D., _____S.D.

9. When a married couple has children, they tend to
fight/argue more than they did before having
them.

_____S.A., _____A., _____N., _____D., _____S.D.

13. It is important for me to have children someday.

_____yes _____no _____no opinion

16. My family would be disappointed if I decided not
to get married.

_____yes _____no _____no opinion

21. I plan to have children someday.

_____yes _____no _____no opinion

(If your answer is yes, please respond to #22)

22. I would like to see my children raised as Jews.

_____yes _____no _____no opinion

32. Do you believe that part of "being a good Jew"
is having children?

_____yes _____no _____no opinion

37. The longer a woman waits to get married, the greater the risks are in having children.

Therefore, do you believe that this fact is an added pressure for some women to get married?

_____yes _____no _____no opinion

External pressures are those influences that the singles perceive as emanating from external sources, such as friends, family and Rabbis. These were approached through the following questions:

6. Dating is synonymous with popularity and acceptance.

___S.A., ___A., ___N., ___D., ___S.D.

8. Being single, I have to be more aware of today's fashions than if I were married.

___S.A., ___A., ___N., ___D., ___S.D.

17. Most Jews my parents' age think that I ought to be married.

_____yes _____no _____no opinion

18. Most Jews my age think that I ought to be married.

_____yes _____no _____no opinion

20. My relatives do not quite consider me an adult yet because I am not married.

_____yes _____no _____no opinion

23. Most of my Jewish friends think that I ought to be married.

_____yes _____no _____no opinion

27. Do you believe that being married is not as important for you as it was for your parents when they were young?

_____yes _____no _____no opinion

29. Do you believe that single men are more socially acceptable than single women?

_____yes _____no _____no opinion

In addition, the accumulated effect of the internal and external pressures were calculated. This was accomplished by adding together the measured levels of the respondents' perceived pressures.

Independent Variables

I. Sex: As previously stated, one of the thesis' primary goals was to discover the effects of various independent variables on the respondents' level of perceived pressures. It was hypothesized that single females would be more likely to perceive the existence of pressures. Although today's emphasis is on liberating women from traditional roles, the view that a woman's main goals should be to get married and have children still exists. Therefore, it was believed that society would be pressuring the women more than the men. Thus, the women would perceive

the existence of more external pressures. In addition, the postponement of having children for women has a biological limit. The writers felt that this fact would cause the women to experience a greater urgency to get married and have children.

The sex of the respondents was discovered through the following question;

Please fill in the appropriate response.

51. (a) ☐ Male (b) ☐ Female

II. Education: It was hypothesized that the higher the singles' level of secular education, the lower would be the level of their perceived pressures. The writers believed that the more exposure that the singles had to secular and non-sectarian attitudes through scholastic endeavors and relationships with non-Jewish students, the more removed they would become from the Jewish community. In addition, the higher the singles' level of education, the longer the period of exposure would be. Traditionally, and still today, the Jewish community expects its members to marry and have children. Therefore, the community would attempt to influence/pressure its members into complying to its norms. Thus, the prolonged segregation of the more educated single would lessen the Jewish community's influences, and they would perceive the existence of less pressures.

The respondents' educational level was gathered through the following question;

Please check or fill in the appropriate responses.

53. What was the highest grade in school that you completed?

- (a) ☐ High School or less
- (b) ☐ Graduated High School
- (c) ☐ Some College
- (d) ☐ College Graduate
- (e) ☐ Some Post-Graduate
- (f) ☐ Completed Post-Graduate or have a Professional Degree.

The above categories were collapsed. The total percentage of respondents who had completed high school or less; graduated high school or had some college equalled 29.1%. This class was recorded into "Some College Education or Below". As 47.1% of the singles had graduated college or had completed some post-graduate work, this became the second category. The third and final group was for the respondents (23.8%) who had completed post-graduate studies or had a professional degree

III. Occupation: It was hypothesized that the singles who are professionals are more removed from the Jewish community and therefore would be less likely to experience pressures to marry. This separation would result from their high level of secular education and the demands of

their profession. In order for a professional to practice his/her Judaism and/or to be involved with the Jewish community, one would have to divert time from one's work. The demands of a professional career makes this difficult to do.

The following question was utilized to discover the respondents' occupation;

Please check or fill in the appropriate responses.

57. What is your occupation?

The respondents' occupations were tabulated according to the following steps:

- (1) A list was compiled of all the occupations that the singles reported.
- (2) The list was then divided into 6 categories. These were: Professionals, Managers (Management), Sales, Clerical, Computer Related and Miscellaneous.
- (3) Each category was assigned a code number. Professional was given the number 100; Managers (Management) 200; Sales 300; Clerical 400; Miscellaneous 500; Computer Related 600.
- (4) The occupations under the various categories were assigned 3 digit number. The first digit indicated in which category the occupation was located.

- (5) The categories were recorded and became:
Professional, Manager, Sales, Clerical, Skills
and Not in the Labor Force.
- (6) The occupations were then placed under these
finalized headings. (Please note that students
were assigned the "Not in the Labor Force"
category).
- (7) Finally, the six categories were reduced to
three. As 41.1% of the respondents were
professionals, it remained as a category. The
categories of Manager, Sales, Clerical, and
skilled were recoded "Non-Professional." This
class comprised of 45% of the singles. The last
category, "Not in the Labor Force", was not
altered. 11.1% of those surveyed made up this
group.

IV. Age: It was hypothesized that as the singles become older, they are more likely to perceive the existence of internal and external pressures. As previously stated, the norm is to be married and to have children, and this is to be attained by a certain age. Although the acceptable age, of singlehood may vary depending upon the community, there is a limitation on the ultimate age at which one may remain single. Thus, society would increase the pressure on singles to marry as they age; and consequently the older respondents would feel more pressures.

The data on the respondents' ages was gathered through the following question;

54. How old were you on your last birthday? _____

The respondents' ages were grouped into three categories. The first being the 21-to-25 year olds; 32.7% of the singles comprised this group. 32.7% of those surveyed made up the second category of 26-to-30 year olds. The final group, those over 30 years of age, comprised 32.3% of the singles.

V. Affiliation: The respondents' affiliation was also examined. It was believed that past and present involvement in the Jewish community would influence the singles' feelings of pressures. Through the singles' association with Jewish agencies and institutions, they would be exposed to the previously mentioned Jewish community's desired norms of being married and having a family.

The data on the respondents' Jewish affiliation were amassed through the following question:

In this section, please check the answers that apply.

47. In high school, I belonged to or attended the following Jewish group(s), institution(s):

(a) ___ Jewish Community Center

(b) ___ Synagogue/Temple

(c) ___ United Synagogue Youth

- (d) ___ National Federation of Temple Youth
 - (e) ___ National Council of Synagogue Youth
 - (f) ___ B'nai B'rith Youth Organization
 - (g) ___ Reform-sponsored Camp
 - (h) ___ Conservative-sponsored Camp
 - (i) ___ Orthodox-sponsored Camp
 - (j) ___ Zionist-sponsored Camp
 - (k) ___ Center-sponsored Camp
 - (l) ___ Other; please specify _____
-

(m) ___ None

48. Shortly after high school, I belonged to or worked for the following Jewish group(s), institution(s):

- (a) ___ "Jewish" Fraternity/Sorority
 - (b) ___ Hillel
 - (c) ___ Jewish Community Center
 - (d) ___ Synagogue/Temple
 - (e) ___ United Jewish Appeal
 - (f) ___ Campus United Jewish Appeal
 - (g) ___ Anti-Defamation League of B'nai B'rith
 - (h) ___ Other; please specify _____
-

(i) ___ None

49. Other than this group, I am now active in the following Jewish group(s), institution(s):

- (a) ___ Synagogue/Temple

- (b) ☐ Jewish Community Center
- (c) ☐ Anti-Defamation League of B'nai B'rith
- (d) ☐ United Jewish Appeal
- (e) ☐ Brandeis Bardin Institute
- (f) ☐ Other; please specify _____
- _____
- (g) ☐ None

Three categories were developed for each question. The first group represented those singles who were not affiliated. Within the second category were those respondents who were members of one organization. The last group was comprised of those surveyed who belonged to two or more organizations.

VI. Married Friends: It was hypothesized that the larger the percentage of married friends that the singles know, the higher the singles' level of perceived pressures. The writers felt that the more the singles would be exposed to those that have achieved the norm, the more they will desire it.

The extent of the respondents married friends was discovered through the following question:

In this section, please check the answers that apply.

39. What proportion of your friends would you say are married.

☐ all ☐ most ☐ some ☐ a few ☐ none

As none of the respondents checked "all" as a category, it was dropped. "Most", "some", "a few" and "none" were retained.

VII. Marital Status: It was believed that those singles who had been previously married would be less likely to perceive the existence of pressures for them to marry. As they had once experienced this normative goal--and it turned out to not be all "bliss"--they would not have an internal desire to repeat it. On the other hand, society/the Jewish community would not exert as much pressure on them because they had once been normative.

The respondents marital status was asked via the following question:

55. What is your marital status?

- (a) ☐ never been married
- (b) ☐ engaged/serious relationship
- (c) ☐ separated
- (d) ☐ divorced
- (e) ☐ widowed

[Please Note: As only 12.2% (23 singles) stated that they had children, this factor was not considered as a variable.]

The above categories were recoded into three groups: Never Been Married, Involved, and Previously Married.

CHAPTER IV

METHODOLOGY

A review of the literature on American singles to date has produced mostly "pop" articles and demographic information. The only systematic documentation of the singles' life that was found was Singles: The New Americans by Jacqueline Simenauer and David Carroll, published on May 12, 1982. No such material was available on Jewish singles; therefore, a decision was made to fill this void partially by doing a quantitative survey.

A questionnaire was developed and a sample population chosen. Various sources were drawn upon in the questionnaire's construction and the selection of the people to be surveyed. In this chapter a description of the process and subsequent survey will be discussed.

Introspection, personal experiences, pertinent articles and informal interviews were four resources employed in ascertaining the issues to be explored and the questions to be asked. The knowledge gained laid the foundation upon which the questionnaire was constructed. Scrutiny of the writers and those of their friends, as Jewish singles, furnished the preliminary insight. The desires, hopes and fears of these few singles were brought to the surface. Their perceptions of the positive and negative aspects of

being single and of being married were also learned. Throughout the process, there appeared to be a correlation between their attitudes, their gender and their ages. It was decided that these phenomena would be explored via the questionnaire. However, due to the impressionistic and subjective quality of the information compiled through the above mentioned process, another source was required.

The literature reviewed in Chapter I was used to broaden the researchers' scope. Through these articles, the insular information was transcended and a more comprehensive understanding of Jewish singles was developed. As noted in Simenauer and Carroll's book, there has been a substantial increase in the number of singles. "Since 1970 the number of the people who live alone has jumped from eleven million to 17.8 million according to 1980 Census Bureau statistics, and this accounts for almost a quarter of all American households."⁷⁴ According to Viviana A. Zelizer, the expansion of their population, has caused a "greater visibility of singles."⁷⁵ This increase has created a sudden and intense interest in singles.

The next phases of exploration closely followed A.N. Oppenheim's notion of "pilot work". He explains that:

The earliest stages of pilot work are likely to be exploratory. They might involve lengthy, unstructured interviews; talks with key informants ...Once this has given us a "feel" for the problem, the remainder of the pilot work will have to proceed in organized form.⁷⁶

Subsequently, six open-ended interviews were employed

as an additional research device. There was no attempt made to select a representative sample, nor was a standardized method employed. Instead, those interviewed were encouraged to speak freely about their views and attitudes concerning singleness and marriage.

The participants included acquaintances, friends and strangers. There were three males, ages 24-30 and three females, ages 24-30. Questions such as, "What are the positive/negative aspects of being single?" and "What are your future plans?" were asked. Many of the queries incorporated in the final questionnaire were drawn directly from these interviews. For example, question #22, which states, "I would like to see my children raised as Jews," was added to the questionnaire due to an interview with a 27-year-old man. During the course of the free flowing interview his stance on intermarriage changed. At the onset of the conversation he believed that marrying a Jew was unimportant to him. However, his view changed when he casually remarked that he would like to raise his children as Jews. He realized that the natural transmitting of Judaism that he so wanted could not be easily accomplished by a non-Jewish wife. This occurrence illustrated the importance of asking question #22.

The next process consisted of sifting through the data and designing the questionnaire. Four to five weeks were spent in developing constructs which were the aspects

of singleness to be questioned. These constructs evolved out of the information gathered and consisted of such elements as: feelings about marriage; a desire to be married; and, feelings about being single. When formulating the questions the purpose of each question and survey was constantly kept in mind. A pre-test was then conducted to validate the newly formed questionnaire. According to Oppenheim "the best way to assess a question is to make it part of a short questionnaire and administer it to a pilot sample."⁷⁷ The participants of the mini-survey were students from the Rabbinic, Educational and Jewish Communal Service schools at Hebrew Union College. There were eight respondents in all, three males, ages 21-25 and five females, ages 23-30. They were instructed to complete the questionnaire and to comment upon the clarity and relevance of the questions. The information received from this process was used to shape the final questionnaire.

Sample Selection

Ideally, a representative population of the group being studied should be attained through random sampling in order to achieve a broad cross section response. However, due to logistic and financial limitations, this could not be realistically achieved. Therefore, a purposive sampling was employed - "a small subset of a

larger population in which many members of the subset are easily identified (where) the enumeration of all would be nearly impossible."⁷⁸

Ten groups of Jewish singles were surveyed, between February 24 and March 28th, 1982. Of these groups, eight were sponsored by various Jewish organizations and two were independent groups (see Table IV-A). Questionnaires were distributed, completed and collected at group functions. Consequently, the respondents were both members and non-members. (see Table IV-B) A variation of the groups' philosophies, goals, structures and sponsorships was sought in order to procure a comprehensive sampling (see Table IV-C).

The total number of respondents was 189; 90 of the surveyed population were females and 97 of them were males. Two respondents failed to identify their gender.

The major limitations of the surveyed population were the absence of unaffiliated Jews and Orthodox sponsored groups in the sample. Those actually studied were those persons who attended functions exclusively designated for Jewish singles. When evaluating the data these elements were taken into consideration. Generalizations to all Jewish singles were not made. This study applied to those singles who chose to attend events specifically for Jewish singles.

Respondents' Reactions to the Questionnaire

The direct contact involved in surveying the groups proved informative. Upon completing the questionnaire, respondents deluged the researchers with queries. They expressed an interest in the study's findings and subsequent conclusions. Since the results had not yet been established, these Jewish singles were only able to inquire about the study's hypotheses. In addition, they were interested in the opinions and impressions that the researchers had developed as a result of their work with this topic. Frequently, a group's planned agenda would be pre-empted in order to discuss the thesis.

The questionnaire's content motivated the singles to share their hopes, plans, dreams as well as their feelings of loneliness, isolation and frustration. A 23-year-old woman remarked, "It is so good to find out that others feel the way I do. I thought I was all alone."

The overwhelming interest in the research illustrated the necessity and importance of this study. Moreover, the enthusiastic feedback demonstrated that the appropriate issues of being single were explored in the questionnaire. The following comments from two respondents underscored the fact that the questionnaire included the relevant issues of singleness. First, a 33-year-old man stated, "This study seems to really hit upon some very pertinent and some very important issues for Jewish singles."

Then, a 26-year-old woman exclaimed "this survey really asks some very difficult and excruciatingly heavy questions."

Due to the inquisitiveness, cooperation and comments of the respondents, it is believed that this study supplies significant insight into a segment of the Jewish singles' lives.

TABLE IV-A

GROUP	AGE RANGE	SPONSOR
A. NOW Young Singles	21 - 35	Adat Ari El and Valley Beth Shalom
B. Emet Jewish Young Professionals	21 - 35	Independent
C. South Bay Jewish Singles	18 - 30	Jewish Centers Assoc. Southern Region
D. Stephen S. Wise Young Singles	21 - 35	Stephen S. Wise Temple
E. Jewish Association of Singles' Services	21 - 35	Jewish Federation Council
F. U.S.C. and H.U.C. Hillel	open	L.A. Hillel Council
G. Chavurah Rishona	23 - 34	Adat Ari El
H. Havurah Shufra	29 - 39	Adat Ari El
I. Single Parent Family Group	30+	Westside Jewish Community Center
J. Young Jewish Profes- sionals of the South Bay	25 - 40	Independent

TABLE IV-B

GROUPS	MEMBERS	NON-MEMBERS	TOTAL
A. NOW Young Singles	16	0	16
B. Emet Jewish Young Professionals	18	12	30
C. South Bay Jewish Singles	16	29	45
D. Stephen S. Wise Young Singles	9	5	14
E. Jewish Association of Singles' Services	8	0	8
F. U.S.C. and H.U.C. Hillel	2	0	2
G. Havurah Rishona	7	0	7
H. Havurah Shufra	5	0	5
I. Single Parent Family Group	15	14	29
J. Young Jewish Professionals of South Bay	33	0	33
Total	129	60	189

TABLE IV-C

GROUP	PHILOSOPHY/GOAL	JEWISH DENOMINATION
A. NOW Young Singles	Social	Conservative
B. Emet Jewish Young Professionals	Social	None
C. South Bay Jewish Singles	Social Strengthen Jewish Identity	None
D. Stephen S. Wise Young Singles	Social	Reform
E. Jewish Assoc. of Singles' Services	Serve as resource for singles	None
F. U.S.C. and H.U.C. Hillel	To serve the Jewish students, faculties, and staffs of H.U.C. and U.S.C. through Religious, Social and Cultural Education	None
G. Havurah Rishona	Extended family Celebration of religious holidays	Conservative
H. Havurah Shufra	Social Extended Family Religious Celebration	Conservative
I. Single Parent Family Group	Social Family oriented activities	None
J. Young Jewish Professionals of South Bay	Social Community Service	None

CHAPTER V

PROFILE OF THE RESPONDENTS

The respondents' age was 21 to 46 years old, with the median age 27. Male and female respondents were distributed fairly equally, 51.3% males and 47.6% females. The majority of the population had not been married (70.4%); a few were engaged or involved in a serious relationship (5.8%); some were previously married (i.e. separated, divorced, or widowed) (23.4%) (see Tables V-A and V-B).

Education

Most of the respondents were well educated, with 47.1% having graduated college or done some post-graduate work. Approximately one quarter (23.8%) had completed a post-graduate degree or had a professional degree; while a little over a quarter of the population (28.6%) had only graduated High School and had attended some college (see Table V-C).

Occupation

The occupations of the respondents were divided into three categories. There were 39.2% who were professionals; 42.9% non-professionals and 18% who were not in the labor force (see Table V-D).

Dating Patterns

The dating patterns revealed that those respondents who dated mostly Jews in and shortly after high school preferred to date only Jews today; the percentages were 82.7% and 91.8% respectively. (see tables V-E and V-F). In addition, most females (80.7%) continued to prefer to date only Jews, while only 63.8% of the men felt the same (see table V-G). In the age bracket of 21 to 25, 90.5% of the females preferred to date Jews, while males in this age group maintained a similar percentage, 64.3% (see table V-H) as that of the total male population surveyed (63.8%-- see table V-G). On the whole, when compared to other ages, this age group had a higher percentage of singles who preferred to date only Jews. 82.8% of the 21-to-25-year-olds, 71.9% of the 26 to 30 age group, and 62.3% in the over 30 age bracket preferred to date only Jews (see table V-I).

In summary, the general profile of a typical respondent was age 27, never been married, a college graduate or higher, and was in the labor force. If the respondent was a female, or a male between the ages of 21 to 25, then the single would be more likely to prefer to date only Jews.

TABLE V-A

SEX

	%
Males	51.3
Females	47.6
Total	100.0
N=187	

TABLE V-B

MARITAL STATUS

	%
Never Been Married	70.4
Involved	5.8
Previously Married	23.4
Total	100.0
N=189	

TABLE V-C

EDUCATION

High School Graduate and Some College	[%] 28.6
College Graduate and Some Post-Graduate	47.1
Post-Graduate or Professional Degree	23.8
Total	100.0
N.=189	

TABLE V-D

OCCUPATION

Professionals	[%] 39.2
Non-Professionals	42.9
Not in the Labor Force	18.0
Total	100.0
N.=189	

TABLE V-E

TODAY I PREFER TO DATE by IN HIGH SCHOOL I DATED

Today I Prefer To Date	Mostly Jews	Mostly Non-Jews	Both
---------------------------	-------------	-----------------	------

	%	%	%
Jews	87.2	75.7	51.1
It Does Not Matter	17.3	24.3	48.9
Total	100.0	100.0	100.0

N.=81	N.=37	N.=45
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Chi Square (P=.001) N=163

TABLE V-F

TODAY I PREFER TO DATE by SHORTLY AFTER HIGH SCHOOL I DATED

Today I Prefer	Mostly Jews	Mostly Non-Jews	Both
----------------	-------------	-----------------	------

	%	%	%
Jews	91.8	52.3	61.1
It Does Not Matter	8.2	47.7	38.9
Total	100.0	100.0	100.0

N.=73	N.=44	N.=54
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Chi Square (P=.000) N=171

TABLE V-G

TODAY I PREFER TO DATE by SEX

Today I Prefer To Date	Male	Female
	%	%
Jews	63.8	80.7
It Does Not Matter	36.2	19.3
Total	100.0	100.0

N.=94

N.=83

Chi Square (P=.04) N.=177

TABLE V-H

TODAY I PREFER TO DATE by SEX, CONTROLLING FOR AGE GROUP,
21 TO 25

Today I Prefer To Date	Male	Female
	%	%
Jews	64.3	90.5
It Does Not Matter	35.7	9.5
Total	100.0	100.0

N.=14

N.=42

Chi Square (P=.04) N.=56

TABLE V-I

TODAY I PREFER TO DATE by AGE

Today I Prefer To Date	21 to 26	26 to 30	Over 30
	%	%	%
Jews	82.8	71.9	62.3
It Does Not Matter	17.2	28.1	37.7
Total	100.0	100.0	100.0

N.=58 N.=57 N.=61

Chi Square (P=.05) N.=176

CHAPTER VI

FINDINGS

In this chapter, the hypotheses will be discussed in light of the collected data. Tables will be utilized to more clearly explain the findings. In order to determine the significance of the findings, chi square was used. Chi square is the difference between the observed frequencies and the expected frequencies. When such a difference exists, then one knows that the findings are significant.

Sex

The findings revealed that there were differences between the responses of males and females only in the 26 to 30 age bracket. In this group, 82.% of the men felt a high level of internal pressures to have children; while 53% of the women felt this. In addition, only a small percentage (17.5) of the males in this age group experienced a low level of pressures. Meanwhile, the females' responses were almost evenly split with 54.5% of them expressing a higher degree of desire to have a family and 45.5% of them expressing less of a desire to do so. (see Table VI-A)

TABLE VI-A
INTERNAL PRESSURES TO HAVE CHILDREN BY SEX CONTROLLING FOR
AGE

AGE GROUP 26 to 30		
Internal Desire to Have Children	Male	Female
	%	%
LOW	17.5	45.5
MEDIUM TO HIGH	82.5	54.5
TOTAL	100.0	100.0
	N.=40	N.=22
	chi square (P=.06)	N.=62

At first glance, one would assume that both males and females would experience a high degree of internal urgency to begin a family, because both males and females in this age bracket have usually completed a university degree and/or have launched a career. This would therefore seem to be an optimum time to ponder the prospect of starting a family as well. However, this was not the case for female respondents. The female respondents' responses may be due to the "disruptions" associated with becoming pregnant

(e.g. having to take a maternity leave for at least a month or two, or having to abandon temporarily or modify career goals upon the birth of a child). As men do not experience this disruption, this may be why men in this age group feel a certain amount of internal pressure to start a family and why women in the same age group feel this pressure to a lesser degree.

Education

The data showed that the educational level of the singles' has no bearing on their internal desire to marry. However, it was found that the higher the respondents' level of education, the more they felt external pressures to marry (see Table VI-B).

Almost half of the respondents (48.1%) with some college education or below perceived a low existence of external pressures, while nearly the same percentage of respondents (40%) with a "Post-Graduate or Professional Degree" felt a high degree of pressures (see Table VI-B).

When the medium to high levels of perceived external pressures are combined in each category, a pattern emerges. The combined percentages of respondents who have had some college education or below equal 51.9%. At the next level of the respondents' education, combined percentages increase to 74.1%. In the final category (Post-Graduate or Professional Degree), the percentage is even higher (77.8%). Clearly the respondents' perception of external

pressures and their educational level increase simultaneously (see Table VI-B).

TABLE VI-B

EXTERNAL PRESSURES by HIGHEST GRADE COMPLETED

External Pressures	Some College or Below	College Graduate/Some Post-Graduate	Post-Graduate/Professional Degree
	%	%	%
LOW	48.1	25.8	22.2
MEDIUM	27.8	44.9	37.8
HIGH	24.1	29.2	40.0
TOTAL	100.0	100.0	100.0
	N.=54	N.=89	N.=45
	Chi square (P=.03) N.=189		

By controlling for age, it was found that 89% of the singles who were over 30 and had a college degree or better experienced a high level of pressure; but only 40.9% of the respondents in the same age bracket with some college education or less felt a high degree of external

pressures (see Table VI-C).

Upon closer examination of the over 30 age bracket with some college education or below as with the group labeled 'Post-Graduate or Professional Degree', there is a similarity in the number of respondents in each group (22 and 23 respectively). Within the 'Some College or Below' group there is an identical number of singles (9) who perceived a low level of pressures as those who experienced a high level. In the other category, 3 singles (13%) felt a low degree of pressures, and 11 respondents (47.8%) perceived a high level of external pressures. This represents a difference of 8 singles or 34.8% of the respondents in this category (see Table VI-C). While those in Some College or below group experienced a split in their perception of external pressures, the singles in the "Post-Graduate or Professional Degree" group definitely experienced a higher degree of external pressures.

TABLE VI-C
EXTERNAL PRESSURES BY HIGHEST GRADE COMPLETED, CONTROLLING
FOR AGE

External Pressures	AGE GROUP OVER 30		
	Some College or Below	College Graduate/Some Post-Graduate	Post-Graduate/Professional Degree
	%	%	%
LOW	40.9	5.9	13.0
MEDIUM	18.2	52.9	39.1
HIGH	40.9	41.2	47.8
TOTAL	100.0	100.0	100.0
	N.=22	N.=17	N.=23
	Chi square (P=.04)		N.=62

The older and more educated respondents experienced more intensive feelings of external pressures to marry. These singles may be sensing that more is expected of them. Society may believe that this knowledgeable and experienced group should be able to comply with the norm (i.e. to marry).

Therefore, society may be exerting more pressures on this group and thus these singles may perceive the existence of more pressures.

Occupation

The research revealed that occupation had no bearing on self perception of pressures. Although involvement with the Jewish community has an effect on the respondents' perception of pressures (see section on affiliation), one's occupation did not hinder or enhance this contact.

Age

The respondents' age did not have any significant effect on their internal desire to get married. However, this changed when internal desires to have children and external pressures were examined.

50% of the 21-25 year olds felt very little external pressures; while only 19.4% of this age group perceived a high degree of pressures (see Table VI-D). This phenomenon is almost completely reversed in the over 30 year old group. 43.5% of this age bracket perceived a high degree of external pressures; while only 21% experienced a low level (see table VI-D).

As each age bracket is examined, there is a progression in the singles' perceived existence of external pressures. In the 21-to-25-year-old group, half of these singles experienced a low level of external pressures. The majority of respondents' level of pressures increased in the next age group (26 to 30). Here, 48.4% of these singles felt a medium level of pressures. A further increase takes place in the over 30 age bracket. Most of

these respondents (43.5%) perceived a high level of external pressures. (see table VI-D).

TABLE VI-D
EXTERNAL PRESSURES BY AGE

EXTERNAL PRESSURES	21 to 25	26 to 30	Over 30
	%	%	%
LOW	50.0	25.8	21.0
MEDIUM	30.6	48.4	35.5
HIGH	19.4	25.8	43.5
TOTAL	100.0	100.0	100.0
	N.=62	N.=62	N.=62
	chi square (P=.0009)		N.=186

As previously stated, education has an impact on the over 30-year-old groups' attitudes (see table VI-C).

Therefore, those singles who are over 30 and are highly educated experienced a compounded effect of external pressures.

The one group that reported a fairly high degree of internal pressures to have children are the males, ages 26-30 (see Table VI-A). The older the singles, the more they felt external pressures to marry. There seems to be a limitation on the ultimate age at which society will accept singleness. Therefore, as these singles age, they are seen as more and more deviant, and they experience greater pressure to comply to the norm. These increased pressures, then, are felt especially by the older singles.

Affiliation

The effect of the respondents' Jewish affiliation was also examined. There was no significant relationship between the singles' affiliation in high school and their perception of various pressures. Affiliation did not effect the singles' perception of internal or external pressures to get married. However, 44.7% of those singles who were involved with two or more organizations shortly after high school felt a high degree of pressure to have children; while only 19.7% of those not affiliated with a Jewish institution perceived a high level of those pressures. (see Table VI-E).

Similarly, it was found that 42.4% of singles presently involved with a Jewish organization experienced a high

degree of pressures to have children, as compared to only 20.2% of unaffiliated singles (see Table VI-F).

TABLE VI-E

INTERNAL PRESSURES TO HAVE CHILDREN BY AFFILIATION SHORTLY AFTER HIGH SCHOOL

FAMKIDS	Organizational Affiliation		
	NONE	ONE	TWO or MORE
	%	%	%
LOW	42.1	37.3	28.9
MEDIUM	38.2	29.3	26.3
HIGH	19.7	33.3	44.7
TOTAL	100.0	100.0	100.0
	N.=76	N.=75	N.=38
	Chi Square (P=.08) N.=189		

TABLE VI-F

INTERNAL PRESSURES TO HAVE CHILDREN BY PRESENT AFFILIATION

FAMKIDS	Organizational Affiliation	
	NONE	ONE or MORE
	%	%
LOW	49.9	23.5
MEDIUM	30.8	34.1
HIGH	20.2	42.4
TOTAL	100.0	100.0
	N.=104	N.=85
	Chi Square (P=.0004) N.=89	

Affiliation appears to influence the respondents' desire to have children. This may be due to the Jewish community's emphasis on having children. Shortly after high school, values, goals, and priorities are examined and formed or reformed. Singles involved in a Jewish organization were most likely exposed to the importance of having a family and, most probably, this importance was internalized. Today's affiliation may serve as a reinforcement for that internalized goal. Singles unaware of the value of having children may have found affiliation as a vehicle for exposure to this position and subsequently identified with this norm.

The fact that affiliated singles did not experience more external or internal pressures to marry than non-affiliated singles seems to contradict the hypothesis that involvement in the Jewish community would increase these pressures. An explanation may be that it is taken for granted that a Jew will marry; therefore, there is no need to influence that which will eventually happen.

Married Friends

Singles' percentage of married friends had no bearing on their feelings of internal pressures, yet this factor effected their perception of external pressures to marry. Those surveyed who associated mostly with married friends experienced a higher level of external pressures than those with few or some married friends. 48.6% of these singles perceived a medium level of pressures and 37.8% of them felt

a high degree. Meanwhile, those singles (46.7%) who had only a few married friends felt a low degree of external pressures (see Table VI-G). 142 or 79% of the respondents had either some or a few married friends. Possibly singles with few married friends may be responding to external pressures from married people (see Table VI-G).

TABLE VI-G
EXTERNAL PRESSURES BY PROPORTION OF FRIENDS MARRIED

EXPECT	MOST	SOME	A FEW
	%	%	%
LOW	13.5	28.0	46.7
MEDIUM	48.6	41.5	25.0
HIGH	37.8	30.5	28.3
TOTAL	100.0	100.0	100.0
	N.=37	N.=82	N.=60
	Chi Square	(P=.01)	N.=179

In the over 30 age bracket, 46% of the sample had married friends (see Tables VI-G, VI-H). However, 34% of all the respondents had only a few friends (see Table VI-G); while 34% of those over 30 years old associate mostly with married friends. Those over 30 may simply have fewer singles to choose from as friends, and would be more likely to have more marrieds as friends.

This larger percentage of married friends produced a greater number of singles who felt external pressures to marry. 40% of those over 30 felt a high level of external pressures, while 37.8% of the sample surveyed felt the pressures to the same degree. Similarly, 55.6% of those over 30 with some friends felt a high degree of pressures, while only 30.5% of all respondents with some friends had parallel feelings. The same proved true in the category of only a few friends. 33.3% of these singles over 30 and 28.3% of the general population felt a high level of external pressures (see Tables VI-G, VI-H).

TABLE VI-H
EXTERNAL PRESSURES BY PROPORTION OF FRIENDS MARRIED
CONTROLLING FOR AGE GROUP OVER 30

EXPECT	MOST	SOME	A FEW
	%	%	%
LOW	10.0	22.2	41.7
MEDIUM	50.0	22.2	25.0
HIGH	40.0	55.6	33.3
TOTAL	100.0	100.0	100.0
	N.=20	N.=27	N.=12
	Chi Square (P=.03)		N.=59

Singles who have married friends may experience more external pressures to marry because their friends want the singles to be like them--"happy and married". Since married friends exert more pressures, the singles perceive

more pressures.

Marital Status

Marital status had some effect on the respondents' degree of internal pressures or desires to have children. Those "never married" singles fell equally into the three categories --low, medium and high--with 34.6% in the low level, 35.3% in the medium level and 30.1% in the high level (see Table VI-I). Approximately 3/4 (72.7%) of those respondents romantically involved had little inclination to have children. Possibly, they are preoccupied with developing and maintaining relationships and are not looking into the future (see Table VI-I). 37.8% (17) of "Previously Marrieds" showed little desire to have children while an equal percentage highly desired having children. 24.4% (11) of these singles were in the middle category (see Table VI-I). Those with a low desire to have children may have been part of the 12.2% (23) respondents with children.

As only 24% of those singles' surveyed were previously married, the comparison between categories may be invalid. However, those respondents who felt the highest level of desire to have children were those singles who had been previously married. Possibly, those previously married had decided to have children but were prevented from attaining their goal. However, the desire remained.

TABLE VI-J

SUMTOTAL by MARITAL STATUS

SUMTOTAL*	NEVER BEEN MARRIED	INVOLVED	PREVIOUSLY MARRIED
	%	%	%
LOW	36.1	72.7	33.3
MEDIUM	34.6	27.3	17.8
HIGH	29.3	0	48.9
TOTAL	100.0	100.0	100.0
	N.=133	N.=11	N.=45

Chi Square (P=.01) N.=189

*SUMTOTAL is used as the label to represent the sum acquired by adding together the measured levels of the respondents' external and internal pressures.

TABLE VI-I

INTERNAL PRESSURES TO HAVE CHILDREN BY MARITAL STATUS

	NEVER BEEN MARRIED	INVOLVED	PREVIOUSLY MARRIED
	%	%	%
LOW	34.6	72.7	37.8
MEDIUM	35.3	27.3	24.4
HIGH	30.1	0	37.8
TOTAL	100.0	100.0	100.0
	N.=133	N.=11	N.=45

Chi Square (P=.05) N.=189

Similarities between tables VI-I and VI-J were evident. For example, 34.6% of the "Never Been Marrieds" had a low desire to have children. Similarly, 36.1% of them felt a low level of accumulated pressures.

Similarly, in the medium and high levels, the percentages for the middle levels are 35.3% (Table VI-I) and 34.9% (Table VI-J). For the high levels, the percentages are 30.1% (Table VI-I) and 29.3% (VI-J).

The percentage for singles romantically involved are duplicated exactly in both of the tables (see Tables VI-I and VI-J).

The mirroring effect of these two tables may reflect the respondents' desires to have children as a variable with the greatest effect in both tables. The previously married showed differences. Here, nearly half of these singles (48.9%) felt a high degree of total pressures, while approximately one-third (37.8%) experienced the same level of desire to have children.

Perhaps, "Previously Marrieds" experienced a greater accumulative effect of internal and external pressures. When these pressures are examined separately, however, their effect is negligible. This group's higher level of accumulated pressures may have resulted from prior experience as part of the normative group (i.e. marrieds) and they may wish to return to that state.

In this chapter, the research findings were discussed

In the following chapter, their implications will be examined.

CHAPTER VII

IMPLICATIONS AND RECOMMENDATIONS

Until recently, there have been more myths than facts about who singles are, how they live and what they feel. Two major stereotypes prevailed. One is the swinging single; sophisticated and seductive men and women who spend their time in jets and beaches, loving and living. There is also an image of the single as an unfulfilled and depressed loser, living a life of loneliness and rejection. The stereotypes have been persistent and convincing because until now little serious research had been devoted to the realities of life as a single person. Courses and textbooks on marriage and the family rarely, if at all, referred to singles. Why? Because scholars, as everyone else, have been blinded by the powerful cultural ideal of marriage. Singlehood has been traditionally defined as a temporary, unimportant stage in a person's life; a hopefully brief interval before starting the serious business of marriage. Prolonged singlehood, or even worse, remaining single has been considered a deviant adaptation at best, and a failed life at worst.⁷⁹

Traditionally, marriage was considered a religious and communal obligation. Today's literature revealed that this central importance of marriage still exists. Every adult is expected to marry. Those who do not comply, like the singles, exist outside the norms of society. This abnormal status, then, is the element that causes singles to experience external and internal pressures to marry and have children.

Nearly half of the Jewish population of Los Angeles is single.

It is reliably estimated that singles head up almost 43% of the Jewish households in Los Angeles...⁸⁰

Although this statistic illustrates that the Jewish single

population is substantial and that its numbers are growing, it still functions under a cloud of stigma. The organized Jewish community has begun to sensitize itself to the needs of the Jewish singles; however, the issues of their state and the subsequent pressures that single Jews experience have not been considered. Thus, the writers make three recommendations to address these particular phenomena.

The first recommendation is designed to help singles cope with the stresses inherent in their lifestyle. The second proposal consists of suggestions that would assuage the pressures experienced by the singles. While the last is fashioned to promote marriage among singles. Any one of the scenarios can be employed exclusively or concurrently, depending upon the desired results.

Support Group

As discussed in the Findings chapter, the independent variables of sex, education, marital status, and age have an effect on the single's experience of internal and external pressures to marry. If the respondents were older and more educated, these feelings were intensified. The internal desire to have children was felt as a pressure especially by males between ages . . . 26 and 30. Furthermore, those respondents who had been married previously experienced a more intense desire to have children. In addition, they felt a greater degree of accumulative effect

of internal and external pressures.

As these variables cannot be changed, the singles must learn how to cope with these stresses and strains. An agency can aid the singles by developing support groups. Together, the singles can explore the ways and means of coping with their "deviant" state.

Alleviating Pressures

The survey revealed that singles experience an increase in pressures through their association with married couples and their affiliation in the Jewish community. Those singles recently or presently involved in a Jewish organization had a greater desire to have children than those not involved. This may be due to singles realizing that having a family is a normative expectation within these organizations. For example, upon joining a synagogue, Jewish Community Center, or the like, single people are immediately made aware of this through the membership and application processes. In addition, those respondents who associated mostly with married friends experienced a higher level of external pressures than those who did not. Therefore, alleviation of some of the pressures would occur by being more sensitive to the singles as singles during the application and membership processes.

A lessening of the pressures would also result by segregating the singles. The singles groups serve just this purpose. The writers recommend that the focus of

these groups should be in helping singles realize that they can function independently from the married community. They should inform the singles that although they are a stigmatized group, their numbers are great and are growing. They should be helped to celebrate Jewish observances as single Jews. Program resources for meaningful ways for singles to observe Shabbat, Passover, Chanukah, and other Jewish occasions should be made available.

The pressures that affiliation produced can be assuaged by holding events for singles outside an agency building. By removing this symbolic representation of the Jewish community and its pressures, negative effects would be lessened.

Promoting Marriage

Constant exposure to the Jewish community and its norms encourages singles to marry and have children. This could best be accomplished through the integration of the singles into the mainstream of the community. Programs that enable singles and married couples to intermingle need to be promoted. The fee schedule for these activities and agency memberships should be constructed so that singles' participation is encouraged.

As seen in the current literature, singles are living in an era of commitment. Possibly those uncommitted and uninvolved singles could be encouraged to redirect their commitment to the Jewish community. Thus, both the singles

and the community would benefit.

Conclusion

The growing number of Jewish singles necessitates that the Jewish community understand them and their needs. This research was conducted with that in mind. The writers believe that this quantitative examination of the singles' pressurized world provided some insight into the lives of Jewish singles. For some, this status of single-ness will be short-lived; while for others, either by choice or by circumstances, it will be a life-long status. Thus, the Jewish community must be cognizant of the fact that while in this deviant state, Jewish single men and women will be subjected to the internal and external pressures identified in this thesis.

Every community has the right to have norms which conflict with those of the individual. It is the individual's responsibility to decide whether or not to conform. Thus, it is the single's choice to respond to the pressures or to resist them.

Singles must struggle with this dilemma. However, the community can aid singles by appreciating their situation and providing services to help them confront it.

The three scenarios are designed as a guide for the community. These suggestions provide the singles with an opportunity to decide if they want to participate in an activity that functions as a support group, alleviates

pressures, or promotes marriage. The singles can choose to be segregated from and/or integrated into the Jewish community. Thus, the community provides the services and opportunities from which the singles choose. For Jewish singles, however, the one choice that will permanently alleviate their pressures is the choice that moves them from outside of to under the chuppah.

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APPENDIX:
SINGLES QUESTIONNAIRE

Group Number _____

SECTION ONE

The statements you are about to read in Section One are opinions. Anyone could agree with some of them and object to some of the others. The question is: Which are the opinions with which you agree or disagree?

Please indicate your own judgment about each idea expressed by checking a number between 1 and 5.

One (1) means that you strongly agree with the statement.

Two (2) means that you agree with the statement.

Three (3) means that you have no opinion one way or another; you are neutral in reference to the statement.

Four (4) means that you disagree with the statement.

Five (5) means that you strongly disagree with the statement.

	<u>SA</u>	<u>A</u>	<u>N</u>	<u>D</u>	<u>SD</u>	
1. Today, career advancement requires mobility.	() 1	() 2	() 3	() 4	() 5	6/ _____
2. Having children means contributing to an overcrowded world.	() 1	() 2	() 3	() 4	() 5	7/ _____
3. It is easier to pursue a career when you are single than when you are married.	() 1	() 2	() 3	() 4	() 5	8/ _____
4. Single people have more freedom to do what they want to do than married people.	() 1	() 2	() 3	() 4	() 5	9/ _____
5. People are generally happier when they are married.	() 1	() 2	() 3	() 4	() 5	10/ _____

- | | <u>SA</u> | <u>A</u> | <u>N</u> | <u>D</u> | <u>SD</u> | |
|--|-----------|----------|----------|----------|-----------|---------|
| 6. Dating is synonymous with popularity and acceptance. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 11/____ |
| 7. Singles have a better sex life than married people. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 12/____ |
| 8. Being single, I have to be more aware of today's fashions than if I were married. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 13/____ |
| 9. When a married couple has children, they tend to fight/argue more than they did before having them. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 14/____ |
| 10. People are generally happier when they are single. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 15/____ |
| 11. Most of my Jewish friends expect me to date Jews. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 16/____ |
| 12. Single people tend to be more lonely than married people. | ()
1 | ()
2 | ()
3 | ()
4 | ()
5 | 17/____ |

SECTION TWO

For each of the statements below, please check the appropriate responses according to your own views.

13. It is important for me to have children someday.
- _____yes _____no _____no opinion 18/____
14. When I think about my married friends or I am with them, I am glad that I am single.
- _____yes _____no _____no opinion 19/____

15. Singles are more worried about sex than married people.
_____yes _____no _____no opinion 20/_____
16. My family would be disappointed if I decided not to get married.
_____yes _____no _____no opinion 21/_____
17. Most Jews my parents' age think that I ought to be married.
_____yes _____no _____no opinion 22/_____
18. Most Jews my age think that I ought to be married.
_____yes _____no _____no opinion 23/_____
19. I would like to get married someday.
_____yes _____no _____no opinion 24/_____
20. My relatives do not quite consider me an adult yet because I am not married.
_____yes _____no _____no opinion 25/_____
21. I plan to have children someday.
_____yes _____no _____no opinion
(If your answer is "yes", please respond to #22.) 26/_____
22. I would like to see my children raised as Jews.
_____yes _____no _____no opinion 27/_____
23. Most of my Jewish friends think that I ought to be married.
_____yes _____no _____no opinion 28/_____

SECTION THREE

In this section, please check the appropriate answers that best reflect your opinions to the following questions.

24. Do you believe that relationships among singles are not as intimate as those between husband and wife?

☐ yes ☐ no ☐ no opinion

29/ ☐

25. Do you believe that marriage provides more companionship than being single provides?

☐ yes ☐ no ☐ no opinion

30/ ☐

26. Do you believe that Jews should date only other Jews?

☐ yes ☐ no ☐ no opinion

31/ ☐

27. Do you believe that being married is not as important for you as it was for your parents when they were young?

☐ yes ☐ no ☐ no opinion

32/ ☐

28. Do you believe that marriage involves more sacrifices than it is worth?

☐ yes ☐ no ☐ no opinion

33/ ☐

29. Do you believe that single men are more socially accepted than single women?

☐ yes ☐ no ☐ no opinion

34/ ☐

30. Do you believe that marriage eventually leads to sexual boredom?

☐ yes ☐ no ☐ no opinion

35/ ☐

31. Do you believe that a good reason to be married is that your spouse will be able to take care of you when you are sick or old?

☐ yes ☐ no ☐ no opinion

36/ ☐

32. Do you believe that part of "being a good Jew" is having children?

☐ yes ☐ no ☐ no opinion

37/ ☐

33. Do you believe that, today, most married people are having extramarital affairs?

☐ yes ☐ no ☐ no opinion

38/ ☐

34. Do you believe that married people worry less about sex than do single people?

_____yes _____no _____no opinion

39/____

35. Do you believe that on holidays and on weekends, single people are lonelier than married people?

_____yes _____no _____no opinion

40/____

36. Do you believe that one might as well stay single since most marriages end in divorce these days?

_____yes _____no _____no opinion

41/____

37. The longer a woman waits to get married, the greater the risks are in having children. Therefore, do you believe that this fact is an added pressure for some women to get married?

_____yes _____no _____no opinion

42/____

38. Do you believe that being married provides more financial security than being single provides?

_____yes _____no _____no opinion

43/____

SECTION FOUR

In this section, please check the answers that apply.

39. What proportion of your friends would you say are married?

_____all _____most _____some _____a few _____none

44/____

40. What proportion of your friends would you say are Jewish?

_____all _____most _____some _____a few _____none

45/____

41. I believe that it is acceptable for me to be single up until the age of:

_____25 _____30 _____35 _____40 _____other

(if you put a check in the "other" space, please write an age in the following space _____)

_____it does not matter to me

46/____

42. In which category do most of your married friends tend to fall?

(a) _____both spouses are Jewish

(b) _____both spouses are not Jewish

(c) _____one spouse is Jewish/one spouse is not Jewish

47/____

43. In high school, I dated:

- (a) _____ mostly Jews
(b) _____ mostly non-Jews
(c) _____ both Jewish and non-Jews equally

48/ _____

Please briefly explain why you dated in this way.

44. Shortly after high school, I dated:

- (a) _____ mostly Jews
(b) _____ mostly non-Jews
(c) _____ both Jews and non-Jews equally

49/ _____

Please briefly explain why you dated in this way.

45. Today, I prefer to date:

_____ Jews _____ non-Jews _____ it does not matter

50/ _____

46. In order to meet other Jewish singles, I generally go to:

- (a) _____ Jewish organization-sponsored events (e.g.,
lectures, dances, meetings, outings, Jewish
holiday programs, etc.)
(b) _____ Jewish Community Center(s)
(c) _____ Synagogue(s)/Temple(s)
(d) _____ Bars and/or Restaurants
(e) _____ Concerts and/or Museums
(f) _____ Informal Parties and/or Gatherings
(g) _____ Other; please specify _____

51/ _____

52/ _____

53/ _____

54/ _____

55/ _____

56/ _____

57/ _____

47. In high school, I belonged to or attended the following Jewish group(s), institution(s):

- | | |
|---|-----------|
| (a) _____ Jewish Community Center | 58/ _____ |
| (b) _____ Synagogue/Temple | 59/ _____ |
| (c) _____ United Synagogue Youth | 60/ _____ |
| (d) _____ National Federation of Temple Youth | 61/ _____ |
| (e) _____ National Council of Synagogue Youth | 62/ _____ |
| (f) _____ B'nai B'rith Youth Organization | 63/ _____ |
| (g) _____ Reform-sponsored Camp | 64/ _____ |
| (h) _____ Conservative-sponsored Camp | 65/ _____ |
| (i) _____ Orthodox-sponsored Camp | 66/ _____ |
| (j) _____ Zionist-sponsored Camp | 67/ _____ |
| (k) _____ Center-sponsored camp | 68/ _____ |
| (l) _____ Other; please specify _____ | 69/ _____ |
| _____ | |
| (m) _____ None | 70/ _____ |

48. Shortly after high school, I belonged to or worked for the following Jewish group(s), institution(s):

- | | |
|--|-----------|
| (a) _____ "Jewish" Fraternity/Sorority | 71/ _____ |
| (b) _____ Hillel | 72/ _____ |
| (c) _____ Jewish Community Center | 73/ _____ |
| (d) _____ Synagogue/Temple | 74/ _____ |
| (e) _____ United Jewish Appeal | 75/ _____ |
| (f) _____ Campus United Jewish Appeal | 76/ _____ |
| (g) _____ Anti-Defamation League of B'nai B'rith | 77/ _____ |
| (h) _____ Other; please specify _____ | 78/ _____ |
| _____ | |
| (i) _____ None | 79/ _____ |

49. Other than this group, I am now active in the following Jewish group(s), institution(s):

- | | |
|--|----------|
| (a) _____ Synagogue/Temple | 6/_____ |
| (b) _____ Jewish Community Center | 7/_____ |
| (c) _____ Anti-Defamation League of B'nai B'rith | 8/_____ |
| (d) _____ United Jewish Appeal | 9/_____ |
| (e) _____ Brandeis Bardin Institute | 10/_____ |
| (f) _____ Other; please specify _____ | 11/_____ |
| _____ | |
| (g) _____ None | 12/_____ |

SECTION FIVE

Please fill in the appropriate responses according to the following scale:

1 = very much applies to me

2 = somewhat applies to me

3 = does not apply to me

50. The main reason I joined this organization was:

- | | |
|--|----------|
| (a) _____ To meet other Jews | 13/_____ |
| (b) _____ Because it gives me the opportunity to meet Jews of the opposite sex | 14/_____ |
| (c) _____ Because it is beneficial to my career | 15/_____ |
| (d) _____ Because I like the programs | 16/_____ |
| (e) _____ Because I like the people in the group | 17/_____ |
| (f) _____ Because I agree with the group's goals and objectives | 18/_____ |
| (g) _____ Because I believe in the group | 19/_____ |
| (h) _____ Because my friends belong | 20/_____ |

(continued on page 9)

1 = very much applies to me

2 = somewhat applies to me

3 = does not apply to me

- (i) _____ Because I feel it is important for me, as a Jew; to be in a Jewish organization 21/ _____
- (j) _____ Because this group helps other Jews 22/ _____
- (k) _____ Because its programs strengthen and enhance my Jewish identity and knowledge 23/ _____
- (l) _____ Because I believe that organizations such as this one help to strengthen the Jewish community 24/ _____
- (m) _____ Because I feel most comfortable with other Jews who are single like me 25/ _____
- (n) _____ Because it provides me with access to the "Jewish Network", which is important for job opportunities 26/ _____
- (o) _____ To find a spouse/To get married 27/ _____
- (p) _____ Because other people expect me to be a member of a Jewish group such as this one; (If you responded to this statement with a "1" or a "2", please indicate in the spaces below which "other people" expect you to be a member of a Jewish organization such as this one. Please respond with a check in the appropriate space(s).) 28/ _____
- (q) _____ my Rabbi 29/ _____
- (r) _____ my Jewish friends 30/ _____
- (s) _____ my parents 31/ _____
- (t) _____ my non-Jewish friends 32/ _____
- (u) _____ my relatives 33/ _____
- (v) _____ my co-workers 34/ _____
- (w) _____ other people who do not appear in this list 35/ _____

SECTION SIX PERSONAL DATA

Please check or fill in the appropriate responses.

51. (a) ☐ Male (b) ☐ Female

36/ ☐

52. Place of birth:

(a) ☐ United States or Canada

37/ ☐

(b) ☐ outside of U.S. or Canada

53. What was the highest grade in school that you completed?

(a) ☐ High School or less

38/ ☐

(b) ☐ Graduated High School

(c) ☐ Some College

(d) ☐ College Graduate

(e) ☐ Some Post-Graduate

(f) ☐ Completed Post-Graduate or have a
Professional Degree

54. How old were you on your last birthday? ☐

39-40/ ☐

55. What is your marital status?

(a) ☐ never been married

41/ ☐

(b) ☐ engaged/serious relationship

(c) ☐ separated

(d) ☐ divorced

(e) ☐ widowed

56. Do you have any children? ☐ yes ☐ no

42/ ☐

If so, do you have:

(a) ☐ custody?

43/ ☐

(b) ☐ joint custody?

(c) ☐ visiting rights?

(d) ☐ no contact at all?

57. What is your occupation?

44-46/

* THANK YOU FOR YOUR TIME AND EFFORT. *

Rona Satov
Peter Benjamin

PEJ1
2/9/82