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**National Jewish
Population Study**

**JEWISH
IDENTITY**
Facts for Planning

One of a series of reports on the study findings



**Council of Jewish Federations
and Welfare Funds
315 Park Ave. South, New York, N. Y. 10010**

This is one of a series of reports on the findings of the National Jewish Population Study sponsored by the Council of Jewish Federations and Welfare Funds. This is the first comprehensive national study made of the Jewish population of the United States.

The NJPS, under the direction of Dr. Fred Massarik of the University of California of Los Angeles and a distinguished group of colleagues, was based on a sample scientifically chosen so as to be representative of the total U.S. Jewish population. This sample included communities of all sizes and in all parts of the country, with random samplings to include Jews not on any organizational lists as well as those who were.

While the NJPS data are of interest and value to many individuals concerned with Jewish life, the Federations which financed the study have as their purpose the use of the findings in local, regional and national planning. The initial set of reports will, therefore, be elements relating most closely to these concerns.

Each community will also now have facts which set a national perspective for its own local situation. In addition, the projections for the future made possible by the national study should enable Federations to anticipate in their planning the demands brought about by changing population patterns.

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HIGHLIGHTS: JEWISH IDENTITY
by
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I. Who Were Included In The Study

A household was included in the National Jewish Population Study interviews if the person responding provided a "yes" reply for himself and/or for one or more members of the household to one or more of the following questions... (1) "was person born Jewish?"; (2) "is person Jewish now?"; (3) "was person's father born Jewish?"; (4) "was person's mother born Jewish?";*

II. Religious Identification and Congregation Membership

An important aspect of Jewish identity is that of "religious identification" or "religious ideology". Such identification or ideology deals with how people see themselves, -- how they describe themselves in connection with their specific Jewish religious orientation. It is a matter of viewpoint, not one of formal membership in a congregation that is revealed in the responses of TABLE 1 - Religious Identification ("ideology").

Among household heads the predominant ideological identification is that of Conservative Judaism; 40.5% so identify. Next in frequency is Reform, with nearly 30%.

Those who view themselves as "just Jewish", affirming their Jewishness without, however, choosing a specific ideology (but including, perhaps, a small percentage of avowed "secular" Jews) constitute about 12% of the total. The Orthodox orientation is in fourth place, with slightly more than 11% describing themselves in this manner.

The other categories received but a scattering of response with 1.4% regarding themselves as atheist/agnostic "Jews".

*For the difference between terms "persons in Jewish households" and "Jewish persons in Jewish households" see JPS Report National And Regional Population Counts, (CJFWF 1974) pp. 1,3.

TABLE 1
 PERCENTAGE DISTRIBUTION OF HOUSEHOLD HEADS,
 BY RELIGIOUS IDENTIFICATION, AND AGE - 1970

Age	Orthodox	Con- servative	Reform	"Just Jewish"	Other Jewish	Atheist/ Agnostic	Not Jewish	Total*
Under 30	4.2	35.2	28.2	22.0	1.5	4.4	3.2	100.0
30-49	6.0	39.1	35.1	12.9	2.1	1.3	2.9	100.0
50-64	11.0	44.5	27.6	10.9	0.9	1.2	3.3	100.0
65 & over	24.5	39.1	26.2	7.8	0.8	0.4	0.6	100.0
TOTAL	11.4	40.4	30.0	12.2	1.3	1.5	2.6	100.0

*Details on each line add to less than 100.0 percent by proportion not reporting "Religious Identification", the differences ranging from 1.2 to 0.5 percent for each age group and total.

Taking each of the four age categories as 100%, we find that the Orthodox identification varies the most from the average. For those heads of households under 30, the Orthodox identification was acknowledged by 4% compared with a comparable figure of 25% for those 65 and up. Likewise, the category "just Jewish" reveals a 22% identification by household heads under the age of 30 compared with 13% or less for the succeeding age groups.

While TABLE 1 shows that some 82% identify with a specific Jewish religious ideology, the picture is quite different in connection with congregation membership, per TABLE 2. It is found that some 46.3% of household heads indicate that they belong to one or more congregations (a bit more than 2% note that they belong to two or more congregations).

TABLE 2
 PERCENTAGE DISTRIBUTION OF HOUSEHOLD HEADS,
 BY CONGREGATIONAL MEMBERSHIP, AND AGE - 1970

Age	PROPORTION OF ALL HOUSEHOLD HEADS BELONGING TO:		
	One Congregation	Two or more Congregations	One or more Congregations
Under 30	23.7	1.6	25.3
30-49	48.7	2.0	50.7
50-64	46.9	2.3	49.2
65 & over	42.9	3.3	46.2
TOTAL	44.0	2.3	46.3

In analyzing the congregation membership figures, two factors must be considered: (1) there is a slight to moderate tendency to overstate active or presumably "approved" participation and membership. This is the case for congregation membership and for other elements examined later; and (2) particularly as pertains to membership in Orthodox congregations, but in some other congregation types as well, there is some ambiguity and fluidity in membership, or at least in the way in which membership is perceived; for instance, some household heads who buy tickets for High Holiday use only, consider themselves "members", although their congregational affiliation is confined to a specific purpose at a specific time of year, and though the congregation may not regard them as bona fide year-round members.

If we were to assume that the immediate realistic potential for congregation membership is constituted by those identifying with a specific Jewish religious ideology (82% of household heads studied), then a maximum of about 56.5% of this present potential has membership in congregations. Organized congregation life seems to reach somewhat more than half of those with a distinguishable Jewish religious orientation, but less than half of all heads of Jewish households.

Separating household heads by age does not make a significant difference in the extent of congregational membership except for the very youngest group, under 30. For this group the total belonging to a congregation was 25% compared with figures from 46% to 51% for the other age groups. This age difference may reflect in part the results of occupational and mobility associations rather than attitudes. Included in this age group would be individuals who may still be going to school, or who are starting in professions and may have been a recent resident of their community.

TABLE 3 - Religious Service Attendance - shows the number of times per year that heads of "Jewish households" attended Jewish religious services, according to their survey response. It is found that somewhat more than one-fourth report no attendance at services whatever during the specified year. Slightly more than one-fourth report attending one to four times; presumably this is primarily the group of High Holiday attenders, and those who may attend on one or two other occasions during the rest of the year.

The typical pattern may be described as follows: somewhat more than one-half of all Jewish household heads either attend no religious services at all or attend less than four times a year; these groups being split about even. A small minority, about one in twelve, attends services very frequently -- once a week, or more often. The remainder, slightly more than one-third, falls in the middle range with religious service attendance reported at 10 to 49 times per year.

In examining TABLE 3 by age groups, we find that somewhat more of the youngest age groups reporting no attendance at services compared with other groups. Also, 44% of the heads under 30 reported that they attended services from 1 to 4 times during the year with proportions in the other age groups ranging from 24% to 26%.

TABLE 3

PERCENTAGE DISTRIBUTION OF HOUSEHOLD HEADS, BY NUMBER OF RELIGIOUS SERVICES ATTENDED DURING PAST YEAR, AND AGE - 1970

Age	Number of Religious Service Attendances in Past Year										Total*
	None	1	2-4	5-9	10-19	20-29	30-49	50-99	100-360 & 359	Over	
Under 30	30.5	12.8	29.5	9.7	9.7	1.7	0.7	1.0	1.3	2.1	100.0
30-49	28.8	7.8	16.9	16.1	13.0	4.8	2.8	3.3	3.9	1.0	100.0
50-64	23.1	4.0	23.5	14.4	12.4	8.3	4.9	3.5	2.1	0.9	100.0
65 & Up	26.7	2.0	23.6	11.5	8.8	8.2	5.8	6.3	3.6	1.8	100.0
TOTAL	26.7	5.9	21.9	13.8	11.5	6.3	3.9	3.7	3.0	1.3	100.0

TABLE 3a

SUMMARY PERCENTAGE DISTRIBUTION OF HOUSEHOLD HEADS, BY NUMBER OF RELIGIOUS SERVICES ATTENDED DURING PAST YEAR, AND AGE - 1970

Age	Number of Religious Service Attendances in Past Year by Major Categories				Total*
	None	1-4	5-49	50 & Over	
Under 30	30.5	42.3	21.8	4.4	100.0
30-49	28.8	24.7	36.7	8.2	100.0
50-64	23.1	27.5	40.0	6.5	100.0
65 & Up	26.7	25.6	34.3	11.7	100.0
TOTAL	26.7	27.8	35.5	8.0	100.0

*Details on each line add to less than 100.0 percent by proportion not reporting "Religious Service Attendance", the differences ranging from 3.0 to 1.0 percent for each age group and total.

III. Some Aspects of Jewish Education

TABLE 4 - Jewish Education Received - The most common encountered pattern of Jewish education of household heads is that of "week day afternoon Hebrew school"; 31.6% of all household heads report past involvement in this type of Jewish education. This is in line generally with the proportion of Conservative religious identification noted in TABLE 1. "Cheder" ranks next (about 23%), typically denoting Jewish education in European countries, particularly in Russia and in Poland.

In third place comes "Sunday School"; here denoting the basic one-day-a-week pattern -- occasionally augmented by mid-week class sections and special programs. This follows the lines of Reform educational experiences.

For all other types of Jewish education, including all-day Jewish schools, a mere scattering appears. "All-day elementary school" and "Folkshul" are reported by less than 4% each among household heads. A fairly frequent response, typically overlapping with other education types is that of Jewish education "tutoring", often identifying supplemental education in connection with Bar/Bat Mitzvah study, and other supplemental and informal study.

Somewhat more than 4% report some exposure to adult Jewish education.

TABLE 4

PERCENTAGE DISTRIBUTION OF HOUSEHOLD HEADS REPORTING JEWISH EDUCATION, BY TYPES OF JEWISH EDUCATION RECEIVED - 1970

<u>Type of Jewish Education Received</u>	<u>Proportion of Household Heads Reporting Jewish Education</u>
Sunday School	21.6
Cheder	23.1
Weekday Afternoon Hebrew School	31.6
All-Day Elementary School	3.8
All-Day Junior High School	0.8
All-Day High School	1.1
Weekday Afternoon High School	1.4
Folkshul	3.8
Yeshiva	2.9
Adult Jewish Education	4.3
Jewish Education Tutoring	11.0
All Other Types Reported	5.1
TOTAL	110.5*

*Total exceeds 100.0 because some household heads received more than one type of Jewish education.

It will be noted that in TABLE 4 the total exceeds 100%. This is due to the exposure to multiple Jewish education types by some of the household heads reached in the Study. For instance, a household head might have gone to "Sunday School" primarily, but also may have been tutored in Bar Mitzvah preparation; and later in life he might have taken adult Jewish education classes. However, while these multiple exposures are found, the magnitude of the excess beyond 100% (110.5%) suggests that such exposure is not particularly frequent. Normally a single Jewish education type prevails and is not augmented at a later time by additional Jewish educational experiences.

A further indication of the nature of Jewish education is provided by the extent to which Bar/Bat Mitzvah and/or Confirmation has been observed by the household heads. The findings appear in TABLE 5 - Bar/Bat Mitzvah - Confirmation.

TABLE 5
PERCENTAGE DISTRIBUTION OF HOUSEHOLD HEADS,
BY BAR/BAT MITZVAH AND CONFIRMATION STATUS - 1970

<u>Ritual Type</u>	<u>Proportion of all Household Heads</u>
Bar/Bat Mitzvah Only	63.6
Confirmed Only	3.8
Both Bar/Bat Mitzvah and Confirmed	4.4
None	24.8
Not Reported	3.4
TOTAL	100.0
All Bar/Bat Mitzvah	68.0
All Confirmed	8.2

N.B. - 15.7 percent of household heads are women with a larger proportion in the older age groups with a limited opportunity to become Bat Mitzvah. The proportion therefore of male heads Bar Mitzvah approaches 80.7 percent.

To interpret these figures, one must note that of all household heads studied, some 16% are women, in many instances older women who may not have had an opportunity for a Bat Mitzvah observance. When all household heads are considered, about 64% report that they have been Bar or Bat Mitzvah (only) while an additional 4% indicate that they have been both Bar or Bat Mitzvah and confirmed. Accordingly, Bar/Bat Mitzvah was observed by 68% of all household heads. (If one discounts the proportion of Bat Mitzvah among female household heads, one may estimate that near 80% of Jewish male household heads have been Bar Mitzvah.)

When it comes to a commitment regarding the Jewish education of children, it appears that such commitment is substantial, though not universal. TABLE 6 - Attitudes Toward Necessity of Children's Jewish Education/Upbringing - shows the relevant data.

TABLE 6

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY ATTITUDE TOWARDS NEED FOR JEWISH EDUCATION, BY AGE OF RESPONDENT - 1970

<u>Age</u>	<u>Children "Must" Have Jewish Education</u>	<u>Children "Should" Have Jewish Education</u>
20 - 29	70.5	85.6
30 - 49	84.7	67.7
50 - 64	85.8	80.0
65 & over	91.3	80.6
TOTAL	83.3	76.7

The most widely prevalent attitude* is that children "must" have some Jewish education. The highest proportion reporting this attitude was in the 65 and up group, while the lowest was in the under 30 group. The respondents were asked also whether children

*Attitude data are based on responses provided by a cross-section of the U.S. Jewish adult population. However, as a specific person in the household chosen by a random procedure was identified as the qualified respondent to assure the representative character of the sample, and as in some instances this respondent could not be reached in spite of consistent follow-up efforts, the response rate for attitudes is somewhat below the response rate obtained for the NJPS as a whole.

should receive Jewish education if they wished it. As TABLE 6 shows, a somewhat smaller proportion of respondents answered "Yes" to this proposition. It would appear that some respondents who believed that Jewish education for children is a compulsory obligation did not answer "yes" to a question which posed the requirement as a voluntary or optional one. The age group which stands out as having a much smaller proportion reporting a sense of "must" rather than one of "should" was the under 30 age group in which 71% answered "Yes" to the first, while 86% answered "Yes" to the second.

TABLE 7 shows that there is considerable diversity of opinion as to whether "if a Jew married a non-Jew their children must be brought up as Jews". Assuming this circumstance, about one-fourth of all respondents strongly agreed with the proposition noted; some 19% agreed somewhat, and more than one-fourth were uncertain or had no opinion concerning this matter. The proportions disagreeing ranged from 11% to nearly 14%.

The differences in age were strongly correlated with differences in responses. While the 65 and over group had more than one-half of their respondents either strongly agreeing or somewhat agreeing with the proposition, those under 30 showed only 28% agreeing. Furthermore, in examining the intensity of agreement, we find that for the older group there were more than twice as many who felt "strongly" compared to "somewhat agreed", while for the under 30 age group the ratio was 1.7 to 1. The reverse, of course, is true with regard to those who strongly disagreed with the proposition. Almost none of the aged group were found in this category (1 out of 14), while for those under 30 the proposition was strongly opposed by more than 1 out of 5.

There is some ambiguity in analyzing the results of the response categories which are not at either extreme point. Some of those, for example, who answered that they "somewhat agree" with the proposition regarding children may be indicating their uncertainty as to whether it is really important, or they may be indicating their belief that the elements of compulsion present in the phrasing of "must" is something to which they are opposed. The converse of this is that among the roughly one-fourth of the respondents who were uncertain, there may be a number who would prefer the children of mixed marriages to be brought up as Jews, but who feel that they could not indicate agreement with a proposition implying compulsion.

TABLE 7

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY ATTITUDE
TOWARD NECESSITY OF BRINGING UP CHILDREN AS JEWS IN
INTER-MARRIAGE, BY AGE OF RESPONDENTS - 1970

Response to Statement: "If a Jew marries a non-Jew, their children
must be brought up as Jews"

Age	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	No Response	Total
20-29	21.3	16.1	30.4	10.7	17.3	4.3	100.0
30-49	8.3	18.6	26.2	21.6	22.0	3.4	100.0
50-64	10.8	12.7	23.8	20.7	27.9	4.2	100.0
65 & Over	6.8	5.6	28.2	17.6	35.5	6.2	100.0
TOTAL	11.2	13.8	26.3	18.5	25.9	4.3	100.0

IV. Jewishness In The Home

Two attitude questions, reported in TABLE 8 - Jewishness of Home and Upbringing, particularly relate to this matter. One of these questions is straightforward -- addressing the present conditions in the home -- and asking for a response on a scale of agreement/disagreement, to the proposition, "I live in a very Jewish home". Responses indicate that a slight majority agree with the statement thus -- with varying assurance -- characterizing their home as "Very Jewish". (It is apparent that different respondents may use different reference points but, as noted, at least by way of general emotional commitment, more than half of Jewish household respondents regard their homes as significantly committed to a Jewish way of life.)

At the other side of the scale, however, a substantial minority also appears: some 35% disagree with the statements that their homes are "Very Jewish", and an additional 10% are doubtful concerning this matter, or have no opinion. Accordingly, while the balance leans towards Jewish commitment in the home, the margin is small and reveals, as well, considerable difference of opinion as to just how Jewish the home really happens to be.

TABLE 8

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY ATTITUDE TOWARDS
JEWISHNESS OF HOME ENVIRONMENT, BY AGE OF RESPONDENTS - 1970

Age	Proportion of Respondents Agreeing, "Strongly" or "Somewhat" to Statement: <u>"I Live in a Very Jewish Home"</u>	Proportion of Respondents Agreeing with Statement: <u>"My Upbringing Was Strongly Jewish"</u>
20-29	34.0	23.7
30-49	55.7	47.3
50-64	52.4	55.7
65 and over	60.3	71.8
TOTAL	52.0	50.3

Another question addresses a similar (though not entirely equivalent) issue: the respondent is asked about his/her childhood development as a Jew; the question inquired whether his/her upbringing was variously "strongly Jewish" to "not at all Jewish". Unlike the earlier question, this one does not focus explicitly on the Jewish character of the home itself, but deals with a broader phenomenon -- of which the home assuredly is an important part -- namely the person's total Jewish upbringing.

Some contrasts emerge which reflect the possible change between what the respondent experienced in his/her childhood and the Jewish experiences which the respondent typically perceives in the present home environment.

We find, for instance, that some 84% note that their upbringing was strongly or somewhat Jewish, while 52% assert that they now live in a "Very Jewish" home.

Jewishness is reported less frequently in the present home than in the respondent's childhood upbringing. Further, there is considerably more doubt as to the level of Jewishness in the present home than in childhood upbringing. These findings provide some evidence that a drift away from Jewish commitment in the home has occurred since the adult respondent's childhood years. (On the negative side, it is significant that only about 12% characterize their upbringing as either "slightly" or "not at all Jewish", while more than one-third were unable to concur with the statement that their present home was indeed "a Very Jewish Home".)

TABLE 9 - Selected Jewish Observances - provides further measures of the Jewishness of the current home. In interpreting these figures, we must recall that we are dealing with an attitude regarding prevalence of specific observances, rather than with objectively documented behavior. This attitude itself, however, mirrors the nature of Jewish commitment.

Both the observance of Passover and that of Chanukah is extremely frequent, respectively exceeding 80% and 70%. Sabbath observance (ranging from the lighting of candles to simple recognition of the holiness of the day) appears substantial - slightly more than 36% of households claim such observance. As to Kashruth, the asserted figure of 27.5% reflects a wide range of actual and presumed observances.

For the youngest age group, 30 and under, 1 in 8 reported observance of Kashruth; and 1 in 4 observance of Sabbath. Both proportions were well below those of the other three age groups. However, with the younger households, observance of Passover and Chanukah, both festivals associated with family and children, were much closer to the proportions of the older households.

TABLE 9
PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS,
BY SELECTED OBSERVANCES, BY AGE OF RESPONDENTS - 1970

<u>Age</u>	<u>Sabbath</u>	<u>Passover</u>	<u>Chanukah</u>	<u>Kashruth</u>
20-29	23.4	73.7	66.0	13.3
30-49	36.4	87.1	84.8	22.3
50-64	38.6	84.8	76.5	26.2
65 and over	44.6	82.6	60.8	42.6
TOTAL	36.7	83.4	75.2	25.9

V. Attitudes Towards Jewishness

"How do people feel about their being Jewish"? The answers are summarized in TABLE 10 - Feelings About Being Jewish. Taken as a whole, they indicate that a substantial majority of American adult Jews, at least at a general level, respond positively toward their Jewishness. There are, however, small, though numerically significant groups that are in one way or another troubled by their Jewishness, or at any rate, apathetic toward it. Still, there are very few (less than 1%) who would

actively seek to leave the Jewish fold were this opportunity easily available to them. We must recognize that those who have wanted to move away from Jewish identity and have already done so (and indications are that this percentage, too, is small) would fall outside the purview of this Study.

Some 72% strongly agree with the statement, "I am happy to be Jewish". About 82% report that they have "no mixed feelings about being Jewish"; 66% strongly disagree with the statement that they "don't care one way or another about being Jewish", and about 6% report mixed feelings about their Jewishness.

TABLE 10

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS,
BY FEELINGS ABOUT BEING JEWISH - 1970

1. Response to Statement: <u>"I am happy to be Jewish"</u>		2. Response to Statement: <u>"I have mixed feelings about being Jewish"</u>	
Strongly Agree	71.7	No mixed feelings	81.5
Somewhat Agree	17.3	Slightly mixed feelings	4.4
Undecided	6.2	Undecided	5.4
Somewhat Disagree	0.5	Somewhat mixed feelings	3.2
Strongly Disagree	1.5	Strongly mixed feelings	2.6
No Response	2.8	No Response	2.9
TOTAL	100.0	TOTAL	100.0
3. Response to Statement: <u>"I don't care one way or the other about being Jewish"</u>		4. Response to Statement: <u>"If I could easily switch from being Jewish to something else I would do so"</u>	
Strongly Disagree	65.9	Certainly would not	82.8
Somewhat Disagree	9.9	Probably would not	11.0
Undecided	5.1	Undecided	3.2
Somewhat Agree	7.3	Probably would	0.2
Strongly Agree	6.8	Certainly would	0.4
No Response	5.0	No Response	2.4
TOTAL	100.0	TOTAL	100.0

Other questions explore further the subjective meaning of "being Jewish"; responses are shown in TABLE II - Attitudes Toward Personal Meaning of Being Jewish.

To the question, "being Jewish means something very definite to me", about two-thirds responded with strong agreement and an additional 18% agreed somewhat. On this basis, it would appear that "Jewishness" has some fairly specific content which is affirmed by the adult Jewish population. However, the difficulties in explaining just what it is that is "Jewish" also are revealed, mainly by a wide dispersion of replies to the question, "I feel Jewish, but I can't explain how or why". Nearly 40% expressed some measure of agreement with this proposition, and an additional 10% are substantially uncertain. Accordingly, there appears to be a significant amount of ambiguity in the American Jewish adult's view as to the substance of his Jewishness.

TABLE II

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY
ATTITUDES TOWARD PERSONAL MEANING OF BEING JEWISH - 1970

1. Response to Statement: <u>"Being Jewish means something very definite to me"</u>		2. Response to Statement: <u>"I feel Jewish but I can't explain how or why"</u>	
Strongly Agree	66.5	Strongly Agree	18.8
Somewhat Agree	18.0	Somewhat Agree	20.8
Undecided	6.0	Undecided	10.1
Somewhat Disagree	3.6	Somewhat Disagree	11.2
Strongly Disagree	3.3	Strongly Disagree	35.1
No Response	2.6	No Response	4.0
 TOTAL	 100.0	 TOTAL	 100.0

This matter of Jewish "content" is examined further in TABLE 12 - Attitudes Toward "Universalism" in Religion/Jewishness. We find widely divided opinion. To the statement, "all religions are basically alike", about 48% responded with agreement while nearly 43% disagreed (with the rest not responding or otherwise doubtful).

When it comes to the proposition that, "being a good Jew is the same as being a good human being, no more, no less", more than 62% agreed. This response may be indicative of the affirmation of some broad positive social values as being at the core of Jewishness, rather than the ultimate definition of Jewishness in terms of specific observance or ideological thrust; or may deny the existence of any specific uniqueness in Jewish ideology.

TABLE 12

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY
ATTITUDES TOWARD "UNIVERSALISM" IN RELIGION - 1970

1. Response to Statement: <u>"All Religions Are Basically Alike"</u>		2. Response To Statement: <u>"Being a good Jew is the same as being a good human being, no more, no less"</u>	
Strongly Agree	13.7	Strongly Agree	37.5
Somewhat Agree	34.4	Somewhat Agree	25.1
Undecided	4.9	Undecided	5.6
Somewhat Disagree	16.9	Somewhat Disagree	16.6
Strongly Disagree	25.6	Strongly Disagree	12.2
No Response	4.5	No Response	3.0
TOTAL	100.0	TOTAL	100.0

When it comes to the basic source from which Jewishness emanates, this source is seen as being centered in the thoughts and actions of the Jewish people themselves, rather than as something that is forced on them from the outside. The findings appear in TABLE 13 - Attitudes Toward Being Jewish: Jewishness from Within or Without?

More than two-thirds agree that "being Jewish is something that develops mainly by what Jewish people themselves think and do" (however, about 17% disagree). Conversely, roughly consistent proportions disagree with the statement that, "being Jewish is forced on Jewish people mainly by what non-Jews think and do".

TABLE 13

PERCENTAGE DISTRIBUTION OF ADULT RESPONSES, BY ATTITUDES
TOWARD BEING JEWISH: JEWISHNESS FROM WITHIN OR WITHOUT? - 1970

1. Response to Statement: <u>"Being Jewish is something that develops mainly by what Jewish people themselves think and do"</u>		2. Response to Statement: <u>"Being Jewish is forced on Jewish people mainly by what non-Jews think and do"</u>	
Strongly Agree	41.8	Strongly Agree	1.9
Somewhat Agree	26.7	Somewhat Agree	10.8
Undecided	9.9	Undecided	10.3
Somewhat Disagree	6.2	Somewhat Disagree	12.9
Strongly Disagree	10.4	Strongly Disagree	59.0
No Response	5.0	No Response	5.1
TOTAL	100.0	TOTAL	100.0

VI. Attitudes Toward Inter-Dating/Inter-Marriage

TABLE 14 - Attitudes Toward Inter-dating/Inter-marriage shows fairly wide disagreement as to the extent to which dating and marrying of non-Jews is permissible, with somewhat higher proportions approving of dating of non-Jews than marrying of non-Jews.

In examining responses by age we find that there is a very wide disparity between the responses of the youngest households and those in the older age brackets. Whereas, the overall average of those feeling that it is all right for Jews to date non-Jews is 58%, for households where the head was under 30 the positive response was 83%. Likewise, in answer to the question, "is it all right for Jews to marry non-Jews?", the respective proportions were 42.7% in the total group responding positively to this question compared with 69% in the younger group. It remains to be seen whether the younger household responses will be held on to in the later age groups or whether this is a passing phase.

Taken in their totality, these responses suggest the presence of a substantial ideological and value base from which inter-dating and inter-marriage may develop. (Results appearing in the NJPS Report, Intermarriage, further substantiate this trend.)

TABLE 14

PERCENTAGE DISTRIBUTION OF ADULT RESPONSES, BY ATTITUDES TOWARDS INTER-DATING AND INTER-MARRIAGE, BY AGE OF RESPONDENTS - 1970

Age	Proportion Agreeing, "Strongly" or "Somewhat", with specified statements:	
	<u>"It is all right for Jews to date non-Jews"</u>	<u>"It is all right for Jews to marry non-Jews"</u>
20-29	82.7	68.5
30-49	57.6	41.4
50-64	55.1	39.7
65 and over	40.0	27.6
TOTAL	57.9	42.7

More than one-third of adult respondents (including, of course, those who have in fact intermarried) report that they have dated non-Jews "a lot" or "sometimes". The diversity of reaction is indicated by the assertion by an additional one-third of respondents that they never have dated non-Jews.

Per TABLE 15 - Inter-dating: Reported Behavior and Parental Attitude, a substantial (but not overwhelming majority) report that "regarding...dating non-Jews, (their) parents were opposed" to such dating; 44% were strongly opposed and an additional 18% were somewhat opposed. Differences in attitudes and behavior, however, suggest a weakening of the familial structures against intermarriage of the kind that traditionally had been presumed to constrain inter-marriage tendencies.

TABLE 15

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY REPORTED BEHAVIOR WITH REGARD TO INTER-DATING AND PARENTAL ATTITUDES - 1970 -

1. Response to Statement: <u>"I have dated non-Jews"</u>		2. Response to Statement: <u>"Regarding my dating non-Jews my parents were..."</u>	
A Lot	13.6	Not at all opposed	12.5
Sometimes	20.6	Slightly opposed	10.7
Undecided on extent	3.3	Undecided	6.9
Once in a while	24.5	Somewhat opposed	18.0
Never	33.8	Strongly Opposed	44.3
No Response	4.2	No Response	7.6
TOTAL	100.0	TOTAL	100.0

VII. Attitudes Toward Jewish Survival

What forces are regarded as constituting the most serious threats to Jewish survival? As seen through the eyes of the cross-section of the Jewish adult population, it is not inter-marriage that is the primary threat, though this factor among others, is a source of concern.

TABLE 16 - Attitudes Toward Factors Endangering Survival of the Jewish People - shows that it is the potential drift away from Jewish values that is regarded as the most pervasive threat; nearly two-thirds agree that such drift may cause the Jewish people to disappear.

TABLE 16

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY ATTITUDES TOWARD FACTORS ENDANGERING JEWISH SURVIVAL - 1970

1. Response to Statement: <u>"There is a good chance that drifting away from Jewish values will cause the Jewish people to disappear"</u>		2. Response to Statement: <u>"There is a good chance that drifting away from Jewish observances will cause the people to disappear"</u>	
Strongly Agree	28.9	Strongly Agree	21.9
Somewhat Agree	34.6	Somewhat Agree	32.9
Undecided	8.1	Undecided	4.7
Somewhat Disagree	12.1	Somewhat Disagree	22.0
Strongly Disagree	12.1	Strongly Disagree	14.8
No Response	4.2	No Response	3.7
TOTAL	100.0	TOTAL	100.0
3. Response to Statement: <u>"There is a good chance that inter-marriage will cause the Jewish people to disappear"</u>			
Strongly Agree	16.0		
Somewhat Agree	28.8		
Undecided	8.2		
Somewhat Disagree	23.1		
Strongly Disagree	19.0		
No Response	4.9		
TOTAL	100.0		

In turn, somewhat more than half (about 55%) believe that drifting away from Jewish observances may cause the eventual disappearance of the Jewish people. Finally, some 45% concur with the statement that, "there is a good chance that inter-marriage will cause the Jewish people to disappear". The latter finding provides further support to conclusions emerging in the prior section to the effect that, relatively, the attitude base toward inter-marriage now is inclined in lesser measure than heretofore to define inter-marriage as an ominous omen, portending ultimate dissolution of Jewish peoplehood. Still, attitudes in this respect are in flux; as the data show, while substantial proportions are inclined to be accepting of inter-marriage, there are still many (nearly one-half) who regard inter-marriage as a threat to Jewish survival.

TABLE 17 - Attitudes Toward Common Bonds Among Jewish People, and the importance of Jewish Survival - substantiates the continued support of a concept of Jewish peoplehood, and reaffirms the view that Jewish survival is important. More than 80% agree that "Jewish people everywhere have some important things in common". Likewise, with even greater intensity, about 85% concur that "it is important that there should always be a Jewish people". Only slightly more than 4% disagree with this latter proposition.

TABLE 17

PERCENTAGE DISTRIBUTION OF ADULT RESPONDENTS, BY ATTITUDES TOWARDS COMMON BONDS AMONG JEWISH PEOPLE AND IMPORTANCE OF JEWISH SURVIVAL - 1970

1. Response to Statement: "Jewish people everywhere have <u>some important things in common</u> "		2. Response to Statement: "It is important that there should always be a Jewish <u>people</u> "	
Strongly Agree	54.0	Strongly Agree	70.2
Somewhat Agree	31.4	Somewhat Agree	14.6
Undecided	3.0	Undecided	7.0
Somewhat Disagree	5.1	Somewhat Disagree	2.3
Strongly Disagree	2.6	Strongly Disagree	1.9
No Response	3.9	No Response	4.0
TOTAL	100.0	TOTAL	100.0