'brandy and other strong drinks' become status symbols to affluent middle— and upper-income groups. 'Reactive alcoholism' occurs when men in unfavorable economic circumstances find their standing as undisputed head of the family weakened because their children are better educated than they; such men may react by becoming inebriated on weekends. 'Insecurity alcoholism' occurs in people used to drinking before coming to Israel; they are likely to turn into 'habitual drinkers' if they have a psychopathic tendency. 'Evasion Alcoholism' occurs in people who have undergone great stress; they may turn to drink even when they have to face ordinary problems. The incidence of alcoholism among former inmates of Nazi concentration camps is about three times higher than in the comparable general population.

This and other studies concerning drinking problems in Israel during the 1960's indicate that a large proportion of what might be labeled "Evasive Alcoholics" had experienced total breakdown of family life. Furthermore, this breakdown occurred most frequently with Jews who had emigrated from East Europe (Poland, Rumania, and Russia).

Jewish drinking patterns have been studied from many other angles. Jews have been compared with other ethnic groups in America and in other countries. Variables such as generation in this country, and socio-economic status have been studied to further elucidate facts that circumscribe the Jewish attitude toward, and use of, alcoholic beverages. The "thread of truth" that appears in every study reveals that it is the integration of attitudes and patterns of consumption that permeate and stabilize the Jewish life style regarding use of alcoholic beverages. This "integration," of course, stems from the orthodox element. However, even non-orthodox Jews retain some of this influence. Certainly, this integration of attitude with behavior contributes materially to the low rate of alcoholism among Jewish people.

INFLUENCE OF MODELS ON JEWISH DRINKING BEHAVIOR

The Jewish tradition of a strong family structure tends to further solidify the integration of attitudes and behaviors already discussed. "... the culture is in large part transmitted through the median of the small, face-to-face unit the sociologist calls the 'primary group.'" Understanding the power of the family as "primary group" and the influence it yields in the rearing of children, it is easy to understand how Jewish traditions are passed from one generation to another with such enduring qualities.

As one analyzes the impact of this influence on a Jewish child, the astounding revelation is how tightly interwoven and consistent the

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33 Ullman, "A Sociocultural Background," p. 50.
34 Ibid., p. 53.