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The relationship between ethnocentrism and sensitivity to prejudice of the Jewish ethnic group in America.

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Thesis

THE RELATIONSHIP BETWEEN ETHNOCENTRISM AND SENSITIVITY TO PREJUDICE OF THE JEWISH ETHNIC GROUP IN AMERICA

Submitted by

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(B.A., Boston University, 1954)

In Partial Fulfillment of Requirements for the Degree of Master of Education

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"Suffering which falls to our lot
in the course of nature or by chance
or fate does not seem so painful as
suffering which is inflicted upon us
by the arbitrary will of another." 1.
(Schopenhauer)

Thus, to be discriminated against by other people for apparently
no other reason than being a member of a particular group is worse than
the wind of a tornado or the water of a flood ... these things we can
not stop ... man-made prejudice we can.

1954, p.144.
CHAPTER I
Introduction

There are all kinds of prejudice (Thinking ill of others without sufficient warrant) and in this paper we are dealing with ethnic prejudice. The two essential ingredients of ethnic prejudice are: definite hostility and rejection; and the basis of rejection is categorical. "Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group." This ethnic prejudice has an effect upon the people who are members of the ethnic group that is being discriminated against. "The basic feeling of members of minority groups who are the object of prejudice is one of insecurity."

In order to compensate for this insecurity, people can do several things: completely assimilate with the majority group; bring attention to themselves by various actions; or, become more ethnocentric, thus divorcing themselves from others. This is the problem with which this writer is concerned. Becoming more ethnocentric the people may avoid some prejudice, but become so sensitive to prejudice that they become hypersensitive. They may feel that prejudice exists where it actually doesn't. They may become so narrow within their own group that they cannot appreciate nor enjoy people of other groups. They may become so hostile and hypersensitive to the actions of others. They forget the concept of regarding each person as an individual and categorize others, just as they themselves have been categorized.

The writer has special interest in the Jewish group in regard to

3. Ibid., p.144.
this hypersensitivity and ethnocentrism. (Adorno describes the Jews as
"A good example of an ethnic group which is neither a formal nation nor
a race.") The writer is desirous of learning if those people who are the
most ethnocentric are the most sensitive.

4. Adorno, Frenkel, Brunswick, Levinson, Sanford - "The Authority
Personality", p.103.
Statement of Problem

The problem of this study is to determine if there is a relationship between degree of sensitivity to prejudice and degree of ethnocentrism (Cultural narrowness — a tendency in the individual to be rigid in acceptance of the culturally alike and one's rejection of the unlike,) by the American-born Jewish girl. Do American-born Jewish girls who remain within their own limited group of Jewish friends, never allowing others to join their group, feel that people of other religious, racial and cultural groups show prejudice toward them more than those Jewish girls who are not so ethnocentric?

Minor Problem

If ethnocentrism is found not to be associated with hypersensitivity to prejudice, what are some of the factors that might be related to this feeling?

Scope

This study took place in two dormitories of Boston University - Shelton Hall and Charlesgate Hall. 68% of the 475 girls who lived at Shelton Hall were Jewish and each one of them was given a questionnaire to fill in. Since Shelton Hall only represented the three upper classes of Sophomore, Junior, and Senior, a random sampling of Freshman Jewish girls at Charlesgate Hall were chosen, in order to have all classes represented. Altogether 297 questionnaires were given out to the two dormitories and 139, or 46.8% were returned.

One girl who returned her questionnaire was not American-born, and since this study deals only with the American-born Jewish girl, her information was not recorded.

Although a place for the student's class was indicated, so many of

5. Ibid., p.102.
the girls didn't fill in this blank that a correct tabulation of the various classes could not be determined.

Justification

Ethnocentrism, or the tendency for an individual to be rigid in acceptance of the culturally alike and in rejection of the unlike, is a natural state of being. The initial fact is that human groups tend to stay apart from each other.

"See that man over there?"
"Yes"
"Well, I hate him."
"But you don't know him."
"That's why I hate him." 6

Allport explains this tendency toward seclusion by "The principals of ease, least effort, congeniality and pride in one's own culture." It is much easier to spend time among people and things that are familiar to one, than to spend energy and time among the strange. The ingroup (that group with which the individual identifies himself) always seems somewhat superior, in morality, ability, and general development than the outgroup (that group which an individual does not have a sense of belonging.) The individual feels more "at home"; he does not have to exert himself; he does not have to be afraid of rejection by the members of the outgroup. But in being ethnocentric a primary characteristic is the generality of outgroup rejection. "It is as if the ethnocentric individual feels threatened by most of the groups to which he does not have a sense of belonging; if he cannot identify he must oppose; if the group is not "acceptable" it is "alien." The ingroup-outgroup distinctions thus becomes the basis for most of his social thinking and people are categorized primarily to the groups to which they belong." This is all because people do not allow themselves to really get to know other people. This strangeness brings the hostility

which sometimes occurs between people, and a lack of understanding is always prevalent among them. It seems that the more ethnocentric one is, the more likely he is to be prejudiced against other groups, and this in turn leads to the feeling of being discriminated against by other groups.

"Ethnocentrism is based on a pervasive and rigid ingroup-outgroup distinction; it involves negative imagery and hostile attitudes regarding outgroups, stereotyped positive imagery and submissive attitudes regarding ingroups and a hierarchical authoritarian view of group interaction in which ingroups are rightly dominant, outgroups subordinate."  

In this study the writer has examined a group of American-born Jewish girls to see if their ethnocentrism is related to their feelings of being discriminated against by other groups. Are they so ethnocentric that they feel hostile toward other groups and feel that other groups feel hostile to them? ... and is there a difference of this feeling according to how ethnocentric they are? The writer feels that:

1. It is not necessary to lose one's identity with his own group in order to maintain good, solid relationships and friendships with people of other faiths and beliefs. It has been proven that "highly assimilated Jews meet the same sort of discrimination that others do." Thus loss of identity is not the answer to the problem of prejudice. (One answer might be to teach all people to regard all other people as individuals instead of as a member of a group).

2. To maintain one's religious identity one does not have to be so ethnocentric as to discriminate against others and thus feel discriminated against by others. Adorno states, "Subjects with religious affiliations are not however, generally ethnocentric."

3. People talk about prejudice more than it actually exists, and

9. Ibid., p.150
10. Ibid., p.66
11. Ibid., p.209.
those who do experience it sometimes bring it upon themselves either by assimilating too completely with other groups, or else maintaining such a narrow viewpoint that they are not able to see other people's strengths.

4. The more ethnocentric a person is, the less tolerant he will be of others and the more sensitive he will be to prejudice. But, if one can learn to maintain his individuality and be secure in that individuality and identity of his own group, he does not always have to defend his identity... thus, he will not have to be so sensitive to prejudice.

Prejudice is such a dangerous thing that one must try to do his best to find its cause and then try to eliminate it. Every study that is done may bring some new light on the subject and thus the writer has chosen to study it.
CHAPTER II
Related Research

In collecting related research for this thesis, the writer found a great deal of material on ethnic prejudice, and ethnocentrism, but not much material on the combination of the two. However, there have been a few studies made in regard to this combination and in this chapter they will be briefly discussed.

Probably one of the most important studies which has been done in this area is the study of a small town called Elmira. This study determines how the Jewish people react to Gentiles, how the Gentiles react to the Jews, and the Jews' sensitivity to prejudice in relation to their ethnocentrism.

In many ways this study in Elmira, New York, brings out the main points which the writer of this thesis has been investigating.

John Dean, the man who studied this community showed the social relationship (besides the economical and political relationships) which the Jew has to Jew and to Gentile. He states:

"Jews due to their common background, locale, or origin generally mix together and form through associational inbreeding, common interests, similar cultural traits and mutual ties of acquaintance, friendship, and affection. These common likes and mutual bonds perpetuate the associational inbreeding and cut down contacts with Gentiles. Associational inbreeding is heightened by the avoidance techniques that are created by rebuffs in contacts with the majority group and are conducive to a defensive insulation that protects against further rebuff. Thus by avoidance patterns the Jew shuns situations in which he might feel ill at ease." 1

This quotation brings out the concept of leaning toward ethnocentrism in order to avoid possible painful experiences. Previous experience leads to protection, which leads to ethnocentrism.

Further on in this article Dr. Dean speaks of social friendships:

"If we compare the Jews who have contact with Gentiles in their social cliques, in mixed organizations or in other social settings with those who do not, we find that Jews who socialize more with Gentiles express more friendly feelings than do Jews who socialize less with Gentiles." It is that the number of friendships between Gentiles and Jews is much more seriously limited by absence of contact opportunities than by anti-semitic prejudice. Most of our evidence indicates that if these opportunities are present, friendly associations will take place."

This finding is very closely related to a study that was done in a research by Gray and Thompson in regard to Negro-White relationship. Both Negro and White students in Georgia were rated in the Bogardus Social Distance Scale. They were asked to indicate whether they were personally acquainted with at least five individuals belonging to the group. "There was a uniform tendency for students to rate higher in the scale of acceptability all groups in which they had five or more acquaintances. Where there was no personal knowledge of a group, it suffered in esteem."

Thus if people allow themselves to know others, they find the need for insulation from prejudice is not so great. But people usually consider whatever is strange is a potential danger and must be guarded against until one's experience assures one that no harm is lurking. They put up a barrier which takes a great while to tear down.

Allport states that the "Basic feeling of members of minority groups who are the object of prejudice is one of insecurity. A minority group member has to make many times as many adjustments as does the majority group member." He states further:

"Preoccupation with the problem may go to excessive lengths so that every contact with members of the dominant group is viewed with deep suspicion. The

2. Ibid. p.256
3. Ibid. p.256
result is a 'Chip on the Shoulder.' The attitude may be, 'We've been hurt so often that we have learned to protect ourselves in advance by trusting no member of the group that so frequently inflicts injury. We distrust them all.' 6.

Thus both vigilance and hypersensitiveness may be among the ego defenses of the minority group. John Dean found this to be true in Elmira with the Jewish people. He states:

"These protective reactions together with the close associational ties within the Jewish community result in a social insulation characterized by tendency toward over-sensitivity, at least in communities like Elmira. For example, in one of the communities studied, a Jewish woman gave a birthday party for her son to which she did not invite his Gentile playmates because she was afraid of being refused." 7

Allport feels in regard to this insulation in the following way:

"Once this separation exists however, the ground is laid for all sorts of psychological elaboration. People who stay separate have few channels of communication. They easily exaggerate the degree of difference between groups and really misunderstand the grounds for it. Most important of all, the separateness may lead to genuine conflicts of interests, as well as to many imaginary conflicts." 8

People begin to reject others without reason and soon this rejection turns to hostility.

Lundberg and Dickson did a study on the selective association among ethnic groups in a high school population, and found that high school students representing American minorities display even greater ethnocentrism than do native White Americans. "Negro, Chinese, and Japanese young people for instance are more insistent upon choosing their friends, work companions and their 'Dates' from their own group than are white students. It is true that they do not select 'Leaders' from their own group, but prefer the non-Jewish white majority. But while agreeing that class leaders should come from the dominant group, they seek the greater comfort of confining their

6. Ibid., p.144.
7. John Dean, op. cit., p.257
8. Allport, op. cit., p.19
intimate relations to their own kind." Thus, ethnocentrism is characteristic of all groups of people, and this makes the seed of suspicion for other groups not uncommon. Each group is "different" and each group remains "different" because the mingling of spirits and souls does not occur. Reaction instead of interaction occurs.

In the book "The Authoritarian Personality" Adorno says in dealing with the content of ethnocentric ideology regarding outgroups:

1. They are threatening and power seeking.
2. Moralistic accusations against outgroups are stereotyped; an absence of theories (save simple hereditary ones) to explain why groups are, and a readiness to place all the blame for group conflict upon outgroups.

"The social world as most ethnocentrists see it is arranged like a series of concentric circles around a bull's eye. Each line serves as a barrier to exclude all outside groups from the center and each group is in turn excluded by a slightly narrower one." 10

The world seems to separate itself into little units that are afraid to combine or even appreciate the other little units. They fear these other units and they try to curb this fear by withdrawal or persecution. David Petegorsky in observing the stresses of life today says:

"Ours is a period of uncertainty and therefore fear. Men fear what they do not understand; they shrink from that which they cannot see; they shun the path whose end and they cannot discern; and because men fear, they persecute. They persecute so that they may project upon others the fear that is gnawing at their own hearts. By creating in others terrors greater than they themselves experience, men seek to build up for themselves an illusion of security and safety." 11

People must have at least an illusion of safety for peaceful living.

A study of the attitudes of Jewish boys at Yale was made ten years ago and their attitudes on the problem of their identity with a minority group were the following:

1. "Only 47% of the group studied believed that being a Jew has had worthwhile effect upon their lives. Most of the remainder consider their Jewishness either a handicap or at best a neutral factor with little influence for the good.

2. "47% have no objection to Intermarriage with a non-Jew, even if the other partner does not embrace Judaism. 34% oppose such unions; 19% had no opinions." 12 (These percentages are much different from the percentages of the girls tested in the study for this thesis. 81% in this study wouldn't marry a non-Jew.) Another study that was done at Harvard and Radcliffe showed that "The drift of Jewish students is toward no religion at all or toward a new religion." The question that then occurs is do these people think of Judaism only as a religion or do they allow it to maintain its cultural, ethnical status?

Ethnocentrism is something that is practiced at all ages. Of course, the children's attitudes are influenced by the home and if the parents are ethnocentric, they will transfer this concept to their children. This is also true of prejudices. Allport says: "By virtue of kinship the child is expected to take on the prejudices of his parents, also to become the victim of whatever prejudices are directed toward his parents. This course of transmission is one of teaching and learning, not heredity."

A study was made among adolescent boys to test their religious ethnocentrism and the boys' recognition of it. The results found are:

1. "Each group chooses a larger percentage of its own members than its percentage of representation in the population.

2. Both Protestant and Catholics are ethnocentric with regard to Jews, while the latter are ethnocentric with respect to Protestants.

3. It is apparent that the Jewish group is the least chosen or the most excluded." 15

When it is shown that ethnocentrism occurs at so young an age, it is no wonder that ethnocentric patterns are so strong.

In reading over so many studies concerning ethnocentrism, sensitivity to it, and ethnic prejudice, one finds a sum of the entire problem by a statement which Rachel Dubois made:

"The fundamental problem of our own land and of the world today is this problem of personal relationships. If men can first be helped to regard one another as persons, despite differences of race, color or creed, then and only then can they organize their lives to live more harmoniously. Barriers of social distance are harder to surmount than mountains. It requires faith to remove either." 16

CHAPTER III

Procedure

Source of Data

The data obtained for the information in this thesis were obtained from a questionnaire which was given to 297 girls in the dormitories of Boston University. 139 or 46.8% of the questionnaires were returned. The girls were represented by all classes from Freshmen to Seniors and all but one were American-born Jewish girls. (The foreign-born girl's information was not used for tabulation.)

The questionnaire was divided into several parts. The first six questions dealt with the environment in which they grew up. It concerned the kind of community in which they lived -- as to whether it was predominately Jewish; predominately Christian; or half Jewish and half Christian; birth place and education of parents; birth place and place of development for the student, and the family income. This part of the questionnaire was used to determine the group's general background and also provided the information that was used for the minor problem of this study.

The second part of the questionnaire dealt with the student's affiliation within the Synagogue, that is, if he was Orthodox, Conservative, Reformed or Unaffiliated, and his attendance at the Synagogue. These questions were used to help determine the ethnocentrism of the student.

The third part of the questionnaire contained more questions dealing with their ethnocentrism as:

"Are you glad you're a Jew?" __________ Yes; __________ No; __________ Indifferent

The other questions in the third part dealt with the student's experience with prejudice, as:

"Have you ever felt you had to face prejudice because you are a Jew?"
(See Appendix C for entire questionnaire)

Securing of Data

In April 1956 questionnaires were given to eleven girls as a pilot study. These girls were from one of the dormitories in which the final study was made, thereby allowing the same kind of population to determine which questions could be answered adequately and which ones should be discarded. After examining their answers the writer changed several of the questions, discarded two of them and added four others. (See Appendix B for Pilot Study questionnaire.)

The first week in May each Jewish girl in Shelton Hall (determined by dormitory files) and a random sampling of Jewish girls who lived at Charlesgate Hall were given the new questionnaires containing twenty-two questions. The girls were given the questionnaires personally and asked to fill them in and return them within a week's time. Most of the girls were cooperative and responded with enthusiasm. Close to 10% of the girls who filled in the questionnaire desired to talk about the problem of prejudice and through personal contact with the writer expressed their opinions. The writer has incorporated some of them within the thesis.

The instructions on the questionnaires specifically stated that the girls should not indentify themselves for the writer felt that freer and franker comments and opinions would thus be expressed. Many of the girls expressed themselves quite thoroughly in the comments, which added a great deal to the questions asked.

Treatment of Data

1. As each questionnaire was returned it was numbered arbitrarily, so
that each questionnaire could be identified.

2. Each questionnaire was then tabulated to get a general picture of the
group. Totals were found for these tabulations and then the girls were
divided into four different groups: those girls who had never faced preju-
dice; those girls who had faced it fewer than three times; those girls who
had faced it four to ten times; and those who had faced it over ten times.

3. From these tabulations those girls who had never experienced prejudice
were used as the least sensitive group. (Reaction to prejudice or sensi-
tivity to it would be slight if one had never experienced prejudice.
Valentine in his book "The Psychology of Personality" states: "Purely in-
stinctive reactions of feeling are few in number and practically all our
fears, loves, angers, and hates, pleasant feelings and unpleasant feelings,
likes and dislikes are the outgrowth of experience and so involve learning." 1)

Since there were only five girls who faced prejudice more than ten
times, this group was combined with the group of girls who experienced it
four to ten times and together they were considered the most sensitive
group. There were thirty-two girls in this group and fifty-one in the
least sensitive group.

4. Since ethnocentrism by definition is a tendency for an individual to
be "Ethnically" centered, those factors which dealt with close association
and close interaction of members of the Jewish ethnic group were analyzed.

5. Percentages were found for both groups and then each item in one group
was compared with the same item in "the second group.

6. In order to see if there was any relationship between the ethnocentrism
and sensitivity of the two groups, it was necessary to determine what sta-
tistical method would be most appropriate. Because the factors of ethno-
centrism and sensitivity are nonquantitative in nature (that is "an attribute

1. P.F. Valentine, The Psychology of Personality, D. Appleton and company
New York, 1927, p.23.
which a unit either possesses or does not possess. It became apparent that the contingency method was the proper one to use. Hagood states: "... contingency may be used to refer to the state of dependence or association between any two characteristics ... or in a narrower sense to designate the methods for investigating association between nonquantitative characteristics." In particular, that one of the contingency methods known as the Chi Square test of significance is the most suitable of methods to use.

"Chi square is a statistical technique which enables the investigator to evaluate the probability of obtaining differences between the actual and expected frequencies in categories of one or more classifications as a result of sampling fluctuation." "Chi square is useful in testing the hypothesis that two samples have been drawn from a homogeneous population." Thus each question that dealt with ethnocentrism was analyzed through the Chi square method, as were the questions dealing with the girls' environment and background. As Guilford states, "From previous experience we believe a certain thing to be true, but it requires a crucial test to enable us to accept or reject the hypothesis." A null hypothesis stating that there is no significant differences between the frequencies found for the sensitive and nonsensitive groups is made and then through Chi square this is either proven to be correct or not correct. The formula that is used is: $\chi^2 = \sum \frac{(o-e)^2}{e}$ where $o$ = observed frequency; $e$ = corresponding theoretically expected frequency in terms of the hypothesis.

In order to interpret the computed Chi square, it is necessary to consider the Level of Significance and Degrees of Freedom in the table.

3. Ibid., p.488
As in Table I of this thesis, the computed Chi square is .107 which stands for the total amount of discrepancy between the sensitive and non-sensitive groups. By determining the degree of freedom, that is, "the number of observations that are free to vary after certain restrictions have been placed on the data." We can see if there is a significant difference between the two groups. The formula for this is: \( df = (n-1)(k-1) \) where \( n \) is the number of rows and \( k \) is the number of columns. After computing this, the Chi square table can then be consulted. In Table II of this thesis, the \( df = 1 \) and in the Chi Square Table, Chi square = 3.841 at the 5% level of significance. This means that a Chi square as large as 3.841 could occur five times in 100. Since the calculated Chi square is only .107, the fact is established that there is not a significance difference between the two groups in this question.

In the following pages tables will be provided to show how the two different groups stood on various other questions. In examining them, the reader will note that both groups are very similar. In some of the individual questions the sampling was so small in the various choices, that the writer combined those factors that were determined to show the most ethnocentrism and then calculated through the Chi squares with the other choices. This actually shows exactly the same thing that dealing with every choice separately would have shown, and made the answers easier to work with.

According to Wert, ..."if the expected frequency in one cell is less than five, then the Chi Square is inappropriate to use unless it is combined with another type of preference."

Results of Calculations

The results of the calculations that were tabulated are shown in

the tables which appear on the following pages. These tables show the actual frequencies of the sensitive and non-sensitive groups on the factors dealing with ethnocentrism, family background and home environment. They also show the frequency that is expected if the null hypothesis is correct and if both groups are similar in their reactions to the questions. This column will show just how similar the groups are, for in examining the tables, one will observe that in those questions dealing with ethnocentrism there is not one factor in which the two groups are significantly different from each other. One reason for this is that the sampling was so small that it was not indicative of the universal trend. However, the tables do show a definite pattern which the two groups of girls follow. The computed Chi Square, and the Chi Square needed for significant difference, are also noted in the tables.

Since tables show most easily the pattern that both sensitive and non-sensitive groups follow, the writer below has presented each question dealing with ethnocentrism individually in table form. This will give the reader the general picture of the two groups and also show how each group stands on each question specifically.

Table I shows the Synagogue Attendance of both groups. The girls in the sensitive and non-sensitive group both attended the Synagogue "Occasionally" more than any other time indicated. Since the cells labeled "Every Week" and "Never" had less than five as their frequencies, the choices "Every Week" and "Occasionally" were combined to indicate the most ethnocentric group, and "3 Times a Year" and "Never" were combined as the least ethnocentric group in Table II.

Table I. Actual Frequencies of Synagogue Attendance of Sensitive and Non-Sensitive Groups
Table I. Actual Frequencies of Synagogue Attendance of Sensitive and Non-Sensitive Groups

<table>
<thead>
<tr>
<th>Group</th>
<th>Every Week</th>
<th>Occasionally</th>
<th>3 Times A Year</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td></td>
</tr>
<tr>
<td>Sensitive</td>
<td>1</td>
<td>19</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>2</td>
<td>28</td>
<td>13</td>
<td>8</td>
</tr>
</tbody>
</table>

Table II. Actual and Expected Frequencies of Items "Every Week" and "Never" Combined and "Occasionally" and 3 Times a Year" Combined.

<table>
<thead>
<tr>
<th>Group</th>
<th>Most Ethnocentric</th>
<th>Least Ethnocentric</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Actual</td>
<td>Expected</td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>20</td>
<td>19.3</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>30</td>
<td>30.7</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50.0</td>
</tr>
</tbody>
</table>

Chi Square --- .107

Chi Square needed for Significant Difference at 5% level --- 3.841.

The above statistics show that although the girls do not attend regularly every week, they do attend more than three times a year, and both groups attend more frequently than not.

Table III shows the religion the girls would pick if they had their choice when they were born. Both groups seemed satisfied with their ethnic group, for when asked what group they would like to be born into, most of them picked the Jewish group. A few girls stated that they could not answer this question since having been born a Jew they knew nothing else.

However, the writer does not feel this question was unfair since
if they were unhappy as a Jew, they would know it.

Table III. Actual and Expected Frequencies of Birth Choice for Sensitive Non-Sensitive Groups

<table>
<thead>
<tr>
<th>Group</th>
<th>Jew Actual</th>
<th>Expected</th>
<th>Protestant Actual</th>
<th>Expected</th>
<th>Catholic Actual</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>28</td>
<td>23.9</td>
<td>3</td>
<td>5.01</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>34</td>
<td>38.1</td>
<td>10</td>
<td>7.99</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>62</td>
<td>62.0</td>
<td>13</td>
<td>13.00</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Chi Square ---- 4.738

Chi Square needed for Significant Difference at 5% Level — 5.991

The above table shows that in this aspect, both the sensitive and non-sensitive groups were very ethnocentric.

This satisfaction was also shown when asked if they were glad to be a Jew. Table IV shows the statistics on this question, and as can be seen, even a larger amount than expected, said "yes" in both groups.

Table IV. Actual and Expected Frequencies of the question — "Are you glad to be a Jew?"

<table>
<thead>
<tr>
<th>Group</th>
<th>Yes Actual</th>
<th>Expected</th>
<th>NO Actual</th>
<th>Expected</th>
<th>Indifferent Actual</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>28</td>
<td>23.546</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4.246</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>43</td>
<td>47.46</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>6.76</td>
</tr>
<tr>
<td>Total</td>
<td>71</td>
<td>71.00</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>11.00</td>
</tr>
</tbody>
</table>

Chi Square ---- 1.134

Chi Square needed for Significant Difference at 5% Level — 3.841

As table IV shows, both the sensitive and non-sensitive groups are very ethnocentric in this question. Some of the comments which the students
wrote are as follows:

"I would want no other religion."

"The Jewish religion is the only one I could belong to. I have a deep love for my religion. I have been given a fine heritage and way of life."

"I have a great respect for my religion. Although many customs are outdated they definitely have a purpose, even if it's to identify us."

"I do feel that religion should be individualized to a degree."

"I believe in some of its concepts, but am more for a religion that encompasses a wider reach, as Hinduism, or Unitarianism."

"I am proud of my heritage."

Thus, the general trend seems to indicate a great pride and happiness with the Jewish religion.

Table V shows how the girls are affiliated as far as their Synagogue goes. There are four different categories which they could have chosen, and these vary from the most rigid of ritual and tradition in Orthodox Judaism to complete unaffiliation to any Synagogue. Many of the girls choose their affiliation according to their family's choice. Their ties to Judaism seem to be very strong in regard to this and the above factors already shown in Table IV.

Table V. Actual and Expected Frequencies of the Sensitive and Non-Sensitive Groups, in Regard to Their Synagogue Affiliation.

<table>
<thead>
<tr>
<th>Group</th>
<th>Orthodox</th>
<th>Conservative</th>
<th>Reformed</th>
<th>Unaffiliated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Actual</td>
<td>Expected</td>
<td>Actual</td>
<td>Expected</td>
</tr>
<tr>
<td>Sensitive</td>
<td>4</td>
<td>2.70</td>
<td>19</td>
<td>20.07</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>3</td>
<td>4.29</td>
<td>33</td>
<td>32.93</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>7.00</td>
<td>52</td>
<td>52.00</td>
</tr>
</tbody>
</table>

Chi Square === 0.511

Chi Square needed for Significant difference at 5% level === 7.815
As far as the affiliation of the group went, most of the girls in both groups feel that they are Conservative Jews. This is the "middle of the road" in Judaism ... not as ritual as Orthodoxy, not as free from ritual as Reformed. This shows they are not willing to give up all the tradition and ritual; even those who are the least ethnocentric. This is indicative of real identification with the group.

Table VI shows the different kinds of clubs the girls belong to. This is an indication of their interaction with members of other groups, and their own ethnocentrism. They could pick as many clubs as fitted their own description.

Table VI. Actual and Expected Frequencies of Club Membership of Sensitive and Non-Sensitive Groups.

<table>
<thead>
<tr>
<th>Group</th>
<th>All Jewish</th>
<th>Mixed Religiously</th>
<th>Mixed Racially</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Actual</td>
<td>Expected</td>
<td>Actual</td>
</tr>
<tr>
<td>Sensitive</td>
<td>10</td>
<td>10.879</td>
<td>21</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>13</td>
<td>12.13</td>
<td>28</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
<td>23.00</td>
<td>49</td>
</tr>
</tbody>
</table>

Chi Square --- 2.313

Chi Square needed for significant difference at 5% level --- 5.991

As shown in Table VI, the girls in both groups are not ethnocentric at all in their club affiliations. A great majority of them belong to clubs that are mixed both religiously and racially. Some of them belong to all three different kinds of clubs. This then shows that they could have social interaction with all different kinds of people. The sensitive group proportionately seems to have just as much contact with different people as the other group. Thus, their sensitivity does not prevent them from mixing
and knowing people of all faiths and beliefs.

Tables VII and VIII show the girls' past and expected future dating patterns. They had four choices from which to choose in Table VII and five choices in Table VIII. Thus, many different degrees of dating could be determined. Since dating involves rather close relationships with other people, this is an indication of the girl's ethnocentrism.

Table VII. Actual and Expected Frequencies of Previous Dating Patterns of Sensitive and Non-Sensitive Girls With Non-Jewish Boys.

<table>
<thead>
<tr>
<th>Group</th>
<th>Never Actual</th>
<th>Occasionally Expected</th>
<th>Often Actual</th>
<th>Expected</th>
<th>Seriously Actual</th>
<th>Expected</th>
<th>Total Actual</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>7</td>
<td>6.56</td>
<td>16</td>
<td>17.75</td>
<td>6</td>
<td>5.01</td>
<td>3</td>
<td>3.08</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>10</td>
<td>10.44</td>
<td>30</td>
<td>28.25</td>
<td>7</td>
<td>7.98</td>
<td>5</td>
<td>4.92</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>17.00</td>
<td>46</td>
<td>46.00</td>
<td>13</td>
<td>13.00</td>
<td>8</td>
<td>8.00</td>
</tr>
</tbody>
</table>

Chi Square --- .648

Chi Square needed for significant difference at 5% level --- 7.815

In the past, most of the girls in both groups dated non-Jewish boys "Occasionally". Table VIII shows that they do not expect to date non-Jewish boys as often in the future as they have previously.

Table VIII. Actual and Expected Frequencies of Future Dating Patterns of Sensitive and Non-Sensitive Groups With Non-Jewish Boys.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>10</td>
<td>7.3</td>
<td>14</td>
<td>14.3</td>
<td>0</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>9</td>
<td>11.7</td>
<td>23</td>
<td>22.7</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>19.00</td>
<td>37</td>
<td>37.0</td>
<td>0</td>
</tr>
</tbody>
</table>

Chi Square --- 2.54

Chi Square needed for significant difference at 5% level --- 7.815.
Table VIII shows that the sensitive group feels that in the future they will be more ethnocentric in their dating patterns than they were previously, and than the other group expects to be in the future. Since this is a situation of the future, we cannot determine whether these girls will actually fulfill these statistics, or if they tend to idealize their future actions. However, some of them stated that they have had painful experiences in the past and thus they do not want to experience the same kind of unhappiness again. It seems that parents on both sides have objected to relationships between the Jewish girl and the non-Jewish boy, and have caused all kinds of unpleasant experiences for the couple. The girls would rather avoid this, than date the non-Jewish boys in the future.

Tables IX and X indicate the feelings that the girls have toward intermarriage. They were given the choices of "I would"; "I would even if my parents objected"; "I wouldn't because of my parent's objections"; "I wouldn't". Thus, one is able to see how parental influence has affected the girls' reactions.

Table IX. Actual Frequencies of Factors Dealing With Marrying a Non-Jew.

<table>
<thead>
<tr>
<th>Group</th>
<th>I wouldn't</th>
<th>Wouldn't---</th>
<th>I would</th>
<th>Would---</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Parents</td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>21</td>
<td>6</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>27</td>
<td>9</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Totals</td>
<td>48</td>
<td>15</td>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>
In Table X the choices "I wouldn't" and "I wouldn't because of my parents" were combined as the most ethnocentric group. Also, the factors "I would" and "I would even if my parents objected" were combined as the least ethnocentric group. This was done because separately the items did not have enough tallies in them, to use Chi Square. With the items combined, a more accurate picture is presented.

Table X. Actual and Expected Frequencies of the Choices "I Wouldn't" and "I Wouldn't Due to Parents" combined; also, "I Would" and "I Would In Spite of Parents" combined.

<table>
<thead>
<tr>
<th>Group</th>
<th>Most Ethnocentric</th>
<th>Least Ethnocentric</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Actual</td>
<td>Expected</td>
</tr>
<tr>
<td>Sensitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(1)</td>
<td>(2)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>27</td>
<td>24.71</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>12</td>
<td>19.29</td>
</tr>
<tr>
<td>Totals</td>
<td>39</td>
<td>44.00</td>
</tr>
</tbody>
</table>

Chi Square --- .648

Chi Square needed for significant difference at 5% level --- 7.815

In contrast to the past dating patterns, the girls in both groups show a great deal of ethnocentrism in marriage plans. The great majority of them want to marry within their own group. They realize the problems that intermarriage presents, many of them stating that offspring, parents' objections, and inability to agree on basic values are very important reasons why they wouldn't marry outside their own group. Also, in intimate relationships, as shown here and in the next table dealing with friends, they seem to prefer their own group.

One fact that might be observed is that the girls show a desire for more ethnocentric behavior for the future than they displayed in the past.
This might be a protective measure from prejudice, or just a desire to maintain their own culture.

Table XI shows how the girls pick their friends. These scores should not be studied without realizing that the dormitories that these girls came from were predominantly Jewish; thus the tendency to have Jewish friends is more likely here than in another situation or environment. Friendships are often formed on the basis of proximity.

Table XI. Actual and Expected Frequencies of Closest Friends of Sensitive and Non-Sensitive Groups

<table>
<thead>
<tr>
<th>Group</th>
<th>All Jewish</th>
<th>All Christians</th>
<th>( \frac{1}{2} ) Jewish</th>
<th>( \frac{1}{2} ) Christian</th>
<th>More Jewish than other</th>
<th>Actual</th>
<th>Expected</th>
<th>Actual</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>21</td>
<td>18.7</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>5.79</td>
<td>6</td>
<td>8.49</td>
<td></td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>26</td>
<td>28.3</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>9.21</td>
<td>16</td>
<td>13.51</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>47</td>
<td>47.0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>15.00</td>
<td>22</td>
<td>22.00</td>
<td></td>
</tr>
</tbody>
</table>

Chi Square \(\chi^2\) = 1.043

Chi Square needed for significant difference at 5% level \(\chi^2\) = 5.991

As seen in Table XI both the girls belonging to the sensitive group and the non-sensitive group have most of their four closest friends among the Jewish ethnic group. This again shows that in very intimate relationships, the girls prefer to remain within their own ethnic group. Perhaps they are afraid to allow people from other groups to know their faults, or inadequacies, which everyone has, regardless of race, color, or creed. As a matter of pride and protection, they may prefer to keep theirs hidden.

Tables XII and XIII show how the girls feel in regard to living with non-Jewish girls in the dormitory. Table XII shows the actual frequencies for each choice separately.
Table XII. Actual Frequencies of Factors Dealing With Desire to Live With Non-Jewish Girls

<table>
<thead>
<tr>
<th>Group</th>
<th>Would prefer to (1)</th>
<th>Prefer not to (2)</th>
<th>Would not (3)</th>
<th>No Difference (4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>0</td>
<td>12</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>2</td>
<td>19</td>
<td>0</td>
<td>29</td>
</tr>
</tbody>
</table>

Because there were so few girls that picked the choices "Would prefer to" and "Would not" some of the choices were combined in order to compute the Chi Square. As seen in Table XIII the choices "Would prefer to" and "Doesn't make any difference" were combined as the least ethnocentric group, and "Prefer not to" and "Would not" were combined as the most ethnocentric group.

Table XIII. Actual and Expected Frequencies of Most Ethnocentric Factors Combined and Least Ethnocentric Factors Combined In Dealing With Roommates.

<table>
<thead>
<tr>
<th>Group</th>
<th>Least Ethnocentric</th>
<th>Most Ethnocentric</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Actual</td>
<td>Expected</td>
</tr>
<tr>
<td></td>
<td>(1)</td>
<td>(2)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>19</td>
<td>19.30</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>31</td>
<td>30.70</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50.00</td>
</tr>
</tbody>
</table>

Chi Square —— .458

Chi Square needed for significant difference at 5% level —— 3.841

As seen in the above two tables, neither group was ethnocentric in regard to this question. Both groups felt it "didn't make any difference" if they lived with Jewish or non-Jewish girls. The factors they were most
concerned about were if they would have common interests, and if the other
girl was "nice." Those girls who preferred to live with Jewish girls made
note that it was for social reasons only that they preferred it as such.
They felt they could make more dating contacts through Jewish roommates,
than through non-Jewish girls.

In studying over all the factors which dealt primarily with ethnocen-
trism, it was found that there is very little difference between the
girls who are the most sensitive and those who are the least sensitive.
Neither group feels the need to identify only with their own group, for in
many instances they show very little ethnocentrism, however, they feel a
strong enough tie to Judaism to want to be a member of this group, and to
want to maintain their closes relationships within this group. They are
not willing to lose their identity; they are too proud of it.

From this study, we might say that the sensitive group is not more
ethnocentric than the other group, and thus ethnocentrism and sensitivity
to prejudice are not related.

Because there seems to be very little relationship between ethno-
centrism and sensitivity to prejudice, we will now investigate some other
factors which might have some influence, or might be one of the causes for
sensitivity to prejudice. This is the minor problem of this thesis.
Other Factors Leading to Sensitivity to Prejudice and Ethnocentrism

Those other factors which were considered to have some effect on ethnocentrism and sensitivity to prejudice deal mainly with the home background and environment of the girls studied. These factors will be analyzed just as those factors dealing with ethnocentrism were, and tables will also be shown.

Of all the factors studied there was only one factor which showed a significant difference between the two groups. This was in regard to the birthplace of the girls' mothers. Table XIV shows the actual and expected frequencies needed to distinguish between the two groups. It shows the number of mothers that were born in countries outside of America.

Table XIV. Actual and Expected Frequencies of Mothers Born in Countries Outside of America

<table>
<thead>
<tr>
<th>Group</th>
<th>Yes Actual</th>
<th>Yes Expected</th>
<th>No Actual</th>
<th>No Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>14</td>
<td>9.45</td>
<td>18</td>
<td>22.38</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>11</td>
<td>15.55</td>
<td>40</td>
<td>35.62</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>25.00</td>
<td>58</td>
<td>58.00</td>
</tr>
<tr>
<td>Chi Square</td>
<td>4.80</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Chi Square needed at the 5% level -- 3.841.

Table XIV shows that a great many more of the girls who come from the least sensitive group have a higher percentage of mothers who were born in America, than the other group does. This evidently has been a great influence upon the girls and their attitude concerning prejudice and ethnocentrism.

Table XV shows the birthplace of the girls' fathers. This factor seems to be important, as the birthplace of the mother is important. Both
constitute the family background of a child.

Table XV. Actual and Expected Frequencies of Fathers Born In Countries Outside of America

<table>
<thead>
<tr>
<th>Group</th>
<th>Yes (1) Actual</th>
<th>Yes (2) Expected</th>
<th>No (3) Actual</th>
<th>No (4) Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>15</td>
<td>11.58</td>
<td>17</td>
<td>20.45</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>15</td>
<td>19.42</td>
<td>36</td>
<td>32.55</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>30.00</td>
<td>53</td>
<td>53.00</td>
</tr>
</tbody>
</table>

Chi-Square --- 3.62

Chi Square needed at the 5% level --- 3.84

Although the Chi-Square was not big enough to show that a significant difference existed between the two groups, there was only .22 needed to show otherwise. This then suggests that the fathers' background is quite important and should be considered as such.

Table XVI shows the kind of community in which the girls grew up. The choices which they could pick from included - Predominately Jewish; Predominately Christian; Half Jewish and Half Christian. This helped determine their background and gave some indication as to how much contact they have had with other people.

Table XVI. Actual and Expected Frequencies of Type of Community In Which the Sensitive and Non-Sensitive Grew Up

<table>
<thead>
<tr>
<th>Group</th>
<th>Predominately Jewish Actual (1)</th>
<th>Predominately Jewish Expected (2)</th>
<th>Predominately Christian Actual (3)</th>
<th>Predominately Christian Expected (4)</th>
<th>Half and Half Actual (5)</th>
<th>Half and Half Expected (6)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensitive</td>
<td>4</td>
<td>3.81</td>
<td>19</td>
<td>20.96</td>
<td>9</td>
<td>9.06</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>19</td>
<td>19.19</td>
<td>9</td>
<td>7.04</td>
<td>23</td>
<td>22.94</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
<td>23.00</td>
<td>28</td>
<td>28.00</td>
<td>32</td>
<td>32.00</td>
</tr>
</tbody>
</table>

Chi Square --- .738

Chi Square needed for significant difference at 5% level --- 5.991
As can be seen from the above table, the sensitive group of girls come more frequently from communities that are predominately Christian. The non-sensitive girls come more frequently from communities which are predominately Jewish or Half Jewish and Half Christian.

Tables XVII and XVIII show the education of the girls' parents. These tables show how many of the parents went to college, and how many did not go to college.

Table XVII. Actual and Expected Frequencies of Sensitive and Non-Sensitive Girls' Mothers Who Went to College

<table>
<thead>
<tr>
<th>Group</th>
<th>Actual</th>
<th>Expected</th>
<th>Actual</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>10</td>
<td>11.96</td>
<td>22</td>
<td>20.07</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>21</td>
<td>19.04</td>
<td>30</td>
<td>31.93</td>
</tr>
<tr>
<td>Total</td>
<td>31</td>
<td>31.00</td>
<td>52</td>
<td>52.00</td>
</tr>
</tbody>
</table>

Chi Square —— .823

Chi Square needed for significant difference at 5% level —— 3.841

As Table XVII shows, more mothers did not go to college than those who did. This again is a contributing factor in the moulding of opinions of the girls.

Table XVIII shows the number of fathers who went to college. It will be noted that more fathers have gone to college than mothers.

(Table XVIII is on next page)
Table XVIII. Actual and Expected Frequencies of Sensitive and Non-Sensitive Fathers Who Went to College

<table>
<thead>
<tr>
<th>Group</th>
<th>Actual</th>
<th>Yes</th>
<th>Expected</th>
<th>Actual</th>
<th>No</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td></td>
</tr>
<tr>
<td>Sensitive</td>
<td>14</td>
<td>16.59</td>
<td>18</td>
<td>17.44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>29</td>
<td>26.41</td>
<td>22</td>
<td>22.56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>43</td>
<td>43.00</td>
<td>40</td>
<td>40.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Chi Square —— .688

Chi Square needed for significant difference at 5% level --- 3.841

Tables XVII and XVIII indicate that less than half of the parents of both the sensitive and non-sensitive groups together did go to college.

Table XIX tells the family income of the sensitive and non-sensitive girls. In America, a great deal of emphasis is placed upon wealth, so that this factor is an influencing one.

Table XIX. Actual and Expected Frequencies of Family Income of Sensitive and Non-Sensitive Girls

<table>
<thead>
<tr>
<th>Group</th>
<th>Under $6,000 Actual</th>
<th>Expected</th>
<th>$6,00-9,999 Actual</th>
<th>Expected</th>
<th>$10,000-19,999 Actual</th>
<th>Expected</th>
<th>Over $20,000 Actual</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
<td>(6)</td>
<td>(7)</td>
<td>(8)</td>
</tr>
<tr>
<td>Sensitive</td>
<td>2</td>
<td>1.97</td>
<td>8</td>
<td>4.33</td>
<td>11</td>
<td>12.21</td>
<td>4</td>
<td>6.30</td>
</tr>
<tr>
<td>Non-Sensitive</td>
<td>3</td>
<td>3.03</td>
<td>3</td>
<td>6.68</td>
<td>20</td>
<td>18.79</td>
<td>12</td>
<td>9.70</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>5.00</td>
<td>11</td>
<td>11.00</td>
<td>31</td>
<td>31.00</td>
<td>16</td>
<td>16.00</td>
</tr>
</tbody>
</table>

Chi Square —— 7.34

Chi Square needed for significant difference at 5% level — 9.488

Most of the girls in this study come from families whose income is over $10,000. This places them at least in the upper middle class. More of the girls in the non-sensitive group come from families whose income is over $20,000 than in the sensitive group.
In summary, the writer finds that the girls in the sensitive group have proportionately more foreign-born and less college educated parents, come for a predominately Christian community, and are slightly less wealthy than the least sensitive group. All these factors combined influence their sensitivity to prejudice, and their ethnocentrism.

Information About the Sensitive Girls

When analyzing those girls who felt prejudice, certain facts concerning this prejudice were discovered. Most of the prejudice which these girls faced was between the ages of six to ten years old. 68% or 22 faced it then. 43% or 13 of the girls also faced it at the age-span of 11-15. When facing it, 17 or 53% of the girls felt the best way to deal with it was through ignoring it.

The type of prejudice that the girls faced were expressed by some of them as follows:

"Kids threw stones at me."

"Children would not play with me as a child. I was socially ignored by a few people in college and high school."

"I have been denied work because of my religion."

"I have been called a "dirty Jew" when I was a child."

"When I was 13, the Arthur Murray studio sent representatives to my home town to set up a dancing cotillion. All the children in our community were invited except the Jewish and Italian children."

"When I first moved into the neighborhood I am now living in, most of the families were Christian, and most of the school activities were centered around the Church. I was not invited to participate in the activities."

"It was usually never tangible, but rather just felt."

The above quotations indicate that children are very much aware of the subtleties of prejudice which other children display, and they remember and are influenced by these acts.
CHAPTER IV

Conclusions

After studying those factors dealing with ethnocentrism, the writer has found that there is not a significant relationship between ethnocentrism and sensitivity to prejudice. It then follows that regardless if a person remains very close to his own ethnic group or if he assimilates quite freely with other groups, other factors that have previously acted upon him, or are now acting upon him are responsible for his degree of sensitivity to prejudice.

Some other factors have been investigated in this study, and some definite patterns have occurred. These patterns have already been stated elsewhere within the thesis, but in this section they will be organized into areas.

The fact is significant that of all factors examined, the only one that showed a significant difference between the two groups was the one dealing with the birthplace of the parents. In the sensitive group, a much higher percentage of parents, both mothers and fathers, are foreign-born in comparison with the less sensitive group. (43% or 13 mothers, and 46.8% or 15 fathers are foreign-born in the sensitive group; 21.5% or 11 mothers and 29.4% or 15 fathers in the non-sensitive group are foreign-born.) This then shows that girls who came from families with an element of the "Old Country" prevalent among them, are more apt to be sensitive to prejudice than those girls with American-born parents. The fact that parents from countries other than America have brought over and maintained their customs and traditions has greatly influenced their children. They are more ethnocentric since they hold on to these customs, and were shown to be the most sensitive girls of the entire group.
In the Jewish ethnic group, the family is one of the strongest elements, and thus the children are greatly influenced by their parents.

In the area of emotional feelings, both groups show a great deal of ethnocentrism. They have a strong, binding pride for their religion and culture, regardless of how freely they interact with other groups. They are proud of their heritage and want to remain a part of this group. The identification to the Jewish group is strong enough, so that they do not feel that they need to go to the Synagogue more than "Occasionally" to verify their membership to the group. In the same manner they follow the traditions of Conservative Judaism rather than Orthodox Judaism. However, neither group is willing to give up as much of the tradition and ritual that Reform Judaism demands. Thus, the conclusion can be made that emotionally, ethnocentrism is strong.

In the area of very close relationships with other people, both the girls of the sensitive and non-sensitive groups are very ethnocentric. They want to marry within their own group, raise their children in the Jewish tradition, and maintain their closest friendships with Jewish people. One might then conclude that they feel more comfortable, and safer with Jewish people than with other people, especially in relationships that are involved and intimate.

In regard to more casual relationships such as in occasional dating, and club membership, neither the sensitive group, nor the less sensitive group is especially ethnocentric. The girls feel no threat in this area, but they take precautions that the relationships remain casual. They date non-Jewish boys only "Occasionally" or "Just as a friend." The sensitive group of girls indicated that in the future their dating patterns will be more ethnocentric than it was formerly. This indicates that ethnocentrism
might still be one of the bases for sensitivity to prejudice. In regard to the statements made previously in this paragraph, the conclusion can be made that intimacy leads to ethnocentrism, casualness leads to interaction with other groups.

When analyzing the tabulations of the entire group of girls who returned the questionnaires, it became quite evident that only a small segment of a group experiences prejudice. (Only 32 girls out of 139 experienced prejudice more than 4 times within the course of twenty years.) This prejudice occurred most frequently at an early age, before the child who was executing the prejudice could know the meaning of discrimination. The child hears his parents' opinion; adopts them as his own; acts accordingly. This again shows that the kind of home that one springs from, and the kind of attitudes that parents instill within their children are contributing factors which make him behave as he does.

In summary, the writer concludes that the family is the most important factor in a person's life. The child takes on the prejudices, attitudes, and reactions of his parents before he is old enough to think for himself. Learning of brotherhood must then begin at home, and be supplemented by any other organization or institution with which the child comes in contact. Prejudice is a learned process ... not an inherited process.
Implications

After studying the data which were obtained for this thesis, the writer feels that the most important implications are the following:

1. Family background is the strongest single factor which determines a person's action. Those girls whose parents came from countries other than America, might either be very proud or very ashamed of this fact. Depending upon their attitude, they either want to maintain this heritage, by being ethnocentric, or want to completely discharge this heritage by becoming completely assimilated with the majority group.

In the same way, children either learn to accept people from other cultures or they learn to reject people from other cultures, mainly through the attitudes which they have developed through their parents. If brotherhood were taught to a child in his first few years of development, the problem of prejudice would be greatly reduced. A person learns to love others or he learns to hate. A world of love is much better to live in, than one of hate.

2. Because of the pride both groups (the most sensitive and the least sensitive) have shown for their religion and culture, regardless of how ethnocentric or assimilated they may be in regard to other phases of their ethnic culture, one is led to believe that some assimilation with other groups does not necessitate loss of identity with one's own group. It may also mean that regardless of how much one tries to lose his identity, his background may be too much a part of him to lose it. Identity with a group (minority or majority) offers a sense of security and belonging which every person needs.

3. Both the most sensitive group and the least sensitive group have shown the tendency to remain within their own ethnic group, when they are
dealing with intimate relationships. This might mean they are not secure enough within themselves to allow "other" people to see their weaknesses. It might also imply that they feel they need to put up a barrier in order to protect themselves. Criticism is something that all people try to avoid, and the more withdrawn one becomes, the less chance of criticism by others. Thus these people may withdraw to their own ethnic group, where they are less likely to be criticized, or hurt.

4. For casual relationships, the girls are willing to interact with members of other groups. This might imply that they realize the good and worth in other kinds of people, but are not yet ready to extend themselves fully. However, they are making a beginning. The fact that they are willing to live with non-Jewish girls in the dormitory; that they belong to clubs that are quite cosmopolitan in their nature; and that they date non-Jewish boys (even if it is usually on a very casual basis) is an indication that they willing to try interaction with members of other groups.

5. The members of other groups with whom they are willing to try this interaction are of their own age group. This might also imply that they do not feel threatened by members of their own peer group in regard to prejudice.

6. The fact that most of the girls investigated showed that they would prefer to marry within their own group and bring their children up in Jewish tradition, indicates that the future of Judaism is not threatened. Even though they may not adhere to the ritual and tradition as might be expected, their feelings for Judaism are quite strong and are influential to their thoughts.

7. Because a great number of the girls did not seem to experience prejudice, one is led to believe that most people are not hypersensitive. However, it is not the quantity of prejudice that we are so much concerned about, but
rather the consequences of it. A little bit of prejudice can be devastating. It took only one man by the name of Hitler to destroy six million Jews ... thus one can be a great quantity.

8. In summary, the writer is led to believe that not just one factor, but a combination of home, school, friends, clubs, and all past experiences are all responsible in the development of ethnocentrism and sensitivity to prejudice of a person. We are moulded by those people we know and those experiences we have had. We are not the master of our own fate, but rather the product of our past.

Recommendations for Further Study

In order to learn more about ethnocentrism and sensitivity to prejudice, and the part that they play in the lives of all of us, the writer suggests that further research should be pursued in the following manner:

1. A similar study of the Jewish group, involving males instead of females.

2. A similar study of older Jewish people who have been out in the work world, and thus have had experiences of a different nature.

3. A similar study of a Jewish group with a lesser degree of education.

4. A similar study with members of many other ethnic groups, to see how they compare with each other, and to see if some sort of plan could be worked out for the benefit of all.
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Valentine, P.F.,  

Walker, Helen E.  

Warner, Lloyd, and Srole, Leo  

Webb, Carl  

Wert, J. and C. Neidt and J. Ahmann,  
Appendix A

This is a survey to determine the attitudes of the American-born Jewish college girl concerning prejudice.

Please encircle the answers which you feel best describe your feelings and position and feel free to write any thoughts or comments which come to your mind. **DO NOT WRITE YOUR NAME ON THE QUESTIONNAIRE.** This will ensure you that your feelings will be kept completely confidential. You need not be afraid or ashamed to state any opinion that you care to have, as long as it is a true one.

When you have finished answering the questions, please return the questionnaire to Esther Swimmer, Shelton Hall - Room 315. Please return it by May 7, 1956. Your promptness in returning it will be greatly appreciated. Thank you very much for your cooperation.
Appendix B
Pilot Study
Survey Questions

ENVIRONMENTAL

1. How large is the community in which you grew up?
   Less than 5,000  5,000-49,999  50,000-249,000  250,000-999,999
   More than 1,000,000

2. Were your parents born in a country outside of America?
   Mother ----Yes  No  Father ----Yes  No

3. Did your parents go to college?
   Mother ----Yes  No  Father ----Yes  No

4. Are you an American-born?
   Yes  No

5. What generation of American are you?
   1st 2nd 3rd 4th

6. Is your family income
   Under $6,000  $6,000-9,999  $10,000-19,999  $20,000 or over?

RELIGIOUS

7. How often do you go to Synagogue?
   3 times a year  Every week  Several times a week  Occasionally

8. Are you Orthodox  Conservative  Reformed

PERSONAL

9. Are you glad you are a Jew?
   Yes  No
   Comments

10. If you could have had your choice of being born a Jew or not which
    would you have selected?
    Jew  Catholic  Protestant

11. Have you ever had to face prejudice because you are a Jew?
    Yes  No

12. If the answer is "yes" please explain. (Use next page if necessary)

13. If you think Jewish people are discriminated against, please tell why
    you think this is so. (Use next page if necessary)
14. If you faced prejudice how old were you when you experienced it? 
   6-10  11-15  16-20  21-25
15. Did you fight back physically?
16. Did you fight back verbally?
17. Do you feel there is more prejudice against Jews in 
   Public schools  College  Community  Work  Acquaintances
18. Would you date a non-Jewish boy?  
   Yes  No  Comments
19. Would you marry a non-Jewish boy?  
   Yes  No  Comments
20. Would you room with a non-Jewish girl?  
   Yes  No  Comments

If you have any thoughts on comments concerning the survey, please feel free to write them here. All information will be kept confidential.
Appendix C
Survey Questions

ENVIRONMENTAL

1. Is the community in which you grew up -
   Predominately Jewish    Predominately Christian    Half-Jewish and
   Half Christian

2. Were your parents born in a country outside of America?
   Mother —— Yes    No
   Father —— Yes    No

3. Did your parents go to college?
   Mother —— Yes    No
   Father —— Yes    No

4. Are you American-born?
   Yes    No

5. Were you brought up in America?
   Yes    No

6. Is your family income
   Under $6,000    $6,000-9,999    $10,000-19,999    $20,000 or over

RELIGIOUS

7. How often do you go to Synagogue?
   3 times a year    Every week    Several times a week    Occasionally
   Never

8. Are you Orthodox    Conservative    Reformed    Unaffiliated

PERSONAL

9. Are you glad you are a Jew?
   Yes    No    Indifferent
   Comments

10. If you could have had your choice of being born a Jew or not, which
    would you have selected?
    Jew    Catholic    Protestant    Other

11. Have you ever felt that you had to face prejudice because you are a Jew?
    Never    A few times    Several times    A great many times
    (3 or less)    (4-10)    (over 10)

12. If you did have to face prejudice please explain. (Use other side
    if necessary)

13. If you think Jewish people are discriminated against, please tell
    why you think this is so. (Use other side if necessary)

14. If you face prejudice how old were you when you experienced it?
    Under 6 years    6-10    11-15    16-20    21-25
Appendix C (continued)

15. If you did face prejudice, did you
   Ignore it   Argue with the person   Hit the person   Discuss it with the person

16. Do you feel there is more prejudice against Jews in
   Public schools   College   Community   Acquaintances   Work

17. Are the clubs you belong to
   Mixed religiously   Mixed racially   All Jewish

18. Have you dated a non-Jewish boy?
   Never   Occasionally   Often   Seriously   Comments

19. Would you date a non-Jewish boy?
   Never   Occasionally   Seriously   "Just as a friend"   Doesn't matter if he's Jewish or not.   Comments

20. Would you marry a non-Jewish boy?
   I would   I would even if my parents objected   I wouldn't because my parents object   I wouldn't.

21. Would you room with a non-Jewish girl?
   Would prefer to   Would, but prefer not to   Would not   Doesn't make any difference.

22. Your four closest friends are
   All Jewish   All Christians   Half Christian and Half Jewish   More Jewish than other.