

Jewish Adolescent Self Esteem in Contemporary Society

by

Morry A. J. Schwartz

A thesis  
presented to the University of Manitoba  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Philosophy  
in  
Department of Psychology

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**JEWISH ADOLESCENT SELF ESTEEM IN CONTEMPORARY SOCIETY**

**BY**

**MORRY A. J. SCHWARTZ**

A thesis submitted to the Faculty of Graduate Studies of  
the University of Manitoba in partial fulfillment of the requirements  
of the degree of

**DOCTOR OF PHILOSOPHY**

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## ABSTRACT

The main purpose of the present study was to investigate Jewish adolescent self esteem in contemporary society in order to shed light on the relationship between self esteem and 1) sex differences, 2) socioeconomic status, 3) family satisfaction and 4) parental child-rearing behaviors. In addition, the study investigated Jewish identity and its relationship to self esteem. A total of 255 Jewish adolescents from Joseph Wolinsky Collegiate, a Jewish Parochial School in the City of Winnipeg, Manitoba took part in the study.

A multivariate analysis of variance (MANOVA) revealed no overall sex effect or sex x age-related effect in the measures of the study (i.e., Rosenberg Self-Esteem Scale; Family Satisfaction Scale; Children's Report of Parent Behavior Inventory; and, Jewish Identity Scale). A significant age-related effect, however, revealed that the 14-year-old age group scored lower in Jewish identity than most other age groups.

A one-tailed  $t$ -test confirmed the hypothesis that Jewish males scored significantly higher in self esteem than Jewish females. The results of correlational analyses (Pearson  $r$ ) confirmed the following predicted relationships: a) family

satisfaction and self esteem, b) parental child-rearing behavior Acceptance and self esteem, and c) Jewish identity and self esteem, i.e., males aged 11 to 13, and 15 to 18 years. However, the following predicted relationships were not confirmed: a positive relationship between socioeconomic status and self esteem, a negative relationship between Psychological Control, Firm Control and self esteem, and a positive relationship between Jewish identity and self esteem, i.e., 14 year-old males and females, and females aged 11 to 13, and 15 to 18 years.

A stepwise regression analysis on self esteem confirmed the hypothesis that family satisfaction was a better predictor of self esteem than socioeconomic status but failed to confirm the importance of parental child-rearing behavior variables or Jewish identity. Further contrary to prediction, sex was found to be a significant predictor of self esteem.

Additional analyses revealed a strong relationship between family satisfaction and parental child-rearing behavior's Acceptance Mother and Father for both males and females. In addition, Jewish males who perceived their mothers as less psychologically and firmly controlling, and Jewish females who perceived their mothers as less psychologically controlling, and their fathers as less psychologically and firmly controlling were found to possess greater family satisfaction than adolescents who did not

perceive their parents in this way. A stepwise regression analysis on family satisfaction indicated, for both sexes, that an accepting father was the strongest predictor, followed closely by an accepting mother. In addition, a less firmly controlling mother for males, and a less psychologically controlling father for females were found to be predictors of family satisfaction.

Family satisfaction was found to share a significant but weak relationship to Jewish identity for most males and females. Additionally, for most males, the parental child-rearing behavior Acceptance Mother was found to share a weak relationship to Jewish identity. For most females, the parental child-rearing behavior Acceptance Father was found to share a weak relationship to Jewish identity. A stepwise regression analysis on Jewish identity indicated that, for most males, an accepting mother was the strongest predictor. For most females, family satisfaction and an accepting mother were revealed as the strongest predictors.

The results of this study in relation to the hypotheses, as well as in relation to previous research, are discussed and placed in perspective. In light of the findings, it appears that the most profitable line of future inquiry into adolescent self-esteem development lies within the area of family relations. In addition, future researchers should attempt to clarify the possibility of expressed self-esteem differences in males and females. Future researchers should



also attempt to explore the impact of child-rearing and family-relation differences between social classes in order to assess the possibility of their contribution to socioeconomic-status differences in self esteem.

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Dedicated to my Family --

With Love

## CHAPTER I

### INTRODUCTION

#### Self Esteem

Gordon and Gergen (1968) pointed out that Psychology and Sociology alone were responsible for more than 2,000 articles surrounding self. What becomes increasingly clear when one reviews self-concept literature is the fact that self esteem can in no way be equated synonymously with self-concept. Rosenberg (1979) suggested that the self-concept "is the totality of the individuals thoughts and feelings with reference to himself as an object" (p. 7). Self esteem, on the other hand, is "a positive or negative evaluation of the self" (p. 31). The distinction, therefore, that must be made between self-concept and self esteem is that self esteem is but one dimension of the larger self-concept (Rosenberg, 1979).

Self esteem incorporates self-acceptance, liking of oneself, a proper respect for oneself and one's self-worth. A person who possesses high self esteem is basically satisfied with who they are. At the same time they acknowledge their own shortcomings and hope, in time, to overcome them. When we say that a person has high self

esteem, we are not implying that the person feels superior to others. High self esteem is not arrogance, nor is it contempt for others. What we are saying is that such people feel themselves to be people of worth (Bibring, 1953; Coopersmith, 1967; Felker, 1974; Rosenberg, 1968, 1979). These people recognize their merits, yet acknowledge their faults. Low self-esteem individuals, on the other hand, lack respect for their observed self, most often viewing it disagreeably and wishing it were otherwise (Rosenberg, 1979).

The relevance of self esteem to many different areas is evident. Purkey (1970), for example, suggested that individuals who possess high self-regard tend to be better students. Battle (1981) contended that people possessing high self esteem tend to be less depressed. Coopersmith (1975) believed that such people enjoy more productive social relationships (Gilberts, 1983). Other researchers such as Gilmor (1974) found high self esteem to be characteristic of productive versus non-productive individuals in academic, creative, and leadership activities (Reasoner, 1983).

### Social Psychological Theory

Social psychology's main concern is with the relationship that exists between man and social structure. Societies can be looked upon as an interactive concern in that they are

produced, shaped, and maintained by interacting individuals (Lindesmith, Strauss & Denzin, 1975). James (1893) initiated the social-psychological approach to self-concept. While he did not specifically address the process by which the self comes into being, he did believe (as did Cooley, 1902), that the individual is consciously aware of the self. James theorized that individuals have many social selves, and that the social "me" grows out of the recognition that the individual receives from other people (Samuels, 1977).

Cooley (1902) coined the term "looking glass self". He believed individuals' descriptions of themselves are in large part influenced by how they imagine others see them. If individuals believe that others view them in a positive manner, their self-appraisal reflects this. If, on the other hand, individuals believe that others see them in a negative manner, their self-appraisal reflects this negative overtone.

Mead (1934, 1956) theorized on how the self develops, extending James's original ideas of social self (Coopersmith, 1967). According to Mead infants are born without a self, and it is only through social experience that their self-concept arises and crystalizes. Individuals take on the attitudes of significant others with respect to how they see themselves largely through social experience. Researchers such as Couch (1958), Kemper (1966), Maehn, Mensing and Nafager (1962), Miyamoto and Dornbusch (1956)

and Sherwood (1965) support this notion. One's self esteem, therefore, in large part rests with the views transmitted to the individual by significant others.

### Neo-Freudians

Neo-Freudians such as Adler (1927), Horney (1937, 1939), Fromm (1939, 1941, 1947) and Sullivan (1940, 1947, 1953) pointed out the relevance of the social determinants of behavior. Adler (1927) believed the self to be a highly personalized subjective system which interprets and makes sense out of an individual's experiences. According to Adler the self actively searches for experiences which allow for the fulfillment of a unique lifestyle. To Adler, people are conscious beings, ever aware of their inferiorities and ever conscious of the goals they strive toward (Hall & Lindzey, 1970).

Horney (1937, 1939) focused on the individual's interpersonal processes and how the individual averts self-demeaning feelings. Like Adler, she placed emphasis on the sociological factors which affect the individual. According to Horney, parental love or lack of love has a crucial effect on the development of the child's self-concept. If a child fails to receive adequate love and acceptance, the child would likely develop a negative self-concept.

Of all the neo-Freudians, it was Fromm (1939, 1941, 1947) and Sullivan (1940, 1947, 1953) who put the greatest emphasis on the sociological factors relating to the development of self-concept. Fromm believed that humans develop a social character that is in keeping with the requirements of society. He believed (as did Sullivan), that poor relationships could have a drastic effect on the development of the self.

Sullivan (1953) believed self-concept to be so central to the human personality that the individual can not exist apart from relations with others which forms the basis of that self-concept. From the moment of birth, the infant is part of an interpersonal situation and throughout his/her life remains a member of a social field (Hall & Lindzey, 1970). Sullivan believed that our personal relationships influence our thinking and acting. According to Sullivan, the child learns to differentiate between the "good me" and the "bad me" largely through early mother-child interactions. Subsequently, if children have unrealistic negative experiences at home, their perceptions are likely to be generalized to school (Samuels, 1977).

The theory most salient for the present research is the social psychological theory since this approach helps us to gain greater insight into the process of self-esteem development. For example, with this approach we can better understand how self esteem can be nurtured/hindered through

the positive/negative interactions individuals have with significant people in their environment. In addition, this theory considers both the sociological and psychological factors which affect self-esteem development.

Rosenberg (1965) suggested that we should include the social psychology of self attitudes (i.e., study of social factors determining opinions, attitudes and beliefs about the self) in the social psychology of attitudes (i.e., study of social factors determining opinions, attitudes and beliefs). Much of the thinking in the conceptualization of the present study is consistent with Rosenberg's theory. Few theorists could argue against the importance of social factors, and their direct and significant relevance to self esteem. In turn, self esteem influences socially significant attitudes and behaviors. The social psychological theory provides us with this understanding.

### Self Esteem

The present literature review will focus on sex differences, socioeconomic status, and family as determiners of self esteem. Specific emphasis will be placed on the family.

## Sex Differences

The relationship of sex differences in self esteem is inconsistent (Wylie, 1979). Do males, in fact, possess more favorable self esteem than females? Rosenberg and Simmons (1975), and Simmons and Rosenberg (1975) found that females were somewhat more likely than males to possess lower self esteem as did Bush, Simmons, Hutchinson and Blyth (1977-1978). Russell and Antill (1984) found that self esteem related positively to feminine negative scores. Elrod and Crase (1980) found that male children possessed more favorable self esteem than female children. Rosenberg (1965), and Maccoby and Jacklin (1974), on the other hand, found little sex difference in self esteem. O'Malley and Bachman (1979) suggested that sex differences in self esteem are fairly minor, and Rosenberg (1979), suggested that the empirical evidence with respect to sex differences in self esteem is inconsistent.

Wylie (1979) published an excellent literature review concerning over-all self-regard as a function of sex. To evaluate research, Wylie used the following major criteria: description of procedure; sample size; whether or not information was given with respect to confounding variables related to self-concept variables; whether or not researchers reported if their data collection methods were comparable for males and females; whether or not the study used one of the better developed instruments; whether or not



uninterpretable discrepancy scores were used; whether or not the association between sex and self-concept scores originated from the reliability artifact; and whether or not statistical tests were correctly and appropriately applied and analyzed. In addition, the following factors were considered: whether or not the value of the study was augmented because it was part of a larger research study; whether or not the study contained useful information describing the subject's responses even though the results were uninterpretable; and whether or not the results had been analyzed incorrectly (see Wylie, 1974, for a full review of methodological problems, and Wylie, 1979, pp. 247-261). Wylie pointed out that very few of the reviewed studies met most of her methodological criteria.

#### Well Known Instruments - Sex Differences

The following information was obtained from Wylie's (1979) excellent published review on self-concept. A review of research that utilized Coopersmith's Self-Esteem Inventory (Coopersmith, 1967; Primavera, Simon & Primavera, 1974; Reschly & Mittman, 1973; Simon & Bernstein, 1971; Simon & Simon, 1975; Trowbridge, 1972a; and Williams, 1973), as well as five other studies which contained serious methodological problems (Bridgette, cited in Baughman, 1971; Flammer & Matas, 1972; Friedman, Rogers & Gettys, 1975; Getsinger, Kuncce, Miller & Weinberg, 1972; and Greenberg,

1972), revealed a consistent failure to support a relationship between sex and self esteem. Wylie suggested the impossibility of determining whether null results truly reflected similarity between males and females, or whether null results could be explained through other factors.

A review of research that utilized the Piers-Harris Self-Concept Scale for Children (Bradley & Newhouse, 1975; Piers & Harris, 1964; and Vance & Richmond, 1975) consistently failed to disclose evidence of any sex differences between elementary school children. Research that utilized Long, Henderson, and Ziller's Self-Social Esteem Scale (SSE) (Henderson & Long, 1971; Long & Henderson, 1970; Long, Henderson, Gantcheff, & Kastersztein, 1972; and Long, Henderson & Platt, 1973), as well as three other studies which contained serious methodological problems (Flammer & Matas, 1972; Getsinger, Kunce, Miller & Weinberg, 1972; and Hollender, 1972), revealed evidence too limited in scope to warrant an accurate conclusion between the relationship of sex and SSE scores.

A review of research that utilized the Tennessee Self-Concept Scale (Fitts, 1965; Healey & de Blassie, 1974; Walsh & Osipow, 1973), as well as three other seriously flawed studies (Tapp & Spanier, 1973; Wendland, cited in Baughman, 1971; and White & Howard, 1973), revealed evidence too inadequate to sustain even tentative conclusions with respect to the relationship between sex and over-all self-

regard scores. Research utilizing Rosenberg's Self-Esteem Scale (RSE) (Hulbary, 1975) revealed the influence of the sex variable to be small and statistically nonsignificant. In addition, a study by Greenberg and Archambault (1973) utilizing the RSE contained various methodological problems and was therefore not described in detail by Wylie.

A review of research that utilized Bill's Index of Adjustment and Values (IAV) (McCarthy & Rafferty, 1971; Meissner, Thoreson, & Butler, 1967; Rule & Hewitt, 1970; and Shaw & Alves, 1963) revealed the researchers failure to demonstrate the comparability of sex groups on other relevant variables, and a failure to report or control for the experimenter's sex. Wylie suggested that the "scant amount of evidence on any one IAV score preclude any conclusions at this point" (p. 269). Research utilizing Shostrom's Personal Orientation Inventory (POI) (Doyle, 1975; Ginn, 1974; Schroeder, 1973; Tapp & Spanier, 1973; Wise & Davis, 1975) suggested that any conclusions concerning sex and POI self acceptance and self-regard are premature. Research utilizing Gough and Heilbrun's Adjective Check List (Costantini & Craik, 1972; Gough & Heilbrun, 1965; Ramos, 1974; Silverman, Shulman, & Wiesenthal, 1970; Weinstein & Hanson, 1975) failed to help resolve the question whether sex and overall self-regard are related. Research utilizing the Interpersonal Check List revealed small non-significant sex differences (Eberlien, Park & Matheson, 1971) and that high-school girls obtained

higher self-ideal discrepancy scores than males (Lockwood & Guerney, 1962). Wylie reported, however, that Lockwood and Guerney's sample size was relatively small. Lastly, a review of research utilizing Worschel's Self-Activity Inventory (SAI), revealed a significant main effect of sex on the SAI (Self-Ideal) discrepancy scores (Becker & Dileo, 1967). Wylie commented, however, that "this is the only investigation I have found which presents data relevant to the question of a possible relationship between sex and SAI (Self-Ideal) discrepancy scores" (p. 271).

Wylie suggested that in the reviewed research a clear trend emerged between sex and self-regard, i.e., null results. She suggested that this is consistent with Maccoby and Jacklin's (1974) assessment concerning generalized self esteem. In addition, she pointed out that this relationship was consistent whether subjects were children, adolescents, college students, or adults.

According to Wylie, the evidence from the reviewed research that utilized well-known instruments does not support a relationship between sex and over-all self-regard. Wylie pointed out that while "various speculative interpretations" can be offered as explanation of repeated null results, no firm conclusions can be drawn. The function of any relationship between sex and over-all self-regard has yet to be resolved (p. 273).

### Idiosyncratic Instruments - Sex Differences

Wylie then reviewed ten studies that used idiosyncratic instruments (see Wylie, 1979, pp. 273-277). She concluded that the studies contained both methodological problems and inconsistent findings. In addition, she cited thirty-three studies plus two duplicate reports that were so methodologically flawed or lacking in information that she failed to go into any detail (see Wylie, 1979, p. 278). She did note, however, that the majority of the studies reported null findings. Wylie concluded that the resolution of the relationship between sex and self-regard awaits future, better research.

### Additional Research

Additional research has been published on sex differences in self esteem since Wylie's 1979 review. For example, Lerner, Iwawaki, Chihara and Sorell (1981) studied self-concept, self esteem and body attitudes among 796 Japanese male and female adolescents. Measures used in the study included a 24-item attractiveness and effectiveness scale, a 16-item self-appraisal scale, and a 16-item scale of bipolar dimensions (e.g., mature-immature). An index of self esteem was calculated by the subjects' mean scores across the 16 evaluative items. The vector of responses along the 16 bipolar dimensions was used as an index of self-concept. In support of their choice of measures Lerner et al. cited high

reliability and validity findings. Of relevance to sex differences in self esteem, Japanese females were found to possess lower self esteem than Japanese males. One has to commend the authors in view of their relatively large sample size. A close look at their data, however, indicates that the total difference of scale points between male and female self esteem was only .18. The authors admit that such a difference is not sufficient to indicate a psychologically significant difference.

Savin-Williams and Demo (1983) studied situational and transituational determinants of adolescent self-feelings in a group of 35 adolescents with a mean age of 13.3 years. The subjects were participants in a 6-year longitudinal study of adolescent self esteem and its correlates. In order to measure self-feelings, a new self-report technique was used which allowed for multiple measures of self-reported self-feelings in naturalistic settings. Savin-Williams and Demo pointed out that seven factors accounted for 78% of the variance in the words which measured positive and negative self-feelings. With the exception of one factor, all factors were internally consistent with respect to all positive or all negative self-descriptions. In addition, words were significantly correlated with all intrafactor words. Of relevance to sex differences in self esteem, males were found to possess more favorable self-feeling scores than females. For example, males more often

selected terms such as: skilled, in control, powerful, and clear. Conversely, females more often selected terms such as: frustrated, tense, unsure and sluggish. Savin-Williams and Demo's results are extremely interesting. One has to be careful in generalizing their findings, however, in view of the relatively small sample size used. Savin-Williams and Demo comment of the need for future research to "disentangle the complex relations among self-concept components and their situational determinants" (p. 830).

Barnes and Farrier (1985) performed a longitudinal study of the self-concept of low-income youth among 263 females and 220 males. Subjects were administered the Lipsitt Self-Concept Scale as fifth and sixth graders, and nine years later administered 4 items from Rosenberg's 10-item Self-Esteem Scale. Barnes and Farrier translated Rosenberg's 4 point scale to a 5 point scale by multiplying the scores by  $5/4$ . Males in the fifth and sixth grades were found to score higher in self-concept than females. Nine years later using a modification of Rosenberg's Self-Esteem Scale, no significant differences were found between males and females.

It is clear that the relationship of sex differences in self esteem is inconsistent. The author contends that in order to shed light on this issue we must examine the family context in which an individual is raised, and the social forces that are operating. For example, does the family

subscribe to traditional attitudes toward the sexes, and do these attitudes, if internalized, affect the child's self esteem? Consideration of such factors can shed light on the issue of sex differences in self esteem when they occur.

### Socioeconomic Status

The relationship of socioeconomic status to self esteem is inconsistent (Wylie, 1979). Bachman (1970), Jensen (1972) and Rosenberg (1965), for example, found a small association between social class and self esteem among adolescents. Epps (1969), on the other hand, found null or close to null relationships. Soares and Soares (1972) found an inverse relationship. With younger children, Piers (1969), Trowbridge (1970, 1972a) and Soares and Soares (1969) found inverse relationships between social class and self esteem. Coleman, Campbell, Hobson, McPartland, Mood, Weinfeld, and York (1966) and St. John (1971) found null or close to null relationships. Among adults, Weidman, Phelan, and Sullivan (1972) and Yancey, Rigsby, and McCarthy (1972) found positive relationships, however, Kaplan (1971) found no overall association (Rosenberg, 1979).

Wylie (1979) published an excellent literature review of socioeconomic class and self-concept variables. She noted that various methodological problems existed in the literature such as: definition of socioeconomic class; reliability and validity in the socioeconomic-class



measures; category width of socioeconomic-class measures; equating advantaged versus disadvantaged status with socioeconomic-class status; individual versus group classification with respect to socioeconomic class; objective versus subjective socioeconomic status; and other miscellaneous measurement problems. Wylie went on to point out additional methodological problems in the literature such as: sample size; multiple significance tests without cross validation; lack of significance tests; the need to look for possible nonlinear relationships; and the need to hold certain variables constant while looking at socioeconomic class (see Wylie, 1974, for a full review of methodological problems).

Wylie used the following major criteria in classifying and reviewing the literature: reliability and validity information regarding measures of subjective socioeconomic status; whether or not researchers had used some of the more developed, better known instruments concerning over-all self-regard; whether or not uninterpretable discrepancy scores had been used; and whether or not direct associations between socioeconomic class and self-concept scores could be interpreted as the result of the reliability artifact.

Well Known Instruments - Socioeconomic Status

Wylie reviewed eleven articles dealing directly with, or a modification of, the Rosenberg Self-Esteem Scale, and relationships between measures of socioeconomic status. The studies included Bachman (1970); Bachman and O'Malley (1977); Edwards (1974); Epps (1969); Herman, Sadofsky, Bensman, Lilienfeld and Manos (1967); Hulbary (1975); Kaplan (1971); Kohn (1969); Rosenberg (1965); Wigner (1973); and Yancey, Rigsby and McCarthy (1972).

According to Wylie problems existed with the reviewed research such as the adequacy of administrative conditions, instrumentation, data analysis, etc. Wylie pointed out that where researchers did use multivariate techniques to control for other variables (while considering the contribution of socioeconomic level to variance in self-esteem scores), they tended to report null findings. In addition, partial correlations reported as significant in the multivariate studies were very small. Further, Wylie commented that researchers such as Rosenberg (1965) and Kohn (1969) suggested that their significant results may have been a function of some "class-related variable" rather than "the valuation society accords different socioeconomic groups" (p. 88). Wylie concluded that the reviewed studies provided no clear consistent support that a relationship exists between socioeconomic status and self-regard.

Wylie then reviewed other studies dealing with self-esteem inventories such as Coopersmith's Self-Esteem Inventory i.e., Getsinger, Kunce, Miller and Weinberg (1972), Trowbridge (1970, 1972a, 1972b, 1974), and White and Richmond (1970); Piers-Harris and Lipsitt Scales i.e., Harris and Braun (1971), Piers (1969) and Mayer (1967); Long, Henderson, and Ziller's Self-Social Esteem Score i.e., Getsinger, Kunce, Miller and Weinberg (1972), Long and Henderson (1969), and Ziller, Hagey, Smith and Long (1969); Interpersonal Check List i.e., Preston and Gudiksen (1966); Phillips Self- and Other-Acceptance Scales i.e., Hill (1957); Tennessee Self-Concept Scale i.e., Healey and de Blassie (1974); and Moore (1972); Janis-Field Scales i.e., Schwendiman, Larsen and Dunn (1970).

According to Wylie, a positive relationship between socioeconomic level and over-all self-regard was not supported by either research involving better known tests of self-regard or modifications of such tests. Wylie suggested that if methods were improved to include a wide range and several steps on the socioeconomic dimension etc., some concrete conclusions might emerge. However, she pointed out that in light of the reviewed research, nothing suggests that such a search would be particularly useful (p. 93).

Idiosyncratic Instruments - Socioeconomic Status

Wylie then examined twenty-three studies which related "idiosyncratic self-regard measures to indices of socioeconomic level" (for a full report see Wylie, 1979, pp. 93-98). According to Wylie, the use of idiosyncratic instruments made the researchers results difficult to interpret and synthesize. In addition, fifteen of the twenty-three studies were incomplete or vague in report, and/or that they appeared to be extremely flawed methodologically. Wylie commented that the other eight studies could not be "conclusively interpreted or synthesized".

Despite Wylie's review and conclusions, other research has been performed investigating the relationship between self esteem and socioeconomic status. Hare (1981), for example, looked at general and area-specific (i.e., school, peer, home) self esteem, self-concept of ability, academic achievement and achievement orientation in 101 black and 412 white fifth graders. Hare found no significant racial differences on any measure of general or area-specific self esteem when socioeconomic status was controlled. When race was controlled for, however, significant socioeconomic status differences were found to exist on most measures. Savin-Williams and Demo (1983) studied situational and transsituational determinants of adolescent self-feelings in a group of 35 adolescents with a mean age of 13.3 years. Of

relevance to socioeconomic status and self esteem, social class was found to be a predictor of self-feelings. Individuals in the middle-class, were found to report more favorable self-perceptions than individuals in either the lower or upper classes.

In assessing the research relating socioeconomic status to self esteem, it becomes clear that it is questionable whether a relationship exists at all. Rosenberg (1965) suggested that social prestige in and of itself is not an adequate answer to explain the relationship of social class to self esteem. He suggested the need to consider differential group norms, i.e., child-rearing attitudes and values specific to each social class. In support of this notion, Kohn and Carroll (1960) found that middle-class children tended to have more supportive fathers than working-class children. Middle-class fathers were found to be more supportive of their sons than working-class fathers. However, middle-class fathers were found to be only slightly (if at all) more supportive of their daughters than working-class fathers. When considering socioeconomic status differences in relation to self esteem, therefore, it seems important that we examine the family context in which an individual is raised, and the social forces that are operating. Such consideration can shed light on the possible relationship of socioeconomic status to self esteem.

## Family

A third area in self-esteem literature is the role that the family plays in relation to self esteem, (see Wylie, 1979). Stott (1939) suggested that child rearing may have an influence in facilitating positive self-concept. He found that children from homes where acceptance, mutual confidence, and compatibility existed between parent and child were better adjusted, more independent, and thought more positively about themselves than children who did not come from such homes. Medinuss and Curtis (1963) found a positive relationship between maternal self-acceptance, and child acceptance. Dickstein and Posner (1978) found self esteem positively related to the closeness of the parent-child relationship.

Grove (1980) administered the Coopersmith Self-Esteem Inventory and Cornell Parent Behavior description to 123 fifth to sixth graders. Greater parental support and milder punishment was related to favorable self esteem along three specific dimensions: rejection, indulgence, and autonomy. Parental behavior was found to be more strongly related to males' self esteem than to females' self esteem.

Cooper, Holman, and Braithwaite (1983) administered the Coopersmith Self-Esteem Inventory, Piers-Harris Children's Self Concept Scale, and measures of family happiness and support to 467 fifth to sixth graders in order to

investigate the relationship between self esteem, and perceptions of family cohesion. Results indicated that children from different family types experienced different types of closeness and support. Children who reported little family support tended to score low levels on self esteem.

Gecas (1971) studied the relationship between two dimensions of parental behavior and adolescent self evaluation. His sample consisted of 620 adolescents between the ages of sixteen and seventeen years. His findings indicated that parental support was positively related to adolescent self-evaluation. Other researchers such as Bachman (1970) found that high self esteem in 2,213 tenth grade adolescent males, was positively associated with good family relations. Good family relations included affection between family members, common activities, fairness, and inclusion of children in family decision making. Bachman commented "by far the largest relationship between self esteem and the dimensions of family background involves family relations" (p. 126). Bachman stated, however, that his index of family relations was subjective and should be considered in that light.

O'Donnell (1976) studied 138 eighth graders and 139 eleventh graders in order to see if a developmental process existed whereby self esteem of young adolescents was more closely related to feelings toward parents, while self

esteem of older adolescents was more closely related to feelings toward best friends. Instruments used in the study included the Inventory of Family Feelings with regard to parents and best male and female friends, and the Tennessee Self-Concept Scale. Results indicated that self esteem was significantly related to parents and friends of adolescents for both age groups. Feelings toward one's parents, however, were found to be more closely related to self esteem than were feelings toward friends. This relationship was found to decrease somewhat for older adolescents.

Himes-Chapman and Hansen (1983) studied differences in perception of family relations and self-concept among adolescents in youth homes, mental health institutions, and a normal group. Results indicated that significant differences existed between groups in the adolescent's perceptions of family environment, parent-child relationships, and self-concept. The normal group was found to score highest in all areas of self-concept. Their family environment was considered to be functional, and a clear communication was found to exist between family members. High cohesion, low conflict, a clear sense of morality and ethics, realistic achievement expectations, and a clear structure of family rules, responsibilities, and activity involvement was found to exist in the normal group's family environment. In addition, adolescents in the normal group perceived their parents as more loving, less rejecting, and



as having more moderate levels of demanding behavior. Parents were also seen as directing less casual behavior toward their children. Himes-Chapman and Hansen concluded that both the family environment, and parent-child relationships were important contributors to adolescents' positive self-concepts.

Other research similarly attests to the important role the family plays in relation to self esteem (e.g., Bahr & Martin, 1983). Rosenberg (1965) in a survey of 5,024 New York State high school students found that high self esteem was related to parental interest: interest in the adolescent's friends, academic performance, and contribution to mealtime conversation. Reasoner (1983), suggested the importance of a warm, empathic environment being conducive to the development of positive feelings of personal worth in children.

Coopersmith (1967) found three situations associated with high self esteem in a group of boys aged 10-12: parental acceptance, clearly defined and enforced limits on the child's behavior, and respect and latitude for individual action within existing defined limits (p. 236). Parents of high self esteem boys manifested a warm interest in their child's welfare, and regarded their sons as significant individuals. These parents were less permissive, enforced rules consistently, and demanded high standards of behavior.

Coopersmith suggested that standards set by both parents and teachers were extremely relevant to the development of self esteem, since such standards serve as a means of measurement of self progress and confirmation of competence to the child. In addition, standards indicate to the growing child that others take an interest in them. On the other hand, lack of appropriate standards may serve to indicate to the child that they are not worth bothering about. Rosenberg (1965) suggested that extreme parental indifference may be associated with lower self esteem, and further, that extreme parental indifference may be more deleterious than punitive parental reactions.

It appears that family satisfaction, and satisfactory parental child-rearing behaviors share important relationships to favorable self esteem. In order to clarify these relationships it seems obvious that we must understand the underlying dynamics of the individual's family environment.

Bronfenbrenner (1974, 1979) suggested the need to consider the child's ecology, i.e., the enduring environment in which the child lives, for further development of knowledge and theory on the process of human development. Such is the case for self esteem. The ecological model points to the importance of sociocultural influences directing the behavior of parents as socializers of their growing children, thereby affecting the individual's development.

Bronfenbrenner (1979) likened the ecological environment to a set of nested structures in which the innermost level contains the developing person. Equally important are the connections that exist between others present in the setting, and their links and effects on the growing individual. According to Bronfenbrenner, interconnections apply within as well as between settings. Bronfenbrenner suggested that it is possible to view this complex of systems "as a manifestation of overarching patterns of ideology and organization of the social institutions common to a particular culture or subculture" (p. 8). For example, when one examines and compares systems characterizing socioeconomic status groups, ethnic, and religious groups one is able to describe and recognize ecological properties as environments for human development.

According to Bronfenbrenner, the effectiveness of parents carrying out their child-rearing roles within the family setting is dependent on factors such as role demands, stresses, and support from different settings. Therefore, external factors play a crucial role in parents evaluating their own ability to function adequately. Very few people can raise legitimate doubts as to the importance of studying relations between sociocultural influences, and their effects on the developing individual. The need to consider an individual's development as a function of their interaction with their environment is both relevant, and important in the area of self esteem.

### Summary

The relationship of sex differences in self esteem is inconsistent, as is the relationship of socioeconomic status to self esteem. It appears, however, that family satisfaction, and satisfactory parental child-rearing behaviors share important relationships to self esteem.

In considering socioeconomic-status differences in self esteem, Rosenberg (1965), suggested the need to consider intervening variables, i.e., differential group norms particular to each class. He suggested that differences in child-rearing attitudes may differ between social classes thereby giving rise to social class differences in self esteem. In support of this notion, Kohn and Carroll (1960) found that middle-class fathers tended to be more supportive of their sons than working-class fathers. It seems likely, therefore, that differences in family satisfaction, and parental child-rearing behaviors between classes may be giving rise to socioeconomic-status differences in self esteem when they occur. Similarly, differences in family satisfaction and parental child-rearing behaviors, may be giving rise to sex differences in self esteem when they occur. For example, if the family subscribes to traditional attitudes toward the sexes, and these attitudes are internalized by the child, the child's self esteem may be positively or negatively affected. Consideration of these factors can shed light on the possible relationships between socioeconomic status, sex, and self esteem.

### The Present Study

The present study looked at Jewish adolescent self esteem in contemporary society in the hope of shedding light on the relationship between self esteem and 1) sex differences, 2) socioeconomic status, 3) family satisfaction and 4) parental child-rearing behaviors. In addition, the study investigated Jewish identity and its relationship to self esteem. Jewish adolescents were selected for this study because literature has suggested that Jews tend to have warm and close family relations (e.g., Sklare, 1971). In addition, Jews have been shown to possess high self esteem. Rosenberg (1965), for example, in a study of 5,024 high school juniors and seniors from ten high schools in New York state, found that Jewish adolescents scored significantly higher in self esteem than both Protestant and Catholic adolescents. Bachman (1970), in a study of 2,213 tenth grade adolescent males, found that Jewish males scored higher in self esteem than any other religious subgroup. These findings with respect to high self esteem among Jews are similarly supported by other research (e.g., Anisfeld, Bogo & Lambert, 1962). The author felt that high self esteem in Jewish adolescents would be positively related to satisfactory family relations, satisfactory parental child-rearing behaviors, and Jewish identity.

### The Jewish Family in Winnipeg

At the end of 1850 there were only a few hundred Jews residing in Canada. These Jewish immigrants were primarily immigrants from England and Germany and were similar to Anglo-Canadians in terms of dress, demeanor, world view, and public behavior. The major difference between Anglo-Canadians and West European Jewish immigrants was religion (Kallen, 1977). The Jewish population in Canada rose from 2,400 (1881) to 120,000 (1919) with an influx of East European Jews. This influx changed the relations between Jews and Anglo-Canadians since the East-European Jewish immigrants were far less assimilationist than West European Jews (Kallen, 1977).

Jewish immigrants arriving in Manitoba in the 1870's and early 1900's settled predominantly in Winnipeg where they entered into private business or the professions (Driedger, 1975, 1976). The majority of these Jewish immigrants were primarily from East European shtetls and Russia. In Winnipeg, their primary site of settlement was the north-end. With increasing socioeconomic status, many Jews moved from the north-end into the suburbs of West Kildonan and River Heights. Presently 35% of Winnipeg Jews reside in West Kildonan and 32% reside in River Heights. Today, Jews enjoy the highest socioeconomic status of any group in Winnipeg (Driedger, 1980).

The influence of the Jewish family is paramount in the adolescent's life. The traditional Jewish family unit was an extended family. Today the Jewish family has shifted much more to a nuclear unit (Sklare, 1971). Many of the traditional patterns of family interaction, however, have been maintained. Home life differs in many respects from a generation or two ago. In the past, Jewish immigrants often had families of six or more children. Today, most Jewish families have only two children (Greenberg, 1983).

Jewish family life involves great warmth, respect, affection and the upholding of certain traditional values such as mutual responsibility, friendliness, love, charitableness, tolerance, hospitality, honesty, sobriety, and moderation (Ediden, 1947). Sklare (1971) suggested that the Jewish family has a distinct form with member's roles consisting of historical antecedents. For example, historically, family roles were clearly demarcated. Learning was considered to be the realm of the male. Mother, and when necessary economic provider, was considered to be the realm of the female. Learning was considered to be "the primary criterion of social status".

There is little question as to the traditional importance attached to the male in Jewish culture. Zborowski and Herzog (1952), and Greenberg (1983) for example, suggested that Judaism is a patriarchal religion and culture. Sigal (1977) suggested that Judaism possesses distinct elements of

"male chauvinism". Klein (1980) suggested that aspects of Jewish identification do not enhance self esteem for females.

Education is extremely important in Jewish upbringing (Donin, 1972, Frieman, 1965). The Jewish system assumes a universal education for males and ideally, all males should be educated to their potential. This notion has changed little over time (Sklare, 1971). In the past, Jewish immigrants sought to educate their children in public schools, however, over time, different forms of Jewish schooling began. Today, both Hebrew and Jewish Parochial schools exist. Such schools serve to instill Jewish identity to their members while at the same time offering an agenda of secular subjects (Sklare, 1971).

High cohesion exists within the Jewish family and despite the strains of modern time Jewish families still maintain a high degree of closeness. Familiasm is very much present among Jews. Sklare (1971), for example, suggested that Norman Rockwell's sentimental pictures reflecting kinship gatherings are more typical of Jewish families today than they are of Protestant families. The Jewish family acts and makes up a kind of natural community. Sklare (1971) believed that one's Jewish identity is acquired through such community. Jewish identity may be referred to as one's sense of self with respect to being Jewish (Himmelfarb, 1982). Since the Jewish family is the main vehicle for the



transmission of Jewish cultural identity, one would expect that Jewish adolescents who conform to family traditions would experience much approval from their families. This in turn might lead to more favorable self esteem.

In addition to the family, Jewish friends also serve as a type of extended family reinforcing feelings of cohesiveness. Jews learn from an early age that they share a common ancestry and that they are connected with all other Jews. Jewish philanthropic work demonstrates this premise (Gay, 1965). The Jewish family, then, is not an isolated entity for it exists within the larger context of community.

Sklare (1971) suggested that Jewish identity has motivated the establishment of a communal structure unparalleled in the larger society largely because it reflects its own special character of Jewish culture. It is the Jews' desire to maintain their own group as well as strong communal traditions that have helped to create this subcommunal structure. Jewish holidays and customs help to impress on the growing child the ideals of Judaism. Pesach, for example, stands for liberty, Shavuoth for love of learning, Hanukkah for independence, Yom Kippur for forgiveness, Sabbath for freedom and joy, Bar Mitzvah for responsibility. The Menorah symbolizes light, unity, and tradition (Eddiden, 1947).

The Synagogue exists primarily for its family members but also shares the responsibilities of the Jewish community. Synagogues often sponsor Jewish study programs with the major focus on Jewish learning for children. In addition, congregations often sponsor youth clubs, young adult clubs, as well as clubs for the elderly. Such organizations provide links between members (Sklare, 1971). Jewish organizations contribute to organized Jewish culture. The existence of many different organizations reveals the vast diversity of Jewish life. Organizations provide a link for Jewish friendship networks and, in addition, serve to expand the growing individual's knowledge of identity.

One can see the important role that the Jewish community, in addition to the family, plays in transmitting a sense of Jewish identity and pride. In Winnipeg, organizations such as the Young Men's Hebrew Association, B'nai Brith Youth Organization, United Synagogue Youth, as well as countless other Jewish organizations serve to expand and develop the growing individual's identity. Lewin (1948) believed that it is important for individuals to be well grounded in their culture. According to Lewin, "such an early build-up of a clear and positive feeling of belongingness to the Jewish group is one of the few effective things that Jewish parents can do for the later happiness of their children" (p. 183).

Researchers such as Anisfeld, Monoz and Lambert (1966), Driedger (1975), Geismar (1954), Janov (1960), and Segelman

(1967) have written on the subject of ethnic identity, many with a particular interest in Jewish identity. Most studies were concerned with cultural identity factors.

Lazerwitz (1953) found the following to be significantly correlated with Jewish identification: attendance at a synagogue on Rosh Hashanah, over-all religious behavior score, Jewish organizational activity score, combined Jewish Appeal activity score, intentions concerning Jewish education for children, remaining at home on Rosh Hashanah, affiliation with congregation, conviction of belonging to a particular Jewish denomination without formal affiliation, intention of having daughters participate in confirmation ceremonial, intentions of preparing sons for Bar Mitzvah ceremony, number of Jews among one's five closest friends, attendance at passover Seder, holding an office in a Jewish organization, subscription to and reading of Jewish periodicals, predominance of Jews among one's social companions, and social distance scale score.

Driedger (1976) compared seven Winnipeg ethnic groups (i.e., French, Jewish, Ukranian, German, Polish, Scandanavian and British) in relation to ingroup affirmation, ingroup denial, ideal self-identity, and real self-identity. Subjects in the study were undergraduate University of Manitoba students. Ethnic affirmation may be referred to as the degree to which ethnic group members have identified with the ethnic support provided by their

ingroup. The results indicated that strong ingroup affirmation was present among French and Jewish students. According to Driedger, French and Jewish self-identity appears firmly based in their ingroup cultures in Manitoba.

Klein (1980) looked at Jewish identity and self esteem. She found that Jews with positive identity actively participated in Jewish holidays, accepted their body image, had Jews among their closest friends, associated valued personal traits with their Jewishness, expressed a willingness to defend Israel in the event of possible annihilation, and were connected to their Jewish past in terms of identification with a historical or mythical Jewish figure. Those individuals who possessed positive identity had significantly higher self esteem than those who did not. Rutchik (1968) studied self esteem and Jewish identification in adolescents. He found that those adolescents who were strongly identified with their Jewish group were more likely to possess high self esteem than those adolescents who were less identified with their group. In addition, Rutchik found higher identification, but overall lower self esteem, among females than males.

It would appear that the Jewish family, parental child-rearing behaviors and identity are all possible factors relating to the Jewish adolescent's favorable self esteem. In light of the information presented above, the following six hypotheses were formulated:

### Hypothesis 1

Mean self-esteem scores of Jewish adolescents will vary between sex with Jewish males having significantly more favorable self esteem than Jewish females.

### Hypothesis 2

Socioeconomic status, as measured by the Blishen (socioeconomic) index, will correlate positively with self esteem.

### Hypothesis 3

Family satisfaction will correlate positively with self esteem.

### Hypothesis 4

Self esteem will correlate positively with Acceptance (Children's Report of Parent Behavior Inventory-CRPBI) by both parents and will correlate negatively with Psychological Control and Firm Control (CRPBI) by both parents.

### Hypothesis 5

Jewish identity will correlate positively with self esteem.

Hypothesis 6

Family satisfaction and CRPBI variables will be better predictors of self esteem than socioeconomic status and sex variables.

## CHAPTER 2

### METHOD

The following information describes sample characteristics such as: sample size, sex, age, Canadian birth and residence status (i.e., North versus South Winnipeg), Jewish affiliation and congregation, parental status, parental education and occupation, educational and vocational intentions, parental Jewish birth status, and religious observances. These sample characteristics were included because, in terms of ecological factors, they are salient variables.

### Subjects

A sample of 255 junior- and senior-high school students from Joseph Wolinsky Collegiate, a Jewish Parochial school in Winnipeg, Manitoba, served as subjects in this study. Male subjects constituted 47.1% (n=120) of the sample while females constituted 52.9% (n=135). The age distribution of the sample was: eleven-year-olds 1.2% (n=3) of the sample, twelve-year-olds = 23.9% (n=61), thirteen-year-olds = 22.4% (n=57), fourteen-year-olds = 22.7% (n=58), fifteen-year-olds = 12.2% (n=31), sixteen-year-olds = 7.8% (n=20), seventeen-year-olds = 9.4% (n=24), eighteen-year-olds = .4% (n=1).

### Canadian Birth and Residence Status

Demographic information revealed that 91% (n=232) of the sample had been born in Canada. Of the sample 50.2% (n=128) resided in the north-end of Winnipeg, 49.8% (n=127) resided in the south-end of Winnipeg. A one-tailed  $t$ -test revealed that Jews of the south-end had significantly higher socioeconomic status as measured by the Blisshen socioeconomic index ( $M = 67.6$ ), than Jews of the north-end ( $M = 61.2$ ). This is consistent with previous findings (see Drieger, 1980).

### Jewish Affiliation and Congregation

Jewish affiliation was: Orthodox 9.4% (n=24), Conservative = 76.5% (n=195), Reform = 7.5% (n=19), other = 3.5% (n=9), no affiliation = 3.1% (n=8). About 60.4% (n=154) of the sample belonged to the two largest Jewish congregations in Winnipeg, i.e., Rosh Pina Synagogue = 32.9% (n=84), and the Shaarey Zedek Synagogue = 27.5% (n=70). Of the remaining 39.6% (n=101), 11.8% (n=30) belonged to the Bnay Abraham Synagogue, 7.1% (n=18) belonged to the Beth Israel HSBA Synagogue, and 12.9% (n=33) belonged to other various small Jewish congregations in Winnipeg. A small percentage of the sample (3.1%, n=8), indicated that they belonged to a Jewish congregation not listed in the demographic questionnaire, and the remaining 4.7% (n=12) indicated that they did not belong to any Jewish congregation.



### Parental Status

Of the sample 97.3% (n=248), had parents who were both living. Respondents indicated that 83.5% (n=213) of their parents were married, 5.9% (n=15) indicated that their parents were separated, 8.2% (n=21) indicated that their parents were divorced, and 2.4% (n=6) failed to respond to the question.

### Parental Education and Occupation

The educational levels of subjects' mothers were as follows: 17.3% (n=44) professional post-graduate, 35.3% (n=90) University graduate, 12.9% (n=33) some University, 7.1% (n=18) technical/community college graduate, 2.4% (n=6) some technical college, 20.4% (n=52) high school graduation, 4.7% (n=12) some high school. The educational levels of subjects' fathers were as follows: 42.4% (n=108) professional post graduate, 25.1% (n=64) University graduate, 7.5% (n=19) some University, 3.9% (n=10) technical/community college graduate, 2.7% (n=7) some technical college, 9.8% (n=25) high school graduation, 4.7% (n=12) some high school, .4% (n=1) grade eight or less, and 3.5% (n=9) failed to respond to the question.

Subjects indicated that 72.9% (n=186) of their mothers worked, 27.1% (n=69) indicated that their mothers did not work. Of the total number of mothers, 38.4% (n=98) were

professionals, 23.1% (n=59) were involved in business, and 11.4% (n=29) were involved in other work. Subjects indicated that 94.9% (n=242) of their fathers worked, 2.4% (n=6) indicated that their fathers did not work; and 2.7% (n=7) failed to respond to the question. Of the total number of fathers, 54.5% (n=139) were professionals, 27.8% (n=71) were involved in business, and 12.6% (n=32) were involved in other work.

#### Educational and Vocational Intentions

All 100% (n=255) of the male and female subjects indicated that they planned to go to University after graduating from high school. About 60.4% (n=154) indicated that they had made an occupational choice. Of this 60.4%, 89% (n=137) indicated that they would like to be some kind of professional, 4.5% (n=7) indicated that they would like to be involved in business, and 6.5% (n=10) indicated that they would like to be involved in something other than being a professional or in business.

#### Parental Jewish Birth Status

About 92.5% (n=236) of the sample indicated that their mother was Jewish by birth, 7.1% (n=18) indicated that their mother was a Jewish convert, and .4% (n=1) indicated that their mother was non-Jewish. Of fathers, 98.0% (n=250) were Jewish by birth, .4% (n=1) were Jewish converts, .8% (n=2)

were non-Jewish, and .8% (n=2) failed to respond to the question.

### Religious Observances

About 32.2% (n=82) of the sample indicated that their family did keep Kosher at home, 67.8% (n=173) indicated that their family did not keep Kosher at home. Approximately 91.4% (n=233) indicated that they did not keep Kosher outside of their home, and 8.6% (n=22) indicated that they did keep Kosher outside of their home.

Only 2% (n=5) of the sample indicated that they were completely observant of shabbat, 67.5% (n=172) indicated that they were somewhat observant of shabbat, while 30.5% (n=78) indicated that they were not at all observant of shabbat. Of the 67.5% who indicated that they were somewhat observant of shabbat, 78.5% (n=135) indicated that they observed more than one of the following practices in their home: lighting shabbat candles, reciting Kiddish, family shabbat dinners, attending shabbat services at synagogue on a regular basis. Approximately 8.1% (n=14) indicated that they only light shabbat candles, 10.5% (n=18) indicated that they only had family shabbat dinners, 1.7% (n=3) indicated that they only attended shabbat services at synagogue on a regular basis, and only 1.2% (n=2) indicated that they followed other practices not listed in the demographic questionnaire.

### Usable Data

In total, usable data were collected from 100% of the subjects. In the rare event whereby a subject accidentally left out a response to one of the scales, their response was estimated by averaging five of their classmates responses to that particular item. Omitted responses were rare, since the experimenter and his assistant quickly checked to make sure each subject had responded to all items in the test booklet at the end of each session. In the case of father-related CRPBI variables only 113 of 120 males responded, and only 129 of 135 females responded, because their father had died or because they had not lived with their father for a long time.

In a small number of cases, the father's occupation was not listed. Since it was necessary to know the father's occupation for the Blishen socioeconomic index his occupation was estimated if the subject had indicated their father's education. For example, if the subject indicated that their father was a professional post-graduate, it was assumed that the father was a professional and an appropriate Blishen index was assigned. In the event that no information was given with respect to occupation or education of the father (due to death for example), and information was given with respect to the mother's occupation, the appropriate Blishen index was assigned for the mother's occupation.

### Instrumentation

Four testing instruments were selected to obtain the necessary information concerning each subject's self esteem, family satisfaction, report of parental child-rearing behavior, and Jewish identity. In addition, a demographic questionnaire was included with the package of instruments to determine relevant information about each subject. A question about father's occupation was included in the demographic questionnaire so that an appropriate Blishen socioeconomic index could be assigned.

#### Self-Esteem Scale (RSE)

This scale was selected as the instrument to collect self-esteem scores of the subjects (Rosenberg, 1965). The scale attempts to achieve a unidimensional index of global self-esteem based on the Guttman model. The scale has a test-retest reliability of .85 (Silbert & Tippett, 1965), a reproducibility of .92, an item scalability of .73, and an individual scalability of .72. Rosenberg developed the scale using his original sample of 5,024 high school junior- and-senior adolescents from ten randomly selected schools in New York State.

Subjects are asked to respond to ten statements dealing with how they feel about themselves. To obviate acquiescence, five statements are positively phrased, and

five statements are negatively phrased. Statements are rated on a four point scale with response categories ranging from strongly agree to agree to disagree to strongly disagree. The responses can be scored using either the Guttman or Likert procedure (see Appendix A for a copy of the RSE, and scoring procedures).

#### Family Satisfaction

This scale was selected as the instrument to collect family satisfaction scores of the subjects (Olson, McCubbin, Barnes, Larsen, Muxen, & Wilson, 1985). The scale provides a unidimensional measure of family satisfaction by summing scores across items. The Cronbach alpha for reliability of the scale is .92, and test-retest reliability (based on a five-week period) is .75. Subjects are asked to respond to fourteen statements dealing with how satisfied they are with various aspects of their family. Statements are rated on a five-point scale ranging from dissatisfied to somewhat dissatisfied to generally satisfied to very satisfied to extremely satisfied (see Appendix B for a copy of the Family Satisfaction scale and scoring procedure).

#### Children's Report of Parent Behavior Inventory (CRPBI)

Originally designed by Schaefer (1965) and later shortened by Schludermann and Schludermann (1970), this scale was selected as the instrument to collect adolescent

reports of parental child-rearing behavior. Factor analysis of Schaefer's (1965) original inventory and Schludermann's shortened version revealed three major factors: Acceptance versus Rejection (AR); Psychological Control versus Psychological Autonomy (PC); and Firm Control versus Lax Control (LC). Due to the high replicability of the CRPBI's factor structure (Schludermann and Schludermann, 1970), the results of the CRPBI are described in terms of the three factor dimensions: AR, PC, LC.

Schludermann and Schludermann's original scale contained 216 items: 108 items regarding mother, 108 (identical) items regarding father. Since time and attention constraints on the part of subjects would not permit the asking of all 216 items (in addition to all other measures in the study) the scale was reduced to 30 items regarding mother and 30 (identical) items regarding father. In order to arrive at the thirty items, ten representative items from each of the three factors (AR, PC, LC) were selected. Statements are rated on a three point scale with response categories ranging from a lot like to somewhat like to not like (see Appendix C for a copy of the CRPBI and scoring procedure).

### Jewish Identity

This scale was devised as the instrument to collect Jewish identity scores of the subjects. The items selected for this scale were chosen after specifically reviewing studies dealing with Jewish and cultural identity factors

(Driedger, 1975; Geismar, 1953; Lazerwitz, 1953; Rinder, 1959; Segelman, 1967).

The scale consists of seventeen statements dealing with Jewish identity, (tapping areas such as parochial education, language, religion, endogamy, friendship, organizations). Subjects are asked to read the statements and indicate their agreement or disagreement. Statements are rated on a five-point scale ranging from strongly agree to agree to uncertain to disagree to strongly disagree (see Appendix D for a copy of the Jewish identity scale and scoring procedure).

#### Demographic Information Questionnaire

Subjects were asked to respond to twenty-three demographic questions. Questions included basic information about the subject such as their sex, birthdate, birth place, area of residence, Jewish affiliation, Jewish congregation, whether or not both parents were alive, parental marriage status, mother's education, mother's work status, mother's occupation, father's education, father's work status, father's occupation. In addition, questions regarding the subject's future educational and occupational goals were asked. Subjects were also asked to indicate whether their mother and father were Jewish by birth, Jewish convert or non-Jewish. Finally, subjects were asked whether or not they kept Kosher at home and outside of home, and whether or not they were observant of shabbat, and if so what shabbat



practices they followed (see Appendix E for demographic information questionnaire).

### Blishen Socioeconomic Index

The Blishen (socioeconomic) index (Blishen & McRoberts, 1976) was selected as the instrument to determine socioeconomic status of the subjects in the present study. The Blishen index is a system whereby occupations listed in Canadian census publications are rated in terms of socioeconomic status. The index was originally calculated making use of education and income characteristics and is extensively used in Canadian research (see Appendix F for some examples as to how the Blishen index is assigned to some occupations mentioned by the adolescents of this study).

### Procedure

Before the actual testing of subjects at Joseph Wolinsky Collegiate could take place, it was necessary to obtain parental permission. A letter was sent to parents asking their permission to allow their son/daughter to participate in the study. Only 7 parents refused to allow their children to participate (see Appendix G for a copy of the letter sent to parents).

### Subject Testing

The measures used in this study were administered to all students as a stapled booklet of items. The order of the various measures had been randomized beforehand to ensure that the presentation of measures did not have an effect on subject response. Grades 7, 8 and 9 (eleven, twelve, thirteen- and fourteen-year olds), were administered the test measures in their regular classroom. Grades 10, 11, and 12 (fifteen, sixteen, seventeen- and eighteen-year olds), were administered the test measures in the lunchroom since there were only two sections of each senior grade. This enabled each of the senior grades to be tested at one time. Actual size for testing varied from approximately 15 to 32 students.

Testing was performed by the experimenter. A trained female research assistant was also present in order to assist the experimenter with the distribution of test booklets and, if necessary, to help answer any student questions during the testing session. In addition, classroom teachers were also present.

Subjects were visited by the experimenter and his assistant at their classroom/lunchroom. The experimenter and his assistant were introduced by the classroom teacher. The experimenter then thanked the teacher and read the subjects the following:

You will be participating in some research that will be examining Jewish adolescents in contemporary society. The purpose of this research is to gather information on Jewish adolescents with respect to their feelings about themselves, their family, and their Jewishness. I am going to hand each of you a booklet of various questions. Please read the instructions at the top of each page and answer the questions as best and as honestly as you can. There are NO right or wrong answers for any of the questions. Your participation is voluntary and anonymous. Please DO NOT write your name on the booklet. Later, I will combine your responses to the questions with many other students responses to the same questions so that a statistical analysis may be performed. Are there any questions?

All students present agreed to participate. Actual testing time varied from approximately 20 to 45 minutes and ran very smoothly. Students were extremely motivated and very cooperative.

## CHAPTER 3

### RESULTS

#### Overall Manova

In order to determine whether any overall sex effect, age-related effect or sex x age-related effect existed in the variables in the present study, an overall multivariate analysis of variance (MANOVA) was performed. Results of the MANOVA indicated no overall sex effect (Wilks' Criterion  $F = 1.16$ ,  $df = 8,220$ ,  $p > .32$ ), no overall sex x age-related effect (Wilks' Criterion  $F = 1.03$ ,  $df = 48,1086.55$ ,  $p > .41$ ), but a significant overall age-related effect (Wilks' Criterion  $F = 1.88$ ,  $df = 56,1190.05$ ,  $p < .0001$ ).

Univariate analyses of variance (ANOVA) revealed the existence of a significant age-related effect in the variable Jewish identity ( $F = 5.56$ ,  $df = 7,227$ ,  $p < .0001$ ). A post hoc Scheffe test was employed in order to shed light on the significant age-related effect. The test revealed that the fourteen-year-old age group scored lower in Jewish identity than most other age groups. The test also revealed that all other age groups did not differ significantly from one another. Subsequently, it was decided that the fourteen-year-old age group should be analyzed separately

from the other combined age groups (eleven to thirteen and fifteen to eighteen years), with respect to the Jewish identity variable.

### Hypotheses

A statistical analysis appropriate to each hypothesis was performed. This section presents the results of the data analyses in terms of the individual hypotheses.

#### Hypothesis 1

Hypothesis 1 stated that mean self-esteem scores of Jewish adolescents would vary between sex with Jewish males having significantly more favorable self esteem than Jewish females.

In order to test this hypothesis, a one-tailed  $t$ -test (Likert scores) was performed. Jewish male's scores on self esteem ranged from 24 to 40 with a  $M = 31.9$ . Jewish female's scores on self esteem, ranged from 18 to 39 with a  $M = 29.9$ . As predicted, the hypothesis was confirmed ( $t = 4.1$ ,  $df = 253$ ,  $p < .0001$ ).

Since the Likert scoring format does not specifically have cut-off points for low, medium, and high self esteem (but reveals results similar to the Guttman procedure), the Guttman procedure was used to provide further information as

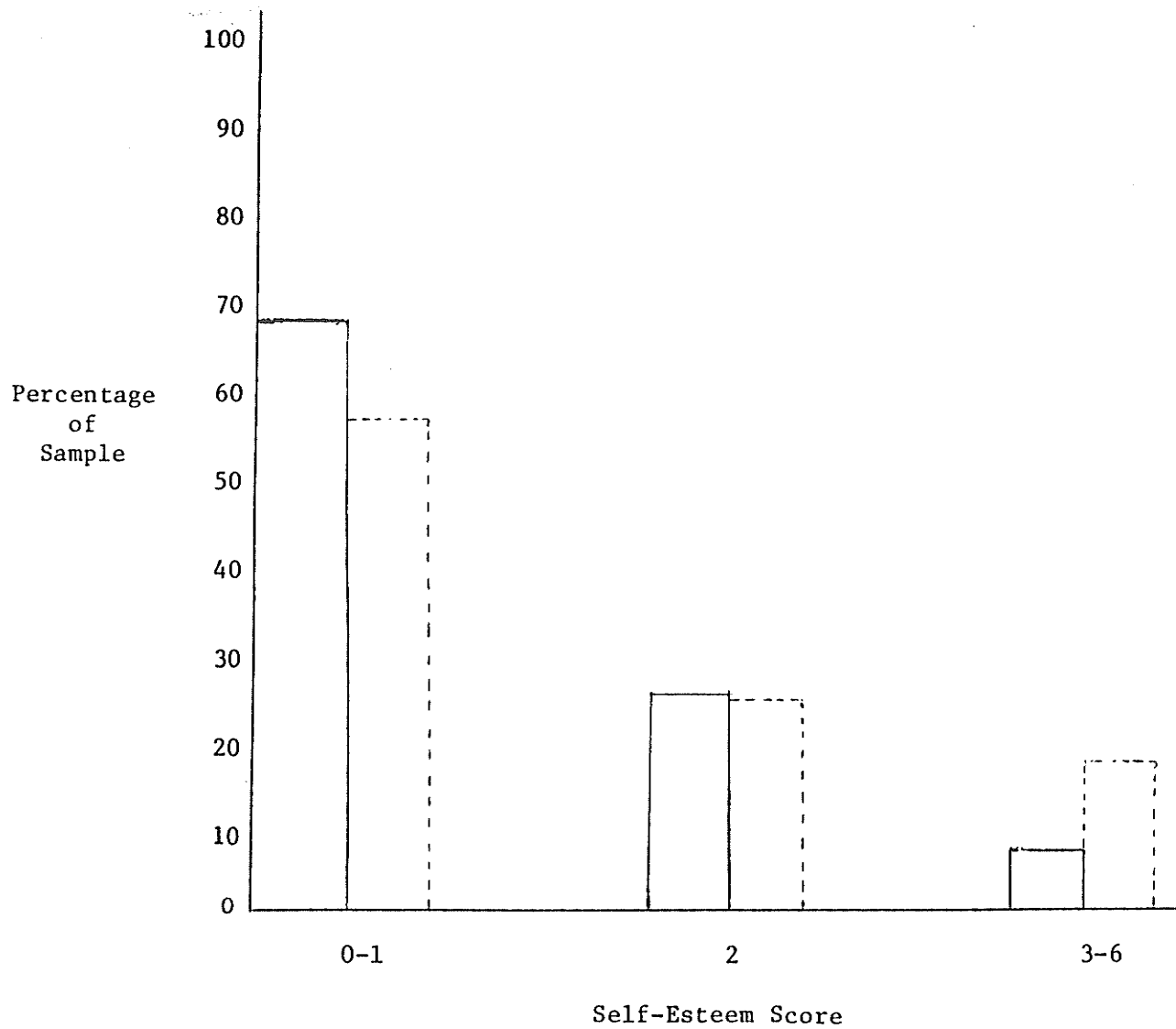
to the specific frequency distribution of male and female subjects scoring low, medium, and high in self esteem. Figure 1 provides an overall frequency distribution of male-versus-female self esteem results classified into low, medium, and high self esteem.

In order to determine whether a significant difference existed in self esteem between north-end and south-end Jewish adolescents, a two-tailed  $t$ -test was performed for both sexes. For north-end males, scores on self esteem ranged from 24 to 40 with a  $M = 32.0$ . For south-end males, scores ranged from 25 to 40 with a  $M = 31.8$ . For north-end females, scores ranged from 18 to 38 with a  $M = 29.5$ . For south-end females, scores ranged from 19 to 39 with a  $M = 30.4$ . Results indicated no significant difference in self esteem between north-end and south-end male and female groups ( $t = .17$ ,  $df = 118$ ,  $p > .86$ ), and ( $t = -1.32$ ,  $df = 133$ ,  $p > .18$ ) respectively.

A separate ANOVA was then performed for males and females in order to determine whether there were significant differences in self esteem across Jewish affiliation. Results indicated no significant difference in self esteem across Jewish affiliation for males ( $F = 1.42$ ,  $df = 4, 115$ ,  $p > .23$ ), or females ( $F = .54$ ,  $df = 4, 130$ ,  $p > .70$ ).

Figure 1

## Frequency Distribution of Male versus Female Self-Esteem Scores

Note:

Guttman scores were compared

0,1 = High

2 = Medium

3-6 = Low

————— Males

----- Females

## Hypothesis 2

Hypothesis 2 stated that socioeconomic status, as measured by the Blishen (socioeconomic) index, would correlate positively with self esteem. Since socioeconomic-class differences in self esteem have been found to be more pronounced in males than females (Rosenberg, 1965), the results for males and females were analyzed separately.

In order to test this hypothesis, Pearson correlation coefficients were calculated between the Blishen index score and self esteem. For males, scores on the Blishen index ranged from 26.5 to 74.7 with a  $\underline{M}$  = 64.2. For females, scores ranged from 31.1 to 74.7 with a  $\underline{M}$  = 64.5. In both cases, the results failed to confirm the hypothesis. For males and females respectively, the correlation coefficients were only ( $\underline{r}$  =  $-.11$ ,  $\underline{p}$  >  $.21$ ), and ( $\underline{r}$  =  $.03$ ,  $\underline{p}$  >  $.71$ ).

Pearson correlation coefficients were then calculated to examine a possible relationship between socioeconomic status (SES) and family satisfaction for males and females. For males, scores on family satisfaction ranged from 27 to 70 with a  $\underline{M}$  = 48.2. For females, scores ranged from 19 to 70 with a  $\underline{M}$  = 46.1. For males and females respectively, the correlation coefficients were only ( $\underline{r}$  =  $.004$ ,  $\underline{p}$  >  $.96$ ), and ( $\underline{r}$  =  $.09$ ,  $\underline{p}$  >  $.29$ ). In both cases, the results failed to confirm a relationship.



Pearson correlation coefficients were then calculated to examine a possible relationship between SES and the six CRPBI variables (on mothers and fathers) for both males and females. Table 1 displays the ranges and means of scores on the six CRPBI variables for males and females. For males, the results failed to confirm a relationship between SES and five of the six CRPBI variables (all  $p > .32$ ). The results did, however, confirm a relationship between SES and the CRPBI variable Acceptance Father ( $r = .19$ ,  $p < .05$ ), although the correlation in this case is weak and may have occurred by chance. For females, the results failed to confirm a relationship between SES and all six CRPBI variables (all  $p > .07$ ). Table 2 displays correlations between SES and CRPBI variables for males and females. The table indicates that SES correlated significantly with the CRPBI variable Acceptance Father for males only. The table also indicates that SES failed to correlate with the CRPBI Variable Acceptance Mother, Psychological Control Mother, Firm Control Mother, Psychological Control Father, and Firm Control Father for both sexes.

Table 1

Ranges and means between CRPBI variables for males and females

	ARM <sup>1</sup>		PCM <sup>2</sup>		FCM <sup>3</sup>		ARF <sup>4</sup>		PCF <sup>5</sup>		FCF <sup>6</sup>	
	R <sup>7</sup>	M <sup>8</sup>	R	M	R	M	R	M	R	M	R	M
Males	15-30	24.2	11-26	17.0	13-28	20.9	12-30	23.5	10-25	15.3	13-29	20.5
Females	14-30	24.3	10-28	16.9	13-30	20.9	10-30	22.9	10-27	16.0	13-30	20.9

Note:

- 1 = Acceptance Versus Rejection Mother
- 2 = Psychological Control Versus Psychological Autonomy Mother
- 3 = Firm Control Versus Lax Control Mother
- 4 = Acceptance Versus Rejection Father
- 5 = Psychological Control Versus Psychological Autonomy Father
- 6 = Firm Control Versus Lax Control Father
- 7 = Range
- 8 = Mean

Table 2

Correlations between socioeconomic status and CRPBI variables  
for males and females

	ARM <sup>1</sup>	PCM <sup>2</sup>	FCM <sup>3</sup>	ARF <sup>4</sup>	PCF <sup>5</sup>	FCF <sup>6</sup>
Males	.04	.04	.09	.19*	-.06	.02
Socioeconomic Status						
Females	.08	-.10	-.09	-.02	-.16	-.14

\*  $p < .05$

Note:

1 = Acceptance Versus Rejection Mother

2 = Psychological Control Versus Psychological Autonomy Mother

3 = Firm Control Versus Lax Control Mother

4 = Acceptance Versus Rejection Father

5 = Psychological Control Versus Psychological Autonomy Father

6 = Firm Control Versus Lax Control Father

### Hypothesis 3

Hypothesis 3 stated that family satisfaction would correlate positively with self esteem. Because of the significant sex differences in self-esteem scores, the results for males and females were analyzed separately. In order to test this hypothesis, Pearson correlation coefficients were calculated between family satisfaction and self esteem. For males, scores on family satisfaction ranged from 27 to 70 with a  $\underline{M}$  = 48.2. For females, scores ranged from 19 to 70 with a  $\underline{M}$  = 46.1. As predicted, the hypothesis was confirmed for both males ( $\underline{r}$  = .43,  $\underline{p}$  < .0001), and females ( $\underline{r}$  = .35,  $\underline{p}$  < .0001).

Pearson correlation coefficients were then calculated to examine possible relationships between family satisfaction and the six CRPBI variables (on mothers and fathers) for males and females. Table 1 displays the ranges and means of scores on the six CRPBI variables for males and females. For males, the results confirmed a relationship between family satisfaction and four of the six CRPBI variables: Acceptance Mother (ARM) ( $\underline{r}$  = .57,  $\underline{p}$  < .0001); Acceptance Father (ARF) ( $\underline{r}$  = .61,  $\underline{p}$  < .0001); Psychological Control Mother (PCM) ( $\underline{r}$  = -.27,  $\underline{p}$  < .003); and Firm Control Mother (FCM) ( $\underline{r}$  = -.22,  $\underline{p}$  < .02). The results, however, failed to confirm a relationship between family satisfaction and Psychological Control Father (PCF) and Firm Control Father (FCF). For females, the results confirmed a relationship

between family satisfaction and five of the six CRPBI variables: ARM ( $r = .54$ ;  $p < .0001$ ); ARF ( $r = .58$ ,  $p < .0001$ ); PCM ( $r = -.19$ ,  $p < .03$ ); PCF ( $r = -.24$ ,  $p < .007$ ); and FCF ( $r = -.27$ ,  $p < .002$ ). The results, however, failed to confirm a relationship between family satisfaction and FCM. Table 3 displays correlations between Family Satisfaction and CRPBI variables for males and females. The table indicates that for both sexes, ARM, ARF, and PCM correlated significantly with family satisfaction. In addition, the table indicates that FCM correlated significantly with family satisfaction for males only, and PCF and FCF correlated significantly with family satisfaction for females only.

A stepwise regression was then performed in order to determine which CRPBI variables were the strongest predictors of family satisfaction. Both forward selection and backward elimination procedures yielded identical results. For males, ARF was found to be the strongest predictor ( $F = 30.09$ ,  $df = 3, 109$ ,  $p < .0001$ ), followed by ARM ( $F = 21.31$ ,  $df = 3, 109$ ,  $p < .0001$ ), and FCM ( $F = 5.55$ ,  $df = 3, 109$ ,  $p < .02$ ). When the variable ARF was entered into the regression,  $r$  square was equal to .373. When ARM was entered into the regression,  $r$  square increased to .476. The entry of FCM into the regression increased  $r$  square to only .502. When all other non-significant predictors were entered into the regression; PCM, PCF and FCF (all  $p > .18$ ),

Table 3

Correlations between family satisfaction and CRPBI variables for  
males and females

	ARM <sup>1</sup>	PCM <sup>2</sup>	FCM <sup>3</sup>	ARF <sup>4</sup>	PCF <sup>5</sup>	FCF <sup>6</sup>
Males	.57*****	-.27****	-.22**	.61*****	-.14	-.09
Family Satisfaction						
Females	.54*****	-.19*	-.09	.58*****	-.24***	-.27*****

\*  $p < .03$

\*\*  $p < .02$

\*\*\*  $p < .007$

\*\*\*\*  $p < .003$

\*\*\*\*\*  $p < .002$

\*\*\*\*\*  $p < .0001$

Note:

1 = Acceptance Versus Rejection Mother

2 = Psychological Control Versus Psychological Autonomy Mother

3 = Firm Control Versus Lax Control Mother

4 = Acceptance Versus Rejection Father

5 = Psychological Control Versus Psychological Autonomy Father

6 = Firm Control Versus Lax Control Father

$r$  square increased to only .512, clearly indicating that these variables were not strong predictors of family satisfaction for males. For females, ARF was found to be the strongest predictor ( $F = 32.40$ ,  $df = 3,125$ ,  $p < .0001$ ), followed by ARM ( $F = 29.31$ ,  $df = 3,125$ ,  $p < .0001$ ), and PCF ( $F = 3.99$ ,  $df = 3,125$ ,  $p < .05$ ). When the variable ARF was entered into the regression,  $r$  square was equal to .338. When ARM was entered into the regression,  $r$  square increased to .454. The entry of PCF into the regression increased  $r$  square to only .471. When all other non-significant predictors were entered into the regression; PCM, FCM, and FCF (all  $p > .50$ ),  $r$  square increased to only .475, clearly indicating that these variables were not strong predictors of family satisfaction for females. For both males and females, ARF was found to be the strongest predictor of family satisfaction, followed closely by ARM. In addition FCM was found to be a weak predictor of family satisfaction for males only, while PCF was found to be a weak predictor of family satisfaction for females only.

#### Hypothesis 4

Hypothesis 4 stated that self esteem would correlate positively with Acceptance (CRPBI) by both parents, and would correlate negatively with Psychological Control and Firm Control (CRPBI) by both parents. Because of the significant sex differences in self-esteem scores, the results for males and females were analyzed separately.

In order to test this hypothesis Pearson correlation coefficients were calculated between the six CRPBI variables (on mothers and fathers) and self esteem. Table 1 displays the ranges and means of scores on the six CRPBI variable for both males and females. The results confirmed some of the predictions about the relationship of favorable self esteem and parental acceptance for both sexes. For males, the correlations between self esteem and acceptance by mothers and fathers were both the same ( $r = .30$ ,  $p < .001$ ). For females, the hypothesis was confirmed with respect to fathers ( $r = .25$ ,  $p < .005$ ), but not for mothers. Table 4 displays correlations between CRPBI variables and self esteem for males and females. The table indicates that for males, ARM and ARF correlated significantly with self esteem, while for females ARF only correlated significantly with self esteem. The table also indicates that for both males and females PCM, PCF, FCM, and FCF did not correlate significantly with self esteem. Table 5 displays intercorrelations between CRPBI variables for males. The table indicates that ARM and ARF, PCM and FCM, PCM and PCF, FCM and FCF, PCF and FCF were significantly positively intercorrelated, while ARF and PCF were significantly negatively intercorrelated. Table 6 displays intercorrelations between CRPBI variables for females. The table indicates that ARM and ARF, PCM and FCM, PCM and PCF, FCM and FCF, PCF and FCF were significantly positively intercorrelated, while ARM and PCM, ARM and FCM, ARF and



PCF, ARF and FCF were significantly negatively intercorrelated. A comparison of Table 5 and Table 6 indicates that for both males and females, ARM and ARF, PCM and FCM, PCM and PCF, FCM and FCF, PCF and FCF were significantly positively intercorrelated, while ARF and PCF were significantly negatively intercorrelated. A comparison of the tables also indicates that ARM and PCM, ARM and FCM, ARF and FCF were significantly negatively intercorrelated for females, but not for males.

Table 4

Correlations between self esteem and CRPBI variables for males and females

	ARM <sup>1</sup>	PCM <sup>2</sup>	FCM <sup>3</sup>	ARF <sup>4</sup>	PCF <sup>5</sup>	FCF <sup>6</sup>
Males	.30**	-.06	-.09	.30**	-.002	.03
Self Esteem						
Females	.10	-.05	.08	.25*	-.08	-.05

\* =  $p < .005$

\*\* =  $p < .001$

Note:

1 = Acceptance versus Rejection Mother

2 = Psychological Control Versus Psychological Autonomy Mother

3 = Firm Control Versus Lax Control Mother

4 = Acceptance Versus Rejection Father

5 = Psychological Control Versus Psychological Autonomy Father

6 = Firm Control Versus Lax Control Father

Table 5

Intercorrelations between CRPBI variables - males

	ARM <sup>1</sup>	PCM <sup>2</sup>	FCM <sup>3</sup>	ARF <sup>4</sup>	PCF <sup>5</sup>	FCF <sup>6</sup>
ARM	1.0	-.14	-.03	.49**	-.12	-.01
PCM	-.14	1.0	.44**	-.18	.41**	.02
FCM	-.03	.44**	1.0	-.04	.16	.38**
ARF	.49**	-.18	-.04	1.0	-.20*	.01
PCF	-.12	.41**	.16	-.20*	1.0	.40**
FCF	-.01	.02	.38**	.01	.40**	1.0

\* $p < .03$ \*\* $p < .0001$ Note

1 = Acceptance Versus Rejection Mother

2 = Psychological Control Versus Psychological Autonomy Mother

3 = Firm control versus Lax Control Mother

4 = Acceptance Versus Rejection Father

5 = Psychological Control Versus Psychological Autonomy Father

6 = Firm Control Versus Lax Control Father

Table 6

Intercorrelations between CRPBI variables - females

	ARM <sup>1</sup>	PCM <sup>2</sup>	FCM <sup>3</sup>	ARF <sup>4</sup>	PCF <sup>5</sup>	FCF <sup>6</sup>
ARM	1.0	-.35***	-.17*	.36***	-.002	.01
PCM	-.35***	1.0	.39***	.05	.42***	.005
FCM	-.17*	.39***	1.0	.04	.05	.40***
ARF	.36***	.05	.04	1.0	-.24**	-.41***
PCF	-.002	.42***	.05	-.24**	1.0	.46***
FCF	.01	.005	.40***	-.41***	.46***	1.0

\* $p < .04$ \*\* $p < .006$ \*\*\* $p < .0001$ Note:

1 = Acceptance Versus Rejection Mother

2 = Psychological Control Versus Psychological Autonomy Mother

3 = Firm Control Versus Lax Control Mother

4 = Acceptance Versus Rejection Father

5 = Psychological Control Versus Psychological Autonomy Father

6 = Firm Control Versus Lax Control Father

### Hypothesis 5

Hypothesis 5 stated that Jewish identity would correlate positively with self esteem. Because of the significant sex differences in self-esteem scores, the results for males and females were analyzed separately. In addition, since the 14-year-old age group differed significantly in Jewish identity from most other age groups, the scores for the 14-year-olds were analyzed separately.

A correlation matrix was calculated between the seventeen item scores and total scores. Sixteen of the seventeen scores correlated significantly with each other and the total score. One item did not and was therefore eliminated from the Jewish Identity score (item 7). Subsequently, the correlation matrix of the remaining sixteen scores was factor analyzed with squared multiple correlations as communality estimates. The principal axis solution indicated that the factor structure of this questionnaire was indeed unidimensional. The first principal factor had an eigenvalue of 6.05, factor loadings from .35 to .71 and accounted for 36% of the variance. Factors 2, 3, and 4 had respective eigenvalues of 1.37, 1.22 and 1.11 and accounted for only 8%, 7%, and 6% of the variance. As a result, one was justified to add the sixteen item scores and use the resulting total as a Jewish Identity score as an input for further analyses.

In order to test this hypothesis, Pearson correlation coefficients were calculated between Jewish identity and self esteem for four separate groups, i.e., fourteen-year-old males, other combined male age groups (11 to 13, 15 to 18 years), fourteen-year-old females, and other combined female age groups (11 to 13, 15 to 18 years). For the fourteen-year-old males, scores on Jewish identity ranged from 32 to 68 with a  $\underline{M}$  = 50.4; other combined male age groups scores ranged from 27 to 78 with a  $\underline{M}$  = 55.2. For the fourteen-year-old females, scores on Jewish identity ranged from 23 to 56 with a  $\underline{M}$  = 44.0; other combined female age groups scores ranged from 26 to 71 with a  $\underline{M}$  = 54.5.

Overall, the results failed to confirm the hypothesis for three of the four groups: fourteen-year-old males ( $\underline{r}$  =  $-.18$ ,  $\underline{p}$  >  $.30$ ); fourteen-year-old females ( $\underline{r}$  =  $-.15$ ,  $\underline{p}$  >  $.49$ ); and other combined female age groups ( $\underline{r}$  =  $.10$ ,  $\underline{p}$  >  $.30$ ). The results did, however, confirm the hypothesis for the other combined male age groups ( $\underline{r}$  =  $.22$ ,  $\underline{p}$  <  $.04$ ), although the correlation in this case is weak.

Pearson correlation coefficients were then calculated to examine possible relationships between Jewish identity and family satisfaction for the four groups. For 14 year-old males, scores on family satisfaction ranged from 27 to 70 with a  $\underline{M}$  = 49.4. For the other combined male age groups, scores ranged from 29 to 69 with a  $\underline{M}$  = 47.7. For 14 year-old females, scores ranged from 32 to 69 with a  $\underline{M}$  = 45.2.

For the other combined female age groups, scores ranged from 19 to 70 with a  $\bar{M} = 46.3$ . The results failed to confirm a relationship between Jewish identity and family satisfaction for both 14 year-old males and females ( $r = .002, p > .98$ ), and ( $r = -.01, p > .94$ ) respectively. The results did, however, confirm a relationship for both male and female other combined age groups ( $r = .22, p < .04$ ), and ( $r = .21, p < .03$ ) respectively, although in both cases the correlations are weak.

Pearson correlation coefficients were then calculated to examine possible relationships between Jewish identity and the six CRPBI variables (on mothers and fathers) for males and females. Table 7 displays the ranges and means of scores on the six CRPBI variables for the four groups. For 14 year-old males, the results failed to confirm a relationship between Jewish identity and all six CRPBI variables (all  $p > .15$ ). For other combined male age groups, the results failed to confirm a relationship between Jewish identity and five of the six CRPBI variables (all  $p > .08$ ). The results did, however, confirm a weak relationship between Jewish identity and Acceptance Mother ( $r = .23, p < .03$ ). For 14 year-old females, the results failed to confirm a relationship between Jewish identity and four of the six CRPBI variables (all  $p > .37$ ). The results did, however, confirm a strong relationship between Jewish identity and Firm Control Mother ( $r = .62, p < .001$ ), and

Table 7

Ranges and means of scores on six CRPBI variables for the four groups

	ARM <sup>1</sup>		PCM <sup>2</sup>		FCM <sup>3</sup>		ARF <sup>4</sup>		PCF <sup>5</sup>		FCF <sup>6</sup>	
	R <sup>7</sup>	M <sup>8</sup>	R	M	R	M	R	M	R	M	R	M
14 year-old males	15-30	24.0	11-26	16.3	13-27	20.1	18-30	24.1	10-22	14.8	15-28	20.2
other combined male age group	16-30	24.2	11-26	17.2	14-28	21.2	12-30	23.3	10-25	15.5	13-29	20.6
14 year-old females	19-29	24.1	10-24	16.8	13-24	20.3	13-29	22.6	10-26	16.0	14-27	20.1
other combined female age	14-30	24.4	10-28	16.9	13-30	21.0	10-30	22.9	10-27	16.0	13-30	21.0

Note:

- 1 = Acceptance Versus Rejection Mother  
2 = Psychological Control Versus Psychological Autonomy Mother  
3 = Firm Control Versus Lax Control Mother  
4 = Acceptance Versus Rejection Father  
5 = Psychological Control Versus Psychological Autonomy Father  
6 = Firm Control Versus Lax Control Father  
7 = Range  
8 = Mean



Firm Control Father ( $r = .50, p < .02$ ). For the other combined female age groups, the results failed to confirm a relationship between Jewish identity and five of the six CRPBI variables (all  $p > .28$ ). The results did, however, confirm a weak relationship between Jewish identity and Acceptance Father ( $r = .21, p < .03$ ). Table 8 displays correlations between Jewish identity and CRPBI variables for the four groups. The table indicates that the CRPBI variables Psychological Control Mother and Psychological Control Father failed to correlate with Jewish identity for any of the four groups. The table also indicates that Jewish identity failed to correlate with any CRPBI variables for 14 year-old males; that Jewish identity correlated with only one CRPBI variable (Acceptance Mother), for the other combined male age groups; that Jewish identity correlated with only two CRPBI variables (Firm Control Mother and Firm Control Father), for 14 year-old females; and that Jewish identity correlated with only one CRPBI variable (Acceptance Father), for the other combined female age groups.

A stepwise regression was then performed in order to determine whether family satisfaction and/or CRPBI variables were predictors of Jewish identity for the four groups. In the case of 14 year-old males and females, and the other combined male age groups, both forward selection and backward elimination procedures yielded identical results. For the other combined female age groups, forward selection

Table 8

Correlations between Jewish identity and CRPBI variables for the four groups

	ARM <sup>1</sup>	PCM <sup>2</sup>	FCM <sup>3</sup>	ARF <sup>4</sup>	PCF <sup>5</sup>	FCF <sup>6</sup>
14 year-old males	.16	-.08	-.14	.25	-.14	-.25
Other combined male age groups	.23*	-.0006	.10	.19	.19	.18
Jewish identity						
14 year-old females	.19	-.10	.62***	-.11	.06	.50**
other combined female age groups	-.03	.10	.10	.21*	-.09	-.008

\* =  $p < .03$

\*\* =  $p < .02$

\*\*\* =  $p < .001$

Note:

1 = Acceptance Versus Rejection Mother

2 = Psychological Control Versus Psychological Autonomy Mother

3 = Firm Control Versus Lax Control Mother

4 = Acceptance Versus Rejection Father

5 = Psychological Control Versus Psychological Autonomy Father

6 = Firm Control Versus Lax Control Father

and backward elimination procedures yielded somewhat different results. Therefore, both forward and backward procedure results are presented for this group.

For 14 year-old males, the results indicated that neither family satisfaction ( $p > .09$ ) nor CRPBI variables (all  $p > .08$ ) were predictors of Jewish identity. For the other combined male age groups, the results indicated that Acceptance Mother (ARM) was the strongest predictor of Jewish identity ( $F = 6.80$ ,  $df = 2,77$ ,  $p < .01$ ), followed by Psychological Control Father (PCF) ( $F = 3.51$ ,  $df = 2,77$ ,  $p < .06$ ). When ARM was entered into the regression,  $r$  square was equal to .074. When PCF was entered into the regression,  $r$  square increased to .114. When all other non-significant predictors were entered into the regression; family satisfaction, Psychological Control Mother (PCM), Firm Control Mother (FCM), Acceptance Father (ARF), and Firm Control Father (FCF) (all  $p > .45$ )  $r$  square increased to only .150. For 14 year-old females, the results indicated that FCM was the strongest predictor of Jewish identity ( $F = 14.71$ ,  $df = 3,18$ ,  $p < .001$ ), followed by FCF ( $F = 6.06$ ,  $df = 3,18$ ,  $p < .02$ ), and family satisfaction ( $F = 4.37$ ,  $df = 3,18$ ,  $p < .05$ ). When FCM was entered into the regression,  $r$  square was equal to .438. When FCF was entered into the regression,  $r$  square increased to .516. When family satisfaction was entered into the regression,  $r$  square increased to .610. When all other non-significant

predictors were entered into the regression; ARM, PCM, ARF, and PCF (all  $p > .19$ )  $r$  square increased to only .690.

The results of the backward elimination procedure for the other combined female age groups indicated that family satisfaction was the strongest predictor of Jewish identity ( $F = 9.21$ ,  $df = 2,104$ ,  $p < .003$ ), followed by ARM ( $F = 5.36$ ,  $df = 2,104$ ,  $p < .02$ ). When family satisfaction and ARM were entered into the regression,  $r$  square was equal to .086. When all other non-significant predictors were entered into the regression; PCM, FCM, ARF, PCF, FCF, (all  $p > .10$ )  $r$  square increased to only .139. The results of the forward selection procedure, on the other hand, indicated that ARF was a predictor of Jewish identity ( $F = 5.06$ ,  $df = 1,105$ ,  $p < .03$ ), only until ARM ( $F = 5.59$ ,  $df = 3,103$ ,  $p < .02$ ), and family satisfaction ( $F = 3.75$ ,  $df = 3,103$ ,  $p < .06$ ) were entered into the regression. When ARF was entered into the regression,  $r$  square was equal to .046. When family satisfaction and ARM were entered into the regression,  $r$  square increased to .102. The final step of the forward selection procedure with all CRPBI variables entered into the regression indicated (like the backward elimination procedure), that the CRPBI variable ARM ( $F = 3.87$ ,  $df = 6,100$ ,  $p < .05$ ), and family satisfaction ( $F = 3.76$ ,  $df = 6,100$ ,  $p < .06$ ) were the strongest predictors of Jewish identity. ARF, on the other hand, was found to be a non-significant predictor ( $p > .14$ ).

### Hypothesis 6

Hypothesis 6 stated that family satisfaction and CRPBI variables would be better predictors of self esteem than socioeconomic status and sex variables. In order to test this hypothesis, a stepwise regression on self esteem was performed. Both forward selection and backward elimination procedures yielded identical results. The hypothesis with respect to family satisfaction was confirmed ( $F = 38.3$ ,  $df = 2,239$ ,  $p < .0001$ ), but disconfirmed with respect to the CRPBI variables. As expected, socioeconomic status was also found to be a non-significant predictor of self esteem. Contrary to the hypothesis, sex was also found to be a strong predictor of self esteem ( $F = 11.74$ ,  $df = 2,239$ ,  $p < .0007$ ).

When the variable family satisfaction was entered into the regression,  $r$  square was equal to .144. When the only other significant predictor, sex, was entered into the regression,  $r$  square increased to .184. When all other non-significant predictors were entered into the regression; CRPBI variables, socioeconomic status, and Jewish identity,  $r$  square increased to only .197, clearly indicating that these variables were not strong predictors of self esteem.

The results only partially confirmed the over-all hypothesis in the sense that family satisfaction ( $F = 38.30$ ,  $df = 2,239$ ,  $p < .0001$ ), and sex ( $F = 11.74$ ,  $df = 2,239$ ,  $p < .0007$ ), were found to be significant predictors of self

esteem, while CRPBI variables (all  $p > .26$ ) and socioeconomic status ( $p > .53$ ) were found to be nonsignificant predictors.

## CHAPTER 4

### DISCUSSION

The present study looked at Jewish adolescent self esteem in contemporary society in order to shed light on the relationship between self esteem and 1) sex differences, 2) socioeconomic status, 3) family satisfaction and 4) parental child-rearing behaviors. In addition, the study investigated Jewish identity and its relationship to self esteem. In light of relevant information, six hypotheses were formulated. The results of this study in relation to the hypotheses, as well as in relation to previous research will now be discussed and placed in perspective.

#### Sex Differences

Hypothesis 1 stated that mean self-esteem scores of Jewish adolescents would vary between sex, with Jewish males having significantly more favorable self esteem than Jewish females. The findings supported this hypothesis.

At present, the relationship of sex differences in self esteem is inconsistent. Bush, Simmons, Hutchinson and Blyth (1977-78), and Rosenberg and Simmons (1975) for example, found that females possessed less favorable self esteem than

males. Wylie (1979), and O'Malley and Bachman (1979) on the other hand, suggested that differences in self esteem in males and females are fairly minor. The results with the present sample give clear support to gender differences showing that Jewish males do possess more favorable self esteem than Jewish females.

In general, there is some evidence which suggests that males have more favorable self esteem than females (e.g., Rosenberg and Simmons, 1975). Specific characteristics of the Jewish culture, however, may accentuate these differences. Therefore, consideration of the traditional male role in Jewish culture may help to shed light on the sex differences found in this study. For example, there is little question as to the traditional importance attached to the male in Jewish culture. Zborowski and Herzog (1952), and Greenberg (1983) suggested that Judaism is a patriarchal religion and culture. Sigal (1977) suggested that Judaism possesses distinct elements of "male chauvinism," and Klein (1980) suggested that aspects of Jewish identification do not enhance self esteem for females.

It seems possible that if these cultural attitudes are transmitted by the family and larger Jewish group to the growing female, that her self esteem might suffer if she internalizes and accepts these traditional cultural attitudes. Similarly, it seems possible that if Jewish



males accept and internalize these attitudes, their self esteem might be enhanced. It should be noted, however, that in spite of sex differences in self esteem, most girls in this study did have favorable self esteem. In addition, an analysis of variance revealed no significant difference in family satisfaction between sex, and a multivariate analysis of variance revealed no significant difference in CRPBI variables between sex.

One can suggest that females with favorable self esteem might have rejected or at least questioned the traditional attitudes toward females in Jewish culture; similarly, females with unfavorable self esteem might have accepted the traditional attitudes. It is also possible that the families of girls with favorable self esteem may not subscribe to traditional attitudes and may encourage their daughters to have high self-regard.

Since the traditional importance is attached to the male in Jewish culture, and since Orthodox Jews adhere strongest to Jewish tradition, one might expect Orthodox Jewish females to possess less favorable self esteem than either Conservative or Reform Jewish females. Similarly, one might expect Orthodox Jewish males to possess the most favorable self esteem. An analysis of variance conducted for males and for females revealed no significant differences across Jewish affiliation in self esteem. However, the vast majority of this sample was Conservative in affiliation (76.5%) and, therefore, no firm conclusions can be drawn.

Certainly the most relevant finding with respect to sex differences in self esteem of this study is the fact that, while boys had more favorable self esteem than girls, both boys and girls overall were found to possess favorable self esteem. One, therefore, has to question whether or not the present results truly reflect sex differences in self esteem.

Favorable self esteem of males in this study was found to share a relationship with an accepting mother and father. Favorable self esteem of females on the other hand, was found to share a relationship with an accepting father only. A stepwise regression analysis revealed that an accepting father was the strongest predictor of family satisfaction for both males and females, followed closely by an accepting mother. Future researchers should attempt to clarify the role the father plays in favorable self-esteem development for both males and females. It would appear that for Jewish females, a rejecting father may be more detrimental to self-esteem development than a rejecting mother.

#### Socioeconomic Status

Hypothesis 2 stated that socioeconomic status, as measured by the Blisshen (socioeconomic) index, would correlate positively with self esteem. The results did not support this hypothesis, however, in view of the fact that this sample tended to be socioeconomically homogeneous, this finding must be viewed cautiously.

At present the relationship of socioeconomic status differences in self esteem is inconsistent. Bachman (1970), Jensen (1972), and Rosenberg (1965) for example, found small associations between social class and self esteem among adolescents. Wylie (1979), on the other hand, suggested that "the alleged positive association of socioeconomic level and over-all self-regard is not supported by available investigations" (p. 93). Rosenberg (1965) suggested that social prestige in and of itself is not an adequate answer to explain the relationship of social class to self esteem. He suggested the need to consider differential group norms, i.e., child-rearing attitudes and values specific to each social class. In support of this notion, Kohn and Carroll (1960) found that middle-class children tended to have more supportive fathers than working-class children. Middle-class fathers were found to be more supportive of their sons than working-class fathers. However, middle-class fathers were found to be only slightly (if at all) more supportive of their daughters than working-class fathers. Taking Rosenberg's (1965) ideas into account, one would expect to find a relationship between child-rearing attitudes and socioeconomic status if a relationship existed between socioeconomic status and self esteem.

The present study found no relationship between socioeconomic status and self esteem. Following Rosenberg's logic, therefore, one would similarly expect to find no

relationship between child-rearing attitudes and socioeconomic status. Since the present study did not look directly at child-rearing attitudes of parents, but rather at parental child-rearing behaviors as perceived by adolescents, Pearson correlation coefficients were calculated between socioeconomic status and CRPBI variable ratings for both males and females.

For males, no significant relationships were found between socioeconomic status and five of the six CRPBI variables. For females, no significant relationships were found between socioeconomic status and any of the six CRPBI variables. The one CRPBI variable that was significantly related to socioeconomic status for males Acceptance Father, appears consistent with Kohn and Carroll's (1960) finding, indicating that middle-class fathers tended to be more supportive of their sons than working-class fathers. The relationship in the present study, however, was weak with only 4% of the variance in socioeconomic status being accounted for by ARF. One would, therefore, not expect it to have a great influence in contributing to socioeconomic-status differences in self esteem. In addition, the relationship may have occurred by chance. Had the relationship been stronger, and had other CRPBI variables been found to share strong relationships with socioeconomic status, it seems possible that socioeconomic status-differences in self esteem may have occurred.

Taking Rosenberg's logic a step further, Pearson correlation coefficients were calculated between socioeconomic status and family satisfaction for both males and females, in order to investigate the possibility of differences in family satisfaction across socioeconomic status giving rise to socioeconomic-status differences in self esteem. As mentioned, the present study found no relationship between socioeconomic status and self esteem. Following Rosenberg's logic, therefore, one would similarly not expect to find a relationship between family satisfaction and socioeconomic status. For both males and females, family satisfaction failed to share a significant relationship to socioeconomic status. While the author recognizes that firm conclusions cannot be made with null results, the present findings which showed no relationship between socioeconomic status and self esteem, and virtually no relationship between CRPBI variables, family satisfaction and socioeconomic status, suggest that Rosenberg's ideas in this area have merit, and should be further explored with more socioeconomically heterogeneous samples.

Rosenberg (1979) suggested that any discussion of social class and self esteem should note that social-class differences are less salient to children than to adults. Children typically perceive their environment to be socioeconomically homogeneous. In addition, Rosenberg suggested that socioeconomic status is psychologically less

salient to the child than to the adult. While adolescents are somewhat more aware of the socioeconomic heterogeneity in their environment than children, they do not appear to be as concerned with it as adults. In order to see if this was happening in the present sample, Pearson correlation coefficients were calculated between socioeconomic status and self esteem with age as a factor. No clear trend emerged, however, sample size was relatively small in each age group and, therefore, no clear conclusions can be made. Moreover, it should again be emphasized that socioeconomic variation was quite modest in this study.

Rosenberg (1979) suggested that children from similar backgrounds typically attend the same schools. One would, therefore, expect only modest variation in socioeconomic status within a school. While adolescents would be more likely to encounter a greater range of socioeconomic differences within their high school, this does not mean that they would use this as a major criterion to evaluate themselves relative to others. For adolescents, other characteristics like appearance, athletic skills, social skills and personality may be more salient. Further, even if upper-socioeconomic-status adolescents judge themselves to be superior to their lower-socioeconomic-status schoolmates because of socioeconomic-status differences, such a judgment would not imply favorable self esteem, but rather arrogance.

In summary, the present results suggest that socioeconomic status is of minor significance to self esteem. However, as previously noted this finding must be viewed cautiously since this sample tended to be socioeconomically homogeneous.

### Family Satisfaction

Hypothesis 3 stated that family satisfaction would correlate positively with self esteem. The findings supported this hypothesis.

Research has demonstrated a relationship between satisfactory family relations and self esteem (e.g., Bachman, 1970; Coopersmith, 1967; and Rosenberg, 1965). The present research clearly showed that Jewish adolescents who were satisfied with their families were more likely to possess favorable self esteem than Jewish adolescents who were dissatisfied with their families. The findings of this study also indicated a strong relationship between family satisfaction and an accepting mother and father. Jewish males and females who had more accepting parents tended to score higher in family satisfaction than Jewish adolescents who did not have accepting parents. In addition, males who perceived their mothers as being less psychologically and firmly controlling were found to score higher in family satisfaction than males who perceived their mothers as psychologically and firmly controlling. Similarly, females

who perceived their mothers and fathers as being less psychologically controlling and who perceived their fathers as less firmly controlling, were found to score higher in family satisfaction than females who perceived their mothers and fathers as psychologically controlling, and who perceived their fathers as firmly controlling.

In summary, for both Jewish males and females an accepting mother and father, and a less psychologically controlling mother, were found to share a relationship to family satisfaction. In addition, for males, a less firmly controlling mother was found to share a relationship to family satisfaction while, for females, a less psychologically and firmly controlling father was found to share a relationship to family satisfaction.

A significant finding with respect to family satisfaction for both Jewish males and females, was the fact that the CRPBI variable Acceptance Father was revealed as the strongest predictor of family satisfaction, followed closely by the CRPBI variable Acceptance Mother. These results again point to the importance of the father and his role in Jewish upbringing. In addition, an accepting father was found related to favorable self esteem for both sexes, while an accepting mother was found related to favorable self esteem for males only. It seems possible that one of the reasons Jewish females overall scored so favorably in self esteem was because of their favorable relationship with



their fathers. Future research should attempt to explore whether Jewish females tend to have more accepting fathers than non-Jewish females, and whether this contributes to differences in self esteem.

#### Parental Child-Rearing Behaviors

Hypothesis 4 stated that self esteem would correlate with Acceptance (CRPBI) by both parents and would correlate negatively with Psychological Control and Firm Control (CRPBI) by both parents. The findings supported this hypothesis with respect to some of the predictions about the relationships of favorable self esteem and parental acceptance for both sexes but not with respect to psychological and firm control.

Stott (1939) suggested the importance of child-rearing practices for the development of children's self-concepts. Children who came from homes where acceptance, mutual confidence, and compatibility existed between parent and child were better adjusted, more independent, and thought more positively about themselves than children who did not come from such homes.

The present study suggests that acceptance by both mother and father correlates with favorable self esteem in males, while only acceptance by father correlates with favorable self esteem in females. Rosenberg (1965) suggested that the

feeling that one is important to a significant other is probably essential to the development of feelings of self-worth. Contrary to expectation, Psychological and Firm Control did not correlate significantly with self esteem; however, as previously mentioned, these child-rearing behaviors were found to share some relationship to family satisfaction for males and females.

The findings seem to indicate, that for Jewish females, an accepting father is more crucial to favorable self-esteem development than an accepting mother. These results are consistent with the finding that an accepting father is the strongest predictor of family satisfaction, followed by an accepting mother for females. In support of these findings, Zborowski and Herzog (1952) pointed out that the Jewish father is likely to be more demonstrative to his daughter, while the Jewish mother is likely to be more demonstrative to her son. The father tended to remain in closer physical contact with his daughter, and in addition, as his daughter approached adolescence, the emotional distance between them was less marked than the emotional distance between father and son (p. 332). The father's occupation might also account for some of the results of this study. For example, most of the girl's fathers had higher status occupations than the girl's mothers. Most of the girls indicated that they had high aspirations for future occupations. Therefore, it is likely that girls looked at their fathers,

rather than their mothers, as role models for occupational success. Acceptance by their fathers would facilitate the girls' identification with their successful fathers and would thereby enhance their self esteem.

For the Jewish male, on the other hand, it appears that having both an accepting mother and father is important for favorable self-esteem development. Like the females, males had high aspirations for future occupations. It seems likely, therefore, that the males use their fathers as a role model for occupational success. The boy identifies with his father, and internalizes the traditional importance placed on the male in Jewish culture, while at the same time trying to please his mother and gain her acceptance. Acceptance by both parents serves to instill in the boy that he is a person of worth.

The findings of this study indicated that Jewish parental child-rearing behaviors, acceptance underscored, related strongly to family satisfaction among Jewish adolescents. Family satisfaction in turn shared a significant relationship to self esteem. It would appear that family satisfaction is playing a mediating role between self esteem and parental child-rearing behaviors for Jewish adolescents.

### Jewish Identity

Hypothesis 5 stated that Jewish identity would correlate positively with self esteem. Overall the results failed to confirm the hypothesis for three of the four groups. It would appear that Jewish identity is not related significantly to favorable self esteem.

Rutchik (1968) found that favorable self esteem correlated significantly with Jewish identification in males but not in females. The results of the present study are only in partial agreement with Rutchik's findings. Rutchik also found that the identification scores of females were higher than those of males. The present findings do not support Rutchik's findings in the sense that males and females did not significantly differ from each other with respect to Jewish identity (except in the case of 14-year old males and females, where males scored higher than females).

The findings of this study indicated that Jewish identity shared a weak relationship to family satisfaction. For other combined male and female age groups (11 to 13, 15 to 18 years), family satisfaction was found to correlate weakly, but significantly, with Jewish identity. Jewish male and female adolescents who reported greater family satisfaction tended to score higher in Jewish identity. This relationship was not found for the 14 year-old male and

female age groups. However, sample sizes for the 14 year-old groups were relatively small. Had a larger group been sampled the relationship may have been found. In addition, the principal of Joseph Wolinsky Collegiate regarded this group as atypical of past 14 year-old age groups. In view of this, the findings for the 14 year-olds will be deemphasized.

The overall findings suggested that parental child-rearing behaviors do not play a major role in Jewish identity. For example, the only significant relationship that was found between CRPBI variables and Jewish identity for males, was a relationship between Acceptance Mother and Jewish identity. Boys who have an accepting Jewish mother might be more likely to identify with her attitudes and beliefs than they would with a rejecting mother. The only significant relationship that was found between CRPBI variables and Jewish identity for females was a relationship between Acceptance Father and Jewish identity. Girls who have an accepting Jewish father might be more likely to identify with his attitudes and beliefs than they would with a rejecting father. It should be pointed out, however, that the relationship between an accepting mother and Jewish identity for males, and an accepting father and Jewish identity for females accounted for little of the shared variance (males = 5%; females = 4%). Nevertheless, in support of these relationships, Zborowski and Herzog (1952)

pointed out that the Jewish mother is likely to be more demonstrative to her son, while the Jewish father is likely to be more demonstrative to his daughter (p. 332).

For males, a stepwise regression analysis indicated that an accepting mother was the strongest predictor of Jewish identity. This finding is consistent with the relationship found between an accepting mother and Jewish identity for males. It was surprising that family satisfaction failed to be a predictor of Jewish identity for this group, since family satisfaction had shared a significant relationship to Jewish identity. However, the relationship was weak and it does not appear that it added anything significant to the regression. For females, a stepwise regression analysis indicated that family satisfaction and an accepting mother were predictors of Jewish identity. The finding with respect to family satisfaction was not at all surprising in view of family satisfaction's weak but significant relationship to Jewish identity for this group. The finding with respect to an accepting mother was surprising in view of its non-significant relationship to Jewish identity for this group.

It appears that for Jewish males, an accepting mother shares a relationship to Jewish identity, while for Jewish females, family satisfaction (which correlates strongly with an accepting mother and father), and an accepting mother share a relationship to Jewish identity. Of the importance

of the Jewish mother to Jewish identity, Zborowski and Herzog (1952) commented:

There is, of course, never an absolute cleavage between temporal and spiritual affairs. In ordering the material welfare of her household, the mother is responsible also for the physical aspect of its Yiddishkayt, by which is meant the total way of life of the "real Jews". It is her duty to insure fulfillment of all the dietary laws, to guard against any contamination of Kosher food by treyf, of milk food by meat food, of Pesakh food by everyday food. All the intricate apparatus of domestic religious observance is in her keeping. Every member of the household depends on her vigilance to keep him "a good Jew" in the daily mechanics of living. If she is an efficient and skillful housekeeper, if she conducts a "Yiddish hoyz", if in addition she keeps harmony in her family, then she will be known as the mistress of a "beautiful household", a real balebosteh (p. 291-292).

#### Predictors of Self Esteem

Hypothesis 6 stated that family satisfaction and CRPBI variables would be better predictors of self esteem than socioeconomic status and sex variables. This hypothesis was

partially confirmed with respect to family satisfaction and socioeconomic status but not with respect to CRPBI variables and sex.

The present study found that family satisfaction and sex were the best predictors of self esteem in Jewish adolescents. The CRPBI child-rearing behaviors acceptance, psychological and firm control as well as socioeconomic status were found to be non-significant predictors. The most relevant aspect of the present study in relation to self esteem is the strong showing of family satisfaction as the major predictor. These results are consistent with previous research suggesting the importance of good family relationships in relation to favorable self esteem (e.g., Bachman, 1970; Coopersmith, 1967; and Rosenberg, 1965).

The importance of the sex variable as a predictor of self esteem in this study was surprising yet not altogether unexpected in view of the traditional importance attached to the male in Jewish culture. It should be noted, however, that while males were found to possess more favorable self esteem than females, females overall were found to possess favorable self esteem.

The relative unimportance of the CRPBI child-rearing behaviors was surprising in view of the previously mentioned findings about parental acceptance and self esteem. However, many CRPBI variables, acceptance underscored,



shared a significant relationship to family satisfaction. In turn, family satisfaction shared a significant relationship to self esteem. In view of these findings, it seems possible that family satisfaction plays a mediating role between self esteem and parental child-rearing behaviors for Jewish male and female adolescents.

The finding that socioeconomic status was a non-significant predictor of self esteem was not at all surprising in view of the previously mentioned findings. This finding, however, must be viewed cautiously since this sample tended to be socioeconomically homogeneous. The results of this study do suggest that one has to consider other factors (such as differences in child-rearing behaviors and family satisfaction between social classes) when considering socioeconomic-status differences in self esteem. It seems highly unlikely that socioeconomic status alone produces significant differences in self esteem.

Jewish identity was also found to be a non-significant predictor of self esteem. This was not at all surprising in view of the fact that Jewish identity failed to share a significant relationship to self esteem in most groups. In addition, in the case where Jewish identity was found to have shared a significant relationship to self esteem (i.e., 11 to 13, 15 to 18 year-old males), the relationship was weak. Jewish identity was, however, found to have shared a weak relationship to family satisfaction for most males and

females. In turn, family satisfaction shared a significant relationship to self esteem. Family satisfaction (as in the case of CRPBI variables), may be playing some form of mediating role between Jewish identity and self esteem.

#### Concluding Remarks

The main purpose of this study was to look at Jewish adolescent self esteem in contemporary society in order to shed light on the relationship between self esteem and 1) sex differences, 2) socioeconomic status, 3) family satisfaction and 4) parental child-rearing behaviors. In addition, the study investigated Jewish identity and its relationship to self esteem.

The results of this study indicate that the most profitable line of future inquiry into adolescent self-esteem development lies within the area of family relations. The results of this study contribute to research demonstrating a relationship between family relations and self esteem (e.g., Bachman, 1970; Coopersmith, 1967; and Rosenberg, 1965). The results also point to the importance of considering the child's ecology, i.e., the enduring environment in which the child lives, for further development of knowledge and theory on the process of human development (see Bronfenbrenner, 1974, 1979).

The results of this study clearly demonstrate that children are not isolated entities, but rather that they exist within the larger framework of their family environment. Within their family, significant people play important roles. Parental acceptance was found to be a crucial variable on which the adolescent's family satisfaction was based. In turn, family satisfaction shared an important relationship to self esteem. Parents are highly significant people in their child's life and we cannot ignore the impact that parents have on their children.

The research also points to the importance of considering the perspective of the child with respect to parental behaviors. For example, children and parents may differ in their perception of parental behaviors such as love and acceptance, psychological control, and firm control. Parents may feel that they are loving and accepting of their children, but what appears crucial is whether or not the child perceives this love and acceptance.

Parents play a dual role. They must love and accept their children yet also provide discipline. Parental disciplinary measures are such that they often put a strain on the parent-child relationship. The results of this study suggest that style of discipline is less important than whether the child feels accepted. If children do not feel accepted, they may very well have difficulty with such

things as self esteem. Those theories that take into account surrounding family variables appear most useful in helping to explain the development of the child's self-esteem.

Future researchers should attempt to clarify the possibility of expressed self-esteem differences in males and females. Future researchers should also attempt to explore the impact of child-rearing and family-relation differences between social classes in order to assess the possibility of their contribution to socioeconomic-status differences in self esteem. The importance of considering the child's ecology and its subsequent effects has relevance to both sex differences and socioeconomic-status differences in self-esteem. It is the hope of the author that future research will capitalize on the findings of the present study and address the many unanswered questions in the area of self-esteem development. The search for many of the answers continues.

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Appendix A  
SELF-ESTEEM SCALE (RSE)

Feelings About YourselfINSTRUCTIONS:

Below is a list of statements dealing with your general feelings about yourself. If you Agree with the statement, circle A; if you Strongly Agree, circle SA; if you Disagree, circle D; if you Strongly Disagree, circle SD.

	Strongly Agree	Agree	Disagree	Strongly Disagree
1. On the whole, I am satisfied with myself.	SA	A	D*	SD*
2. At times I think I am no good at all.	SA*	A*	D	SD
3. I feel that I have a number of good qualities.	SA	A	D*	SD*
4. I am able to do things as well as most other people.	SA	A	D*	SD*
5. I feel I do not have much to be proud of.	SA*	A*	D	SD
6. I certainly feel useless at times.	SA*	A*	D	SD
7. I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D*	SD*
8. I wish I could have more respect for myself.	SA*	A*	D	SD
9. All in all, I am inclined to feel that I am a failure.	SA*	A*	D	SD
10. I take a positive attitude toward myself.	SA	A	D*	SD*

### Scoring Procedures

Positive responses which indicate low self esteem are indicated by asterisks. The scoring of the items resulted in a six point scale. Scale Item 1 was contrived from the combined responses to items 3, 7, and 9. If a respondent answered 2 out of 3 or 3 out of 3 positively, he received a positive score for Scale Item 1. If he answered 1 out of 3 or 0 out of 3 positively, he received a negative score for Scale Item 1.

Scale Item 2 was contrived from the combined responses to items 4 and 5. One out of 2 or 2 out of 2 positive responses were considered positive for Scale Item 2.

Scale Items 3, 4, and 5 were scored simply as positive or negative based on responses to items 1, 8, and 10.

Scale Item 6 was contrived from the combined responses to items 2 and 6. One out of 2 or 2 out of 2 positive responses were considered positive.

Alternative Scoring Procedure The measure can also be scored using the Likert procedure. For each item, respondents are assigned a score ranging from 1 to 4. Items 1, 3, 4, 7, and 10 are reverse scored. (For example, on item 1, "On the whole I am satisfied with myself," Strongly Agree is assigned a score of 4 where Strongly Disagree is assigned a score of 1). This procedure yields a total score ranging between 10 and 40.

Appendix B  
FAMILY SATISFACTION SCALE

Feelings About Your Family

INSTRUCTIONS:

Below is a list of questions dealing with how satisfied you are with different aspects of your family. If you are Dissatisfied with the expressed aspect then circle D; if you are Somewhat Dissatisfied, then circle SD; if you are Generally Satisfied, then circle GS; if you are Very Satisfied, then circle VS; if you are Extremely Satisfied, then circle ES.

Response Scale

Dissatisfied	Somewhat Dissatisfied	Generally Satisfied	Very Satisfied	Extremely Satisfied
D	SD	GS	VS	ES

How satisfied are you:

- |  |   |    |    |    |    |
|--|---|----|----|----|----|
| 1. With how close you feel to the rest of your family?                   | D | SD | GS | VS | ES |
| 2. With your ability to say what you want in your family?                | D | SD | GS | VS | ES |
| 3. With your family's ability to try new things?                         | D | SD | GS | VS | ES |
| 4. With how often parents make decisions in your family?                 | D | SD | GS | VS | ES |
| 5. With how much mother and father argue with each other?                | D | SD | GS | VS | ES |
| 6. With how fair the criticism is in your family?                        | D | SD | GS | VS | ES |
| 7. With the amount of time you spend with your family?                   | D | SD | GS | VS | ES |
| 8. With the way you talk together to solve family problems?              | D | SD | GS | VS | ES |
| 9. With your freedom to be alone when you want to?                       | D | SD | GS | VS | ES |
| 10. With how strictly you stay with who does what chores in your family? | D | SD | GS | VS | ES |

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<u>Response Scale</u>					
Dissatisfied	Somewhat Dissatisfied	Generally Satisfied	Very Satisfied	Extremely Satisfied	
D	SD	GS	VS	ES	
<hr/>					
11. With your family's acceptance of your friends?	D	SD	GS	VS	ES
12. With how clear it is what your family expects of you?	D	SD	GS	VS	ES
13. With how often you make decisions as a family, rather than individually?	D	SD	GS	VS	ES
14. With the number of fun things your family does together?	D	SD	GS	VS	ES

#### Scoring Procedure

The measure can be scored using the Likert procedure. For each item, respondents are assigned a score ranging from 1 dissatisfied to 5 extremely satisfied. A total family satisfaction score is obtained by summing across the fourteen items and yields a total score ranging between 14-70.

Appendix C

CHILDRENS REPORT OF PARENT BEHAVIOR INVENTORY (CRPBI)



Questionnaire for Teen-Agers

INSTRUCTIONS:

As children grow up to be teen-agers and young adults, they learn more and more about their parents and how their parents are bringing up (or brought up) their sons and daughters. Grown-up sons and daughters can well describe some of their experiences in their parental families. We would like you to describe some of these different experiences. Please read each statement on the following pages and circle the answer that most closely describes the way each of your parents acts toward you. BE SURE TO MARK EACH ANSWER FOR EACH PARENT.

If you think the statement is A lot like your parent, circle L.

If you think the statement is Somewhat Like your parent, circle SL.

If you think the statement is Not like your parent, circle NL.

Form for Mother

	A lot Like	Somewhat Like	Not Like
1. Isn't very patient with me.	L	SL	NL
2. Wants to know exactly where I am and what I am doing.	L	SL	NL
3. Will not talk to me when I displease her.	L	SL	NL
4. Feels hurt when I don't follow advice.	L	SL	NL
5. Is always telling me how I should behave.	L	SL	NL
6. Spends very little time with me.	L	SL	NL
7. Believes in having a lot of rules and sticking to them.	L	SL	NL
8. Punishes me for doing something one day, but ignores it the next.	L	SL	NL
9. Forgets to help me when I need it.	L	SL	NL
10. Sticks to a rule instead of allowing a lot of exceptions.	L	SL	NL
11. Doesn't pay much attention to my misbehavior.	L	SL	NL
12. Doesn't tell me what time to be home when I go out.	L	SL	NL

	A lot Like	Somewhat Like	Not Like
13. Wants me to tell her about it if I don't like the way she treats me.	L	SL	NL
14. Keeps a careful check on me to make sure I have the right kind of friends.	L	SL	NL
15. Becomes very involved in my life.	L	SL	NL
16. Almost always complains about what I do.	L	SL	NL
17. Always listens to my ideas and opinions.	L	SL	NL
18. Doesn't check up to see whether I have done what she told me.	L	SL	NL
19. Thinks and talks about my misbehavior long after its over.	L	SL	NL
20. Doesn't share many activities with me.	L	SL	NL
21. Lets me go any place I please without asking.	L	SL	NL
22. Enjoys doing things with me.	L	SL	NL
23. Says if I loved her, I'd do what she wants me to do.	L	SL	NL
24. Insists that I must do exactly as I'm told.	L	SL	NL
25. Does not insist I obey if I complain or protest.	L	SL	NL
26. Makes her whole life center about her children.	L	SL	NL
27. If I've hurt her feelings, stops talking to me until I please her again.	L	SL	NL
28. Can be talked into things easily.	L	SL	NL
29. Has more rules than I can remember, so is often punishing me.	L	SL	NL
30. Will talk to me again and again about anything bad I do.	L	SL	NL

Form for Father

	A lot Like	Somewhat Like	Not Like
1. Isn't very patient with me.	L	SL	NL
2. Wants to know exactly where I am and what I am doing.	L	SL	NL
3. Will not talk to me when I displease him.	L	SL	NL
4. Feels hurt when I don't follow advice.	L	SL	NL
5. Is always telling me how I should behave.	L	SL	NL
6. Spends very little time with me.	L	SL	NL
7. Believes in having a lot of rules and sticking to them.	L	SL	NL
8. Punishes me for doing something one day, but ignores it the next.	L	SL	NL
9. Forgets to help me when I need it.	L	SL	NL
10. Sticks to a rule instead of allowing a lot of exceptions.	L	SL	NL
11. Doesn't pay much attention to my misbehavior.	L	SL	NL
12. Doesn't tell me what time to be home when I go out.	L	SL	NL
13. Wants me to tell him about it if I don't like the way he treats me.	L	SL	NL
14. Keeps a careful check on me to make sure I have the right kind of friends.	L	SL	NL
15. Becomes very involved in my life.	L	SL	NL
16. Almost always complains about what I do.	L	SL	NL
17. Always listens to my ideas and opinions.	L	SL	NL
18. Doesn't check up to see whether I have done what he told me.	L	SL	NL

	A lot Like	Somewhat Like	Not Like
19. Thinks and talks about my misbehavior long after its over.	L	SL	NL
20. Doesn't share many activities with me.	L	SL	NL
21. Lets me go any place I please without asking.	L	SL	NL
22. Enjoys doing things with me.	L	SL	NL
23. Says if I loved him, I'd do what he wants me to do.	L	SL	NL
24. Insists that I must do exactly as I'm told.	L	SL	NL
25. Does not insist I obey if I complain or protest.	L	SL	NL
26. Makes his whole life center about his children.	L	SL	NL
27. If I've hurt his feelings, stops talking to me until I please him again.	L	SL	NL
28. Can be talked into things easily.	L	SL	NL
29. Has more rules than I can remember, so is often punishing me.	L	SL	NL
30. Will talk to me again and again about anything bad I do.	L	SL	NL

### Scoring Procedure

This measure can be scored using the Likert procedure. For each item, respondents are assigned a score ranging from 1 (not like) to 3 (a lot like).

To get total ARM/ARF score, sum across items 1,6,9,13,15,16,17,20,22,26 after reverse scoring items 1,6,9,16,20.

(For example, on item 1 "isn't very patient with me" not like is assigned a score of 3). This procedure yields a total ARM/ARF score ranging between 10-30.

To get total PCM/PCF score, sum across items, 2,3,4,5,8,14,19,23,27,30. This procedure yields a total PCM/PCF score ranging between 10-30.

To get total FCM/FCF score, sum across items 7,10,11,12,18,21,24,25,28,29 after reverse scoring items 11,12,18,21,25,28. (For example, on item 2 "doesn't pay much attention to my misbehavior" not like is assigned a score of 3). This procedure yields a total FCM/FCF score ranging between 10-30.

Appendix D  
JEWISH IDENTITY SCALE

AttitudesINSTRUCTIONS:

The following questions are questions where young people may have different opinions. There are no right or wrong answers.

If you Strongly Agree with the opinion expressed by a given statement circle SA; if you Agree, then circle A; if you are Uncertain then circle U; if you Disagree, then circle D; and if you Strongly Disagree, then circle SD.

Response Scale

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	
SA	A	U	D	SD	
1. A parochial (religiously operated) education is one of the most important gifts a family can give to its children.	SA	A	U	D	SD
2. A parochial education tends to give one a narrow one-sided view of life.	SA	A	U	D	SD
3. The Jewish faith is a real source of strength.	SA	A	U	D	SD
4. It is important for Jewish people to be regular synagogue attenders.	SA	A	U	D	SD
5. Being Jewish is something I acknowledge because of my birth, but I do not feel it important enough to actively participate in my religion.	SA	A	U	D	SD
6. Unless a Jewish person has good reasons, he/she should not marry a non-Jew under any circumstances.	SA	A	U	D	SD
7. My family seems to take a less favourable attitude toward my friends who are not of the Jewish faith.	SA	A	U	D	SD

		<u>Response Scale</u>						
Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree				
SA	A	U	D	SD				
8.	Jewish organizations are fine for older people, but they do not meet the needs of younger people.			SA	A	U	D	SD
9.	A strong bond unites the Jews of all countries in the world.			SA	A	U	D	SD
10.	All those in my Jewish group should make an honest attempt to learn Hebrew and/or Yiddish.			SA	A	U	D	SD
11.	For me, it makes little difference as to what religion the person I date belongs to.			SA	A	U	D	SD
12.	Those in my Jewish group should be considerably more involved in their own Jewish organizations than in other organizations.			SA	A	U	D	SD
13.	A Jew should be proud of being born of Jewish stock.			SA	A	U	D	SD
14.	Jewish customs and observances are wonderful.			SA	A	U	D	SD
15.	Jewish organizations are wonderful because they allow one to take an active part in the affairs of one's Jewish group.			SA	A	U	D	SD
16.	It is important for me to have most of my close friends within my Jewish group.			SA	A	U	D	SD
17.	Jewish customs and observances are inappropriate for the realities of 20th century life.			SA	A	U	D	SD



### Scoring Procedure

This measure can be scored using the Likert procedure. For each item, respondents are assigned a score ranging from 5 (strongly agree) to 1 (strongly dissatisfied). Items 2, 5, 8, 11 and 17 are reverse scored. (For example, on item 2 "A parochial education tends to give one a narrow one-sided view of life," strongly agree is assigned a score of 1. This procedure yields a total score ranging between 17-85.

Appendix E  
DEMOGRAPHIC INFORMATION QUESTIONNAIRE

Demographic InformationINSTRUCTIONS:

Please provide the following information as best as possible. If you are not sure of the meaning of a question, please ask for help.

1. Are you \_\_\_\_\_ male \_\_\_\_\_ female
2. What is your birthdate \_\_\_\_\_ (Month) \_\_\_\_\_ (Year)
3. Were you born in Canada \_\_\_\_\_ Yes \_\_\_\_\_ No
4. What area of the city do you live in? (example: North end/South end? or other) (please specify)  
\_\_\_\_\_
5. The Jewish Affiliation I belong to is:  
 Orthodox Judaism  
 Conservative Judaism  
 Reform Judaism  
 Other \_\_\_\_\_  
 None
6. The Jewish Congregation I belong to is:  
 Ashkenazy Congregation  
 Beth Israel HSBA Synagogue  
 Bnay Abraham Synagogue  
 Chevera Mishnayes Synagogue  
 Fellowship of Prayer (Chavurat Tifila)  
 Herzlia-Adas Yeshurun Synagogue  
 Lubavicher Congregation  
 Lubavitch Centre  
 Rosh Pina Synagogue  
 Shaarey Zedek Synagogue  
 Temple Shalom  
 Other (please name) \_\_\_\_\_  
 None
7. Are both your parents alive?  
 Yes  
 No
8. Are your parents  
 married  
 separated  
 divorced

9. The education my mother has is:

- Grade 8 or less
- Some high school
- High school graduation
- Some technical college
- Technical/community college graduate
- Some University
- University graduate
- Professional post graduate

10. Does your mother work?

- Yes
- No

11. What is your mother's occupation? (i.e., what kind of work does she do?)

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12. The education my father has is:

- Grade 8 or less
- Some high school
- High school graduation
- Some technical college
- Technical/community college graduate
- Some University
- University graduate
- Professional post graduate

13. Does your father work?

- Yes
- No

14. What is your father's occupation? (i.e., what kind of work does he do?)

---

15. Do you plan to go to University when you graduate from high school?

- Yes
- No

16. Have you decided on the work you want to do as an adult?

- Yes
- No

17. If yes, what kind of work would you like to do?

---

18. Is your mother:

- Jewish by birth  
 Jewish convert  
 Non-Jewish

19. Is your father:

- Jewish by birth  
 Jewish convert  
 Non-Jewish

20. Does your family "keep Kosher" at home?

- Yes  
 No

21. Do you "keep Kosher" outside of your home?

- Yes  
 No

22. Are you observant of Shabbat?

- completely  
 somewhat  
 not at all

23. If your answer to the above question was somewhat, which of the following practices are observed in your home?

- lighting Shabbat candles  
 reciting Kiddish  
 family Shabbat dinners  
 attending Shabbat services at synagogue on a regular basis  
 other, please specify
- 
- 
-

Appendix F  
BLISHEN SOCIOECONOMIC INDEX

Blishen socioeconomic index

The following are some examples as to how the Blishen index is assigned to some occupations mentioned by the adolescents of this study:

Occupational Classification	Socioeconomic Index
Chefs and cooks	26.8068
Machinists and machine tool setting up occupations	41.9239
Real estate salesman	50.0692
Other managers, other industries	65.2116
Accountants, auditors and financial officers	74.2246

Appendix G  
LETTER SENT TO PARENTS



The University of Manitoba  
Department of Psychology  
Winnipeg, Manitoba  
Canada R3T 2N2

October 24, 1986

Re: Joseph Wolinsky Collegiate Survey

Dear Parent(s):

By way of introduction my name is Morry Schwartz and I am presently completing my degree requirements for my Ph.D. in Psychology at the University of Manitoba. I am a resident of Winnipeg and a lecturer at the University of Manitoba, Department of Psychology.

As part of the doctoral degree requirements, one is required to propose a Dissertation topic and carry out the proposed research. Since my major area of study is Developmental Psychology, I have chosen to conduct a study involving Jewish adolescents in contemporary society from grades seven to twelve. Rabbi Neal Rose is an active member of my advisory committee and is very familiar with the research that I will be conducting within the Jewish community.

Essentially, my research topic involves obtaining information about Jewish adolescents' feelings toward themselves, their family and their Jewishness. After meeting and discussing my Ph.D. research topic, Mr. Jerry Cohen, Principal of Joseph Wolinsky Collegiate has kindly agreed to cooperate and give me the time to conduct my research. This project has also been approved by the Joseph Wolinsky School Committee. The study is voluntary, anonymous and the data will be collected by myself. Participation or non-participation will not influence any services obtained from the school. The booklet of various questions will take approximately 30-45 minutes to complete.

The study involves simply asking your son/daughter and other class members to respond and rate various questions relating to their feelings about themselves, their family and their Jewishness. The booklet containing the rating sheets is anonymous and at NO TIME will your child be asked to reveal his/her name or identity on the booklet. Demographic information will simply contain questions such as, for example, sex of the adolescent, age, synagogue membership, parental occupation, etc. At the end of the session your son/daughter's responses will be collected together with other class member's responses.

My research has been ethically approved by the Ethical Review Committee, Department of Psychology, University of Manitoba. In addition, Mr. Cohen and a sub-committee of the Joseph Wolinsky School Committee have reviewed the questions that I will be asking students to rate. The questions are straight forward and have been used by many researchers throughout the world. The booklet of questions contain no items that should cause your son/daughter any embarrassment.

When conducting my study at Joseph Wolinsky Collegiate I will read the students the following:

"You will be participating in some research that will be examining Jewish adolescents in contemporary society. The purpose of this research is to gather information on Jewish adolescents with respect to their feelings about themselves, their family and their Jewishness. I am going to hand each of you a booklet of various questions. Please read the instructions at the top of each page and answer the questions as best and as honestly as you can. There are NO right or wrong answers for any of the questions. Your participation is voluntary and anonymous. Please DO NOT write your name on the booklet. Later, I will combine your responses to the questions with many other students responses to the same questions so that a statistical analysis may be performed. Are there any questions?"

In the event of any questions, I will answer them as concisely and straight forwardly as possible.

I would appreciate and sincerely hope that you will allow your son/daughter to participate in this study. I believe that your son/daughter will find this experience to be both educational and rewarding. At the same time your son/daughter will be contributing to important research that will be of real interest to the Jewish community both in Winnipeg and throughout Canada. Upon completion of the study, a statistical analysis will be performed. Final results will be made available in the form of a write-up for interested parents and students.

If you have any questions or concerns please do not hesitate to contact me at 474-8169, or to leave a message at 474-9338. If for some reason you DO NOT wish your child to participate in the study, please fill out the attached form and return it to me by November 7, 1986. If I do not hear to the contrary by November 7, 1986, I will assume that you have kindly agreed to allow your son/daughter to participate in the study. I trust that this opportunity will prove to be an extremely interesting and educational experience for your child.

Thanking you in advance for your permission I remain,

Respectfully yours,

Morry A. J. Schwartz, M.A.

MAJS/db

I DO NOT wish my son/daughter to participate in the research being carried out at Joseph Wolinsky Collegiate.

Name \_\_\_\_\_

Grade \_\_\_\_\_

Please mail to: Morry Schwartz  
c/o Department of Psychology  
P435J Duff Roblin Building  
University of Manitoba  
Winnipeg, Manitoba  
R3T 2N2