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THE AMERICAN JEWISH COMMITTEE

AMERICAN JEWISH  
ARCHIVES  
REPORT

CONSULTATION ON THE JEWISH STUDENT IN THE COMMUNITY COLLEGE

May 1972



Jewish Communal Affairs Department - New York Chapter

Institute of Human Relations  
165 East 56 Street  
New York, New York 10022

## THE AMERICAN JEWISH COMMITTEE

Jewish Communal Affairs Department

New York Chapter

ReportCONSULTATION ON THE JEWISH STUDENT IN THE COMMUNITY COLLEGE

On May 31st 1972 the Jewish Communal Affairs Department and the New York Chapter of the American Jewish Committee held a full day consultation on the Jewish student in the community college. Participating were faculty and students of the community colleges of New York City, the counties of Westchester, Nassau and Suffolk and the Fashion Institute of Technology as well as representatives of the national and local Jewish communal agencies.

It was found that there has been little effort to examine the social patterns and needs of the Jewish student in the community college, especially those in the greater New York area. Further, that because there appeared to be relatively large numbers of young Jews who are enrolled in the two-year college program, it was felt that attention must also be given to the entire community college system.

It was hoped that the consultation would provide an important service to both the Jewish community and the community colleges by identifying socio-religious and academic characteristics and factors related to Jewish student life-styles in the community college environment and by zeroing in on required services that must be rendered to the student population by the Jewish communal agencies.

During the afternoon workshop session the following findings, comments and recommendations were developed by the participants. The report does not necessarily reflect the specific institutional views or priorities of the American Jewish Committee, but serves as a set of guidelines for consideration and action on the part of all those concerned with Jewish student life and the theme of Jewish continuity.

I. Preliminary Findings:

A. Jewish students attending two year community colleges have special needs that require the attention and services of the organized Jewish community.

B. Significant socio-economic differences and cultural patterns are evident among Jewish student population of the individual community colleges. <sup>1</sup>

C. The conscious level intensity of Jewish identity and expression is not appreciably different between two year or four year Jewish college students.

D. There is need for sensitizing Jewish faculty in the community college to that part of their total identity which is Jewish. It was felt that for the most part Jewish faculty in the community college setting were unconcerned with the need to express or identify their Jewishness.

E. The following findings of the American Council of Education report "A Profile of the Jewish Freshman," June 1970, by David Drew were verified by the participants:

1. Jewish students enter the community college slightly older than their non-Jewish counterparts.
2. Jewish students enter community college with lower grades than do their non-Jewish counterparts.
3. Jewish community college freshmen consistently achieve less in high school than did the non-Jewish student.
4. Jewish students ranked lower in their high school graduating class than did the non-Jews.
5. Jewish students of the community college consistently aspire to higher educational goals.
6. A career in business was the modal choice of the Jewish student in the community college. However, Jewish students were more indecisive as to their choice of careers than was the non-Jewish student.
7. Jewish students receive less vocational guidance throughout their academic career than does the non-Jewish student.

1. Irving L. Slade, Some Statistics and Attitudes of Jewish Community College Students, p. 3 and 4.

8. More Jewish freshmen in the community college are not native born.

9. Considerably more Jewish freshmen feel that they are responsible for their own education than did the non-Jewish student.

10. Jewish community college freshmen make lower estimates of their parent's income. Further, they do not perceive themselves as being poor...regardless of actual socio-economic status.

F. The relatively meager Jewish services and programs on campus reach approximately 10% of the Jewish student population. The question was raised to what extent should Jewish organizations be involved in reaching the uncommitted 90%. Parenthetically, it was felt that the committed student was one who accepts his Judaism and is a practicing Jew, and the non-committed student is one who rejects the impact of that part of his total identity that is Jewish and may be considered a-Jewish.

G. There was a general lack of communication between and among senior and community colleges and the Jewish community.

H. That for the most part courses and programs in Jewish studies were lacking in quantity and quality.

I. There is minimal and ineffectual intergroup relations with other student groups.

J. Vocational guidance is a necessity.

K. There is a scarcity of relevant literature on the subject of the Jewish student and faculty of the two-year community college.

## II. Programmatic Proposals:

A. It was proposed that an inter-community college board be established which would serve the Jewish community and the community colleges in various ways:

1. A clearinghouse for the dissemination of information, as for example, integrating the work of national Jewish youth organizations into program planning for community college activities.

2. A resource base for the discussion of problems of mutual concern affecting Jewish community life and Jewish concerns on campus.

B. It was proposed that a concentrated effort be undertaken to involve community college student leadership into the mainstream of Jewish life, as for example, the setting up of a technical institute where the skills for program development could be shared with community college students by Jewish student activists and the organized Jewish youth community (American Zionist Youth Foundation and B'nai B'rith). Jewish community college students should participate directly in assisting the Jewish community working with problem areas: the Jewish poor, drug addiction and senior citizen care.

C. A comprehensive program in Jewish studies covering specific course offerings.<sup>2</sup> Efforts should be made to incorporate Jewish content materials into the appropriate subject areas in all relevant courses. In the selection of college textbooks, especially in the fields of social studies and history, consideration should be given to the legitimate roles and contributions of Jews and Jewish communities to the development of Western culture.<sup>3</sup> Jewish faculty and students should make a concentrated effort to interest community college libraries in collecting and displaying Jewish materials.

D. It was proposed that a number of model projects be developed, using the experience of the Nassau Community College Coffee House and a similar project developed by the Jewish Student Coalition at Bronx Community as examples. The Jewish Association for College Youth (JACY), among other New York area student servicing organizations, should be involved in the funding and planning of such activities.

### III. Financial Factors:

A. A number of Jewish students attending New York area community college institutions have significant financial disabilities. Resources being made available to other students, primarily non-white, have not been and are not being offered to the Jewish student. It was therefore recommended that a careful examination of this question be under-

2. Ibid. Table III

3. Gladys Rosen, Guidelines to Jewish History in Social Studies Instructional Material, American Jewish Committee, September 1971

taken and that Jewish communal institutions, such as the Federation of Jewish Philanthropies be consulted with regard to making scholarship aid available.

B. The funding of Jewish student activities on the community college level must be as intensive as it is becoming in the 4-year institution. Toward this end Jewish communal agencies must be sensitized to the needs and plans of the community college Jewish student organizations.

IV. Vocational Assistance:

A. Because of the large number of community college students that need part-time employment, Jewish vocational agencies and counselling services must be more involved in assisting community college students in job placement and career selection.

B. It was recommended that the Federation of Jewish Philanthropies' Program of Career Counselling be directly used as a resource for the Jewish students in the two-year colleges, as for example, the development of a Career Day activity which would allow representatives from the Jewish community to discuss career and job opportunities.

V. Intergroup Relations Strategies:

A. The social and racial mix, which is very different depending on the particular community college and neighborhood areas, requires a more careful examination in order that specific community college Jewish student and faculty groups can develop better working relationships and programs with other social units.

B. The large numbers of white ethnic groups enrolled in certain community colleges provides a unique opportunity for the Jewish community to develop relationships with these groups. In other cases, as for example, Westchester Community College, the large number of Arab students represents a problem of major concern to the Jewish faculty and the student population which requires community resources.

C. Despite directives from the Board of Higher Education, various community colleges and individual members continue to schedule exams and classes on Jewish holidays penalizing observant students who are marked as absent. It was proposed

that the community colleges plan with the Jewish community over an extended time period (3 year program) a schedule system for classes and exams in order that conflicts can be avoided.

VI. Implications for Faculty:

A. Realizing that faculty are an essential ingredient to creating positive Jewish identity on the part of students, a concentrated effort must be undertaken to "raise the consciousness level" of Jewish faculty in the community college system. Toward this end various types of programs and activities must be specifically addressed to the Jewish faculty on the part of the Jewish community.

B. A special educational effort must be directed toward Jewish faculty regarding a clarification of the impact of "affirmative action" on Jewish professors in the New York community colleges. It was proposed that a special consultation concerning the Jewish faculty in local community colleges be convened.

VII. Research Proposals:

A. It was generally agreed that more information is required regarding Jewish community college students' attitudes and behavior patterns. As a result it was proposed that the initial information presented at the Community College Consultation be expanded to include such research questions as:

1. The spiritual attitudes and beliefs of young community college Jews.
2. The attitude of Jewish community college students toward other minorities.
3. How do Jewish community college students view the organized Jewish community (negative as well as positive impressions of Jewish institutional life).

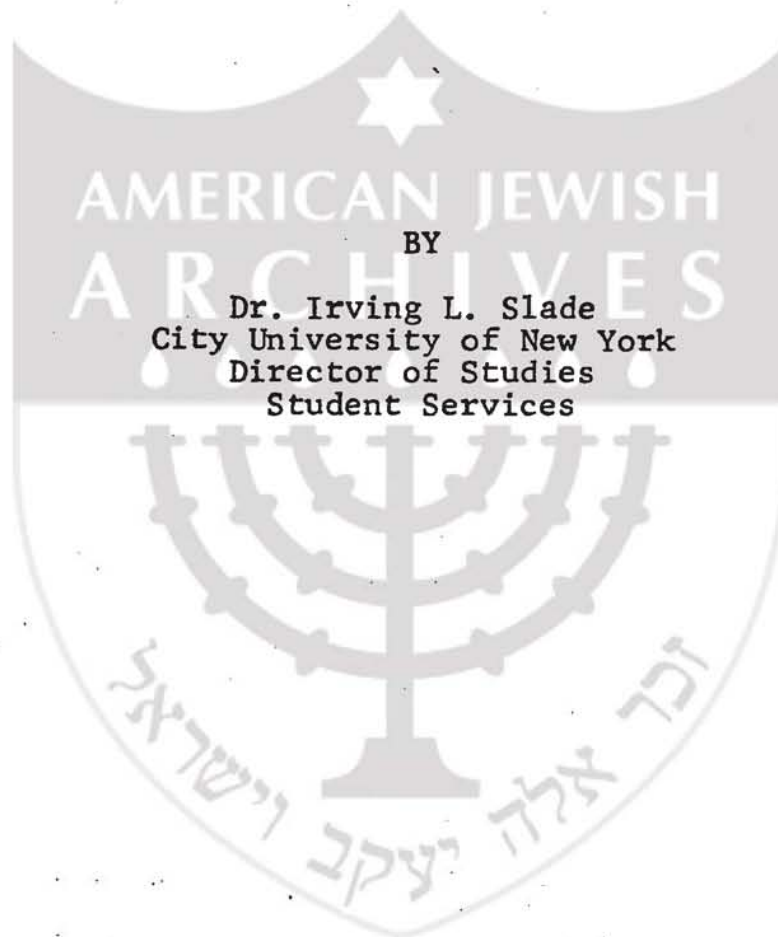
B. While it was generally agreed that there are problems with student researchers, it was felt that students should be encouraged to participate in the research of their peer group, possibly through the use of a questionnaire instrument.

C. There were spokesmen at the Consultation who felt that JDL's successful appeal to youth should be more carefully analyzed in order that youth groups may benefit from some of the approaches developed from that organization.





SOME STATISTICS AND ATTITUDES OF JEWISH  
COMMUNITY COLLEGE STUDENTS



Prepared for the American Jewish Committee's  
CONSULTATION ON THE JEWISH STUDENT IN THE COMMUNITY COLLEGE

May 31, 1972

The history of Jewish students in American colleges is not a recent one. Their attendance at American colleges and universities dates from the colonial period, when Judah Monis of Harvard College was granted an honorary degree in 1770 and the Pinto Brothers, Solomon and William, graduated from Yale College in 1777. The first record of the appointment of a faculty member of Jewish origin was in 1772, when Judah Monis was appointed to the faculty of Harvard College (but only after he had converted to Christianity). The first Jewish trustee, appointed at Kings College (now Columbia University) was Rabbi Mendes Sexias, who served in that office for twenty-nine years, from 1789-1818.

Shortly after the mass immigration of Russian Jews in the 1880's Jewish students started to seek entrance into American institutions of higher learning. In the days when the Jewish students were only scattered individuals, they had occasionally been admitted to the existing institutions. As the number of Jewish students increased, the gates of learning through which the immigrant parents had dreamed of their children entering, slowly began to close. There were a few exceptions, such as City College, University of Illinois, and, for the elitist Jew - Harvard.

The American community college has a much shorter history. Before the first World War very few two-year institutions of higher education existed. It was not until after the second World War that the establishment of two-year community colleges really gained momentum. The first community college was established under the Board of Higher Education of New York City in 1956, when Staten Island Community College was opened.

It has always been a difficult task to gather statistics on Jewish students in higher education. In the 1963 American Jewish Yearbook, Dr. Alfred Jospe reported that approximately 275,000 Jewish students were attending American colleges and universities. He stated that 93% of all Jewish young adults between the ages of 18-22 years old were college students. The 1970 American Yearbook reports that there are 350,000 Jewish students attending colleges and universities, approximately 80% of all Jewish youth. The apparent reason for the decrease in the percentages, especially at a time when it appears more Jewish students than ever before are going on to college, seems to result from the inclusion of students still in graduate school; hence, the thirteen percent decreases.

This paper will address itself to the Jewish students attending public community colleges in the Greater New York City area. The study includes the eight community colleges of the City University of New York, Fashion Institute of Technology,

Nassau Community College and Westchester Community College. Various difficulties were encountered in attempting to gather statistics on the Jewish students attending community colleges in the City University of New York.

During the 1970-1971 academic year the City University of New York undertook a freshman survey as part of the Open Admissions evaluation. (See table I). Dr. David Lavin had the primary responsibility for directing this survey. Some of the questions asked on the questionnaire addressed themselves directly to the concerns of this conference: Information such as religious background, students' religious preference, parental income, etc. While the data was in the process of being gathered various Jewish community organizations brought pressure upon the University to stop its collection. Without passing judgment on the efficacy of the actions of the Jewish community groups, CUNY agreed that these figures would be collected but never used publicly. As a result they are not available for general use.

The national figures on the percentage of Jewish freshmen attending two-year colleges as collected by a study done by the American Council on Education indicate that the number of Jewish freshmen represent 1.5% of those attending the community colleges and 41% Jewish freshmen in the senior colleges. Obviously the larger segments of Jewish students in the City University of New York, are to be found in senior colleges.

The figures herein cited are a compilation of official and unofficial reports and in some cases educated guesses agreed upon by the Jewish faculty and students at that school. Although the reliability of these figures may be somewhat questionable, they are the only available data on Jewish community college students to date. Hopefully these statistics will stimulate enough interest so that a more sophisticated survey will be undertaken.

There are today approximately 10,270 Jewish students attending community colleges in the Greater New York City area. Seventy-one percent of these are attending the eight community colleges of the City University of New York and twenty-nine percent are in the remaining three two-year units. The college having the largest number of Jewish students is Kingsborough Community College, with 1870 students, approximately 35% of its student body. The school having the largest percentage of Jewish students is Fashion Institute of Technology, where 1220 Jewish students make up sixty five percent of its student body.

The figures also indicate that in the City University of New York approximately seventy-three percent of all Jewish community college students are enrolled in only three units - Kingsborough, Staten Island and Queensborough. (See Table II).

Studying the percentage of Jewish Faculty members in the community colleges we find a more consistent pattern. From thirty to sixty percent of the faculty had recognizable Jewish names or were known by their administrators to be Jewish. The only exception was Hostos Community College where the Jewish faculty appears to be less than 10%.

Obtaining information on the socio-economic status of Jewish students in the community colleges proved to be a difficult task. The most reliable information was obtained either through student interviews or in conversations with professional personnel who might have insight into the matter, such as Financial Aid Counselors. These counselors reported that to the best of their knowledge few Jewish students have been receiving stipends or financial scholarships. They reported that the few students who apply for financial aid usually request the aid in form of a loan. It was their opinion, however, that probably a large percentage of Jewish students do carry part time jobs to help defray expenses for college.

The Jewish students interviewed had very interesting observations to contribute on their own socio-economic status. They felt that they were generally as well off as the Jewish student attending the senior colleges. They felt, however, that the Jewish students attending Queensborough and Kingsborough were financially better off than the students attending other community colleges. They pointed out that the socio-economic status was probably more related to the high school the student attended and where he lived rather than to the college he or she attended. There appeared to be little envy when students discussed others better off financially. Actually, it seemed that they were humoring me and that they felt the subject of socio-economic status was shallow and relatively unimportant.

They did, however, agree almost unanimously that the Jewish students were financially better off than their non-Jewish classmates. Several students voiced the opinion that they felt their Italian classmates were as affluent as they were. It was apparent that the Jewish Community College student did not see himself as being well off financially; rather he felt that he was better off than the other students.

In both suburban community colleges, Nassau and Westchester Community Colleges, this conclusion was less valid. These colleges found that the Jewish students who came to their campuses were not as financially well off as their non-Jewish classmates. They reported that Jewish parents of potential community college students would rather send their children to a private four-year school than have them enroll at a two-year college. Therefore, the Jewish student who came to them was one who probably could not afford to attend any other college.

As previously mentioned, the community college student felt that since both senior and community college students came from the same high schools and neighborhoods, there were few differences in their socio-economic status. The American Council on Education's national study, Profile of the Jewish Freshman, prepared for the AJC, found sizeable differences between parental incomes of community college students and senior college students. No such differences appeared in this study of Jewish students in the City University of New York. Thus the insight of local Jewish students was corroborated.

The socio-economic differences were related, as the students suggested, to residences rather than schools. Roughly they might be described as borough differences. For example, students attending Kingsborough and Queensborough appear to be more comfortable financially than students attending Bronx and the Borough of Manhattan Community Colleges. But indications are that students attending Lehman College in the Bronx are no better off than Queensborough whereas the Queensborough student is usually far better off than the students attending City College or Hunter in Manhattan.

Before leaving the subject of parental socio-economic background there are a few striking differences between community college students and senior college students which should be noted. The parents of Jewish community college students are more likely to be foreign born than the parents of senior college students. An even more striking note was the number of Jewish students interviewed in community colleges who were not born in the United States. According to the American Council on Education's report, 12.7% of the Jewish community college students were not born in the United States, compared to the 4.2% in the four-year colleges and the 1.7% in the universities. The very unsystematic survey employed for this paper indicates that the percentage in our community colleges is even higher. This may be so because of two very valid and somewhat obvious reasons. They are:

- (1) New York City is still the largest settling area for immigrant Jews who come to the United States.

- (2) According to present Open Admissions policy, if a student is having trouble with a newly adopted language such as these students might very well be experiencing, he is more likely to gain admission into a community college.

In A Profile of the Jewish Freshman several differences were observed between the four-year students and the community college students. Some of the more interesting findings were:

- (1) Jewish students at community colleges tend to be slightly older.
- (2) Jewish students at community colleges are more likely to choose to enter the fields of business and engineering -- especially business.
- (3) Jewish students at community colleges are not as high in academic achievement.
- (4) Jewish students at community colleges do not plan to go on to graduate studies to the same degree.
- (5) Jewish community college students are more likely to be in their one and only college choice.
- (6) Jewish community college students live nearer to their colleges.
- (7) The fathers of Jewish community college students appear to be as well educated as those of the four-year students, but the community college mother is less educated than the four-year college student's mother.

The Profile of the Jewish Freshman also reports that the following values were held more desirable by community college students than by the four-year college students: To raise a family, have an active social life, be administratively responsible, be well off financially, succeed in one's own business, and to be self-employed. The community college student was also reported as less apt to take part in a protest, as more conservative and self-directed, more willing to identify with the Jewish religion and more inclined to marry sooner.

These findings were revealed to the many Jewish community college students interviewed. Many lively discussions ensued but generally they tended to agree with them. However, a more accurate description of their attitude might be indifference. The Jewish students involved in these interviews seemed not to want to discuss anything that would categorize them as

being different from other Jewish students or students in general.

They were quite willing to identify as Jews and made no attempt to hide their backgrounds for a very interesting reason: They didn't think it made any difference. They did not see that being Jewish presented any problems among their peers or in any way distinguished them from other students. The two exceptions were the very orthodox and the Jewish Defense League members. Both, however, make up very small minorities of Jewish students on the community college campuses.

Nathan Glazer's essay on "The Jewish Role in Student Activism" seems to describe many Jewish students on campuses today. He wrote:

But what does it mean to say, they are "Jews" or "Jewish?" without getting into the popular discussion game of "who is a Jew?" The simple answer is that the Jews we speak of come from families which identify themselves as Jews in religion or Jews in some ethnic sense, and the students themselves accept this definition. But it is also true they make nothing of it, are scarcely conscious of it, and are not aware of it in connection with their political activities. Indeed, on the basis of some quite unsystematic and casual conversations with Jewish radicals, I don't think many of them have ever thought of it.

Some Jewish students today resent being asked to think of themselves as different from non-Jewish students. They feel that being Jewish means no more to them than a student described as Methodist or Italian. As one young man stated, "Being Jewish to me is the remnants of a distorted society and the sociological labels they feel compelled to use." The students feel (except for the J.D.L. member) that they have not experienced anti-Semitism and that the other students have in no way ever segregated them from the main stream of social and political life in school. At one particular institution where the white students are in the minority, the Jewish students feel it is more important to stick together with other white students than to be concerned about religion. We have done as good a job in polarizing the schools as we have society.

The small minority of students on the community college campuses belonging to the few existing Jewish clubs did not regard themselves as different from the other Jewish students. Although they acknowledged that the overwhelming majority of their fellow Jews on campus were indifferent, the club members'



attitudes were not so essentially different from the non-club members. These students were asked if they would like the Jewish adult community to do anything to assist them in their struggle to get Jewish students to join their organizations. They felt that they would like to have additional funds in order to attract "big names" to their programs. They also thought it would be nice if they could have a lounge near but not on campus in which Jewish students could gather. They were sure this would attract more unaffiliated Jewish students to their ranks.

In regard to religious school training, most of the students appeared to have some religious school experience. Most reactions were negative. Girls talked of religious schools as baby sitting operations. Males felt that they had completed their obligations to Judasim when they completed their preparations for Bar Mitzvah. Almost all the boys interviewed had negative attitudes towards religious training but felt that they would insist on their sons having a Bar Mitzvah. Strange as it seems, the males seem to think that inadequate as their religious school training was, it was good enough for what they needed.

As to the issues of drugs and sex and Jewish students' experience with them, there was unanimous agreement that there were no differences between the Jewish students and the non-Jewish students. At several different group meetings the comment was made that Jewish students probably use more soft drugs than the non-Jewish students because they have more money. No student ever argued the point when it was raised. They appeared to accept the observation as a good point. When such subjects as sex morality and whether Jewish girls might not be more virginal than non-Jewish girls were raised, it was obvious from smiles and giggles that this was regarded as a ridiculous idea.

The community college students expressed some interest in the Jewish history and Hebrew language courses that were being offered on campus. (See Table III). Their interest was more a product of intellectual curiosity than of a feeling of wanting to learn more about themselves and become better Jews. They felt that the courses should be taught for those who wanted to take them but comparatively few non-affiliated Jewish students were planning to enroll in these courses. The non-affiliated Jewish community college student has been so integrated into the college social life that he is almost completely submerged -- and wants to stay that way.

Conversations with Jewish faculty revealed that most of

them had not given much thought to the problems of Jewish students on their campuses. There are, of course, a few Jewish faculty members on every campus who are doing an outstanding job in helping the Jewish students to organize and run a program of cultural and religious offerings. However, these faculty members represent an even smaller minority than the students. In discussing the problems of Jewish students, all of these faculty people appeared to agree that the main problem was getting the Jewish student to participate in the programs and activities that were offered. There seems to be a need for a more informal way for the Jewish student to get together. They evidently do not gravitate together the way members of earlier generations did.

Jewish faculty members did have some insight into the special problems that Jewish students have with their self image as community college students. These faculty members mentioned that the Jewish student attending the community college is more self conscious of his not attending a senior college than the non-Jewish student. He is more apt to have a relative or friend attending a senior college and therefore has a greater ego problem.

When asked if they felt any kinship for the Jewish faculty, the Jewish students stated that they could identify them, but for the most part, they had little or no relationship with them outside the classroom. Several students expressed the feeling that the Jewish faculty actually avoided contact with them. The Jewish students who belong to the organized Jewish clubs appeared to be somewhat hostile to most Jewish faculty. They felt that the faculty went out of its way to avoid them and they resented the lack of support for their programs. It appears that it is not only the Jewish students who avoid Jewish oriented programs but the Jewish faculty as well.

One pretty Jewish coed asked rather innocently, "I don't understand why you're concerned about the Jewish students' identification. If I were you, I would concentrate on getting the Jewish faculty to identify as Jews -- after all they have less time."

I smiled but had no answer for her.

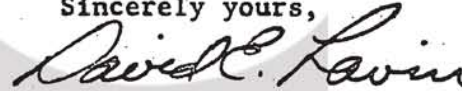
TABLE I  
CITY UNIVERSITY OF NEW YORK  
1971-72 CONFIDENTIAL STUDENT INFORMATION FORM

Dear Student:

The information in this confidential questionnaire is collected for a continuing study of students and their experiences on the various campuses of the City University. The aim of the project is to achieve a better understanding of how students are affected by their college experiences and to help the University in developing programs which will better serve you.

Identifying information is requested only for purposes of subsequent follow-up studies. The data will be used for statistical purposes only. Your response will be held in the strictest professional confidence.

Sincerely yours,



David E. Lavin, Director of Research

1. Name (Print) \_\_\_\_\_  
 (Last) (First) (Middle)  
 (1-15) (16) (17)

2. Social Security Number \_\_\_\_\_  
 (18-27)

3. Birth Date \_\_\_\_\_  
 (28-32) (Month, Day, Year)  
 (01-12) (01-31)

4. Your Sex: 1  Male  
 (33) 2  Female

5. Check whether you are:  
 1  Freshman 3  Junior  
 2  Sophomore 4  Senior (34)

6. In what college did you register? (check one)  
 01  Baruch 10  Laguardia  
 02  Boro of Manh 11  Lehman  
 03  Bronx 12  Medgar Evers  
 04  Brooklyn 13  New York City  
 05  C.C.N.Y. 14  Queens  
 06  Hostos 15  Queensboro  
 07  Hunter 16  Staten Island  
 08  John Jay 17  York  
 09  Kingsboro (35-36)

7. What is the highest degree that you intend to attain? (check one)  
 01  None  
 02  Associate (A.A.)  
 03  Bachelor's degree (B.A., etc.)  
 04  Master's degree (M.A., M.S.)  
 05  Ph.D., Ed.D., M.D., D.D.S., LL.B. (Law), B.D. (Divinity)  
 06  Other  
 07  Don't know (37)

8. What is your best guess of the total income last year in your household? Consider annual income from all sources before taxes. (check one)

01  Less than \$ 3,700  
 02  \$ 3,700-\$ 4,999  
 03  \$ 5,000-\$ 7,499  
 04  \$ 7,500-\$ 9,999  
 05  \$10,000-\$12,499  
 06  \$12,500-\$14,999  
 07  \$15,000-\$17,499  
 08  \$17,500-\$19,999  
 09  \$20,000 or more (38-39)

9. How many people does this income support? (check one)

01  One person 06  Six person(s)  
 02  Two person(s) 07  Seven  
 03  Three 08  Eight  
 04  Four 09  Nine  
 05  Five 10  Ten or more (40-41)

10. With whom did you live most of the time until you were 16 years old? (check one)

01  father & mother together  
 02  father only  
 03  mother only  
 04  other (42)

IN QUESTIONS 11 - 17, WE ARE GOING TO ASK BACKGROUND INFORMATION ABOUT THOSE WITH WHOM YOU GREW UP. IF YOU CHECKED "FATHER ONLY", "MOTHER ONLY", OR "OTHER" IN QUESTION 10, RESPOND ONLY FOR THE APPLICABLE PERSON(S).

11. What is the highest level of formal education attained by your parents? (check one)

	(43) Father or relevant male	(44) Mother or relevant female
Grammar school or less	01 <input type="checkbox"/>	01 <input type="checkbox"/>
Some high school	02 <input type="checkbox"/>	02 <input type="checkbox"/>
High school graduate	03 <input type="checkbox"/>	03 <input type="checkbox"/>
Some College	04 <input type="checkbox"/>	04 <input type="checkbox"/>
College degree	05 <input type="checkbox"/>	05 <input type="checkbox"/>
Postgraduate degree	06 <input type="checkbox"/>	06 <input type="checkbox"/>

12. Up until the time you were 16 years old, what was your father's (or relevant male's) main occupation?

\_\_\_\_\_

13. What did he actually do in his work?

\_\_\_\_\_

\_\_\_\_\_

14. Up until the time you were 16 years old, what was your mother's (or relevant female's) main occupation?

\_\_\_\_\_

15. What did she actually do in her work? (If housewife, check "Not applicable")

\_\_\_\_\_

Not applicable

16. Indicate religious background: (check)

	(45-46) Your's	(47-48) Father's or relevant male	(49-50) Mother's or relevant female
African Methodist Episcopal	01 <input type="checkbox"/>	01 <input type="checkbox"/>	01 <input type="checkbox"/>
Baptist	02 <input type="checkbox"/>	02 <input type="checkbox"/>	02 <input type="checkbox"/>
Eastern Orthodox	03 <input type="checkbox"/>	03 <input type="checkbox"/>	03 <input type="checkbox"/>
Episcopal	04 <input type="checkbox"/>	04 <input type="checkbox"/>	04 <input type="checkbox"/>
Jewish	05 <input type="checkbox"/>	05 <input type="checkbox"/>	05 <input type="checkbox"/>
Latter Day Saints	06 <input type="checkbox"/>	06 <input type="checkbox"/>	06 <input type="checkbox"/>
Lutheran	07 <input type="checkbox"/>	07 <input type="checkbox"/>	07 <input type="checkbox"/>
Methodist	08 <input type="checkbox"/>	08 <input type="checkbox"/>	08 <input type="checkbox"/>
Muslim	09 <input type="checkbox"/>	09 <input type="checkbox"/>	09 <input type="checkbox"/>
Presbyterian	10 <input type="checkbox"/>	10 <input type="checkbox"/>	10 <input type="checkbox"/>
Quaker (Society of Friends)	11 <input type="checkbox"/>	11 <input type="checkbox"/>	11 <input type="checkbox"/>
Roman Catholic	12 <input type="checkbox"/>	12 <input type="checkbox"/>	12 <input type="checkbox"/>
Seventh Day Adventist	13 <input type="checkbox"/>	13 <input type="checkbox"/>	13 <input type="checkbox"/>
Unitarian-Universalist	14 <input type="checkbox"/>	14 <input type="checkbox"/>	14 <input type="checkbox"/>
Other Protestant	15 <input type="checkbox"/>	15 <input type="checkbox"/>	15 <input type="checkbox"/>
Other Religions	16 <input type="checkbox"/>	16 <input type="checkbox"/>	16 <input type="checkbox"/>
None	17 <input type="checkbox"/>	17 <input type="checkbox"/>	17 <input type="checkbox"/>
No organizational affiliation	18 <input type="checkbox"/>	18 <input type="checkbox"/>	18 <input type="checkbox"/>

25. How important to you were the following reasons in deciding to go to college?  
(Check one answer for each reason)

	Very Important	Fairly Important	Fairly Unimportant	Very Unimportant
(64) To prepare for a better job	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
(65) To prepare for graduate school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(66) My parents wanted me to go	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(67) Nothing better to do right now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(68) To get a broad, general education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(69) To learn more about myself	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(70) To learn things that would enable me to help others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(9X, 1/)

26. Do you feel that you need any special tutoring or remedial work? (Check all that apply)

- |   |   |
|---|---|
| 1 <input type="checkbox"/> English        | 5 <input type="checkbox"/> Science                |
| 2 <input type="checkbox"/> Reading        | 6 <input type="checkbox"/> Foreign Language       |
| 3 <input type="checkbox"/> Math           | 7 <input type="checkbox"/> No special help needed |
| 4 <input type="checkbox"/> Social Studies |   |

2(33-39)

27. Indicate subjects in which you are receiving special tutoring or remedial work: (Check all that apply)

- |   |   |
|---|---|
| 1 <input type="checkbox"/> English        | 5 <input type="checkbox"/> Science                      |
| 2 <input type="checkbox"/> Reading        | 6 <input type="checkbox"/> Foreign Language             |
| 3 <input type="checkbox"/> Math           | 7 <input type="checkbox"/> Not taking any remedial work |
| 4 <input type="checkbox"/> Social Studies |   |

(40-46)

28. Below are certain opinions about open admissions. Please indicate whether you agree or disagree with each statement. (Check one answer for each statement)

	1	2	3	4
(47) Open admissions is a good idea because it equalizes opportunities for higher education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(48) The reputation of this college will suffer because of open admissions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(49) Open admissions is good because it gives many students a second chance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(50) Open admissions will probably lower the academic standards of this college	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(51) Open admissions is okay, but students who have high school deficiencies or poor marks should attend separate colleges	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(52) Open admissions has probably discouraged many outstanding high school graduates from attending this college	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Agree strongly  
Agree somewhat  
Disagree somewhat  
Disagree strongly

29. Have you or your family received public assistance (welfare) at any time in the last three years?

(53) Yes

(54) No

17. Check the place of birth for each person listed:

	(51-52) Yourself	(53-54) Father or relevant male	(55-56) Mother or relevant female
Canada	01 <input type="checkbox"/>	01 <input type="checkbox"/>	01 <input type="checkbox"/>
China	02 <input type="checkbox"/>	02 <input type="checkbox"/>	02 <input type="checkbox"/>
England or Scotland	03 <input type="checkbox"/>	03 <input type="checkbox"/>	03 <input type="checkbox"/>
France	04 <input type="checkbox"/>	04 <input type="checkbox"/>	04 <input type="checkbox"/>
Germany or Austria	05 <input type="checkbox"/>	05 <input type="checkbox"/>	05 <input type="checkbox"/>
Greece	06 <input type="checkbox"/>	06 <input type="checkbox"/>	06 <input type="checkbox"/>
Ireland	07 <input type="checkbox"/>	07 <input type="checkbox"/>	07 <input type="checkbox"/>
Israel	08 <input type="checkbox"/>	08 <input type="checkbox"/>	08 <input type="checkbox"/>
Italy	09 <input type="checkbox"/>	09 <input type="checkbox"/>	09 <input type="checkbox"/>
Japan	10 <input type="checkbox"/>	10 <input type="checkbox"/>	10 <input type="checkbox"/>
Poland	11 <input type="checkbox"/>	11 <input type="checkbox"/>	11 <input type="checkbox"/>
Puerto Rico	12 <input type="checkbox"/>	12 <input type="checkbox"/>	12 <input type="checkbox"/>
Other Caribbean	13 <input type="checkbox"/>	13 <input type="checkbox"/>	13 <input type="checkbox"/>
Russia	14 <input type="checkbox"/>	14 <input type="checkbox"/>	14 <input type="checkbox"/>
Scandanavian Country	15 <input type="checkbox"/>	15 <input type="checkbox"/>	15 <input type="checkbox"/>
United Arab Republic	16 <input type="checkbox"/>	16 <input type="checkbox"/>	16 <input type="checkbox"/>
United States	17 <input type="checkbox"/>	17 <input type="checkbox"/>	17 <input type="checkbox"/>
Other (specify) _____	18 <input type="checkbox"/>	18 <input type="checkbox"/>	18 <input type="checkbox"/>

18. Are you: (check one)

- 1  Black
- 2  White
- 3  Oriental
- 4  Other (specify): \_\_\_\_\_

(57)

19. How long does it take you to get to college from where you live? (check one)

- 1  less than 30 minutes
- 2  more than 30 minutes but, less than one hour
- 3  more than one hour

(58)

20. Do you have a place at home where you can study without being bothered or interrupted?

- 01  Yes 02  No

(59)

21. How many hours per week do you work at a job for which you are paid? (check one)

- 1  1 - 5 hours
- 2  6 - 10
- 3  11 - 15
- 4  16 - 20
- 5  more than 20
- 6  no job

(60)

22. Looking back to the time you were in high school, how bright did you think you were in comparison with the other students in your high school class? (check one)

- 1  Among the brightest
- 2  Above average
- 3  Average
- 4  Below average
- 5  Among the lowest

(61)

23. How bright do you think you are in comparison with the other students in your college class? (check one)

- 1  Among the brightest
- 2  Above average
- 3  Average
- 4  Below average
- 5  Among the lowest

(62)

24. Have you decided what kind of job you wish to have or what you want to do after you finish your education? (check one)

- 1  I have definitely decided
- 2  I have a fairly good idea
- 3  I am somewhat uncertain
- 4  I have no idea at all

(63)

T A B L E II

Name of College	No. of Jewish Faculty	No. of Jewish Students	% Jewish Faculty	% Jewish Students
Manhattan	58	300	30 %	5 %
Bronx	330	875	60	12
Hostos	10	10	10	1
Kingsborough	136	1870	45	35
F. H. LaGuardia	35	65	30	10
New York City	280	750	35	10
Queensborough	190	1790	35	26
Staten Island	<u>96</u>	<u>1640</u>	<u>30</u>	<u>30</u>
CUNY TOTALS	1115	7300		
Nassau	180	1500	45	30
Fashion Institute of Technology	75	1220	50	65
Westchester	<u>65</u>	<u>250</u>	<u>40</u>	<u>10</u>
Estimated Total used for study	1435	10,270		

T A B L E III

HEBREW AND JUDAIC COURSES OFFERED AT THE  
CITY UNIVERSITY OF NEW YORK COMMUNITY COLLEGES  
ACADEMIC YEAR 1971 - 1972

	BMCC	BCC	HCC	KCC	NYCC	QCC	SICC
Elem. Hebrew I	x			x		x	x
Elem. Hebrew II	x						
Inter. Hebrew I				x		x	x
Inter. Hebrew II				x		x	x
Heb. Conversation	x			x		x	x
Mod. Heb. Lit.	x			x		x	
Classic Heb. Lit.	x			x		x	
Post Biblical & Yiddish Lit.	x	x		x			
Hist. of Mod. Jewish People	x	x					x
Hebrew Bible				x			
Independent Study				x			



Summary of data  
from ACE study

Return copy to  
~~Secretary~~

## A Profile of the Jewish Freshman

### Introduction

The ACE study of the Jewish freshman has produced a wealth of descriptive data, which to be most usefully interpreted requires the preparation of more refined tables, statistical manipulations, correlations, and other operations. A memo has been prepared and passed on to Dr. Drew of ACE offering suggestions for such additional analytic operations (see attached).

The unworked data, nevertheless, still are of considerable interest. Those wishing to draw a psycho-social portrait of the contemporary college Jewish student could find much here of value. The study could be mined for valuable information on changing patterns of Jewish social mobility, or changing values. Portraits of the young Jewish college woman could be drawn from elements in the ACE report; significant differences between Jews in two-year institutions and in colleges and universities could be highlighted. In this preliminary review of the ACE study, rather than attempt to test hypotheses or ingeniously juggle the data from various question areas, we have chosen simply to state the findings, without seeking to synthesize them. As such, the following is truly a preliminary report.

## I. All Freshmen

### 1. Age

Jews enter college at an earlier age than other students. This may reflect a more rapid acceleration of their children through the school years by Jewish parents. It probably also reflects the high value Jewish parents place on education and achievement. The age difference does not obtain in the two-year colleges.

### 2. Grades

Jews do better in high school than non-Jews, with one exception: Jewish students entering two-year colleges have lower grades than non-Jews.

### 3. Secondary School Achievement

Jewish students are more involved in writing than non-Jews, but are also active in a wide range of school activities, including sports. Indeed, the second highest area of Jewish secondary school achievement (after membership in scholastic honor society) was the winning of a varsity letter for sports. More than one-fifth of the Jewish freshmen had been awarded a varsity letter.

### 4. Type of Secondary School

The vast majority of all freshmen had attended public schools; but a greater percentage of Jews (91.4) than non-Jews (83.0) had attended such schools.

### 5. Highest Degree Planned

Most Jews, including those with relatively low high school achievement who have entered two-year colleges, have higher educational aspirations than non-Jews.

### 6. Probable Major and Probable Career Choices

There is movement among Jewish college freshmen away from business as a career choice. Considerably fewer Jewish freshmen select business as a field of study or as a career than have fathers who are businessmen. Business, however, remains the modal choice of Jewish freshmen in two-year colleges.

The "free" professions (doctor, lawyer) remain an avenue of upward mobility for Jews. More Jewish freshmen choose these professions than have doctor or lawyer fathers.

A high percentage of Jewish girls choose education as a field of study or career, but the percentage of non-Jewish women making these choices is higher still.

Jews are more undecided in their career choice than non-Jews, but they have also had less vocational guidance than non-Jews. A significantly higher number of Jews than non-Jews major in the twentieth century ersatz religions -- sociology, anthropology, and psychology.

### 7. Number of Applications to College

Jews tend to apply to more colleges than non-Jews. More than one-fourth of the Jews had made four or more applications,

compared to 7 per cent of the non-Jews. On the other hand, twice as many non-Jews (52.3 per cent) as Jews (22.1 per cent) applied to only one college. Jews may be applying more to selective schools where the competition for admissions is stiffer.

Suggested question for next year: "Are you attending the college of your first choice?" With the data from this question it may be possible to determine what factors (other than grades) affect attendance at other than first choice schools.

#### 8. Miles from Home

Jewish college freshmen, even those in the two-year colleges, tend to go to college further from home than non-Jews. Nevertheless, the largest proportion do not go beyond 500 miles. There is a significant difference in the distance from home between four-year college and university freshmen, the former staying closer to home.

#### 9. Home

The largest proportion (73 per cent) of Jewish freshmen come from large cities or the suburbs of large cities. University students tend to be suburban, whereas college students tend to be urban.

#### 10. Father's Education

The fathers of Jewish freshmen have had significantly more formal education than non-Jewish fathers. The fathers of Jewish freshmen in universities have had considerably more education than those of Jewish freshmen attending other types of colleges. The greatest number, Jew and non-Jew alike, have had only high school education.

#### 11. Mother's Education

The same relationships obtain with mothers' education. The great majority are high school graduates and the greatest degree of education for Jewish mothers is among those whose children are university freshmen.

#### 12. Citizenship

The vast majority of Jewish freshmen, 95.7 per cent, are native-born U.S. citizens. In the two-year colleges, however, 13 per cent of Jewish freshmen are not native born.

#### 13. Present Religious Preference

Twenty per cent no longer identify themselves as Jews by religious preference. The greatest drop is among four-year college freshmen (24 per cent). Most of the Jews who no longer claim to be Jewish do not have any other religious preference. About two per cent of Jewish freshmen currently avow a religious

preference outside the major American religions. The third highest non-Jewish choice of Jewish freshmen (after "none" and "other") is Unitarian (0.6 per cent). Within the two-year college group the third highest choice is Roman Catholic (0.9 per cent). Interestingly, about three thousand students reared in another religion now profess to be Jewish.

#### 14. Perception of Parents

The vast majority of all freshmen, Jewish and non-Jewish alike, see their parents as interested in intellectual and cultural pursuits, in politics, and in their children, and as financially comfortable. In each instance, the Jewish percentage is slightly higher than the non-Jewish. The one exception is the perception of parents' religiosity. Only a minority of Jewish freshmen, but a majority of non-Jews, perceive their parents as religious. The basis upon which this evaluation has been made is unclear and perhaps reflects the influence of Christian concepts of religiosity or piety.

#### 15. Father's Occupation

More Jewish than non-Jewish fathers are businessmen -- more than half, compared to 28.6 per cent among the non-Jews. Similarly, a greater percentage of Jewish fathers are doctors: 6.2 per cent compared to 1.8 per cent among non-Jews.

On the other hand, a greater percentage of non-Jewish than Jewish fathers are skilled or unskilled workers, and engineers.

About an equal percentage (between 0.1 per cent and 0.2 per cent) of the Jewish fathers are farmers, military men, or rabbis.

#### 16. Estimated Parental Income

Jewish freshmen estimates of parental income are significantly higher than those of non-Jews. 18.6 per cent of Jewish freshmen estimate their parents' income as \$30,000 or over (only seven per cent of non-Jewish freshmen estimate their parents' income as \$30,000 or more) but 20 per cent report their parents' income as less than \$10,000. The surprisingly large portion of the Jewish sample estimating parental income above \$30,000 may reflect either the real income of Jewish parents or a particularly affluent life style which tends to inflate students' estimates.

Jewish freshmen in two-year colleges make lower estimates of parents' income than other Jewish freshmen. Jewish university freshmen make the highest estimates.

#### 17. Source of Financial Support of Freshmen

Most Jewish freshmen will be supported by parental or family aid. Whereas 20 per cent of the parents of Jewish freshmen have an estimated income of under \$10,000, only 9.4 per cent of the students will be financing their freshman

year by scholarships or grants. However, 46 per cent of the parents of non-Jewish freshmen have an estimated income of less than \$10,000, and only 18.3 per cent of their children will be receiving scholarships or grants.

Jewish freshmen will finance their education with their own personal savings or money earned in employment to a far lesser extent than non-Jewish freshmen. Considerably more Jewish freshmen in two-year colleges will spend their own money for their education.

The majority of freshmen, Jewish and non-Jewish alike, are not especially concerned about financing their education. Their parents, however, may be considerably more concerned. Jewish freshmen are less concerned than non-Jewish freshmen.

## 18. Political Attitudes

### a. Attitudes concerning the federal government

More Jewish than non-Jewish freshmen favor Federal government involvement in all types of social welfare activities. The issues which show the largest differences between Jewish and non-Jewish freshmen are student activism, school desegregation, elimination of poverty, and compensatory education for the disadvantaged. The greatest difference between Jew and non-Jew is in the area of firearms control. A smaller proportion of Jews than non-Jews favor



increased Federal involvement with special benefits for veterans and control of student activists. Differences between Jews and non-Jews favoring Federal government intervention are much less pronounced in the two-year colleges.

b. Current political preference

Nearly half of the Jewish freshmen call themselves liberal, compared to 28.6 per cent of the non-Jews. More Jews than non-Jews call themselves "left" (8.8 per cent as compared to 2.7 per cent). A majority of the Jews, and only 31 per cent of the non-Jews, call themselves either liberal or left. It is worth noting that more Jewish freshmen identify themselves as "moderately conservative" than "left."

In the two-year colleges the political preferences of the Jewish freshmen are closer to those of other college freshmen.

c. Expected preference in four years

Students currently middle-of-the-road expect that after four years they will have adopted a more decisive political position. Four years hence the non-Jews expect to have moved from middle-of-the-road to moderately conservative while Jews expect they will have shifted from middle-of-the-road to liberal.

### 19. Personal and Social Values

There are two broad questions which tap the personal and social values of students. These are under the headings "objectives considered essential or very important," and "agree strongly or somewhat." We find more Jewish than non-Jewish freshmen concerned with politics and social values. As was noted above the positions adopted by Jewish freshmen on various political and social issues tend to be more "liberal." More Jewish than non-Jewish freshmen are concerned with various aspects of "creativity," less are concerned with monetary matters and mundane success. Nevertheless, the Jewish freshmen do not eschew all traditional values. Most, for example, feel it is essential or very important to raise a family.

#### a. Objectives considered essential or very important

More Jewish than non-Jewish freshmen feel it is essential or very important to influence the political structure -- nearly one-fourth as compared to 15.8 per cent of the non-Jewish freshmen.

Slightly more Jewish freshmen than non-Jewish freshmen would like to influence social values.

More Jewish freshmen feel it is important to keep up with political affairs (about 60 per cent).

More Jewish than non-Jewish freshmen want to write original works and create works of art (about one-fifth).

More Jewish freshmen would like to have an active social life.

More Jewish freshmen would like to have friends different from themselves.

A smaller proportion of Jewish than non-Jewish freshmen seek to be expert in finance.

Less Jewish freshmen feel it is essential to be administratively responsible.

Fewer Jewish freshmen want to succeed in their own business.

Almost 85 per cent of the Jewish freshmen feel it is essential or very important that they develop a philosophy of life.

Three-fourth of the Jewish freshmen believe it is essential or very important to raise a family (more so than non-Jewish freshmen).

b. Agree strongly or somewhat

The vast majority of Jewish and non-Jewish students, including even a large group of conservative students, agree that students should play a major role in design of curriculum.

Less Jews than non-Jews feel that the chief benefit of college is monetary. Jewish women feel this less than men, while Jewish two-year college students feel it more than other Jewish freshmen.

Less Jewish students feel the college should regulate student publications. The majority of non-Jews believe that college has the right to do this. Similarly, more Jews than non-Jews feel that all science findings should be published.

Half as many Jewish students feel that college has the right to ban a speaker (16 per cent to 30.4 per cent).

A slightly lower percentage of Jews than non-Jews think colleges are too lax on student protest.

Only 11 per cent of the Jewish students think the college should control students off campus. Almost twice as many non-Jewish students feel this way. (These figures correspond to the percentage of conservative students in the population.)

Twice as many Jewish than non-Jewish freshmen feel that marijuana should be legalized (51.9 per cent to 20.0 per cent).

More Jewish students are in favor of liberalized divorce laws and legalized abortions.

Jewish and non-Jewish students agree in exactly the same proportion (41 per cent) that the disadvantaged should have preferential treatment in college admissions. (This is surprising, considering that the Jewish students tend generally to be more liberal than the non-Jews. It may

reflect either an awareness that they might suffer as a consequence of such preferential treatment, or a strong commitment to the idea of merit.)

Even though Jewish students tend to involve themselves with social and political issues, more Jews than non-Jews (nearly 40 per cent) feel that the individual cannot change society.

#### 20. Freshmen's Estimates of Future Actions

Jewish freshmen estimate that they will get married either in college or within one year after college to a lesser degree than non-Jewish freshmen. The difference is accounted for by male Jewish freshmen whose expectations of getting married in college or one year after are significantly lower than their non-Jewish counterparts.

Jewish freshmen expect that they will change both their major field of study and career choice to a greater extent than non-Jewish freshmen. A possible explanation for this difference may lay in the fact that for most Jewish youngsters going to college represents not an active choice or decision related to a career, but a continuation of meeting parental and social expectations. In this regard it is significant that fewer two-year Jewish freshmen, who tend to be older, expect to change majors and careers.

Whereas more Jewish freshmen expect that they will graduate with honors than non-Jewish freshmen, the differences are small but not significant. Nevertheless, considering the secondary school scholastic achievements of the Jewish students, the figures appear to underrepresent the percentage of Jewish freshmen who may be expected to graduate with honors. What this underrepresentation reflects -- a peculiarly Jewish anxiety? -- needs to be explored.

Nearly one-fourth of Jewish freshmen expect that they will join a fraternity or sorority. In this regard Jewish freshmen do not differ from non-Jewish freshmen.

More Jewish than non-Jewish freshmen expect that they will author a published article.

A greater percentage of Jewish freshmen expect to protest U.S. military policy, college administration policy, racial or ethnic policies. Jewish freshmen in four-year colleges expect to protest these various policies to a significantly higher degree than other Jewish freshmen.

An extremely small percentage of Jewish freshmen expect that they will drop out, even temporarily, from college. The figure goes down even to 0.5 per cent for those who expect they will drop out permanently. In this regard they are very much like non-Jewish freshmen. This is an area worth watching in follow-up of these same freshmen.

Jewish freshmen, for the most part, do not expect to be more successful than average. The greatest proportion of Jewish freshmen who do believe so are those in the two-year colleges.

#### 21. Transfer to Another College

With the exception of the junior colleges, there are no significant differences between Jewish and non-Jewish freshmen regarding expectations of transferring to another college. Jewish freshmen in two-year colleges probably expect to go on to four-year colleges.

#### 22. Activities of the Past Year

Many of the same characteristics of the Jewish students that emerged from the earlier questions also appear here.

More than twice as many Jewish students as non-Jewish students protested racial policy. Three times as many Jews as non-Jews protested military policy. More Jews argued with a teacher in class.

Less Jewish students than non-Jewish students took part in a high school political campaign but more Jewish than non-Jewish students took part in other political campaigns.

Fewer Jewish than non-Jewish students had vocational counselling, but more Jewish students discussed their future with their parents.

Eighty per cent of the Jewish student had attended religious services. (The same number declare their present religious preference to be Jewish.)

## II Sex Differences

The ACE data provide information on differences between male and female Jewish freshmen. A sketch of the female freshman drawn from the ACE data might show a young girl more introspective, but also more beset by tensions than her male counterpart. More female than male Jewish freshmen wish to develop a philosophy of life, discuss religion, read poetry, and write. But more also smoke, take tranquilizers, and take sleeping pills.

The Jewish female freshman also expects to marry earlier than the male; does not expect to pursue her education as far as he; nor, despite her higher achievements in high school, does she expect to do as well in college as does the male freshman. Politically, however, her views closely resemble those of the male -- she too tends to be a liberal.

Some other differences:

### a. Secondary school achievements

A greater percentage of Jewish women freshmen than men had edited a school paper in high school (16.5 per cent as compared to 12.5 per cent). More women freshmen than men had had original writings published (23.5 per cent as compared



to 18.6 per cent). The sex difference in writing also obtains among non-Jews. More Jewish women than men had achieved scholastic honors in high school (31.1 per cent as compared to 23.2 per cent). This sex difference also obtain among non-Jews.

b. Probable major field of study

Education is the probable major of 19 per cent of Jewish women freshmen, but of only 1.8 per cent of Jewish male freshmen.

A greater percentage of Jewish women than men freshmen wish to be high school teachers, and more non-Jewish male freshmen than Jews wish to be secondary high school teachers.

c. Distance from home

Jewish female freshmen travel as far to school as Jewish male freshmen. More than one half in both instances attend school 100 or more miles from home.

d. Parents education

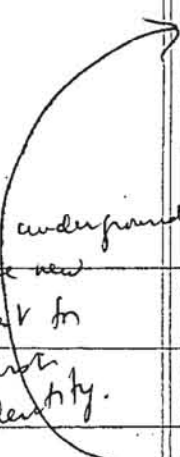
Jewish girls attending college come from homes in which parents have had slightly more education and tend to be slightly more interested in intellectual and cultural pursuits than those of Jewish male freshmen.

Other signs are the growth of Jewish art festivals and "free universities" around the country that focus on Jewish religion, culture, and history. There are an estimated 60 free universities <sup>that involve Jewish faculty members as well as students</sup> on Jewish subjects. There are new community seminars, like Havurat Shalom, in Boston, that are seeking to provide spiritual experiences that young people claim that traditional religions with them do not offer. A flourishing Jewish press which <sup>members include 50 newspapers nationally</sup> <sup>is perceived by the young American Jew</sup> what the Torah, Judaism's basic teaching, means today. <sup>no one</sup> <sup>is not</sup> <sup>returning</sup>

While there are havurot in New York City, Washington, D.C., Ithaca, N.Y., Cleveland, San Francisco, and elsewhere, no one knows exactly how many there are. [One estimate holds there are about 5,000 young Jews nationally who are involved in the <sup>Jewish</sup> Commune movement, and many tend to think of themselves as the future of American Jewry.]

Bill Novak, the 24-year-old editor of Response, a new Jewish quarterly published at Brandeis University that reflects the rebel movement, believes the movement is beginning to have tremendous impact on the American Jewish community, which he thinks is generally happy to see rebellion rather than apathy. We want to build a Jewish community that is creative, and not one that must concern itself with mere survival. The new concern for a better quality of life is a definite break with the previous emphasis of American Jews on problem-solving, assimilation, inter-marriage and anti-Semitism. The new Jew sees a duty to increase positive Jewish elements in the community.

to the new  
quest for  
Jewish  
identity.



A genuine Jewish revival, a youthful American ~~that emphasizes a joyful~~ <sup>affirmative</sup> declaration of Jewish identity, Jewish Renaissance ~~and a peaceful rebellion~~ appears to be under way among Jewish youth in this country. That is the general conclusion arrived at in a front-page article in the Aug 5 issue of the National Observer, that examines recent trends among Jewish young people to create new forms of expression of their commitments to Judaism and the Jewish people. A <sup>report</sup> ~~essay~~ on the Jewish campus scene in <sup>the June issue of</sup> The Jewish Spectator edited by Dr. Trade Weiss-Rosenman furnishes additional documentary evidence of happening on ~~the~~ West Coast campuses that support this finding.

The National Observer quotes Yehuda Rosenman, director of Jewish Communal Affairs for the American Jewish Committee, who surveys <sup>the current</sup> these youth trends in these words: "They are very active, Jewishly committed young men and women, on campuses & off, who are creating new forms of Jewish expression and Jewish life styles. They are the rebels. They are the one who reproaching their parents for having grown up on their Jewishness. (And they are also criticizing the Jewish establishment.)"

Rosenman adds that they want participatory democracy in Jewish communal life. They think the institutions are too large and impersonal. They see this in the general society, and they see it in the Jewish community too. They are looking for small entities to develop fellowship for study and worship, and they are challenging Jewish institutions to change their priorities."

One creative response to this need has been the emergence of the havurah movement of Havurat Shalom, Fellowship for Peace Centers. These are living-study-action "community <sup>groups</sup> ~~centers~~" that combine aspects of a commune, a <sup>Jewish</sup> consciousness-raising group, and a fraternity. On most Sabbaths hundreds of youngsters crowd into the havurah houses to sit in circles, sing, pray, and talk about

With our nation's Colleges and universities  
scheduled to reopen in about a month from now,  
speculation regarding the state of Jewish <sup>spiritual</sup> health of  
college-age Jewish young people continues <sup>virtually</sup> unabated in both  
the general and Jewish press. The National Observer devotes  
the front page of its Aug 5 issue to an examination of ~~the~~  
what it headlines as "The beautiful Jewish Rebellion" while  
The Jewish Spectator reports on "The Jewish Campus Scene" in its  
June issue.

AMERICAN JEWISH  
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