A STUDY OF SINGLE JEWISH YOUNG ADULT
MEMBERSHIP AND GROUP PARTICIPATION
IN THE COLUMBUS JEWISH CENTER

A Thesis
Presented in Partial Fulfillment of the Requirements
for the Degree Master of Social Work

By
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V.
CHAPTER I

INTRODUCTION

Purpose

The purpose of this study is to determine some of the factors which affect and influence the membership and group participation of single Jewish young adults, ages 18-30 in the Columbus Jewish Center. Consideration and analysis of nonmembers and nonparticipating members is essential in this study. The areas which are the basis for the study are: program presently offered young adults, number participating and not participating, reasons and motivations for participation and nonparticipation, number of members and nonmembers, reasons and motivations for membership and nonmembership, appropriateness of the total program offered, including attitudes toward Center program and staff and suggestions concerning young adult activities.

Justification

A young adult group activity program is provided by the Columbus Jewish Center. Some young adult Center members participate in the program; others do not. In addition, there are young adults who participate who are not members of the Center. Still others have no affiliation whatsoever with the agency. It is estimated from United Jewish Fund lists that there are approximately 500 young adults in the Jewish community. There are 361 young adults known to the agency. What influences young adult membership and participation? What are the reasons for nonmembership and nonparticipation? What do young adults hope to gain
personally from membership and participation? This study is an attempt to answer, in part, some of these questions.

As compared with material written about other age groupings, there are relatively few studies concerning young adult needs. This fact and the writer's belief that there is apathy and lack of interest shown by young adults toward the Center, justifies the need for this study. Perhaps young adults are not adequately served in various social agency settings.

Theodore Field, in a 1950 Ohio State University Master's thesis "A Study of the Leisure Time Opportunities for Young Adults in the North Central Section of Columbus Ohio" noted difficulty of agencies in reaching the young adult age group. Similar comments were made by Molly Ann Lorme in a 1954 Ohio State University Master's thesis "A Study of Young Adult Participation in Toledo Group Work Agencies."

Jewish Centers originated as agencies to serve young adults. Through the years, service for other age groups have developed and there has frequently been a tendency to "neglect this age group."

The National Jewish Welfare Board, aware of the problem, conducted a study of young adults in 1954. One of the conclusions of this study was that the young adult age group is the most difficult to serve of all Jewish Center membership groups. Many agencies are concerned about young adult members, how best to meet their needs and offer them service. Some Jewish Centers are continually evaluating their program to determine ways in which to have more all-inclusive young adult membership and participation. Possibly

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1Yehuda Roseman, "Serving the Young Adult Member", Jewish Center Worker, Vol. I, No. 3, (October 1949) p. 57.
more involvement of the young adult in all phases of Center program and staff awareness of young adult needs will result in additional young adult participation in Jewish Center program.

Richard LePan, in a paper titled "Experiences of the New Jewish Center Buildings in Serving Young Adults" commented on this point:

The picture of a dwindling young adult agency population, a rising percentage of the 'socially inept', unsuccessful programming and lack of young adult involvement in program planning, lack of focus as to the needs, and a feeling of apathy towards this problem appears to be as true of the newer Centers as it is for the others.²

Mr. LePan mentions various reasons for a decline in young adult participation. How applicable are these to the Columbus Jewish Center's young adult program? Are these factors similar to those of the setting for this study? The writer believes that Mr. LePan's conclusions are vital for consideration in analyzing young adult membership and group participation.

These comments, therefore, support and justify the selection of the problem of young adult membership and group participation in the Columbus Jewish Center as one for a Master's thesis. It is the writer's hypothesis that the young adult may know his interests and needs. Therefore, if these interests and needs are communicated to staff, then staff can act in accordance with these needs and consequently initiate better quality of program.

Nature and Source of Data

The main source of material for this study was individual tape recorded interviews with 16 young adults in the Columbus Jewish community.

These young adults were interviewed either at the Jewish Center or in their own homes. In addition to the interview, each young adult filled out a face sheet which offered basic background data for the study.

Membership files and cards, mimeo-plates, mailing lists, attendance roster, reports and files of young adults who had previously been Center members were available to the writer. These were valuable in determining the number of single Jewish young adults known to the agency, their addresses, ages and membership status.

Interviews with five Jewish Center staff members provided staff interpretation and thinking on the problem. Printed schedules were not used for these interviews.

The final source of data was reviewing of pertinent literature and professional papers.

Scope and Limitations of the Study

The study was limited to single Jewish young adults known to the Columbus Jewish Center as members, participants, nonmembers and non-participants. The factors previously mentioned were studied. Although there are other kinds of leisure time facilities available to young adults, this study was limited to group activities at the Center.

Center program was not compared to that offered by other agencies. The study was limited to a presentation of what the Center offers its membership, what the participation is and the extent to which the program meets the needs of the young adults.

One of the major limitations in the study was the fact that there was no complete and accurate list of single Jewish young adults
known to the agency, in terms of membership status. Also, in membership statistical reports, young adults were grouped by ages 18-26, while the group membership composition includes ages 18-30. Reports, records and rosters of young adults attending Center group programs and activities were not always kept, nor in a suitable form easily adapted to this study. In addition, there was young adult participata in the Center without required affiliation. The agency did not keep a record of young adults who "drop in" to use facilities, consistent process recordings of group activities, nor a central file of and for young adults.

There was no fulltime staff person working with Young Adults in the period from September 1, 1958 to March 1, 1959, due to staff turn-over, which contributed to difficulty in group analysis for this study.

The tape recording method had limitations to be explained later in this chapter. The face sheet, which the writer used with the tape recordings presented some limitations in that the writer had to do some interpreting of questions to the interviewees, such as what was meant by leisure time activities and opinions about the Center program. Attitudes and opinions of the 16 young adults interviewed were their own, and may or may not reflect those of the other 345 young adults known to the agency.

Definition of Terms

Young Adult

For the purpose of this study, the term young adult refers to Jewish men and women, unmarried, who range in ages 18-30. Although the Center defines the young adult age group as 18-26, the age composition of the Center's young adult group is usually 18-30. Therefore, the study
was based on the latter figures.

Membership

Membership is the paid affiliation of young adults with the Jewish Center. A young adult who is economically dependent on his family may be included as part of a family membership, with no extra charge. Usually when a young adult is 21 or 22 years of age, he is no longer completely dependent on his family, and is therefore expected to assume his own membership. Some young adults are independent at 16. In such cases, it is expected that a young adult will hold individual membership. Since the Center opened in 1949, a young adult membership fee was $20 per year, which did not include outdoor pool privileges. As of April 1, 1959, the fee is $25 per year, including use of the outdoor pool. The Center has not enforced young adult membership requirements to the degree that it has done so with other age groupings.

Group Participation

Group Participation is defined as the taking part of a young adult in any group activity at the Jewish Center, whether he is a member of the center or not. Young adults participate in Center programs who are not members.

Motivation

Motivation, for purposes of the study, is the factor or factors which influence a young adult in his attitudes toward participation in group activities at the Jewish Center. In other words, why he will or will not take part.

Method

To determine the interests and needs of young adults it was
necessary for the writer to utilize a method which would facilitate "getting to the young adults themselves." This meant that a thorough analysis of interviewees' opinions was essential. Therefore the method of individual tape recorded interviews supplemented by a written face sheet was utilized.

**Basic Planning**

Because tape recording was used, the way in which questions were asked and phrased was of utmost importance. The writer's inflection, changes and variations of voice might have meant a different response from the subject.

An interview schedule containing questions pertaining to the study purpose was made. Each question was placed on a 3" x 5" card so that the writer might have the questions in form easily adaptable for use with the recorder. Not all questions were applicable to each interviewee. Questions asked of individual young adults depended on their membership and participation status.

A complete list of single Jewish young adults known to the agency was compiled from current membership files, cancellation files, rosters and records. This determined which young adults were members, participants, nonparticipants and nonmembers. The age, name, address, sex and membership status of each of the young adults were placed on individual cards. These were grouped into the four divisions of the study.

**The Sample**

Because of the estimated 35 minute time length of each interview, it would have been virtually impossible to tape record interviews
of a representative sample of the young adults known to the agency. Considering the time the writer could realistically invest in doing the interviews, the number of interviews that were necessary to offer enough material for analysis and the estimated time that would be involved in transcription, the writer determined that 16 interviews might be used to represent the four major categories of young adults known to the Center. It was further concluded that half of these should be male and half female.

Four individuals could thus be interviewed in each of the four categories, two male and two female in each. Because the age span of the young adults in the study was 18-30, the writer concluded that it was significant to interview a man and a woman between the ages of 18 and 25 and one in the 25-30 age group, in each of the four major categories. This was not always possible because of limited number of young adults in some of the age groupings.

The writer proceeded to go through the card lists in each of the categories. The first person in the category under consideration was contacted by phone and asked if he would be willing to take part in such a study. The interviewee was told that the interview dealt with young adults at the Jewish Center and that it was to be tape recorded. Some interviewees needed more interpretation and reassurance than others. Some young adults who might have been suitable interviewees were not available for interviews or were unwilling to participate in the study. The 16 interview appointments were scheduled within a three week period, at the convenience of the interviewees. On several occasions, individuals who had consented to participate in the study declined after thinking
about it. This meant the selection of other interviewees in the suitable category.

Procedure

After a trial run of an interview, it was concluded that 35 minutes would be the average time necessary for an individual recording. Since the Center's tape recorder could record at the slow speed of 1 7/8, it was estimated that six reels of 7" tape would be adequate for the 16 interviews.

Reservation for use of the recorder was made with the Center's main office. A small private room on the agency's second floor was utilised for interviews in the building. This office was "relaxing and homelike" in atmosphere, and the writer decided that it would be more conducive to help the interviewees feel at ease, than anywhere else in the building. Two interviews were done at the homes of interviewees, because of their unwillingness to come to the Center.

The tape recorder was always completely set up before the interviewees arrived to minimise any confusion and to alleviate extra movement. The writer took responsibility for helping the interviewees relax prior to the recording of the interview. A comfortable chair and ashtrays were available and privacy was insured. The writer then gave the young adult the face sheet to fill out. It was necessary to do interpretation of questions on the face sheet for particular interviewees. Filling out the face sheet usually required 10 minutes of the interviewee's time. The writer read the face sheet to get familiar with what the interviewee had stated and then started the tape recorder. Immediately following the interview the final face sheet question was given to the interviewee.
A procedure similar to that done at the Center was followed for the two home interviews. When the writer arrived at the home, the tape recording equipment was set up for the interview.

After all 16 interviews were complete the writer transcribed the tapes. Since recording was done at the slowest speed, the writer was able to transcribe the recordings verbatim. Two copies of the transcription were made. This enabled the writer to cut apart one copy for use in categorizing of responses. The complete transcription copy was used for referral in writing the thesis. The completed transcriptions are available for the Jewish Center or to any others who wish to use the material. The writer’s own comments were not transcribed because questions were asked and interpreted in the same way. Usually the questions were quite clear to the interviewees and the young adults tended to respond readily and frankly.

Following transcription of all of the interviews, the writer made an envelope for each question asked. The responses were cut apart, placed in the appropriate envelopes and grouped into the major study areas of the thesis. Responses were studied and analyzed and conclusions and recommendations reached.

Limitations of the Method

A major limitation is that only a small number of young adults were interviewed and their responses may or may not reflect the opinions and attitudes of the other 345 young adults known to the agency. It is to be emphasized that in purpose, the interviewees were not selected necessarily to be representative of all young adults known.
Some of the young adults contacted were not willing to be interviewed because of the tape recorder. If a written interview schedule had been utilized these same people might have been willing to participate.

Study conclusions are based on what the young adults verbalized, which may or may not be the true expression of their needs and motivation for membership and participation.

The writer's age, as a young adult, was a possible limiting factor in the use of complete objectivity in the analysis.

The presence of the tape recorder may or may not have affected the responses of the interviewees. In several interviews the young adults were obviously aware of the recorder and kept glancing toward the mechanism during the recording period. Another limitation is the factor of so much time involved in the actual recording of interviews and verbatim transcription. There is question as to whether similar results were obtainable through a less time consuming approach. Some of the vast amount of data gathered through recording was not directly applicable to the study.

Advantages of the Method

The major advantage of the method was the verbatim recordings of what young adults expressed as needs.

Also, the method was helpful to the writer in setting limits for herself and planning within the amount of available time for the study. Because this was a relatively unexplored method, the writer was able to experiment with the methodology.

Interviewees enjoyed participating in the study as a result of its unusual method. After the interview, many of the young adults told the writer they enjoyed the opportunity to "say what they thought." A
discussion of Center programming usually followed the interview at the request of the interviewee. For some young adults this may have represented one of the more positive contacts they have had with the Center.

Recordings can be used for teaching or discussion purposes by the sponsoring agency or others.
CHAPTER II

THE SINGLE JEWISH YOUNG ADULT: HIS RELATIONSHIP
TO THE CENTER AND HIS NEEDS

Introduction

To analyze reasons and motivations for young adult membership
and group participation in the Columbus Jewish Center, it is necessary
to have basic familiarity with the agency. This includes understanding
of the Center, development of the Columbus young adult program, and the
program presently offered. In addition to acquaintance with the agency,
it is essential to have some understanding of the needs of single Jewish
young adults.

The Jewish Center

The Jewish Center is a social agency open essentially to Jewish
individuals and families in the community who desire to partake of its
services and facilities for a membership fee. Scholarships are arranged
when necessary. Sanford Solender has designated six functions of the
Jewish Center which are generally accepted as adequate in description:

1. Furthering the personality development of the Jew.
2. Enriching the content of Jewish living in America.
3. Providing a religious link for the unaffiliated Jew.
4. Deepening Jewry’s sense of community.
5. Training Jewish leadership.
6. Strengthening the civic responsibility of the Jews.¹

Because the Center’s major purpose is the enrichment and develop-
ment of the Jew as a member of the total community, the majority of Center

¹Sanford Solender. The Unique Function of the Jewish Community
members are of the Jewish faith. However, many non-Jews are members
with the understanding that they are participating in a Jewishly oriented
agency. Center staff and entire membership therefore, should be aware
of the extent to which Jewish awareness is basic to association with the
agency.

Most Centers offer activities for various ages, with the program
usually developed by the age groupings. Kinds of activities and number
of staff depends on the budget, facilities and size of a particular
community. The Center is a multipurpose agency because, in addition to
departmentalized programming, there are, for example a pre-school edu-
cation division and a department of physical education. Social group
work, recreation and education are among the professional disciplines
employed in Jewish Centers. Solender has said: "While the Center
utilises such other important fields as physical education and pre-school
education, social group work is its central area of competence." It is
therefore concluded that social group work is the major method to be
utilized by professional staff in serving the membership.

Development of the Columbus Young Adult Program

The purposes of the Columbus Jewish Center are in agreement with
those common to all Centers and stated earlier in this chapter. Corner-
stone for the building was laid in 1949. There was provision for young
adults, but there was no planning committee or young adult group in the
early years of Center operation.

2Ibid., p. 5.
A group of Columbus young people attended an intersity conference in Chicago in May of 1953. It was here that the "spark" for creation of a group for single Jewish young adults originated. A Young Adult Planning Committee, hereafter referred to as Y.A.P.C., was formed by 15 original members, with the aid of a Center staff advisor. The functions of Y.A.P.C. were:

1. To coordinate the interests and needs of single young adults through program activities.
2. To act as a clearing house for existing young adult programs in the community.
3. To develop the potential for effective young adult leadership.
4. To offer a series of planned activities meaningful to the many young adults available for service.3

As a result, the Y.A.P.C. became the focal point for Jewish young adults activities in Columbus. The Synagogue and Temple groups gradually disintegrated until eventually Y.A.P.C. was responsible for all single Jewish young adult group activities.

Most group activities for young adults at the Center originate through the Y.A.P.C. Over the years, the particular activities have varied, depending on the staff advisor and the needs of individuals participating in the program. Physical education activities have at times been organized through joint cooperation of the department of physical education and the Y.A.P.C. However, single sexed activities, such as basketball and baseball leagues or exercise groups, originate in the physical education department. Over the years there has been relatively little involvement of young adults in other phases of Center program such

3 "Young Adult". National Jewish Welfare Board Department of Community Studies and Surveys, 1954, (mimeographed). p. 3.
as Gallery Players (the drama group), or the Institute of Jewish Studies (study groups on Jewish topics).

In 1954, the National Jewish Welfare Board Study listed the following recommendations and objectives for the Columbus Jewish Center's young adult program:

1. Young adults should have a better representation on the board and board committees. At present there is not a board committee which has responsibility for this age group.
2. There should be a more concentrated attempt to involve young adults in ongoing Center activities, aside from physical education (ex: dance classes, Institute of Jewish Studies).
3. Emphasis in program should remain in social relationships, but more guidance toward interest in community, nation and world affairs.
4. Because many individuals over 25 years old participate in young adult activities, the young adult worker should assume responsibility for working with 'Club 25'.

It should be explained that in 1954 there was in addition to Y.A.P.C., a Club 25 for single young adults over 25 years of age and a young marrieds' group.

As a result of the recommendations, hopefully progress was to be made in the designated areas. In the 1956 Columbus Jewish Center self-study, however, the following recommendations were made:

1. A board committee responsible for young adults should be established.
2. Representatives of young adult groups should be appointed to serve on the board committee.
3. One fulltime professional staff person should be assigned to the total young adult range.

It seems that in the period from 1954-1956, there was still no

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4Ibid., p. 5.

5"Young Adult Committee", Summary of Recommendations, Columbus Jewish Center Self Study, 1956.
board committee responsible only for young adult activities and involving young adult members. Also, a fulltime staff person was not assigned to the young adult program nor were young adults involved in community affairs or ongoing Center activities to the extent the 1954 study recommended was desirable. Comparing the recommendations made in 1954 and 1956, the major changes cannot be noted in terms of specific study recommendations.

Program Presently Offered

Currently the program consists of approximately a one and a half hour planning committee meeting Tuesday evenings and a two and a half hour lounge Sunday evenings. Physical education league games are scheduled by the department. Special activities such as an inter-city weekend, socials, camping trips and an annual three day weekend are planned during the year by Y.A.P.C. There is a New Adult Group open to anyone over 25 years of age, but with no maximum upper age limit. This is under the direction of the Center's adult worker.

No board committee has the single responsibility for young adults. However, the age group is included as part of the Adult Activities Committee of the board. There has been some young adult involvement in board activity through the Adult Activities Committee.

Approximately 112 young adults participate weekly in the program, 12 at Y.A.P.C. meetings, 30 at lounges, 70 in various physical education programs. These numbers are from a total potential of 361 young adults known to the agency. Many of these young people are in college, either at Ohio State or universities outside of the city. When a young adult speaks of participating in Young Adults at the Center, he refers to the
Young Adult Group. This may mean either the lounge, Y.A.P.C. or both. Physical education participation is recognized as a separate activity, as is the New Adult Group.

The number of those young adults actively participating in the program has dwindled over the years, as stated by older members of the group. From attitudes noted in the group and in the tape recordings, it is suggested that the variety and diversity of the program is not as extensive as it once was. More young adults take part in the summer program because of the outdoor pool and softball leagues. Many young adults who are away at colleges in other localities return to Columbus during the summer months. The director of physical education estimates the participating number of young adults to be 300 during the summer. This means that summer participation is almost triple that of winter participation.

Since the organization of Y.A.P.C. in 1953, five staff members have worked with the group. The current worker has been associated with Y.A.P.C. since March 1, 1949.

Jewish Young Adult Needs

Now, what about the Jewish young adult? How is he different from individuals in other age groups? What are his characteristics and needs? The writer suggests that there are six major areas which must be considered in answering these questions: vocation and education, socialization, individuality and independence, (Jewish) identification, assuming an adult role, community involvement and acceptance by adults.

The young adult period is a real "stretch period" in one's lifetime. This is the time when an individual "finds himself" in many ways and establishes himself in society as an independent individual. His basic
drive is emancipation from home and family ties toward building a life of his own. In attempting to meet his needs, the young adult goes through periods of considerable indecision and insecurity. Parmet, in discussing young adult needs said "The young adult is for the most part a conformist, a person without substance who is plagued with many fears." The fears are those originating from the young adult's quest to find a "place" for himself in society.

Vocation and Education

Ordinarily the young adult terminates some of the dependency he has had upon his family during adolescent years, when he graduates from high school. He goes to work or he goes on to college as he experiments to find what he really wants to do as a life's work.

The girl, if she is not engaged may go on to college with the idea of "staying" until she finds the man she will marry. The male, on the other hand selects the college curriculum which will best prepare him for his vocation. He may select one major program and change several times in an effort to find that one that seems best to him. The same situation may be true if he immediately starts working after high school. He may change jobs many times until he feels he has found "what he wants." The young adult period is the time of completing formalized education and selecting a vocation.

Socialization

In asserting his independence and in finding his place in adult society, the young adult looks constantly to meet people of his own sex

---

and the opposite sex. He desires wide social contacts. His friends may or may not have similar interests. Often, all of the young adult's friends do not know each other and is part of several cliques. He looks to select a mate and so he constantly looks to meet members of the opposite sex. Because of his insecurity, being popular and well-liked by peers is vital to him.

**Individuality and Independence**

The young adult is striving to maintain his individuality and independence. As he increasingly becomes more self-sufficient, he wants to assert himself as an individual. He wants to feel that he is "his own master." He feels that his family places restrictions upon him that are unnecessary or that he cannot accept. Often there are disagreements with the family because the young adult feels they "will not understand him." It is apparent that:

> As a Jew he is moving out for himself, detaching himself from his parents and family, working out new and lasting relationships with others. Sometimes there is a conflict in breaking away.\(^7\)

To resolve the conflict, the young adult needs to make his own decisions and do his own planning, although he will respond to skillful guidance. Therefore, programs and policy, in which he has direct participation, have the greatest interest to him. The writer suggests that that which the young adult creates has the greatest significance to him.

**Jewish Identification**

In early years, the young adult may have had close ties with

---

\(^7\)"Young Adult", *op. cit.*, p. 1.
Jewish identity. As a young adult he may tend to be somewhat removed from the early bonds. He may be ambivalent because he feels he does not want an identified affiliation, and yet his inherent feelings of Jewishness create the need for Jewish identification of some sort. Perhaps this is the reason why some young adults are Center members, but do not participate in the program.

As the young adult moves out in relationships in the community, he may be fulfilling a need for basic Jewish experience.

**Adult Role**

The young adult wants to assume his adult role in society. Some authorities have defined the young adult period as the bridge or gap between adolescence and adulthood. What happens to the young adult in the process of striving for adulthood? He is sometimes moody, demanding and difficult to "live with", yet he desperately needs to feel accepted.

In the years immediately following high school, he is often preoccupied with himself and the present, rather than long range plans. He is concerned with the community only as it relates to him or what it will offer him.

**Community Involvement and Adult Acceptance**

As the young adult moves out into involvement in the adult world, as he "finds himself", he eventually develops greater awareness of his community. This comes gradually as he feels some security and adjusts to adult status. In time, he is able to:

Establish himself in the Jewish community as a member of Jewish organizational life, and he is asked to contribute
his time, energies and his money to the welfare of other Jews and the general community.8

The young adult can assume his full adult role, when, in addition to peer acceptance, he believes that he has adult community acceptance and can contribute to his community.

Summary

Basic familiarity with the Jewish Center, including understanding of the Center, development of the Columbus young adult program and the program presently offered, is essential in analysis of reasons and motivations for young adult membership and group participation in the agency.

With Jewish identification as its main purpose, the Center is open to all those in the community who wish to utilize its services. The Columbus Jewish Center was opened in 1949. However the Y.A.P.C. was not organized until 1953. Through the years, the group has been recognized as the major source of Jewish young adult group activities in Columbus.

The single Jewish young adult has many needs which originate from his desire for self-sufficiency and emancipation from home and family ties. The young adult period is the time when the individual comes to terms with: higher education and vocational choice, socialization, individuality and independence, Jewish identification, assuming an adult role and involvement and acceptance in the adult community.

8"Young Adult", op. cit., p. 1.
Because the young adult period is one of the most complex in an individual's lifetime, the task of the Jewish Center in stimulating his membership and group participation is more difficult than that of any other age group.
CHAPTER III

YOUNG ADULT PARTICIPATION

The Columbus Jewish Center's young adult membership includes those individuals between the ages of 18 and 26. Therefore, the writer checked various files to gather data concerning young adults known to the agency. From the final list sixteen young adults were selected as interviewees for the study. They were asked questions pertaining to reasons and motivations for their participation in Center young adult program. This chapter will note the young adults known to the agency, those participating in the study, factors affecting participation and nonparticipation and reasons and motivations for participation and nonparticipation.

Young Adults Known to the Agency

There are 361 single Jewish young adults known to the agency. Of these, 221 are male and 140 are female. Young adults are grouped into the categories of paid participating members, paid nonparticipating members, not-paid participating, and not-paid not-participating. Table I on page 25 designates the distribution in these categories.

Many young adults participate in the Jewish Center's young adult program without a membership. The agency has taken the view that a young adult should be allowed the freedom of initial drop-in participation without affiliation because of needs characteristic of his age group. Eventually he should be encouraged to secure a membership. It
<table>
<thead>
<tr>
<th></th>
<th>Participating</th>
<th></th>
<th>Not Participating</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Members</td>
<td>Non-Members</td>
<td>Members</td>
<td>Non-Members</td>
<td>Total</td>
</tr>
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<td>-</td>
<td>-</td>
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</tr>
</tbody>
</table>

<sup>a</sup>Includes 9 servicemen (with complimentary membership).
is assumed that staff will do considerable interpretation of Center policy and membership structure to young adults.

The majority of young adults who are Center members do not presently participate in the program. Many of these individuals take part in campus groups in Columbus or other localities. A greater number of males are known to the agency than females. This suggests that there may be less single females 18-30 in the community or that there is a tendency for females not to affiliate with the Center as readily as males. There is also the factor in Jewish culture that females marry earlier than males. Approximately 112 young adults participate weekly in group activities including the Y.A.P.C. and physical education programs. Young adult males often take part in athletic activities but do not participate in Y.A.P.C.

Young Adults Participating in the Study

The 16 young adults selected for the study were chosen from the 361 young people known to the agency. Although individuals were selected for particular categories, in four cases, the interview revealed that the young adult was not actually in the category for which he was selected. It should be noted that these four interviewees stated they were in the appropriate selection category when initially contacted.

General information about the interviewees including such areas as category for selection, occupation, age and sex, is indicated in Table II on page 27. There was a broad cross section of ages represented. The age of male interviewees had a wider distribution than that of females. This is explained by the fact that male participation in young adult
<table>
<thead>
<tr>
<th>Interviewee</th>
<th>Category for Selection</th>
<th>Age</th>
<th>Sex</th>
<th>Birthplace</th>
<th>Years Living in Columbus</th>
<th>Living Arrangements</th>
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<td>A</td>
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<td>Parents</td>
</tr>
<tr>
<td>D</td>
<td>&quot;</td>
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<td>P</td>
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<tr>
<td>Interviewee</td>
<td>Occupation</td>
<td>Currently Employed</td>
<td>Work Hours Per Week</td>
<td>School Attended</td>
<td>Currently in School</td>
<td>School years Completed</td>
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<td>-------------</td>
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<td>3 years college</td>
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<td>37½</td>
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<tr>
<td>D</td>
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<td>40</td>
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<td>no</td>
<td>High School</td>
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<tr>
<td>E</td>
<td></td>
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<td>-</td>
<td>Ohio State</td>
<td>yes</td>
<td>BS, 1 yr. Grad. School</td>
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<tr>
<td>F</td>
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<td>yes</td>
<td>43</td>
<td>Franklin U.</td>
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<td>2 years college</td>
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<tr>
<td>G</td>
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<td>45</td>
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<td>no</td>
<td>1 year college</td>
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<td>H</td>
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<td>Ohio State</td>
<td>no</td>
<td>BS</td>
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</table>
activities continues after 25, while it tends to drop off among females. In the Jewish culture very often the girl is married by the time she is 25. This is less true of the male.

There was a great variety in occupations. Males were either students or professional people. Females were students or employees. Only one of the females interviewed was a professional person with a college degree. Characteristic of the Jewish culture, the girl may go to college for one or two years but often does not finish her degree.

Six of the females and three of the males were born in Columbus. Ordinarily a Jewish girl lives with her parents until marriage while the male leaves home seeking his emancipation from family ties as soon as he is financially able to do so. All of those interviewed who were born in Columbus lived with their parents. The others, with the exception of one female who lived with relatives, lived on their own.

The nine interviewees born in Columbus were residents all of their lives. There was a wide range in length of years living in Columbus for the other young adults. The average dwelling time for all 16 interviewees was 15 years. All of the men interviewed had some college education or were in college at the time of the interview. Three of the women had completed high school; four had one year or more of college. One female had completed her college degree.

All interviewees, with the exception of two males and one female, were employed. The two males were attending school and the female was between jobs.

Factors Affecting Participation and Nonparticipation
Interviewees were asked questions related to their leisure time interests, friends and community in determining factors affecting participation and nonparticipation.

Considerable variety of interest was expressed by interviewees and some choices were indicated more often than others. A few young adults commented on one or two interests, while others mentioned several. Interviewee O, for example, enjoyed participating in many different activities such as theatre, reading, music and sports. This was not true of all young adults interviewed.

Responses to leisure interests were grouped into major divisions of sports, reading, music, art, drama, meeting people and others. Dancing, television, cards and community work were mentioned with little frequency. Listing of leisure interests on the face sheet showed some correlation with recorded responses. Reading was given top priority, with sports being second.

First, second and third choices for leisure time interests were indicated. In tabulating results third choice was rated as one point, second choice two points, first choice three points. A maximum rating for any category was 48 if all 16 interviewees had indicated a first choice:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Points</th>
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<td>reading</td>
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<td>sports</td>
<td>20</td>
</tr>
<tr>
<td>theater, concerts</td>
<td>18</td>
</tr>
<tr>
<td>dancing</td>
<td>10</td>
</tr>
<tr>
<td>all other</td>
<td>22</td>
</tr>
</tbody>
</table>

Although similar activities were indicated verbally and on the face
sheet, order of preference showed slight variation. Only sports and
reading remained in the two highly preferred positions. Art, cards,
movies, television, photography, radio, records and writing were named
by a few young adults. Absence or presence of particular leisure in-
terests may affect participation in young adult activities.

Interviewees were asked about young adult groups they presently
belonged to or had participated in previously. Ten indicated they did
not currently belong to any other young adult group, nor had they ever
belonged to other groups. Almost all young adult activity, other than
at the Center, was in campus organizations.

Interviewee 0 mentioned earlier as having many diverse interests
said:

I'm in Hillel, a young adult group, but I made it a point
never to get too deeply involved. I'm in a very interesting
position. I don't look Jewish, so this isn't a very deep
tie with Judaism. Somehow, I've found myself in the very
interesting position of being an outsider looking in rather
than an insider looking out.

She was reared in a non-Jewish community. Early associations were with
non-Jewish people and her religious observance at home was not great.
She associated her Jewishness with her physical features and therefore
believed she had little identity with the faith because she didn't have
what she considered the "stereotyped" Jewish appearance.

School activity participation was diverse. Interviewees took
part in Hillel more than any other individual activity.

Majority of interviewees said Young Adults was their only group
participation. For the most part their leisure time is spent individually
or with a few friends, rather than as part of a structured group. There
is correlation with the young adult need to be independent, to make his
own decisions and to feel free to do what he wants to do without limits.
Therefore, is a highly structured program desirable for young adults?

Those who had any other group participation were asked how
these groups differed from Young Adults. Interviewee E spoke of
differences in this way:

The main difference between Young Adults and a Y group is
the atmosphere. It tends to be a little more formalized
at the gentle dances. You don't have the same contact
there and you don't know as many people as you might when
you go to a closely knit affair such as the Young Adults
hold. The gentle dances generally have a name band and
they charge more admission. It's an entirely different type
of atmosphere. It's more formalized than at the Jewish
Center.

Interviewee E was anxious to meet eligible young ladies. He went to Y
social functions for this specific purpose but felt somewhat insecure
and out of place as a single Jewish person among many non-Jewish people.

Contrasting Young Adults with other groups, interviewees men-
tioned such factors as diversity of backgrounds, lack of congeniality
and "closeknitness" of the group. All of these factors had some affect
on young adult participation.

Interviewees were asked what they wanted to get out of any
activity. General feeling included enjoyment of the activity, meeting
people and getting something done.

Interviewee L, a nonparticipant, had other opinions:

I wouldn't try to get anything out of the program at all.
I would try to give of myself and do as much as I could to
make what I was a part of a success. The only program that
I would take part in would be a charitable program. I would
never try to get into a group that was just a social group,
because I feel that it has nothing to offer. I could see
no satisfaction in going to a social group and doing nothing
but sitting. Of course I don't play cards and I don't
dance, so all these things that most people my own age do,
I do not do. It would be foolish, on my part, to even
partake in a social group.

Comments of this 22 year old girl indicated she might have attitudes
different from many other young adults. Because she had not been able
to come to terms with the identity she was seeking and did not make
social contacts through Young Adults, she concluded she was "above"
participation and that it was useless. Her clothing and manner reflected
a pseudo sophistication, as she dressed in brocaded black toreador pants
and smoked from an ornate black cigarette holder. She rationalized her
nonparticipation by saying she didn't like to do the things ordinarily
done by young adults and expressing hostility toward the Center.

Personal incentive may be a factor affecting the participation
of young adults. There is a need for staff and group members to take
initiative in encouraging participation. This could mean "going out"
to the young adults in the community and encouraging them to participate
in agency program this way. Some young adults may have concerns which
require personal guidance. Interviewee N was an example of this:

I have to feel personal incentive to participate. I'm
speaking from the point of view of an individual who
doesn't have much incentive socially. So my views are a
little bit haphazard. Actually my views - I don't have
enough. If I had any positive views toward Young Adults I
would be more active. I have a negative attitude toward
participation. I think the reason for this is a little too
personal and technical for me to actually get into as far
as the atmosphere is concerned.

Perhaps more young adults would participate if they were directly asked
to take part. This would involve considerable staff initiative in getting
to the "hard to reach" young adult.

Interviewees were asked what they looked for in a young adult
activity. The majority mentioned meeting people as most important. Enjoyment, relaxation and specific activity offered were next, in that results showed a strong desire to meet other young adults and have wide social contacts.

Watching television, wasting time and sleeping were suggested as the way most young adults in Columbus spent leisure time. Interviewees said that most young people preferred individual activity to that of a group. Some young adults had little time for leisure activities because of campus affiliations and work load. Importance of the activity being "useful" was noted by some. Individuals saw the Center primarily as a source of social contacts. Leisure time available was often not put to good use because of a lack in having something to do in which the young adults were really interested.

Did the interviewees see needs of other young adults similar to their own? Most interviewees said their friends' young adult group participation or nonparticipation was similar to their own. Meeting people, primarily members of the opposite sex was named as the primary reason for participation. Personal satisfaction, relaxation and nothing else to do were also suggested.

Personal satisfaction could be related to meeting members of both sexes. Interviewee G expressed the majority attitude that young adults participate for several reasons:

They take part for enjoyment, relaxation, a good time and hoping to meet their future mate. I'd say that 90 per cent of the marriages in Columbus come about because of the Center. At least I feel that just through meeting at the Center, or seeing them at the Center that's it.

Comments of interviewee G indicated factors affecting her own participation.
Some interviewees were not willing to risk verbalizing similar attitudes or would not admit this motivation to themselves.

Interviewee D, an older Young Adult participant, saw meeting a mate as the purpose for participation. Similarly, this was a reflection of her own needs. An original founder of the group, her participation was also related to feelings about group tradition and the need for its perpetuation.

Leisure interests of friends were compared with those of interviewees. Twelve young adults said their friends had the same interests. Four suggested friends had a different choice. Interviewee P was representative of young adults with friends of similar interests:

Yes, my friends have the same interests. It's a factor why they are friends. I think that people definitely try to pick their friends according to their own interests.

Comments of interviewee P reflected the idea that young adults want to do as their peers do. Young adult participation therefore may often be influenced by participation of friends as most interviewees had the same group affiliations as did their friends.

Some young adults may not "have time" to cultivate close friends because of busy schedules. In this type of case a direct approach by staff can possibly be effective in "drawing" such an individual into the program.

Where did the young adults meet eligible date prospects other than at the Center? Responses indicated contacts were made through friends and other activities or groups. The blind date and double date were mentioned as frequent methods of getting a "nice Jewish boy and girl" together. Perhaps young adults seek friends who will be sources for
contacts with members of the opposite sex. Some interviewees saw no 
need to participate in Young Adults because of a feeling they had the 
"social life" they wanted.

Interviewee M did not date because the large amount of time he 
devoted to study eliminated opportunities for social contact. He 
rationalized by saying he was "above" associating with eligible young 
women with whom he was acquainted. He convinced himself he was "too 
mature" for their friendship and therefore had no need for this contact.

Another approach to determine motivation was asking the inter-
viewees what they wanted a young adult group to be like. Young adults 
preferred members of the hypothetical group to be different from them-
selves. A few interviewees said they would want the group members to be 
similar to themselves or just like the current group. Importance of 
friendliness and having people easy to get along with was given much em-
phasis.

Interviewee P mentioned areas of particular importance to her:

Group members should be down to earth. Mostly this is the 
one thing I can really think of. It's no use of my talking 
like this. I sound like I'm going to reform the world and I 
know I can't. I think that one thing is to have a "we feeling." 
Too many of these little cliques is one thing I'm against at 
the Center.

Interviewee P had to feel "a part" of the group to meet her own needs. 
Being "accepted" and having a feeling of "belonging" were most important 
to her and affected her participation.

Interviewee G stressed importance of group members similar to 
herself who would be most active:

I'd want a lot of people who would really take a lot of 
interest in the group and who would come to the meetings
on Tuesday and who would participate and just be so enthused about the group that they'd be busting. Maybe about 10 of these people - I think that would make the group.

Interviewee G participated in Young Adults for her need to be recognized and have status among her peers. Her skills were put to good use for program as the group elected her to leadership responsibility. Her enthusiasm in participating at the moment was related to her desire to perpetuate the group, in satisfying her own needs to "control" other people particularly through the group.

Interviewee G rarely voiced a negative opinion. Even though she was most active in the group she felt she had to say she could be more active. Like so many other young adults she was slightly insecure and wanted to be accepted by peers. To achieve this acceptance, she took a positive viewpoint in all attitudes expressed about participation.

Some young adults found security in wanting people similar to themselves. Perhaps they could not risk too "many" differences because they were not yet comfortable with their adult role.

Subject of young adult responsibility to the community showed responses almost equally divided in opinion with nine young adults replying in the affirmative and seven saying they had no responsibility. Representing one point of view was interviewee E:

No, I don't feel any responsibility to the community. The Center has affected it in that it hasn't stimulated any interest. It's been an indifferent type of approach. The Center hasn't affected it one way or another. I think if it was a different type of organization, then maybe it would.

Interviewee E, a Center affiliate, dropped his membership. Once very active his participation declined during the last year. Intellectually
he knew he should have community responsibility. However he found the particular area suitable as a "scapegoat" for his hostile feelings toward the group, the Center and the community, for not "giving him" prospective mate material. He blamed the Center for not stimulating his community activity.

Some of the older young adults had resolved basic conflicts characteristic of the age period and were able to participate actively in many community affairs.

Opinions on community responsibility were a direct result of experiences young adults interviewed had in the community. Those who felt they had not been "treated" appropriately had negative feelings. For the most part, interviewees not born in Columbus were the ones indicating the least community obligation.

The majority opinion was that the Center had made some contribution toward community involvement. Interviewee J took a positive viewpoint:

Certainly, I think the Center contributed to my involvement as an integral part of our community. I mean whether you participate and partake of all it offers is one thing. But the fact that it is here and needs support and everything is also important.

Because interviewee J was comfortable in his adult role. He felt he was a part of the community and that the Center had contributed to his feeling. Although he did not participate in agency program, he attributed his membership to be a contributing factor toward his community responsibility.

Interviewee B, a participant who came to Columbus from an Eastern city felt he had no responsibility to the community and that the
Center had contributed to his feeling in a negative way, as follows:

Probably the Center has contributed negatively for community responsibility because of the unrealistic expectations of what I thought the Center should do for me when I came to town. I felt that my name should have gotten around, I should have been able to meet people, told about people to see, etc. In this area I felt the Center was very seriously lacking and as a representative of the Jewish community, it let me down. For this reason I feel I have no real responsibility to the Jewish community.

Because interviewee B did not get the "reception" he believed was due him he developed certain negative attitudes toward the community. He further criticized the Center for not helping him establish himself in Columbus.

In all cases, except that of interviewee B, when young adults indicated the Center contributed to their community responsibility, their attitude was of a positive nature.

Interviewees were asked what they thought young adults recognized in each other. There was more difference of opinion and lack of similarity in this area than in most questions. Five young adults mentioned leadership as being important. Three noted personality and friendliness. Community recognition and independence were also mentioned.

Interviewee K repeatedly mentioned proving herself in being able to do various skills. This may be an indication of a need to prove her own adult status to herself, as well as others.

Interviewee P said:

I think too many young adults recognize too many superficial qualities in each other. If a young adult really works, he can go out - he can work for United Jewish Fund. But sometimes I wonder if he is recognized and appreciated as much as the person who does little but who has other qualities. Sometimes the person who really strives to do his best is the one that is the least appreciated as far as one young adult looking to another young adult.
Because of her strong desire for acceptance, interviewee P showed evidence she was uncomfortable unless she was surrounded by an encouraging and friendly atmosphere. In essence, her statement might be an indication of typical feelings of young adults who do not participate because they believe they will not be accepted or appreciated.

Interviewee N, a quiet and retiring individual, felt that aggressiveness was a pertinent factor. He could not risk being aggressive and therefore concluded he was not accepted by peers. He did not participate.

Interviewees had varied opinions as to what the young adult community recognized among its members. Leadership was the main factor indicated, with friendliness and personality coming as second choices.

In broadening the emphasis, interviewees were asked what they thought the Jewish community recognized in young adults. There was much variation in answer. Group participation, leadership and age were stressed as important. Dependability, resourcefulness, making money, philanthropic activity and prominence in the Christian community were also suggested.

Interviewee N related community acceptance of young adults to the initial interview question on Jewishness and adapted the question directly to himself:

Going back to your first question, what is my attitude toward being a Jew - I think that the Jews are a little more closer knit group socially than any other group. I think that it is more difficult for the Jewish individual to become socially accepted in the community than any other group. I think Jews put a little more pressure on being socially accepted. I think its a little more difficult for Jewish people.

A 27 year old nonparticipant, interviewee N, did not feel accepted as a
part of the community. In past years he looked for acceptance by participating in Young Adults. Not finding this, he no longer took part. When speaking in generalities about others he usually shifted the application to himself and his own needs.

Reasons and Motivations for Participation and Nonparticipation

Why do some young adults take part in Center program and others not? Some of the factors affecting participation were explored. In further analysis interviewees were asked about reasons for participation and nonparticipation. Not all questions were appropriate for each interviewee because of membership status.

Did participation as a teenager have any relationship to participation as a young adult? Three interviewees said they participated in Center program as teenagers. It should be understood that the current building was erected in 1949. Prior to that date activities were housed in the Schonthal Center on Rich Street.

Young adults with a home dwelling unit in the northern section of the city often have little contact with the Jewish community of Columbus, primarily located in the Bexley-Eastmoor section. Interviewee O had little Jewish identity which, in part, may be associated with her non-Center participation as a teenager.

Young adults active in teenage program usually do not immediately participate in young adult program. Majority of group participants were those new to the city, anxious to make contacts and meet people.

There was a wide distribution in responses to frequency of coming to the Center. Five interviewees said they attended twice a week and
three indicated once a week. Those who came twice a week attended
I.A.P.C. meetings and Sunday lounges. Those visiting the Center once a
week participated in physical education activities or lounges.

Interviewee I, active as a teenager but currently a non-
participant, said it was difficult for him to estimate times he attended
because it was so irregular. He was currently attending Ohio State
University and much of his time was spent on the campus. When he did
come to the Center he looked for unstructured program because of the
"pressure" of class requirements. He indicated there was no reason for
him to participate as his social and recreational needs were met on the
campus.

Many interviewees said they had been more active in the past than
they were at present. They also previously participated with much
greater frequency. Seven were not taking part in any Center activities.
None were participating in the program. Interviewees mentioned eight
activities for participation: lounges, I.A.P.C., physical education,
New Adult Group and Gallery Players.

The lounge was the activity most often attended because of
social contact emphasis. Tuesday meetings and the physical education
department program were next popular for participation. The New Adult
Group was mentioned as was Gallery Players, an adult drama group.

Transportation had no particular effect on participation. Of
the 16 interviewees ten drove their own cars. Six of these were male and
four were female. All interviewees said transportation to and from the
Center was absolutely no problem for them. If they did not drive their
own car they had friends with whom they could always get a ride. As a
second choice a parent could drive them to the Center. Young adult
mobility was indicated here. If there is a program in which a young
adult is interested he will see that he gets to the activity.

Three young people were asked if they were ever directly invited
to participate in Young Adults. Two had been approached. Interviewee N,
a nonparticipant, spoke of his best friend who had once been president of
Young Adults. The friend had urged his participation but this young adult
was not motivated to participate. A greater incentive was needed for his
involvement. This is possibly related to his need for feeling secure in
a group situation which he either feared risking or did not believe was
feasible through the group.

Ten interviewees were asked about leadership they had through
participation in Young Adults or other activities. Six had no leadership
in Y.A.P.C., four had some responsibility, six had leadership in other
activities and four had none.

Interviewee G spoke of her high school leadership. She did not
participate in any other young adult group. She remarked:

I think I'm an officer. Sometimes I wonder why. I've
been in different offices. I'd consider myself more active
than most people. I definitely feel that I'm pulling the
group around by the strings now.

This young adult worked diligently in various group activities, meeting
her own need for recognition and control in this way. She made many
social contacts through participation. She became easily disturbed when
she was not in a dominant leadership position in the group and thought
she had to "pull the group around by the strings." Her motivation for
participation was for social contacts, status and the opportunity for
group control.
Interviewee E was an officer of the group for a one year term. When he originally came to Columbus, he was anxious to meet people of both sexes and to become an accepted member of the community. After he made contacts he no longer felt the need to participate.

Only recently able to resolve some internal conflicts and ambivalence toward Jewish identity, interviewee F could not risk being too active in Young Adults.

Support of the Center in every way possible, except through participation, was declared by interviewee J. He had considerable leadership responsibility in community projects. This was beneficial for his business contacts and also sublimated some of his drives for meeting a prospective mate.

Some young adults enjoy coming to the Center and participating but they do not want any responsibility. This is related to their need to feel they can come and go as they desire. Participation restrictions may often be resented.

Six young adults interviewed said there were activities in which they previously had taken part. All interviewees had been swimming in the outdoor pool, either in the past when they had a membership, or as the guest of a friend who was a member. Activities named in which there was former participation were lounges, I.A.P.C. and sports.

Interviewee L, a nonparticipant with a negative approach throughout the interview, said:

Well, I used to break down and go to the lounges when I was young and foolish, about four or five years ago. I belonged to the Young Adult group and I went out on Tuesday nights quite often. But that was because I was
running around with a couple of kids who went to the Center. Tuesday night was when everybody went there and I joined the crowd.

This young adult did participate in Young Adults in past years. Anxious to make social contacts and establish her identity, she said she participated because of her friends. Although this may have been one factor in motivating her to participate, her own social needs were a more dominant reason.

Nine young adults interviewed said their friends did not participate in Center program. Six indicated some participation by friends. A young adult may not enjoy entering a group situation in which his friends do not take part.

Interviewee I had many friends who were not participants in Young Adults because they just graduated from high school. Females in the Group were too mature for them, in age. Not having a Center group they wanted to be a part of they often would "hang around" the building using drop-in facilities.

Seven interviewees spoke of interests of friends apart from the Center. Such reasons as lack of time, all married friends, or participation in other interest groups were noted.

Ten young adults had enough contact with Young Adults to facilitate the writer asking if they had made any friends through their participation. Four said they had made contacts; six had not.

Although interviewee N ridiculed the group and called it "unfriendly", he said he made some contacts through the activities.

Interviewee B did not meet many young adults who were at his particular intellectual and educational level, through the agency. He
was, therefore, unhappy in his participation and generally negative toward the Center.

Meeting eligible members of the opposite sex to court and date is a primary need of young adults. Interviewees were asked if they met people to date through the agency. Nine replied they had made contacts. There were no contrary statements.

In exploration of social motivation for participation, interviewees were asked about their choice between a lecture and lounge. Largest number of interviewees preferred the lounge. One reason for selection of the lounge as preference was given by interviewee F:

You're sort of putting me on the spot now. I like lectures, I have attended some of the lectures here, but in my present status, I guess I would go to the lounge where the young ladies were.

Most other young adults interviewed were more subtle than F. Perhaps they would not admit this motivation to themselves. Because of a need to meet other young people, most of the time a young adult will choose to go to a social setting such as a lounge, rather than a more formalized program such as a lecture. Although social contact has been indicated as a primary reason for participation, some young adults take other factors into consideration, such as quality and cultural value of program.

When interviewees were asked if age made a difference to them in terms of participation, the first reaction was that it made no difference. This was true of all 16 interviewees. In contemplating this point, seven then reversed their original statement and said it made a difference.

Interviewee C remarked:

I'd like people taking part to be my own age. Most likely a person who is older than me knows a little bit more than I do. I've got to look up to him you see.
Extremely self-sufficient, interviewee M considered himself capable of making decisions apart from the wishes of his parents. This was reflected in his attitude toward adult influence in a group situation. His response demonstrated he preferred participation in a setting where his own ideas could be voiced and not questioned by adults.

It is apparent that age makes some difference in participation, particularly because of eligibility of datable members of the opposite sex and similar interests with those of the same sex.

Most young adults said they would participate with greater frequency if married. There was a feeling that Center activities were more "geared" toward married adults than single individuals.

Majority of interviewees said they thought the Center's reasons for sponsoring a young adult program were similar to their own reasons for participating. Interviewee H saw the Center merely as a site for activities. She had many friends in the group and came to most activities with them. Although she said she came only for activity, observation of this young adult showed she constantly was seeking introduction to newly participating members of both sexes. Though she did not concede this, socialization was a primary motivation for her participation.

Following the recorded interview, young adults were given a check list of eight possible reasons for participation in group activities: physical education, personality development, relaxation, creative expression, social contacts, enjoyment of the activity, cultural expression, service. Nine interviewees checked social contact their main reason for participating. Five suggested enjoyment of activity; one listed cultural expression; one named service. The two most popular choices support statements
made by staff and young adults about needs of these young people.

The final question asked of interviewees about participation was their opinion on whether the following areas had been meaningful to them through their Young Adult participation: leadership, skills, vocation or college, religion, community service.

Leadership was named by most young adults as being the most dominant area of help. Skills, community service, vocation and college and religion were suggested in that order. Interviewees said religion, vocational and college aid had been the areas of least help for them.

Young adults not active in the program were asked if they thought the program should develop these areas. Skills, religion and community service were indicated as most important. No interviewee said that any of the areas should not be developed with the exception of one who thought religion had no place in the Center because the agency was purely "social."

Usefulness of activity, rather than activity alone, was emphasized by interviewee P. Pure social emphasis cannot meet the complete needs of all young adults.

The five interviewees who said Young Adults helped them with job or college usually referred to suggestions for job openings made by other group members rather than through staff. Group contact and association can be an important resource for helping the young adult find his vocational and educational goals.

Some interviewees felt the Center could do more to "stimulate" their Jewishness. Others were passive in response. Few indicated they had acquired any new Jewish ideas or religious inspiration of any sort through Young Adults.
Interviewee A noted the Center's role in helping stimulate his community service responsibility:

The Center has created a desire in me to help those who can't help themselves through various circumstances. This has come primarily through my work with day camp and underprivileged children.

His comments were not typical of the other young adults interviewed. Though his participation was partially motivated by desire for social contacts, interviewee A was enabled to see community service as an integral part of his adult role.

Young adults interviewed said that all suggested goals were important and should be included as part of a young adult program.

Summary

Single Jewish young adults known to the agency number 361. Of these, 221 are male and 140 are female. Total number of present participants is 315, including 34 who are not Center members.

Individuals selected as study interviewees represented a cross-section of ages and membership status of young adults on Center files.

Athletics, reading, music, theater and concerts were the most popular leisure interests of the young adults interviewed. Ten interviewees did not participate in any young adult group outside of the Center. Those who did take part were usually associated with campus groups. Hillel was the main activity for participation outside of the Center. Those participating in other groups said that activities were much different from Young Adults.

Meeting people was the main reason suggested for participation. Contact with members of both sexes was the reason given by interviewees
for participation of other young adults in group activities.

When interviewees were asked what they thought other young adults in Columbus did with their leisure time, they replied that it usually depended on individual interests. However, many young adults were thought to watch television and waste time.

Twelve young adults said their friends had the same interests as they did but that this was only one factor for friendship. Interviewees met members of the opposite sex through friends, blind dates and other activities or groups.

Majority of young adults were in favor of having people different from themselves in a select group. They preferred those who would take an active participating role in the activity.

Nine interviewees indicated community responsibility and said the Center had contributed to this feeling.

Leadership and activity participation, friendliness and personality were the factors mentioned that young adults most often recognised in each other. Group leadership and participation and actual age were the main factors indicated for community recognition of the young adult.

The young adult selects the leisure activities and friendships that will be most satisfying in meeting his particular needs. For the most part, in his early young adult years, he has little spontaneous interest in community participation. As he matures he begins to assume his adult role in society and thus takes a more active part in community affairs. These are the factors affecting his participation and non-participation.

Three interviewees had participated in the Center as teenagers. Many had not had opportunity to do so because the current physical plant
was not built.

Five interviewees came to the Center twice a week, three came once a week. The lounge on Sunday evening was named as the most frequented activity. Y.A.P.C. meeting was second choice with physical education activities suggested as third. Seven young adults said they were not participating in any activity at present.

None had a transportation problem in getting to and from the Center and ten drove their own cars.

Leadership responsibility in the young adult group was indicated by six interviewees. There were also six young adults who said there were activities in which they previously participated at the Center. All interviewees had been to the outdoor pool through their own membership or as the guest of a member.

Nine young adults said their friends did not take part in Center programs. Seven mentioned friendships apart from the Center. Young adults made some friendships through the agency. Nine indicated meeting people to date there. The lounge was the activity preferred over a lecture.

Since meeting people was the primary reason for participation, age was an important factor.

Majority of young adults said they thought they would be more active in Center program if they were married. There was also a majority opinion that the Center goals in sponsoring the Young Adults were the same as their own in participating.

Interviewees were asked about six goals for development in young adult activity: leadership, skills, community service, aid with
vocation or college, religious values. Leadership was the area young adults said the group was most helpful in helping develop for them. Awareness of Jewish values was the area least stressed through participation. The young adults, except one, said that all six areas should be developed through young adult program.

Frequency of participation and degree of involvement in activities varies with each young adult. Primary reason and motivation for participation is the desire to make social contacts and have enjoyment, through group activity. If the young adult meets members of both sexes, if he begins to find his identity, and if he can achieve pleasurable relaxation in Young Adults, he may be motivated to greater participation.
CHAPTER IV

YOUNG ADULT MEMBERSHIP

Some young adults participate in Columbus Jewish Center program without a membership. However, affiliation is required to hold office in the Young Adults. Anyone, regardless of membership status, may come to Sunday lounges or Y.A.P.C. meetings. The physical education department more rigidly enforces membership requirements.

Interviewees were asked about their ideas on Center affiliation. They were also questioned about family attitudes toward membership. Through discussion of such areas as religious beliefs, education and goals in life, the writer determined some factors affecting membership and nonmembership. This chapter will reveal these factors and also some reasons and motivations for membership and nonmembership.

Factors Affecting Membership and Nonmembership

Does Jewish identity have any affect on membership affiliation? Interviewees were asked what being Jewish meant to them in determining the answer to this question. Responses were grouped into categories of religious ritual, a way of thinking and of life, and having no meaning. Most young adults saw Jewishness as religious ritual and a way of life. Those who noted religious ritual said there was little other meaning for them. Interviewees designating no meaning in Jewishness had possibly not resolved some ambivalent feelings toward the faith. Also, perhaps this was symbolic of their internal conflict in assuming adult identity.

Interviewee H, a nonmember, showed evidence of resentment
toward Jewish identity. She was a Jew by birth, but regarded this as a cross she had to bear. She rarely observed tradition, although all of her friends were Jewish. This young adult refused to take a membership in the Center because of negative feelings regarding identity.

Representing those young adults who considered Judaism a way of thinking and of life as B, a Center member:

Being Jewish represents a way of thinking, a way of life, an apartness from the general population at large, not necessarily in the religious sense, this is true of myself; a consciousness of yourselves as Jews, including folkways, mores, Jewish ways of doing, of thinking, this sets you apart and makes you unique.

Although interviewee B said he was not religious and at times considered himself somewhat atheistic, he still had enough identification with Judaism to seek friendships with those of his "own kind." For this reason he affiliated with the Center so that he might come in contact with Jewish people. He could not do this through his work.

Interviewee L expressed the feelings of young adults who said their Jewishness meant little or nothing to them:

In Columbus being Jewish doesn't mean a thing to me because I can't get interested in the Orthodox synagogue my mother insists that I go to. I'm not a bit interested in it. Most of the Jewish people that I know there leave me completely cold. My interests are different from what theirs are, so that being Jewish is something that just happened and I just can't seem to find anything good about it. I mean I have no feelings good or bad, that's what it amounts to.

This young adult was most hostile toward Jewishness and verbalized it as having no meaning. Her comments reflected more than resistance toward the religion. Remarks indicated considerable conflict for this girl in finding her adult Jewish identity and were an indication of her desire for self-sufficiency and emancipation from maternal domination. Because
her main goals could not be achieved at the moment her anxiety was mani-
festated through a general negativism toward life and her religion. With
this prevailing idea, she also rejected the Center and refused any member-
ship association with the agency.

The 16 young adults interviewed expressed varying opinions about
Judaism. Responses suggested a desire for emancipation from family con-
trols. Quite frequently, Center membership represented an identification
with the religion which young adults were not yet willing to accept.

In defining a young adult, interviewee opinions were in three age
groupings: ages 18-25; 18-30; 18-35. Most interviewees mentioned the
18-25 age group. The older the interviewee, the greater was the maximum
age he set for defining a young adult. Many interviewees said marital
status marked the difference between young adulthood and adulthood.

Interviewee E stated some resentment in being called a young adult.
Adult status was important to him as a symbol of complete emancipation
from his family. He withdrew his membership when he reasoned he could
enjoy the same facilities without an affiliation fee.

Interviewee D was confused about her membership status. She was
26 years of age, but considered herself part of a family membership. She
was economically self-sufficient and able to assume a membership. Staff
interpretation of membership might be helpful in this case.

Most working young adults had more than one job since graduation
from high school. Interviewee D changed jobs several times and during
this period her membership varied as she was "finding herself." Inter-
viewee I was not sure what he wanted to do even though he was completing
his first year of college. He saw the importance of membership and said
he would have his own affiliation if his parents withdrew their membership. He was aware of the agency's need for support as a result of interpretation when he was a teenager.

Question of living preference drew varying opinions. Those preferring to live independent of families numbered 13. Three interviewees preferred living at home. Interviewee E had comments typical of many young adults:

I think there are very definite advantages, benefits I should say, to be gained by being on your own and breaking the formal ties with your parents. Probably the most important is to make your own decisions and come and go as you please. In general, it makes you more independent.

Remarks of interviewee E about family emancipation can be applied to the young adult need for decision making in the group setting. He wanted to be his "own boss" and not pressured into anything he did not find desirable. He assumed a Center membership when he was a group officer. At the termination of his office he dropped his membership because he was not required to affiliate to participate.

Interviewee M lived at home as a financial necessity while attending college. Like interviewee E he resisted "being told" what to do. Although part of a family membership, he denied affiliation, saying he had not chosen to take part and therefore was not a Center member, regardless of family affiliation.

Throughout the interview, interviewee J took a positive attitude to most questions. As an older young adult he was comfortable with adult status and was resigned to home living conditions. He found many conveniences in living with his parents. He did not take part in any Center activities, although he had a membership and his father was a Center
Board member.

Many young adults were not sure of their parents' membership status. General opinion was that family membership usually continued when there were small children in the family. Most young adults preferred their own membership but often did not acquire one and participated without affiliation. Of the interviewees whose families no longer had a membership, in almost all cases the family did have a membership at one time or another.

Nine interviewees said their parents took part in some phase of Center program. Parental participation was extremely limited, however this had no apparent relationship to young adult participation.

"My father is too busy", was the reason interviewee A gave for his father's inactivity at the Center. Interviewee C said her parents dropped their membership because they felt there "really wasn't too much going on."

In most cases the interviewees said their parents saw the Center mainly as a youth service agency, primarily for those under 18 years of age.

Business and social interests apart from the Center, such as the country club, kept interviewee J from participating in the program. He had most positive feelings on the importance of community support of the agency through membership.

Interviewee G spoke of her parents' former membership:

My parents dropped their membership because they felt it was needless for them to be members when they never had that much time to enjoy the Center. Just to participate in Gallery Players, they thought it was useless.
My parents just don't have the money to throw around to be Jewish Center members, just to be members.

Actively participating for almost two years before acquiring a membership, this young adult was discouraged from affiliating by her parents. When she was financially able to do so she assumed a membership after staff interpretation of affiliation.

Interviewees were equally divided in opinions on parental understanding of their ideas.

A younger interviewee who had resolved some young adult conflicts at an early age, interviewee K had an individual membership, as did her mother. Her expression of maternal understanding was most positive. This is explained by the fact that her mother permitted her considerable independence.

Interviewee B mentioned ambivalent feelings toward family:

I think my parents understand me, yes and no. I think in a vague and general way they understand my long term goals, vocationally. In other words, everybody's glittering gold success and of course marriage and a family. In terms of specifics, some of the ways I feel, no I don't think they do. However, I think I'm unique in this respect in that nobody understands me.

Interviewee B was a Center member who desired complete independence from his family. He wanted self-sufficiency and partially felt sorry for himself in struggling for this goal. He saw his membership as a symbol of identity with his past as he struggled for independence.

The equally distributed response to the question of parental understanding suggested there was not one dominant attitude among interviewees. Responses varied with the interviewee, depending on the
particular relationship the young adult had with his parents at the
time of the interview. There was an indication that young adults be-
lieve they don't quite understand themselves. This is not surprising
and reflects the young adult attempt to "find himself" as he struggles
for an adult identity.

Three interviewees said they had not changed since they were 18.
Thirteen believed there had been some change. Many interviewees said
their ideas about Judaism had been altered since they were 18.

Interviewee L emphatically said the Center could not help her
and she would not consider a membership. Individual guidance and counsel-
ing would be helpful for this individual in resolving some of her problems.
Perhaps this would encourage her Center membership.

Majority of interviewees said that group participation could be
somewhat helpful to them in achieving life goals. Those who did not,
believed their goals were beyond any group experience. Membership was
affected by benefits young adults thought they would receive through
participation.

Reasons and Motivations for Membership and Nonmembership

Young adults were asked additional questions in further explora-
tion of reasons and motivations for membership and nonmembership. Interviewees were questioned in relation to their particular category for selection.

Young adults were asked about first contact with the Center.
Responses included: lounges, children's activities, teenage program,
bowling, original membership campaign. Majority of interviewees had
original contact by coming to Y.A.P.C. lounges. Five young adults had been in junior and teen activities. Sometimes young adults came to a lounge and subsequently acquired a membership in full acceptance of participating responsibility.

Contact was made by interviewee B in the following way:

I first heard about the Center through by boss when I came to town. He's not Jewish but he knows about it. I assumed that being Jewish in a strange town, this would be a good place to start to find out what's doing in town and to meet people. So I came down one day, talked to one of the boys who was on staff at the time and he gave me a rundown of what was doing. And then I joined a couple of months later.

Typical of many individuals coming to Columbus from other localities, interviewee B was anxious to have affiliation with a Jewish institution. He reasoned he would make social contacts and be "accepted" by the Jewish community if he was a Center member.

Young adults' initial contact with the Center showed much variation. Although it might be expected that many progressed through the program as children and teenagers into Young Adults, this was not always the case. The young adults' usual initial contact with the Center was through the lounges. Often group members were individuals new to the city.

Two nonmembers said they had never been approached to become members. Interviewee H said he wasn't asked and that "they just came by and asked for donations." This suggested a need for more interpretation about membership to members as well as nonmembers.

Six interviewees had an individual membership, five were part of a family membership and five were not Center members. There was confusion
among interviewees as to acceptable age for a young adult to be considered part of a family membership.

Young adults were asked why they happened to assume a Center membership. Replies were to meet people, to participate in physical education activities, to be an officer of the group and because of friends' affiliation. Five young adults said they were part of a family membership and had no choice.

The five young adults who were not Center members included three who had previously been members and two who never had an affiliation. Four nonmembers said they would not be members in the future, while one indicated membership preference. Reasons for nonmembership included participation in few activities, other group activity, lack of interest in Center program and distance from home unit. Interviewee E said:

Last year's membership expired. I saw no need to extend it, especially since I could enjoy most of the Center's activities without being a member. Also, I did not want to invest the $20 membership fee. Last year I was working. I was a member because I realized my obligation.

Interviewee E, a former officer of the group, still attended Y.A.P.C. meetings and lounges, although with less frequency than in the past. His basic reason for canceling his membership was because he believed he could not make any "new social contacts" and thus desired to look elsewhere to meet this need.

Interviewee F was financially able to have a Center membership and he held a YMCA affiliation. He was asked why he took part and still didn't have a membership:

Is this a membership campaign? Well, as a matter of fact, with Stan (a friend) and you on that - you're absolutely right, I should be a member. As a matter of fact I don't
think one of the physical education men likes me too much. He has caught me in the steam room a number of times and also I've played handball and he's caught me there. I've been coming down with Stan. It's a real sly thing and I don't feel very good about it. I think that within the next month or so I'll probably join.

Why does a financially secure independent young adult participate in such activity? Interviewee F took some delight in "getting around" the affiliation. He had willingly assumed a Y membership, but did not have similar feelings about a Center membership. This was related to his search for adult identity. Perhaps he could not "risk" a complete association with the Center because of ambivalence toward a Jewish affiliation. The YMCA, as a non-Jewish organization, was not a "threat" to him.

Interviewee H lived independent of family and could afford a membership on an installment basis. She said she was "not active enough" to take out an affiliation. She never missed a lounge and frequently attended Y.A.P.C. meetings. She always came to any special Young Adult events. Her attitude was an indication of her own rejection of Jewish affiliation. Like interviewee F, she could not yet risk membership. Although she wanted Jewish social contacts, her mixed feelings toward Jewish identity caused some resistance to membership.

Attitude of young adults who participate but do not affiliate was suggested by interviewee N:

I don't think membership has anything to do with being active in the Young Adult group as far as attending social functions. You may call that active, I don't know. If just attending is being active, then I guess it is. As I understand it, all you have to do is pay a quarter here and you don't have to be a member, but you're in as far as lounges are concerned. I don't think a membership is necessary to be in Young Adults. As a matter of fact, I know some people who are active who are not members.
Repeatedly the mention of participation permitted without required affiliation was given as the rationalization for nonmembership. Interviewee N saw no reason for membership since he could enjoy the same privileges without the affiliation. This may be an indication the Center should more rigidly enforce its young adult membership regulations.

Interviewee G was active in the group for several years before assuming a membership. She affiliated just after she was contacted as a study interviewee. She was asked how she happened to be in the group for such a long time and yet did not have a membership:

Well, for one thing, I never bothered to inquire about membership. Two, I didn't have the money; three I didn't think it was necessary at the time. I guess you'd say I was lazy. I knew it was inevitable, whether it was then or a year from then, I knew I'd join. I just kept putting it off. I don't know why, it's hard to say. I heard from staff when I was president of a teenage group. They felt I should join the Center. At that time I didn't have the money. My parents were definitely against me joining the Center. Now that I'm working and I have my own money, I feel I can manage it somehow, $5.00 a month or whatever it is.

When staff interpretation of membership was given to G she was able to see her responsibility for membership and eventually affiliated with the agency. This may possibly be true of many young adults. If given understanding of membership responsibility perhaps they would affiliate.

The four young adults who were Center members but did not participate were asked about reasons for inactivity. Business, social and educational commitments apart from the Center were the major reasons expressed.

Fifteen interviewees did not think most young adults preferred their own membership to a family membership. Many expressed the idea that young adults like a family membership because they don't have to make any payments. Those having individual memberships said they would not want
this membership if they could be part of a family affiliation.

Interviewee K was the only individual who said young adults favored their own membership. Because of the independence afforded her by a liberal mother, interviewee K had a viewpoint different from the other interviewees. She reasoned that a single young adult membership was a sign of independence and self sufficiency and that a young adult would logically prefer this type of affiliation.

In further analysis of motivation for membership, interviewees were asked what they got out of being a Center member and/or participating in Young Adults. Replies were: meeting people, activity enjoyment, getting something done and no benefit. Meeting people was the reason given by the majority. Individuals who indicated no benefit had either been active in the group and had lost interest because of not making new social contacts, or had never participated in the group.

Interviewee C spoke of social emphasis:

Well, all the people that I've been dating for the past two years I've met at the Center through Young Adults. I'm sure I wouldn't be dating them now if it weren't for Young Adults. There really isn't anything else to do.

Interviewee C thought the Center was the source of her social life. She considered membership her debt to the agency for providing her with "social resources." Many young adults said they thought they should benefit from the Center but had no obligation to give anything in return for service.

Did membership affiliation of friends have any relationship to affiliation of interviewees? Of the five young adults who were not Center members, three said their friends were not Center members; two
had friends who were affiliates. Of the total number of interviewees, nine said their friends were Center members and six had friends who were not members. Interviewees said their friends were members for the purpose of meeting people.

Young adults withdrew a membership for many reasons. Interviewees were asked about friends who did this. Eleven said they knew friends who dropped out of the program for the following reasons: marriage and leaving town, finding nothing of interest, too many college activities, immaturity of the group. All reasons were related to a need for socialization.

Sometimes young adults withdraw from the program when they find other social interests. Since Young Adults is only for single individuals, it is accepted that marriage means leaving the group. There is currently no young adult group for young marrieds at the Center.

Interviewee B spoke of a friend who had withdrawn her membership out of lack of interest:

The only friend I know who dropped her membership was KZ. She was originally a part of the group that I am a part of, the New Adult Group. Apparently this was the third or fourth reformation of the group and it was pretty much of a repetition of the others. She felt she wasn't gaining anything. This indicated the young adult need for varied and "new" experiences.

This friend saw the program as being repetitious because she was not making new contacts. If a young adult believes his social needs can be met through Young Adults, he will participate. If not, then he drops his membership or will not assume a membership. He may occasionally return to the group to see if there is a "new crop" of eligible members of the opposite sex.
Interviewees were asked if they thought a membership should be required for young adult participation. The majority of young adults were in favor of a required membership. Interviewee B was emphatic in stating this requirement:

I very definitely think a membership should be required. From what I've seen, plant facilities are limited and very much overcrowded. If anybody and his brother can get in, there isn't enough for members. Obviously, the person who gets in and who is not a Center member can participate and get just as much as the guy who plunks down his $20. This I do not think is appropriate.

Because he had a membership, interviewee B concluded he had a "right" to utilize facilities at his convenience. He neglected consideration of other members in the physical plant, even though he said he knew there was over-crowding. This is an indication that a young adult may make demands on the agency, thinking he is entitled to special privileges, by virtue of his affiliation. The young adult wants his way and often expects others to conform to this demand.

An older young adult, interviewee D, concluded it was appropriate for all participants to be members. She indicated she did not believe this when she was younger and came to the realization only after she took note of all of the contacts she made as a result of Young Adults. This is typical of most young people and is a basic reason why they do not affiliate. They do not see a need for membership.

Those who said a membership should not be required were in most cases nonmembers. Interviewee E said affiliation could never be enforced because young adults were not willing to pay a membership fee. He dropped his membership when he concluded he could have the same service without affiliation. His feeling that young adults would not
participate if membership were required may be true. However, the agency must ask the question - can professional service be rendered to those not willing to pay for the service?

Interviewee H spoke of her attitudes against a required membership:

Membership should be left to us to do as we want. We do anything we want to as far as our group. Nobody helps our group along or has different affairs for us or anything. We have our own money and things like that. Some people are Center members and use everything. Why be a Center member when you don’t use these other things?

This young adult did not see the Center as providing her with any service and refused to assume a membership. She believed the group operated independent of the Center program and had little relationship to the entire agency operation. There was need for much interpretation on Center membership for interviewee H.

Summary

Young adult membership or nonmembership is affected by factors in individual backgrounds and the struggle for resolution of needs characteristic of the age group.

A major conflict in a Jewish young adult’s life is his struggle for adult identity. Of the young adults interviewed, Jewishness meant many different things including ritual, a way of life and rejection of the religion. Resentment and/or nonadjustment to the faith was an acting out of anxiety of the young adults in searching for an identity. For this reason young adults tended to resist Center membership - a definite affiliation with a Jewish institution. Members were usually more comfortable with an identity than nonmembers.
Most interviewees defined a young adult as someone between the ages of 18 and 25 with marital status as a factor determining adulthood. Some resented being called a young adult as they wanted full adult status. Membership may have been influenced by this factor.

Interviewees were often not doing the kind of job they permanently hoped to do. The young adults were in the process of changing jobs or college curricula in an effort to find one suitable for their interests. Many were uncertain as to type of work they eventually wanted to do. This indecision was often apparent in their comments and there was some indication that nonaffiliation was due to instability in these areas. Others saw their responsibility to the agency as essential and assumed membership.

Of the 16 young adults interviewed, 13 preferred living independent of families, while three recognized advantages to living at home. General feeling was that too many restrictions and limits were put on them as part of the home dwelling unit, as they wanted to make their own decisions. Often a family membership was resisted by the young adult because he regarded this as another infringement on his independence. If he was to be a member, it was to be by his own choice, not by virtue of family choice. However, many still did not acquire memberships.

Young adults interviewed were often not sure of parents' membership status. Many said their parents saw the agency as youth serving for those under 18 and withdrew their membership when the children graduated from high school. Eleven indicated their parents took part in some Center activity. Most young adults wanted to make a decision about membership independent of parents.
In terms of parental understanding, seven young adults said their parents did understand them and seven did not; two were undecided. In correlation with question of parental understanding, some young adults elected to be Center members because they believed their needs could be met at the Center. Some said their parents might not understand this.

Thirteen interviewees said they had changed since they were 18. Three thought they had not changed. These changes often affected membership status. In resolving some of the changes, ambivalent feelings toward the agency as a symbol of their resented Jewish identification were apparent.

Young adult goals in life included self sufficiency, security and making something of themselves. Marriage and family, happiness and suitable occupations came next as goals in that order. Most interviewees said a group activity could be helpful to them in achieving their goals in life. Some said this was what they hoped to gain from membership.

Majority of interviewees had original contact with the Center by attending a lounge. Some nonmembers were never directly invited to be Center members.

Of those interviewed, six had an individual membership, five a family membership and five no membership. There was some confusion among young adults as to when their affiliation as part of a family membership terminated.

Young adults suggested the two main reasons for membership were socialization and participation in athletic events.

Three people who were nonmembers were affiliated in previous years. There were a variety of reasons for nonmembership, such as
sparse participation, being able to participate in activities without a required membership and no distinction made in young adult activities for members and nonmembers.

Fifteen interviewees said they did not think young adults cared whether they had their own membership or were part of a family membership.

Of the five young adults who were not members, three said their friends were also nonmembers. Of the total number of interviewees, nine had friends who were members.

Marriage, leaving town, finding nothing of interest, were verbalized as the main reasons for young adults dropping a membership. These factors were all related to social needs.

Half of the interviewees said a membership should be required.

The young adult who is part of a family membership may “cling” to this affiliation as his rationalization for assuming his own membership. At the same time he is ambivalent, resenting an adult “inflicted” affiliation.

Many factors affect the young adult’s membership and nonmembership. Some of these factors include parental influence, resolution of conflicts surrounding Jewish identity and affiliation of friends. As a result, the young adult determines whether or not he will be a member. Often staff interpretation of membership responsibility is needed.

Because young adults can participate in the Columbus Jewish Center program without required membership and because no distinction is made between members and nonmembers, many young adults conclude there is no reason for affiliation. Membership is sometimes withdrawn because some distinction is not made.
CHAPTER V

APPROPRIATENESS OF THE TOTAL PROGRAM OFFERED

Exploration has been made of factors and reasons for participation, nonparticipation, nonmembership and membership of young adults in the Columbus Jewish Center. This chapter will present young adult attitudes toward staff role, program and staff interpretation of young adult needs.

Attitudes Toward Center Staff Role

Interviewees were asked of their feeling about the staff person's role. Majority of young adults saw staff as an advisor, program counselor and coordinator. Others mentioned staff as a program source, someone sincerely interested in the group, and a solicitor of participants.

There was confusion as to the way they saw staff. Interviewee H didn't know what the worker was supposed to do and assumed that staff role was that of an observer. Interviewee D saw staff as an "actor or actress" trying to do their best. A dominant feeling expressed was that the staff person should give ideas but not tell them what to do.

Young adults were asked about any contact they had with Center staff. Responses ranged from no contact to a close relationship. Eight interviewees said they had some contact with staff, while the remaining eight said they had little or no contact. Most interviewees who had contact said they did not discuss personal concerns with them. The relationship centered around group business or activity. Interviewee E spoke of staff relationship in this way:

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My contact with staff was quite slight. I worked with the staff person when I was an officer of Young Adults to some extent. He provided some guidance and help in specific problems. The executive went down to Tar Hollow with us. I never had any occasion, need or desire to share any of my personal feelings with a staff member.

Inasmuch as this young adult saw staff essentially as a program consultant, he felt this was the only area in which staff could be helpful. This suggests that staff might need to acquaint young adults with all of the areas a social group worker is able to work with in a liaison position.

Interviewee preference, as to age and sex of workers for young adults, was questioned. Eleven said these factors made no difference. Five interviewees noted a difference.

Interviewee F thought the staff person working with young adults should be older than group members. Leadership quality was looked for in a worker by interviewee G, but age or sex was not important. She did not see an older person as having anything "more to offer" than someone her own age. She was "running the group", so she thought "why can't anyone else?"

Male preference for a staff worker was suggested by interviewee E. He said that age was of no particular importance but that a male staff person was easier to get along with than a female, in a group setting.

**Attitudes Toward Center Facilities and Program for Young Adults**

Opinions on availability of facilities were almost equally distributed among those who had problems in usage and those who had none. Six young adults said that facilities were always available to them. Overcrowding, not enough facilities to serve the membership, and
restrictions placed on participation because some were not Center members, were reasons suggested for nonavailability of facilities.

Majority of interviewees said there had been a change in Young Adults. Dominant impression was that this was a falling off of interest and attendance in the group. Lack of a strong program to attract new members was indicated as a primary reason for nonparticipation. Interviewees said the Center sponsored young adult activities to provide a meeting place for young people.

Interviewee P thought there was more planning and organization in Young Adults at present than in previous years. Even though she believed it could not meet her needs, she did note the group's perseverance for new ideas. Opposing point of view was taken by interviewee E who said that there were not enough opportunities to meet new people and that this was due to several factors:

I think one factor limiting chances to meet new people might be lack of interest or stimulation provided by the leaders of the group, the officers. Another reason is a lot of people, like myself, have stopped going because they feel the same people are going to be at the meeting and lounges and there is no opportunity to meet new people. Absolutely the main reason why young people come in the first place is to meet new people. If this opportunity did not exist, I don't believe that most of them would come. I don't believe that young people participate in this program to be active in the group, to spread good will. Its to meet - to be sociable.

As the study consistently evidenced, the social need of young adults is of essence in program planning. Interviewee E suggested this need when his interest in the group declined as he did not meet new people of both sexes.

The interviewees were asked how they judged whether a program was good or not. Seven said it depended on how interesting the activity
was; seven commented on number of people taking part, involved in organization and continuous participation. All were related to the opportunity for meeting people. Search for interaction in the social group was also mentioned. Interviewee N suggested the desire to meet people as the way he judged a program:

I consider it successful if I make a goodly number of contacts, if people generally give a friendly atmosphere to the place. I don't think a successful gathering is when people divide themselves into various circles and there's no interaction between each circle.

Interviewee N was satisfied with any program in which he felt acceptance in participation. Because he did not feel this way about Young Adults, he was a nonparticipant. He came every few months looking for interaction and social group in an attempt to "belong." However, he needed help to "belong."

Young adults had several suggestions for program. Recommended were greater variety of activities, better lounge organization and more purpose in activities planned. Interviewee A suggested the need for better publicity as a device for making the program known.

Time is possibly an important factor in scheduling activities for young adults. Most interviewees thought Sunday and Saturday nights were the most appropriate times for activities. Since young adults are in school or at work, day activity is almost impossible. Activity confined to evenings was preferred.

What do young adults like best about the Center? There was variation in answer, but the majority noted the agency desirable as a meeting place and source of activities. Some stressed the importance of informality in all programs.
Young adults mentioned opportunities for service; activities having some meaning in their life; nothing else to do; as reasons for their participation.

Those interviewed were asked about things they liked least at the Center for young adults. Four respondents said they didn’t know enough about Center program to make comment. Other interviewee comments included criticism of general young adult program, Sunday lounges, staff guidance, individual interest groups, nonactive participants and unfriendliness in the Young Adults.

Interviewee A spoke of "do-nothing" lounges where people just came and sat around. He did not find the varied program he desired. Interviewee C spoke of "do-nothing people." She found difficulty in understanding why some young adults were willing to participate but were not willing to share her enthusiasm for planning.

Interviewee E found fault with staff guidance and assumption of staff role. He blamed staff for not helping him meet his socialization needs.

Interviewee N mentioned attitude of the group and staff as disturbing to him:

My contacts with the group have been very negative. That’s probably the reason why I don’t, as an individual, partake more. People haven’t been too friendly. The atmosphere by staff and Young Adults is this way. I don’t know whether its because of me or whether other individuals feel the same way.

A quiet and retiring individual, this young adult did not “go out” to meet people, but usually was alone. Meeting people was difficult for him although he wanted to do this. His nonparticipation was a result of this factor.
Interviewee B felt there was lack of an organized program. Not finding the cultural and social "outlet" he desired, he said that "nothing was offered."

Young adults were asked of ways they saw to strengthen the Center's young adult program. Most people suggested a greater variety of activities. Other comments were to have better publicity and staff stimulation. All comments were related to getting more people to attend activities. The larger the number of participants, the greater are the opportunities for socialization, more talent, vitality and potentially more program variety.

Interviewee D suggested a check list to find young adult activity preferences. This means that the group needs to know what young people are really interested in so there may be appropriate planning by the group and staff worker. Better publicity was suggested by interviewee A. Importance of stimulation by staff was stressed by interviewee E.

Because of the emphatic statements made by some interviewees about young adult program, they were asked if they would like to have a direct "say" in making Center policy. Eleven designated they would not want to serve in this capacity. Five were in favor of direct involvement. Responses indicated conflict in the desire to assume an adult role. Some wanted full adult status, while others did not.

Interviewee F said:

I don't want to get obligated to the Center by serving to make Center policy. But, there are a few things I think the Center should do. I just want to stay out of it. I know that's a very cowardly attitude to take.
Although interviewee F had many program suggestions, he consistently said he "didn't want to get involved." Two factors are indicated by his comments. First, because he recently "found" himself among Jewish people, this may have been a sign of some insecurity as he could not risk revealing his ideas. Also this suggested he was struggling with his adult role - wanting to have full status but not being quite able to cope with this role.

Interviewee D, although an older member, didn't want to have a "direct say" in making policy because she didn't consider herself adult. She verbalized this as being related to her single status.

When individuals are involved in an activity they may be so concerned with the group they forget about those outside the activity, or even attempting to encourage others into attending. Interviewees were asked what group participants thought of nonparticipants. Nine said they didn't see any feeling one way or another and that it really didn't make much difference. Interviewee D said:

Group members wonder how nonparticipating young adults are making contact in their own way, you know, what's their secret? Why don't they have to have this particular type of group? I think these people that aren't participating are missing a heck of a lot of fun.

Meeting people and having wide social contacts were indicated here as being of primary importance. Participants think of constantly getting new group participants for this reason.

What do nonparticipants think of Young Adults? Eight interviewees commented on various reasons why nonparticipants felt they "didn't need" it. The other four mentioned such areas as poor "turn out", not liking the people who took part and lack of time.
Interviewee F, in her early twenties, associated with a group of college graduates. She found Young Adults "young" in age and, therefore, not able to meet members of both sexes similar to herself. Interviewee C said the Center's Young Adult group was primarily not a college group and there weren't participants who met the interests of young adults coming home for vacations from other colleges.

Interviewee K bluntly said:

A lot of nonparticipants think Young Adults is nice for those kids that take part, but I don't need it. Of course, maybe they don't know. They've never been to anything, how could they know? They don't belong to it. Maybe if I would belong to it, I'd want to get active in it. Maybe I will belong to it once I get settled with my college life and decide a little more which way I am heading.

In replying to this question, interviewee I spoke of the entire young adult community and then shifted to a personal application. An individual cannot estimate the complete worth and value of a program or group without some participation.

Thirteen interviewees said they would more actively participate in the Center if their three activity choices, noted on the face sheet, were part of Center program. Seven said they would not take part; nine said they would be more active. The seven indicating no additional participation attributed this to limitations on available time and other activities apart from the Center. In the interview, twelve young adults said they would take part, four said they would not. Compared with face sheet responses, verbal replies indicated more likelihood of additional participation if activity choices were included in program.

Quality of program, was emphasized as being most vital, according to interviewee C. Because it was important for the name of interviewee J
to be "known", he felt his time could be best spent in community activities such as United Jewish Fund. There were few people with similar interests of this young man.

Interviewee F commented on ages of those in the group as a factor related to his nonparticipation:

Well, actually I would take more active a part if there were older members at the Center. This is one of the reasons why I don't take too much interest in the activities. There aren't any of my own age group here.

An older individual, interviewee F, thought a group for older young adults was desirable, as he did not find peers of similar interests in Young Adults.

Thirteen interviewees thought young adults in the community would take a more active part if the interviewees' suggestions were part of Center program.

Interviewees were asked about any general comments or remarks they wanted to make about Center program on the face sheet. Suggestions included a young adult group for those ages 25-35, a larger and more active membership in the current group, and better time scheduling of young adult activities. Interviewee B felt that a disproportionate amount of Center time was devoted to children's and teenage activities.

General feelings of interviewees toward the Center were discussed during the interview, in determining how these general feelings might relate to young adult membership and participation. Interviewee 0 thought the Center was "wonderful" but she could not avail herself of services because she lived in the northern section of the city. Interviewee 0 had question about the name Jewish Center. She felt the agency should be
called only Center, unless it was purely sectarian for Jewish people with a Judaic program. Interviewee F felt the Center was important to him in becoming "comfortable" with Jewish people.

Interviewee J spoke of the Center in glowing terms but had never participated in Young Adults. This young man was older than most participants and his educational background and experiences were broader than most of those of the current group. At the beginning of the interview he stressed time as an important factor affecting his nonparticipation. After discussion he said he could find time if he thought program was worthwhile and he might benefit.

Interviewee E saw the group purely for social meeting. All factors indicated young adults would participate if they thought there were opportunities of personal satisfaction to be derived from participation.

In considering the Jewish Center's role in serving young adults in the community, twelve saw the agency as a meeting place. Interviewee P, a nonmember, nonparticipant, spoke of the Center's role in this way:

Mainly I'd say the role is to get a group of Jewish people together. It's to try to make it like a family - a big family of Jewish people so that young adults will have more leanings toward Jewish people, toward their own.

This girl's religious ties were strong and of utmost importance to her. Although she saw the Center mainly as a meeting place, she thought that Judaism was of primary importance. She emphasized the Center goal of stimulating Jewish identification through young adult membership and participation.

Staff Role and Interpretation of Young Adult Needs
What does Center staff see as the needs of young adults? Is the staff role related to needs of the young people? An agency can be only as effective as its professional staff. Group workers with young adults have a most difficult task. The professional social work staff must strive toward enabling individuals resolve their many conflicts, but only in relation to their group activity. Considerable misunderstanding may be a result of lack of communication between the Young Adults and the rest of the agency membership.

The worker needs to be constantly at work in interpreting the thinking of the young people to the older adults in the agency and in bringing the two groups along together in their thinking or at least continuously informed of each other's point of view.¹

The worker must therefore act as a liaison person between the groups.

Five Columbus Jewish Center staff members, all holding a Master's Degree in Social Work, were interviewed. All individuals had some contact with young adult programs: the executive director, program director, physical education director, part-time young adult worker and current young adult worker.

Center responsibility to the age group is important for staff consideration in determining program which will be most effective for young adults. The five staff members had variety of opinions on agency responsibility. However, there was agreement that Jewish awareness was the most important element in working with the young people and that social emphasis held a top priority. One staff member stated the responsibility in the following way:

__________________________________________________________
I see the responsibility as four-fold - to help them identify with the Jewish community and other young adults at the level of their peers; to have new experiences and a feeling of selffulfillment, this includes a realisation of their potential as a person, a leader and a positive force in the community; to affect an environment which provides maximum satisfactions and minimum frustration; to provide an opportunity for dating and ultimately for marriage.

Opportunities for socialization, varied experiences, selffulfillment and satisfaction are all important agency responsibilities. Jewish identification, the basic reason for Center existence is the agency's major responsibility in working with young adults or any age group. Staff stressed this vital point in every interview. Why then did young adults see Jewish awareness as the area least affecting them in agency activities? Perhaps a more concerted staff effort in development of the goal is indicated.

General belief was that current program was not serving the young adult membership as adequately as would be desirable. Present group activity apparently did not coincide with stated Center responsibility to the age group. One staff member said:

Within the limits of available staff time, budget and facilities, the Center has done almost as much as could have been done. Areas for improvement are facilities, hours per week available for young adults, better staff leadership and time devoted to them, more budget.

Staff recognized certain inadequacies in program. This was indicated as not being an agency oversight, but necessity of conscious neglect operating within existing limitations.

Staff agreed on major goals in working with young adults: getting along with peers, adapting and integrating into Center and community life and socialization. All goals could be stimulated by
socialization activities. These comments were best represented by a member of staff who said:

We are trying to give young adults a good experience in being with other young adults, in doing kinds of things young adults are interested in — community affairs, social, cultural, physical education trips to new settings. A major goal is for the Young Adults to relate to our Center leadership and eventually become the Center leadership.

Leadership of adult Jewish society comes from the young adults in the community. An important part of Center role is to develop this leadership and citizenship potential through agency activities and programs so that eventually the young adult will be able to "move out" into the adult community. If the Center is not doing its utmost in contributing to this, then there is need for examination of appropriateness of the program.

Staff has been trained to be sensitive to young adult behavior patterns. What did staff assert about young people's seeking in activities? Social contact with both sexes, but primarily with the opposite sex was given top rating as motivation for participation. General staff opinion was:

Young adults will participate if they feel there is likelihood of the program filling their needs which are to meet members of the opposite sex, as well as their own; to gain recognition and status; to be a person of worth; to justify their own existence in society.

Recognition and status, as well as socialization, was emphasized as important young adult needs by staff and interviewees.

Staff was asked of ways to delete or supplement the program. None thought the program should be deleted in any way. All had suggestions for program improvement. Included were: more cultural emphasis in program, more use of physical skills, special interest groups, additional
community participation, a closer relationship between Young Adults and
the adult aspect of Center program. One staff member said:

What happens in a young adult program is related to the
personality, skill and attributes of a person who works
with it. A stimulating person means a stimulating program.
This requires a person who can "go out" to the people.
The impact of the worker's personality is strongest with
this age group. All of Center staff should be used on a
drop-in basis.

Importance of the staff worker cannot be over estimated. The young adult
worker can enable the group to move toward cohesiveness or disintegration
by his method and personality.

Staff members used such words as resource, interpreter, liaison,
advisor and coordinator to describe the professional worker's role in
implementing goals of the total Center program. The 1956 National Jewish
Welfare Board study on young adults stated:

The role of staff should be that of advisor, and resource.
Young adults need and want to feel that Center staff is
genuinely interested in them, but at the same time they
want to feel independent in making decisions and in carry-
ing major visible responsibilities.2

Passivity of a young adult worker can be detrimental to the continuation
of the young adult group. The group worker functioning with these indivi-
duals must be creative, flexible, outgoing. He must be constantly looking
to motivate the group toward new and varied programs so the responsibilities
and goals of the Center can be fulfilled in serving young adults.

Summary

In determining appropriateness of the total program offered by

2Young Adults in the Jewish Community Center. Prepared by the
Department of Community Studies and Surveys. New York: National Jewish
the agency, young adult attitudes toward staff role facilities, program and staff interpretation of young adult needs were considered.

There was some confusion in the way young adults saw the staff worker. However, there was majority agreement that staff acted as an advisor and program counselor. Sincerity and genuine interest in the group were considered essential. Majority of interviewees had no preference to age and sex of the worker. Eight interviewees had some contact with staff while eight did not. Most young adults did not discuss personal concerns with staff. Relationships centered around group business and activity.

Facilities presented a problem for some interviewees who were unable to use certain areas of the Center at the particular time they wanted to do so. This was attributed to overcrowding and not enough space to service the membership.

Nine interviewees said they had seen the young adult program change over the period they were associated with the group. In most cases this was not a positive change. When individuals were "not meeting" new people, their participation declined and they felt the program was not successful. Lessoned program interest and number of participants, far below what it was a few years ago, were indicated.

Suggestions for program changes included: greater variety of activities, better organization and planning of lounges, more purpose in activities planned. Sunday and Saturday evenings were named as the best times for scheduling activities.

The things young adults liked best about the Center were agency informality, and as a source for meeting. Negative feelings included
criticism of Sunday lounges, staff guidance, nonactive participants and unfriendliness of some participants.

Suggested ways to improve participation were to have better publicity, staff stimulation and more variety in program. Because the young adult looks for new and different avenues of program, doing the same thing repeatedly in the same way will not keep his interest. Eleven interviewees did not want a direct say in making Center policy.

Young adults noted various opinions about what they thought group participants thought of nonparticipants in the community. Main ideas were that they wanted them to participate, wondered why they didn't take part and questioned how young adults in the community made social contacts without the Center.

Attitude of young adults in the community, not participating in Young Adults was estimated as ordinarily negative because of feeling they "didn't need" the Center to make contacts. Interviewees questioned how some of the nonparticipants could judge the group if they did not participate.

Seven young adults said they would more actively participate if their preferences were part of agency program. Interviewees said that other young adults in the community might take part if the interviewees' suggestions were implemented.

Generally young adults had positive feelings about the Center and felt they would participate when they could "get something" out of it, namely social contacts. The more opportunities for meeting the young adults thought were present, the more apt they were to participate and acquire a membership.
Young adults do not want to be told what to do, but they do want suggestions in planning activities. They desire a staff worker who is flexible, genuinely interested in them and someone to whom they can easily relate. Staff can have a major effect on number of participants and frequency of participation for these reasons.

Basic purpose of the Center is helping toward betterment of the lives of members of the Jewish community through leisure time activity. The social group work method is used to help the Center participants acquire Jewish identity through group interaction. This purpose must always be considered in view of young adult needs, as the agency determines what is appropriate for young adult program.

Staff members said that Jewish awareness and socialization elements were basic to consideration in working with young adults. There was general agreement that the current program was not serving the young adult membership as adequately as would be desirable. Existing limitations of available staff time, budget and facilities were noted.

Staff agreed that goals in working with young adults included relating to and be accepted by peers, the Center and total Jewish community. Meeting members of both sexes was the main reason, staff indicated for young adult participation. Staff did not think program should be deleted but that supplementation and additions were desirable.

Staff role is exceedingly difficult because not only must agency philosophy and thinking be interpreted to young adults, but it is vital that young adult thinking be interpreted to the agency.
CHAPTER VI

SUMMARY OF FINDINGS AND RECOMMENDATIONS

This study was an attempt to determine some of the factors affecting and influencing the membership and group participation of young adults in the Columbus Jewish Center. It involved analyzing program presently offered; number participating and not participating; reasons and motivations for participation, nonparticipation, membership, non-membership and appropriateness of the total program offered.

Young Adults Known to the Agency

There were 361 single Jewish young adults known to the Columbus Jewish Center. Of these, 221 were male and 140 were female.

Program Presently Offered

A Young Adult Planning Committee, Y.A.P.C., coordinated and planned almost all Center activities and programs for the young people with the exception of the physical education program. The current program consisted of a Y.A.P.C. meeting on Tuesday evening, a Sunday lounge and physical education league games scheduled by the department. Special activities such as socials, camping trips, intercity weekends and the annual three day Tar-Hollow weekend were also part of the program. Young Adults may also take advantage of any Center programs for adults. A New Adult Group for individuals over 25 years of age was part of adult program.

Young Adult Participation

Athletics and reading were the most popular leisure interests of young adults. Most young people did not participate in other groups.
Hillel was the most popular young adult group activity outside the agency.

Interviewees thought young adults in Columbus spent their time in individual interests rather than group participation. Meeting people was the main reason suggested for participation. Young adults were in favor of having people different from themselves in a select group so they might have the widest possible social contacts. Age of group members was important because of this.

Most young adults had positive feelings about their community responsibility and felt that the Center had contributed toward this feeling. Young adults took a more active role in community life as they grew older.

The Sunday lounge was the activity frequented by young adults more often than any other Center program. Y.A.P.C. and physical education events were second choices.

Leadership was the area young adults believed the group was most helpful in developing for them. Awareness of Jewish values was the area least stressed through participation. Transportation presented no problem to young adults.

If the young adult meets members of both sexes, if he begins to find his adult role and if he can achieve pleasurable relaxation in Young Adults, he will be motivated to greater participation.

**Young Adult Membership**

A major conflict in a Jewish young adult's life is his struggle for adult Jewish identity. Young people tend to resist Center membership
because it necessitates a definite affiliation with a Jewish institution which some are not quite ready to accept.

Most interviewees defined a young adult as someone between the ages of 18 and 25 with marital status as the factor determining adulthood. Interviewees were not often doing the kind of job they permanently hoped to do. Many were not sure what they would do after they finished college.

Half of the young adults felt their parents did not understand them. The majority preferred to live independent of family. Many were not sure of parental membership status. Interviewees wanted to make the decision as to whether they would affiliate with the Center or not.

Most of the interviewees said they thought they had changed since they were 18 years of age. Feelings about these changes often affected membership status. Young adults looked to find some of their life goals through Young Adults.

Interviewees suggested the two main reasons for affiliation were socialization and participating in athletic events. Marriage, leaving town, and finding other interests, were verbalized as the main reasons young people dropped a membership. Half of the young adults said that a membership should be required to participate.

Reasons for nonmembership included infrequent participation, opportunity to participate without a required membership and no distinction made in Young Adults for members and nonmembers.

Parental influence, resolution of conflicts characteristic of the age period, assuming adult Jewish identity and affiliation of friends were the dominant factors affecting young adult membership.
Appropriateness of the Total Program Offered

Young adults saw staff role as that of an advisor and program consultant. Most interviewees had little contact with the worker, or had contact only in relation to program. Facilities presented a problem to some as these were not always available at the times some young adults wanted to utilize them.

Most interviewees said the program had changed over the years as evidenced in a decline in interest and number of young adults participating in the group.

Suggestions for program changes included: greater variety of activities, better organization and planning of lounges, more purpose in activities planned. Sunday and Saturday evenings were named as the best time for scheduling activities.

Agency informality and as a source of meeting, were the two factors young adults mentioned as most commendable in the program. Lounges, staff guidance, non-active participants, were named as those things young adults disliked.

Better publicity, staff stimulating in "different" programs were suggested as the way to improve Young Adults. Some suggested another young adult group so that everyone's interest could be considered.

Eleven young adults did not want to have a "say" in making Center policy as they felt they were not ready to assume a full adult role, which this suggested.

The majority said they would be more active if their preferences were part of Center program. The more opportunities there are for socialization, the more participants there are likely to be.
Staff said that Jewish awareness was the most basic element to be aware of in working with young adults. There was general agreement that the current program was not serving the young adult membership as adequately as would be desirable, but existing limitations contributed to this.

Staff agreed that goals for the age group included acceptance by peers, Center and total Jewish community. Staff felt that current program should be supplemented.

Conclusions

Needs of the Jewish young adult include socialization, vocation and education, individuality and independence, Jewish identification, community involvement and adult acceptance, assuming an adult role in society. The young adult verbalizes his needs as social and stresses the fact that he wants to make his own decisions. Usually he is less verbal about others.

The Columbus Jewish Center invests half-time or twenty hours per week, of a professional worker, in its young adult program. Ideally the program should show reflection of staff awareness of young adult needs, talents and interests. It is, therefore, vital that staff have an acquaintance with individual young adults and their particular social problems.

Over the six year period the Y.A.P.C. has been in existence, two major factors have affected young adult program. These factors are staff turnover and limited budget. Five staff members have worked with the group over the years. Some workers have had many skills, others
have not. Records have been inadequately kept, in some cases not kept at all. Limited agency funds have been available for young adult program, although there is a relation of budget allotment to the number of young adult members.

Complete social emphasis is not appropriate in work with young adults because this does not meet all needs of the young people, nor does this coincide with agency goals. Young adult involvement in overall policy making for the total agency, as well as their own group, is one of the main steps in stimulating their interest and enthusiasm.

**Recommendations**

**Staff**

The young adult worker could better utilize his twenty hours a week time allotment to young adults by servicing four groups. It has been established by a Cleveland, Ohio Association of Group Work survey that five hours is the required time for social work with a group. This suggests that the Columbus Jewish Center's young adult worker could logically operate in relation to four groups. This would facilitate more agency service to varied interests of the young people.

Staff needs to take initiative in "going out" to the young adults in the community, as well as in the group. Personal contact and direct association is the suggested method for best reaching greater numbers of young adults.

It is vital that the young adult worker have a close acquaintance with as many young adults known to the agency as possible. Home visiting and conferences might be helpful.
There is need for staff to familiarize young adults with all areas in which the group worker can be of help in addition to that of program resource. A guidance and counseling program for young adults is suggested. This could include, for example, pre-marital and vocational interest discussions.

There is a need for staff interpretation of membership and importance of Center affiliation to every young adult known to the agency. This can be done only by intense personal contact.

Program

There is a need for Jewishness to be an integral part of young adult program. As the young adult struggles for adult Jewish identity, he may verbalize he does not want or need this. As the Center’s basis for existence, it is left to the staff to utilize ingenuity and creativity in helping fulfill Jewish Center purposes. Related to this is the need for staff to consider objectives in all programs. What is the purpose of this program? What are we trying to do? These are two questions the group worker should constantly be considering and evaluating as he works with the group. Staff initiative in stimulating and initiating new program ideas is desirable.

A wider base of activities and particularly involvement in other phases of Center program is essential for the young adult to be an integral part of the agency and to feel total involvement in the Center. Wider cultural and Judaic activities, such as panels, forums and community participation in addition to United Jewish Fund, are needed. Program involvement should include the training of young adults for
future Center leadership as volunteer or part time leaders.

There is a need for a closer liaison between the Young Adults and the physical education activities. Joint planning and cooperative efforts would contribute toward greater uniformity in program. Also this would help Young Adults feel that their group was not isolated, but an integral part of the total agency operation.

Since young adult free time is on weekends or in the evening, these are the logical periods for program. Activities on Saturday, in keeping with the Sabbath, are suggested. Sunday, the day when the majority of young adults have considerable leisure time, should be utilized for activity.

**Young Adult Group Structure**

Four young adult groups were previously suggested to utilize current available staff time in service to young adults.

A group for those ages 18-21 which would include a post high school and college group is suggested to meet the interests and needs of those young people in the early years of struggle for emancipation from family domination.

After a young adult reaches the age of 22, he has made beginnings in establishing his adult role and has resolved some conflicts in Jewish identity. Also, he may have graduated from college. The 22-26 age group is, therefore, quite different from the younger elements. There is need for a group to service this age span.

When young adults marry, there is currently no group to service them at the Center. A young married’s group is recommended for these young people.
After a single young adult reaches the approximate age of 27, he is usually fairly comfortable with his adult role, but still wants the socialization contacts characteristic of younger elements. A group for those 27-35 is recommended.

The four young adult groups could have cooperative activities and join forces on such activities as lounges. However, the individual group activities could be planned in accordance with the intellectual and cultural interests of the members.

Because the young adult enjoys participating at his own determined leisure time, a highly structured program planned for him instead of with him, is not desirable. There is a rapid turnover in young adult groups which suggests that the group worker should encourage young people to plan activities which will not be prolonged projects.

Administration

There is a need for a distinction to be made between members and nonmembers. Y.A.P.C. meetings, lounges and other group activities should make some arrangements for priority for young adults with a Center membership.

Better and more varied publicity devices to interpret what is being planned and why, is recommended. Young adults should do the writing, editing and mailing for this activity.

Basic is the realization that young adults need to develop consciousness of their age in assuming an adult role. This includes more involvement of young adults on board committees, the total community and adult activities. Perhaps this would be a way to give
young adults confidence as adults. The agency must help them make
the jump from socialization as an end in itself, toward social respon-
sibility, which includes board activity, volunteer services, etc.

More consistent records, rosters and files should be kept.
There is a need for a single file of young adults known to the agency,
which would include marital status. Mimeo-plates should be checked
with great frequency and be kept up to date.

There is need for constant evaluation by all of the agency’s
program staff to analyze young adult program and determine how well the
agency is serving the membership of this age group. It is vital that
the Center never be satisfied with things as they are, but constantly
be evaluating and analyzing its operation to determine how it can best
service young adults.
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Interview Number

THE JEWISH CENTER

Columbus, Ohio

SINGLE YOUNG ADULT MEMBERSHIP AND PARTICIPATION STUDY

1. Date of birth: ___________ Sex: ___________ Occupation: ___________ Birthplace: ___________ city, state ___________

2. Years living in Columbus: ___________ Columbus Address: ___________ street: ___________ number ___________

3. Do you drive your own car? Yes No Are you now attending school? Yes No

4. Where are you attending school? ___________ Year in school ___________

5. In what school activities do you participate? ___________

6. Do you live (check one)
   With parents ______ With relatives ______ With friends ______ On your own ______

7. Are you presently employed? Yes No Number of hours per week ___________

8. What kind of work do you do? ___________ Are you a present Center member Yes No

9. If you are a member, what kind of membership do you have? Family ______ Other ______

10. Do you participate in any Center program or activity? Yes No

11. What would you want to get out of any young adult activity or program? ___________

12. Check any of the following activities you are now participating in at the Center:
   art class _______ bridge _______ Gallery Players _______ game room _______
   baseball _______ bowling _______ ceramics _______ handball _______
   basketball _______ dancing _______ class _______ health club _______
   volleyball _______ Tuesday Young Adult Planning Committee _______
   tennis _______ indoor pool _______ other _______
   other _______ Sunday nite lounges ______

13. If you are not now a Center member—
   a. Were you ever a member? Yes No
   b. Do you plan to be a member in the future? Yes No

14. If you are not now a center member, why? ___________

15. If you are a center member and do not participate in the program, what reasons do you have? ___________

16. What young adult groups or activities (outside of the Center) do you participate in? ___________

17. Are your two best friends Center members? Yes No

18. Do these friends take part in any Center program? Yes No If so, what? ___________

19. What other young adult activities (outside of the center) do they participate in? ___________

20. Do you come to the Center (Check as many as apply to you)
   TAPC Tuesday nites _______ Sunday nite lounges _______ Phys Ed. Activities _______ Other _______

21. What three activities do you enjoy doing most in your leisure time? 1. _______

22. If your three choices were part of the Center program would you take a more active part than you do now? Yes No

23. What additional comments or remarks about the Center's Young Adult Program do you want to make? ___________
24. What would you say was the main reason you take part in any young adult activity? (Check 1)

a. For physical development
b. For personality development
c. For relaxation
d. For creative expression
e. For social contacts
f. For enjoyment of activity
g. For cultural expression
h. For service
INTERVIEW QUESTIONS FOR TAPE RECORDED INTERVIEWS

1. What does being Jewish mean to you?

2. How would you define a young adult?

3. a. What kind of work are you doing?
   b. What are you studying in school?

4. a. Do you feel that you're doing the kind of work you really want to do?
   b. What kind of work do you hope to do after you finish school?

5. What are your leisure time interests?

6. Are there young adult activities you formerly participated in at the Center?

7. Are there other young adult groups you do/did belong to?

8. How do/did these groups differ from Young Adults at the Center?

9. a. What leadership responsibilities have you had in young adults at the Center?
   b. What leadership have you had in other groups?

10. Did you participate in the Center program as a teenager?

11. What do you see as the advantage to living alone/on your own?

12. Does your family have a membership in the Center?

13. What has been your family's participation in Center Activities?

14. In general, how does your family feel about the Center?

15. Would you say your parents understand you?

16. About how often do you come to the Center?

17. In general, how do you feel about the Center?

18. Can you recall what your first contact with the Center was?

19. Were you ever approached to become a member of the Center?
20. a. How did you happen to become a member of the Center?  
b. Have you ever been a center member?  
c. Did you ever drop your membership?  
d. For how long were you a member?  

21. Were you ever directly asked to join in, or participate in the Young Adults?  

22. a. How some you have the membership but still don't take part?  
b. How some you take part in activities but aren't a Center member?  
c. How some you don't participate and aren't a Center member?  

23. Do you believe that a membership should be required for a young adult to take part in Center activities?  

24. How do you feel about having your own membership?  
a. Would you have your own if your family didn't have one?  
b. Do you think most young adults would rather have their own membership?  

25. Why do you think the Center sponsors young adult activities?  

26. What do you get out of being a Center member and/or participating in Young adults?  

27. What do you want to get out of any young adult activity you take part in?  

28. Does transportation to and from the Center present a problem for you?  

29. Do you think you've changed any since you were 18?  

30. Have you seen the group (the young adult program) change since you've been acquainted with the Center?  

31. Do you have friends who were in the program and who dropped out?  

32. a. What would you say was the attitude of your friends toward the Center?  
b. Are they Center members?  

33. a. Do you have friends who participate in the Center program?  
b. Do you have friends who participate in other young adult groups?  

34. What contact have you had with the Young Adult staff person?
35. What is the role of the staff person who works with Young Adults?

36. Does the age or sex of the staff person working with Young Adults make any difference?

37. Would you like to have a direct say in making Center policy?

38. Would you be willing to serve on the Center’s Board?

39. Have Center facilities always been available to you whenever you’ve wanted to use them?

40. Would you say that your reasons for taking part would be the same as those of the Center in sponsoring a young adult program?

41. Have you made any friends through young adult activities at the Center?

42. What about people to date?

43. Where else, besides the Center, do you meet the people you date?

44. Are your two best friends members, participating in the program?

45. a. What do you enjoy doing most with your friends?
   b. Do your friends enjoy the same kinds of activities you do?

46. Is this what makes them good friends?

47. In general, what do you think most young adults in Columbus do with their leisure time?

48. What do you think they want to get out of the things (activities) they take part in?

49. In general, what kind of accomplishments do you think the Jewish community is likely to recognise in individual young adults, or what does a young adult have to do to be recognised by the community?

50. In general, what kind of accomplishments do you think a young adult is likely to recognise in another young adult?

51. Does the age of the people in the program make a difference to you?

52. If you had your choice – if you could start a young adult group, what would you want it to be like? What would you want the people to be like?
53. What about people different from yourself?

54. When do you think are the best times to schedule your adult activities?

55. I'd like to mention a few areas that are goals in the Center's young adult program. Would you comment on:
   a. Whether you feel that these things have been developed for you through your participation in Young Adults?
   b. If you feel that a young adult group at the Center should develop these things:

   Leadership, skills, job and college aid, religious values community service.

56. Do you feel that you have any responsibility to the Jewish community?

57. Has the Center contributed to this feeling one way or another?

58. What would you say was your main goal in life?

59. Can Young Adults help you in achieving this goal?

60. Would you take a more or less active part in the Center if you were married?

61. If the Center's young adult program were broadened, if the things you were interested in and feel are important were part of the Center's program, would you take a more active part than you do now?

62. What do you think other young adults in the community would do?

63. How do you judge or tell whether a young adult program is good or not?

64. If a noted rabbi or lecturer were speaking on a Sunday night, and there was a lounge where many eligible young girls (fellas) that you hadn't met, would be, which would you most likely go to?

65. What do you like best about the Center's young adult program?

66. What do you like least about the program?

67. How would you strengthen the program?
68. Are there things you want to change or activities you would want to add?

69. Generally speaking, what do you think young adults who are participating in the program think of young adults out in the community, not taking part?

70. What do you think young adults in the community, not taking part, think of the young adult program?

71. What is the Center’s role in serving young adults in the community?

Dorothy Aberman
January 15, 1959
INTERVIEW QUESTIONS FOR TAPE RECORDED INTERVIEWS

BY CATEGORIES OF THE STUDY

Factors Affecting Participation and Nonparticipation

1. What are your leisure time interests?
2. Are there other young adult groups you do/did belong to?
3. How do/did these groups differ from Young Adults at the Center?
4. What do you want to get out of any young adult activity you take part in?
5. In general, what do you think most young adults in Columbus do with their leisure time?
6. What do you think they want to get out of the things (activities) they take part in?
7. a. What do you enjoy doing most with your friends?
   b. Do your friends enjoy the same kinds of activities you do?
8. Is this what makes them good friends?
9. Where else, besides the Center, do you meet the people you date?
10. If you had your choice — if you could start a young adult group, what would you want it to be like? What would you want the people to be like?

11. What about people different from yourself?
12. Do you feel that you have any responsibility to the Jewish community?
13. Has the Center contributed to this feeling, one way or another?
14. In general, what kind of accomplishments do you think a young adult is likely to recognise in another young adult? Or, what do young adults recognise in each other?
15. In general, what kind of accomplishments do you think the Jewish community is likely to recognise in individual young adults? Or what does a young adult have to do to be recognised by the community?

Reasons and Motivations for Participation and Nonparticipation

1. Did you participate in the Center program as a teenager?
2. About how often do you come to the Center?
3. Does transportation to and from the Center present a problem for you?
4. Were you ever directly asked to join in or participate in the Young Adults?
5. a. What leadership responsibilities have you had in Young Adults?
   b. What leadership have you had in other groups?
6. Are there young adult activities you formerly participated in at the Center?

7. Are your two best friends members, participating in the program?
   a. Do you have friends who participate in Center program?
   b. Do you have friends who participate in other young adult groups?

8. Have you made any friends through young adult activities at the Center?

9. What about people to date?

10. If a noted rabbi or lecturer were speaking on a Sunday night and there was a lounge to which many eligible young girls (fellows) would be coming that you hadn't met before, which would you be most likely to go to?

11. Does the age of the people in the program make a difference to you?

12. Would you say your reasons for taking part would be the same as those of the Center in sponsoring a young adult program?

13. Would you take a more or less active part in the Center if you were married?

14. I'd like to mention a few areas that are goals in the Center's Young Adult program. Would you briefly comment on whether you feel that these things have been developed for you through your participation in Young Adults, or if you feel that a young adult group at the Center could develop these things: leadership skills, job or college aid, religious values, community service.

**Factors Affecting Membership and Nonmembership**

1. What does being Jewish mean to you?

2. How would you define a young adult?

3. a. What kind of work are you doing?
   b. What are you studying in school?

4. a. Do you feel you are doing the kind of work you really want to do?
   b. What kind of work do you hope to do after you finish school?

5. What do you see as the advantages to living alone with your family?

6. Does your family have a membership in the Center?

7. What has been your family's participation in Center activities?

8. In general, how does your family feel about the Center?

9. Would you say your parents understand you?

10. Do you think you've changed since you were 18?

11. What would you say was your main goal in life was?

12. Can Young Adults help you in achieving this goal?
Reasons and Motivations for Membership and Nonmembership

1. Can you recall what your first contact with the Center was?
2. Were you ever approached to become a member of the Center?
3. a. How did you happen to become a member of the Center?
   b. Have you ever been a Center member?
   c. Did you ever drop your membership?
   d. For how long were you a member?
4. a. How come you have the membership but still don't take part?
   b. How come you take part in activities but aren't a Center member?
   c. How come you don't participate and aren't a Center member?
5. How do you feel about having your own membership?
   a. Would you have your own if your family didn't have one?
   b. Do you think most young adults would rather have their own membership?
6. What do you get out of being a Center member and/or participating in Young Adult activities?
7. a. What would you say was the attitude of your friends toward the Center?
   b. Are they Center members?
8. Do you have friends who were in the program and who dropped out?
9. Do you believe that a membership should be required for a young adult to take part in Center activities?

Attitudes Toward Center Staff and Program

1. What contact have you had with the young adult worker?
2. What is the role of the staff person who works with young adults?
3. Does the age or sex of the staff person working with Young Adults make any difference?
4. In general, how do you feel about the Center?
5. Have Center facilities always been available to you whenever you've wanted to use them?
6. Why do you think the Center sponsors young adult activities?
7. Have you seen the group (the Young Adult program) change since you've been acquainted with the Center?
8. How do you judge or tell whether a young adult program is good or not?
9. Are there things you want to change or activities you'd want to add?
10. When do you think are the best times to schedule young adult activities?
11. What do you like best about the Center's young adult program?
12. What do you like least about the program?
13. How would you strengthen the young adult program?
14. Would you like to have a direct say in making Center policy?
15. Would you be willing to serve on the Center's board?
16. Generally speaking, what do you think young adults, who are not participating in the program, think of young adults out in the community not taking part?
17. What do you think young adults in the community, not taking part, think of the Young Adults?
18. If the Center's young adult program were broadened, if the things you were interested in and feel are important were part of the Center program, would you take a more active part than you now do?
19. What do you think other young adults in the community would do?
20. What is the Center's role in serving young adults in the community?
STAFF INTERVIEW QUESTIONS

1. What do you see as the Center's responsibility to young adults?

2. Are you satisfied with the Center's Young Adult program as it is at present?

3. What do you believe to be the Center goals in working with young adults?

4. What do you believe young adults are looking for in a program - what motivates them to participate?

5. What do you see in the way of cutting or supplementing the program as it is at present?