The Relationship between Ethnic Identification and Academic Achievement in Jewish College Students

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THE RELATIONSHIP BETWEEN ETHNIC IDENTIFICATION AND ACADEMIC ACHIEVEMENT IN JEWISH COLLEGE STUDENTS

Sumner H. Garte

A Dissertation Submitted to the Faculty of the Graduate School of Loyola University of Chicago in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

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LIFE

Sumner H. Garte was born in Boston, Massachusetts on July 8, 1941.

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CHAPTER I
INTRODUCTION

A. RATIONALE FOR THE STUDY

There is a current emphasis on cultural pluralism and ethnic identity. Many minority groups in the United States have a new awareness and are striving to affirm their unique identity. There is a newly prized pride in difference. The "new consciousness" translates into various ethnic demands and experiences. Novack wrote in his Rise of the Unmeltable Ethnics, "It is a time for small states and quiet ways."¹ The American "Melting Pot" is no longer the ideal.

The United States government has recently given recognition to the right of some of our subcultures to perpetuate themselves by establishing a network of bilingual educational centers around the country. The act passed by Congress in 1967 (Title VII Amendment to 1965 Elementary and Secondary Education Act) led to the establishment of seventy-six programs involving 27,000 pupils in some form of bilingual bicultural education. Most of the programs were in Spanish but there were also some in French, Chinese, Japanese, and Indian dialects.

Another sign of new governmental interest is highlighted by the moves of Congressman Roman Pucinski of
Chicago and Senator Richard Schweiker of Pennsylvania who have both recently introduced "Ethnic Heritage Studies Center Acts" into the House and the Senate. The enthusiastic response which greeted the introduction of these bills is evidence of the rising public tide of interest in ethnic studies. Fifteen million dollars is authorized for fiscal year 1973. The following quotation is from Senator Schweiker's press release.

Conference approval of ethnic studies legislation today is a key step in providing national recognition to ethnicity as a positive, constructive force in our society today. The "melting pot" theory of assimilation in our society is no longer working, and too many people in modern society have lost the important values of community, identity, traditions, and family solidarity.

The ethnic studies programs the conference have authorized today will be an important beginning to help bring about better understanding of each person's own background, heritage, and traditions, and to help encourage ethnic pride and ethnic identity. At the same time, the ethnic studies programs will emphasize comparative studies of ethnic and minority heritages so all persons can better understand each other. Hopefully, the resulting ethnic identity and mutual understanding can lead to greater communication and cooperation in all our communities.

Like McLuhan's Toronto, the greatness of our land must be mirrored in its people's ability to live with and respect each other's difference. The greatness of a people should be based on its respect and love for its particular roots and beginnings.

An important hypothesis of this paper is that people accepting and feeling a belongingness to their
ethnic group are freer to more fully realize their potential and release their energies in constructive accomplishment. The "accomplishment" studied in this research is academic achievement. The group being studied is the Jewish college student.

The specific purpose of this study is to determine if a Jewish college student with high Jewish identification will have a higher level of achievement than a Jewish college student with little or no ethnic identification.

We have become increasingly more concerned with academic achievement since the latter part of the fifties. Russia's launching of Sputnik I in 1957 made our national leaders more aware of the fact that there is wasted and unchanneled talent in our country. This awareness brought pressure upon our educators and social scientists to try and understand the problems of achievement. In 1958 McClelland began reporting his work on the search for talent and the motivation for achievement. During this time we seemed to become much more concerned with "underachievement". In the decade of the 1930's there were eight studies of underachievement in the literature. At the end of the 1950's there were approximately twenty times that number.

The emphasis on underachievement, or the pathology in achievement seems disproportionate. Although there have been numerous studies on the negative aspects
of achievement there seems to be a lack of new research on "achievers".

This study will provide new research into positive achievement through an investigation of the Jewish college student. The Jew has been stereotyped in many ways throughout history. In fact, he has been so omnipresent in human history that he is probably the most stereotyped of any human group. The stereotypes have often been negative or conflicting, such as the portrayal of a Jew as ultra-liberal and communistic by some and his portrayal as the conservative, money-hungry capitalist by others; but one stereotype seems to have followed the Jew throughout history and remains relatively unchanging and accepted by both Jew and non-Jew, the stereotype of the Jew as committed to education and scholarship. Since 1966 the Cooperative Institutional Research Program of the American Council on Education has been studying the American college freshman. Since its beginning, over a million questionnaires have been filled out. One in every ten college freshmen comprise the sample. In 1970 Dr. David Drew published the Profile of the Jewish Freshman. In that study he found evidence clearly supporting that aspect of the Jewish stereotype which indicates a strong commitment to education and scholarship.

One special purpose of this investigation is to determine whether the Jew is an achiever because he
identifies with an achieving group and is perpetuating the values of that group; or whether he still achieves even if he does not feel an identity with the Jewish group. If the null hypothesis is true (i.e., if the students are achieving equally despite levels of ethnic or Jewish group identification) it would seem that this achievement is independent of any cultural value. If on the other hand, achievement is related to identification with a Jewish group, one could argue for the encouragement of maintaining an ethnic identity in Jews. A difference in achievement levels would argue that the "melting pot" concept of assimilation can serve to dilute positive aspects of a culture (i.e., values such as learning and achievement). It would argue for the new cultural pluralism and a new American dream of diversified and dissimilar groups living in creative cooperation.

There is ample evidence that the Jews, as a group, are a highly achieving people. (Data regarding the Jews' disproportionate levels of achievement will be presented later.) Is the Jew smarter than other people, or does his culture promote that achievement?

Scientists such as Shockley and Jensen have raised questions regarding genetic superiority in the Jew and genetic inferiority in the Negro.5 Ernest van den Haag has argued that the celibacy of Christian leadership during the Middle Ages resulted in the lower birth rate of
the most intelligent portion of that population. Whereas the priest's counterpart, the rabbi, usually married the wealthiest daughters and was encouraged to have many children. He argues a form of "natural" selection.

While controversy regarding the inheritance of intellectual potential is still the victim of more emotion than research, this study will provide information regarding the cultural factors in achievement.

B. HYPOTHESES

The major hypotheses of this paper are:

1. Identification with Jewish cultural values is a factor in achievement levels for Jewish college students.

2. High identifiers will have high achievement scores (as measured by grades) regardless of academic aptitude (as measured by standardized tests).

3. High achievement levels in Jews is a manifestation of cultural values and not intellectual advantages.

A secondary goal of this study is to determine the extent of ethnic identification of Jewish college students who have elected to attend a Catholic university.

C. DEFINITION OF TERMS

1. Ethnic Identification. The term "ethnic" as it
is used here refers to Klineberg's definition in his article "The Multi-National Society: Some Research Problems." (Social Sciences Information, 1967):

An ethnic group may be defined as one which is set off from others by inherited physical type (or "race"), by religion, language or national origin, or any combination of these.

Jewish ethnic identification will be defined in greater detail below. In its general sense it refers to the degree to which a particular Jew, when exposed to the perceived positive and negative influences of the majority culture, accepts his membership in the minority group. It also refers to "whether their attitudes and behavior are determined by the Jewish group, or whether they turn to the majority as a source of reference." (Herman, 1970)

The ethnic identity is just one of several sub-identities which surround and make up a core identity for any individual. Being Jewish is one more way of identifying himself and can be added to a list composed of: son, husband, father, brother, daughter, wife, mother, sister, etc. The particular ethnic identity studied here is referred to as Jewish Identification.

2. **Jewish Identification.** In this study Jewish Identification is defined as the acceptance of self as "Jewish". It refers to a group belongingness and a willingness to "stand up and be counted" as a Jew. There is no religious component. In previous work with Jewish identi-
fication, Rinder found that the most effective scales were related to sentiments of warmth, familiarity and acceptance. For testing purposes Rothman found that the cultural or "peoplehood" component was the most effective measure. An example of a person with this identity as separate from religious considerations is Albert Einstein who, though strongly identified as a Jew, was an atheistic atheist. Many Jewish youth who are hostile to religious institutions, are signing up in unprecedented numbers or demanding courses in Jewish studies, display this same identity.

In his article on "Identity and Identity Diffusion" Erikson wrote that, "It (identification) is a life-long development, largely unconscious to the individual and to society." Slawson enlarged upon this and said that the "realization of identity is a lifelong development, beginning with childhood. It is, in fact, the consciousness of selfhood and the extension of the ego from the individual through the family to the more embracing groups — peer, religious, ethnic and national."

In his article, "On Being of the B'nai B'rith", Sigmund Freud defined Jewish identity as, "The individual's relatedness to the unique history of a people." (Theodore Reik criticized Ernest Jones's biography of Freud for its implication that there was nothing Jewish about Freud except his love for Jewish stories, Jewish wit and jokes. 
Reik, who knew him intimately, revealed that Freud always said that he was proud of being a Jew.¹³)

Talmon says in *The Unique and the Universal*, "The links holding Jews together are ... as invisible as the air and as strong as the heaviest chains, and the Jewish ingredient as imperceptible to the senses, yet as effective in result."¹⁴

It is that sense of identification (the feeling of "group belongingness") that is sought in this study. Ultimately, however, high Jewish identification will be operationally defined as a score achieved on the Jewish Identification Scale (the instrument will be discussed later) which falls one half a standard deviation above the mean.

3. **Academic Achievement.** This is defined as the cumulative grade point average, and relates to McClelland's finding of a .51 correlation significant at the .01 level between college grades and achievement motivation.¹⁵

The academic achievement component in this study is related to the achievement issue in general. As a group, the Jews are very high achievers and have been stereotyped as people who value educational accomplishment. Research studies will be quoted in Chapter II in validation of this statement. In studying the relationship between a student's level of ethnic identification and achievement we are investigating the influence of a group value on individual
behavior. The behavior relates to accomplishment in education as measured by grade point average. As grades are given in letter form (i.e., A, B, C, D, and F) there is a numerical equivalency made for the purpose of determining a cumulative grade point where the grade of A is assigned 4.0 points, B = 3.0, C = 2.0, and D = 1.0. There are no numerical points assigned to an F. The student will know of this equivalency. There will be space for an indication of course work for which one is not assigned a letter grade (i.e., work for which one receives either a mark of "Pass" or "Fail").

4. Academic Aptitude. This is defined as the composite score on a standardized test designed to predict an aptitude for college level academic performance. Such a test score is the composite American College Test score (ACT) or the Scholastic Aptitude Test score (SAT).

In order to gain admittance into Loyola University a prospective student must submit such a score. The ACT score ranges from a composite score of 1 to 36. The national norms for males on the ACT score is 20.3, for females it is 19.4. The SAT score is given as two scores, a verbal and a numerical. A typical SAT score ranges from 200 to 600 for each of the verbal and the numerical, with a combined score usually around 400 to 1,200.

The requested score of aptitude is in ranges and we are, therefore, not as concerned with precise equiva-
lencies, but rather gross levels. The purpose of determining academic aptitude is to better understand the particular power behind the academic achievement. For example, if a student is to be compared to another on the basis of his ethnic identification and level of academic achievement, we must know whether the student's level of achievement is a function of his aptitude or his attitude! If aptitude is equal, the hypothesis states that the one with higher ethnic identification will have a higher level of achievement. As it is quite likely that some students may not accurately recall their grade point average or score of academic aptitude, there is provision for verifying these scores through official university records. This will be further discussed in Chapter III.

D. LIMITATIONS

1. A Catholic University. This study is being carried out in one school, using only one instrument of ethnic identification, and one population of Jewish college students. Therefore, one must be very careful in generalizing from this group of Jewish college students to all Jewish college students. It is quite likely that the typical Jewish student at Loyola University is somewhat different from his counterpart at another institution. One obvious reason is that Loyola is a Catholic university. Although it is a fine school, enjoying a prestigious repu-
tation, and can attract students on that merit, it might nevertheless attract an atypical Jewish student. Is it appropriate to compare this student in terms of Jewish identification with one who might attend a more notoriously "Jewish" university (i.e., Yeshiva University, or to a lesser degree, Brandeis University); or even with a student attending a totally non-sectarian public university? In other words, it is possible that a Jewish college student attending a Catholic university is a "special brand" of Jewish student. Part of this study will concern itself with the particular characteristics of a Jewish student who has chosen to attend a Catholic university.

2. A Four-Year University. Although Loyola University is a private institution and is more costly than a public institution, there has been research which indicates that socioeconomic considerations have not significantly differentiated Jews. Studies that will be quoted in the review of literature indicate that Jewish attitudes and other sociological factors transcend all socioeconomic levels. In other words, the poorest Jew and the richest Jew both have a common bond in their value of education and scholarship. Nevertheless, there is the very significant limitation that Loyola University attracts a student different from one who may attend a junior college.

In Drew's study of the college freshman, he found:
It would seem that within the Jewish Community — much more so than in the non-Jewish community — there exists an extremely effective mechanism for sorting students into those who go to junior colleges and those who go to four year colleges or universities. Virtually every Jewish high school senior who can get into a four year institution is encouraged — perhaps even pressured — to do so. The result is that those Jewish students who enter the junior colleges are the least outstanding, whereas non-Jewish community college students are a more mixed bag academically.

(A.C.E. Research Report, 1970)

Therefore, we must concern ourselves with the fact that Jewish junior college students are not considered in this study.

3. The "Ethnic Identification Effect" in Other Groups. There is a limitation in trying to expand the notion that ethnic identification is related to a more full realization of one's potential. Although one of the purposes of this paper is to reinforce the Lewinian concept that one who is at peace with himself and can operate within the context of his group is more free to utilize all his potential, it is also imperative to realize that this research is with a group that is very strongly identified with achievement. One cannot assume that identification with one's ethnic derivatives will of necessity result in fuller expression of one's potentialities. If one is very strongly identified with a self-effacing, achievement-shy culture, one's expression of individual potential may be likewise inhibited.
Implied in this paper is Lewin's statement, "The group to which an individual belongs is the ground on which he stands, which gives him security and help." There does seem to be evidence, especially in the Black Pride movement, that acceptance and respect for one's people is instrumental in a like acceptance and respect for one's self. This ethnic consciousness and its positive effects can be contagious. For example, it wasn't until the Black Power movement became so strong that other minority groups (i.e., women, Chicanos, American Indians, and homosexuals) began to demand their rights as members of a pluralistic society. It wasn't until students began demanding Black studies on campus that the Jews began demanding Jewish studies.

4. **Measuring Cultural Effect.** The primary question from which this study arose is: If the Jews are high achievers and if the Jewish culture seems to have characteristically encouraged achievement, does it stand to reason that a person who is more identified with that culture will evidence higher levels of achievement? The author feels intuitively that this may be so, yet there is really only one form of identification being measured here. The only form of identification tested in this study is "conscious" acceptance. Because there is really no way to evaluate how much the values of the Jewish culture may be transmitted without the outward appearances of Jewish
identification, it will not be possible to determine all the effects of the culture. Certain traditional values are perpetuated outside the context of Jewishness. High achievement levels may be associated with the transmission of certain cultural values, yet the student may not feel an ethnic identification. The only instances for which we will have some evidence that the culture is related to achievement will be in those cases where the student has consciously accepted an identification.

5. Measuring Jewish Identification. The problem in the measurement of Jewish identification is a very important limitation for the hypothesis of a relationship between a cultural value and a behavioral effect. We are unable to measure accurately all the input of an identity. Adelson's initial studies on Jewish identification in 1950 led him to write, "If we consult our common-sense understanding of the phenomenon, we recognize quickly enough the problems it provokes."17 In a recent correspondence with the author (October, 1972) Adelson laments, "...Things move so fast in this vale of tears; and I suspect that Jewish identification is even more difficult to measure now than it was then, and it was pretty tough then."

The measurement of identification is in its infancy and research will be quoted in Chapter II to underline the problems involved. For this study it is quite possible for a student to score low on this particular
test of Jewish identification, yet to still have inherited the value of the culture that we hypothesize to exist in those scoring high in identification on this test. It is understood that the results can provide an estimate or a tendency but there must be reservations with regard to the existence or lack of relationship between the high score on the measure-of-identification-as-cultural-effect and achievement.

(This limitation is not as strong however, with regard to the Lewinian considerations mentioned earlier. In that case we are indeed referring to a conscious acceptance of self and group.)

E. RATIONALE SUMMARIZED

The purpose of this chapter has been to provide a rationale for the study of ethnic identification and achievement. The underlying necessity of any such study, however, is to increase the counselor's understanding of students who may fall into a specific ethnic subculture.

Twenty years ago, Dr. H. A. Savitz wrote an article called "The Cultural Backgrounds of the Patient as Part of the Physician's Armamentarium". He said, "Not only will a knowledge of the cultural background of the patient help in the diagnosis of the disease, but it can also be made to act as a therapeutic agent." If this is so in physical medicine, how much more so is it important for the counselor to develop a sensitivity to the cultural background of his
clients. If we are approaching an era of cultural pluralism, as it appears we are, it becomes even more important for the counselor of today to have an appreciation of the specific pressures, sensitivities and goals of various cultures.

In his latest book, _The Identity Society_, Glasser puts forth the thesis that once a people achieve a relative degree of security, they become free, individually and collectively, to join the "identity society" and engage in a search for an answer to the question: "Which I is I?"

As Erickson writes in _Childhood and Society_, "And so it comes about that we begin to conceptualize matters of identity at the very time in history when they become a problem. For we do so in a country which attempts to make a superidentity out of all the identities imported by its immigrants ... The study of identity, then, becomes as strategic in our time as the study of sexuality was in Freud's time."

F. ORGANIZATION

The first chapter has been an introduction to the study. It included discussion about the importance of initiating the study and listed the major hypotheses to be tested. It concluded with a discussion of the major terms being used, and the limitations of the study.

The second chapter will cover the related literature. There will be an overview and discussion of the literature related to ethnic identification and achievement,
dwelling on the issue of Jewish achievement. It will also cover the literature related to the measurement of Jewish identification.

Chapter III deals with the methodology of the study. It will begin with a discussion of the instrument used and a review of the pilot study which helped to evolve that instrument. It will go on to discuss the subjects, procedures, research design, and data collection.

Chapter IV will be devoted to the results of the study and an analysis of the data in terms of the main hypotheses. The two groups (high identifiers and low identifiers) will be described. Following that will be an analysis of the individual questionnaire items, including both the responses to items related to ethnic identification and to the biographical descriptions of the respondents. There will also be a comparison with the pilot study.

Chapter V will consist of a more concisely organized summary of the results, and will make recommendations for further study. There will also be a discussion of the implications of the study and what areas are raised for further research.

All footnotes are located in a separate section following each chapter. Every chapter begins a new footnote numeration. The Bibliography and Appendices follow the footnotes of the last chapter.
Appendix A contains the item analysis histograms for the three earlier forms of the Jewish identification scale developed in the pilot study. It also contains a summary of that study.

Appendix B contains copies of the three questionnaires and the final Jewish identification scale. It also contains a copy of the cover letter which accompanied the questionnaire.
FOOTNOTES - CHAPTER I


CHAPTER II
REVIEW OF RELATED LITERATURE

A. LITERATURE RELATED TO ETHNIC IDENTIFICATION AND ACHIEVEMENT

1. The Jew as "Achiever". Three men who have dominated the thinking of the nineteenth and twentieth centuries are Freud, Einstein, and Marx — all were Jews. Sixty-seven American scientists received Nobel Prizes between 1901 and 1965. Eighteen of these, or 27 per cent, were Jewish. Jews constitute 3 per cent of the population, yet they produced nine times as many Nobel Laureates in science as might be expected statistically.¹

There is a great deal of evidence that in a world where Jews are only a minute percentage of the population, they have made a disproportionate number of achievements.

Of the college aged people in the United States, 47 per cent are in college while of the Jewish college aged people, 80 per cent are now in colleges and universities. While 7 per cent of the total United States population are college graduates, 17 per cent of the Jewish population are college graduates. Of the employed males in the United States, 35 per cent are in white collar, professional, or managerial positions while 77 per cent of the employed Jewish males are represented in
those occupations. Conversely, while 57 per cent are in manual occupations in the United States, only 22 per cent of the Jews are so employed. Twelve per cent of the families in the United States have yearly incomes of $10,000 to $15,000. Twice that or 24 per cent of the Jewish families have yearly incomes at that level.²

Glenn and Hyland included data on Jewish achievement in their 1967 study of Protestants and Catholics. Their resources (recent surveys of the Gallup poll, the National Opinion Research Center, and Roper Public Opinion Research Center) led them to conclude that there was no need to focus on Jewish achievement, that it could be accepted as a fact "... since there is clearcut evidence that Jews, for reasons that may or may not be essentially religious, experienced more rapid upward movement for several decades than either Protestants or Catholics."³

Greeley felt that the lower attainment and ambitions of Catholics may have reflected more of an ethnic difference than a religious difference (1963).⁴

In the longitudinal study of gifted children, Terman and Oden (1947) found that the Jewish children showed a more rapid rise than the non-Jewish.⁵

In They Went to College (1952) Havemann and West provide statistics regarding the disproportionate professional and academic achievements of the Jews.⁶
2. **Relating Achievement to Culture.** Terman, in *The Gifted Child Grows Up*, attributes the drive for higher education and professional careers to stimulation stemming from "the Jews' respect for learning".7

In their cooperative research project of 1965, Lesser, Fifer, and Clark wrote in "Mental Abilities in Different Social and Cultural Groups" the following:

Since ethnicity has unequal, differential impacts upon different mental abilities, certain mediators represent plausible explanations for the processes which underlie the association between ethnicity and intellectual behavior. One such plausible explanation is based upon variations among ethnic groups in the history of differential reinforcement for learning different mental skills. There seems little doubt that different emphases among ethnic groups in the specific intellectual functions which are stimulated and encouraged are reflected in their different organizations of mental abilities.8

Florence Kluckohn likewise links behavior patterns with family based training procedures and value orientations.9 Certainly the emphasis on intellectual pursuit within the home, transmitted to the children at an early age, could intensify their motivation for academic achievement.

In Levinson's "Research Findings with Jewish Subjects of Traditional Background," he found that in the Jewish traditional home, the boy is expected to transmit the traditions of the family religion and nation. The boy is under severe obligations to study. The boy might be expected, therefore, as a result of the cultural imperative
for achievement, to have higher intelligence scores. He found, although not conclusively, that in traditionally Jewish homes, males have a slight edge in I.Q.'s which shows up more clearly as they advance in education.\(^{10}\)

Meichenbaum and Smart found that expectancy statements modified behavior. Where the expectancy for achievement is clearly expressed to children, it is likely to assume that effect. They report on this effect in their article "Use of Direct Expectancy to Modify Academic Performance and Attitudes of College Students."\(^{11}\)

Nevertheless, the equation is too simplistic. To say that Jewish children achieve academically simply because the parent expects it seems contrary to psychological sophistication. Slater challenges the "scholarship theory" of the Jewish "advantage" in achievement.\(^ {12}\) She feels that this theory has no direct validation in the literature. The "scholarship theory" states that the Jew transmits a love of learning and is therefore attracted to more intellectual pursuits, professionalism, and upward mobility. There is no authoritative empirical study of exactly what it is in the Jewish culture which spurs the achievement motive. Quite likely there is a concert of factors in Jewish culture that can be related to achievement. Theorists have provided some oftentimes conflicting factors.

Some social scientists have attributed ethnic
group differences in achievement to prejudice. Their thesis is that discrimination causes the drive to greater achievements. As McClelland (1953) points out, we see the same cause pointed to as having very different effects for the Negro and for the Jew. 13

The classic study of the influence of a religious ethic upon social activity is Max Weber's The Protestant Ethic and the Spirit of Capitalism. 14 With regard to the thesis that minority status causes achievement, Weber states:

National or religious minorities which are in a position of subordination to a group of rules are likely, through their voluntary or involuntary exclusion from positions of political influence, to be driven with peculiar force into economic activity. Their ablest members seek to satisfy the desire for recognition of their abilities in this field since there is no opportunity in the service of the state.

Weber continues to provide examples of this thesis as he presents illustrations.

... the Poles in Russia and Eastern Prussia ... the Hugenots in France under Louis XIV, the non-conformists and Quakers in England, and last, but not least, the Jew for 2,000 years.

However, Weber also begins to doubt the completeness of any theory of discrimination when he recounts:

But the Catholics in Germany have shown no striking evidence of such a result of their position. In the past, they have, unlike the Protestants, undergone no positively prominent economic development in the times when they were persecuted or only tolerated, either in Holland or England. On the other hand it is a fact that the Protestants, both as ruling classes and as ruled,
both as majority and as minority, have shown a special tendency to develop economic rationalism which cannot be observed to the same extent among Catholics either in the one situation or the other. Thus the principal explanation of this difference must be sought in the permanent, intrinsic character of their religious beliefs, and not only in their temporary external historic-political situations.

Max Weber was referring to an ethnic group as "a human collectivity based on an assumption of common origin, real or imaginary." He tended to see the perpetuation of values as a religious influence intrinsic to a people. This does not necessarily coincide with an ethnic view. E. K. Francis supplements Weber's definition of an ethnic group.

The ethnic collectivity represents an attempt on the part of man to keep alive, in their pilgrimage from peasant village to industrial metropolis, some of the diffuse descriptive, particularistic modes of behavior that were common in the past. Essentially an attempt to keep some of the values, informality, support and intimacy of the communal life in the midst of an impersonal, formalistic, nationalized, urban industrial society.15

Weber's thesis, as summarized by Parsons (1961), consists of four main propositions: (1) God as transcendant and inscrutable; (2) the order of nature and the development of natural science; (3) man's sinful nature requires its suppression by dedication to duty; and (4) worldly success identified the chosen, those predestined to be saved. Weber felt that these aspects of Protestantism were the factors most responsible for the birth of
capitalism in the United States. 

From this came the proposition that the American social system contained certain inherent requirements for the achievement of individuals in it. These were inherited from the Protestant ethic. And from this theoretical proposition came one of the only systematic studies available which compares the Jews as a cultural ethnic group according to differential achievement levels and adaptability to the American achievement ethic.

The Social Science Research Council's Committee on Identification of Talent provided its resources for the exploration of new frontiers in talent discovery. David McClelland's group found the target for those resources in Fred Strodtbeck who had been studying family relationships and cultural values at Yale. The study of "talent", or achievement (or as specifically defined "the exercise of an ability in a social setting"), was combined in a context of family relationships and cultural values. The report became known as "Cultural Factors in Talent Development."

Strodtbeck compared the Jews with Southern Italians, a neighboring cultural group who had emigrated to the United States at about the same time as the Jews. These two groups lived together in the town of New Haven. Their children attended the same schools. Their parents came to this country with relatively similar skills. There was one difference, however, and this was with re-
gard to their differential levels of achievement. Although both groups had successfully adapted to the United States, they differed significantly in occupational achievement.

Strodtbeck studied these two groups to discover the elements in their cultural values that caused them to adapt at differential levels to the American (Protestant) achievement ethic.

The study found that the Jews as a cultural group adhered more to certain values in the Protestant ethic than did the Southern Italians. Specifically, the findings differentiated the Jews and the Italians on the following five basic values:

(a) **Man's sense of personal responsibility in relation to the external world.** This translates to the Jewish belief in rational mastery of the world. There was the expectation that everything could be understood, if perhaps not always controlled. There was an emphasis on learning as a means of control. For the Italians there was "destino". Misfortune originated "out there", not inside the individual. It has "been written" that a certain event will or will not come to pass. It seemed that the value most expressed was that "the best laid plans of man might twist awry." There was no motivation for a heroic rational undertaking, for such an undertaking may be "destined" to fail.

(b) **Familism versus loyalty to a larger collectivity.**
The Italians had a concept of familism which made individual achievement, striking out on one's own, an antifamilial act. The Jewish pattern was that a man's first responsibility was for his children. Obligations ran from those who had more to those who had less. The children were not expected to remain home and nurture the parents, who had more. They were encouraged to leave and find their way to success. The successful Italian wishes to draw his extended family about him, and in the process some are lifted in status while others are smothered by security.

(c) Perfectability of man. Jewish emphasis on religious scholarship and study represented a similar belief in the responsibility for self-improvement. For the Southern Italian there was considerable doubt as to whether man could perfect himself, or that he needed to try. According to his interpretation of Catholicism, he must conscientiously fulfill his duties, but his good works did not form a rationalized system of life. There was a pattern that said, "Man is really not perfectable — he is all too human. He had better not drive himself or his mind too hard in trying to reach perfection."

(d) Consciousness of the larger community. For the Jew, social pressures were great. Charity, for example, was a duty; donations were almost forced upon him, but in return there was community recognition and personal pride for reward. The identification went beyond the extended
family. This community identification as contrasted with family identification was not highly developed among the Italians. Reduced sensitivity to community goals is believed to have inhibited the near-altruistic orientations which in adolescence and early maturity lead individuals to make prolonged personal sacrifices to enter such professions as medicine or law.

(e) Power relations. The Jew saw power in the context of some external system. The Italian tended to see it in terms of who can control him. It was immediate as well as interpersonal. Rather than who knows more for a job in an impersonal system, he is concerned with who's controlling the behavior. Who's boss in a polar relationship of "for me — against me", "over me — under me".

Strodtbeck's study was not the only research available which related cultural values to achievement, but it is the only systematic undertaking to determine what those values were. In essence, it was a study based on the hypothesis of a Protestant ethic in American achievement. It still does not account for the fact that in studies of achievement levels, Jewish achievement surpasses achievement in the Protestant groups as well.17

Among other studies that relate culture to achievement, the Coleman report of 1966 strongly suggested that the I.Q. differences between white and black children were due to ethnic culture. He found that transcending school
situation or social class were certain cultural values which could be a factor in underachievement for black students. The factor he mentions is dependency.¹⁸

A study done by Kuvlesky and Patella (1971)¹⁹ relates to a limitation stated in Chapter I that one cannot assume that identification with one's culture will result in higher achievement. They found that the degree of identification with the Mexican American sub-culture among Chicano adolescents was inversely related to a desire for upward social mobility.

Dorothy Lee, in *Freeing Capacity to Learn*,²⁰ found a cultural factor in achievement for Jews. She searched for the aspects of the "Shtetle" (an East European Jewish Community) that helped create the compulsive drive to learn. Her conclusion was that, "... where cultural motivation is strong, obstacles to learning or achievement are swept away."

Rhodes and Nam, in their recent national study (1970)²¹ found that teenagers with Jewish mothers are most likely to attend college. They also found that Jewish students in predominantly Jewish schools are more likely to plan for college than those attending other schools. This agrees with Coleman²² who found that in schools where the student group valued academic performance, the superior students were likely to be the most intelligent, but in a school where the student group put a low value on scholar-
ship, the most able students did not tend to get the highest marks. With regard to educational expectations, Rhodes and Nam found that religious identification was the primary determinant independent of socioeconomic factors or ability. In their study, the term identification referred primarily to a normative description (i.e., as identifying one's self as Jewish as opposed to Protestant or Catholic). There was no attempt in their study to determine levels or intensity of religious identification. Their results were consistent with their theory that the values imparted by some religious denominations are more supportive of high levels of educational aspiration than those imparted by other denominations. They point out that their data is insufficient to discuss the processes or aspects of this achievement related to religious denomination.

In Reuveni's earlier study (1966), he found that Jewish students exceeded the non-Jewish students in academic motivation and aptitude. The purpose of his study was (1) to explore differences in academic motivation and aptitude between Jewish and non-Jewish high school students; (2) to ascertain what differences exist in academic motivation, achievement, aptitude, and parental socioeconomic status between Jewish Conservative, Orthodox, and Reform students; (3) to investigate the relationships existing between academic motivation, achievement aptitude,
and parental socio-economic status; and (4) to explore the underlying factorial structure of academic motivation for Jewish students.

He found that the Jewish male groups exceeded the non-Jewish male groups in academic motivation and aptitude, while the Jewish females did not exceed the non-Jewish females.

Differences between the Jewish groups indicated that the Orthodox groups exceeded the Conservative and Reform groups in academic motivation, achievement, and aptitude, while the Reform male and female groups each exceeded the Conservative and Orthodox groups in parental socio-economic status.

Parental socio-economic status for the Jewish students was not found to be significantly correlated with either academic motivation, aptitude, or achievement. The study supports the hypothesis that Jewish achievement motivation transcends socio-economic levels. This hypothesis was further reinforced by the Rhodes and Nam study (1970) cited earlier. Due to the results of these previous investigations, this present study did not examine socio-economic considerations.

Reuveni's finding of a difference between the Orthodox group and the Conservative and Reform groups argues for the hypothesis of the present study since of the three Jewish religious factions, it is the Orthodox
which is considered the most traditional and most identified with the Jewish culture. It most closely approximates in cultural values those groups of Jews who first came to this country, adapted so well and began a rapid upward mobility.\textsuperscript{24}

The concept that identification with one's ethnic origins can facilitate the utilization of one's potential more completely stems not only from observance of the effects of cultural pluralism and ethnic pride, but also from the literature reviewed.

The relationship of individual to culture in the minority group was explored in Kurt Lewin's 1948 work, \textit{Resolving Social Conflicts}.\textsuperscript{25} He described a balance of forces leading to and away from the group. He talked of a "negative chauvinism" (self-hatred) with respect to the member who wants to get away from the group and the things it represents in his mind. His goal is to accept the attitudes and values of the majority group. Often this is aggravated by the fact that he may be forced by the majority group to stay in his own group. He described in detail how this person is constantly on the barrier between two groups, not accepting one, not totally accepted by the other. The resultant situation is conflict, tensions, stress and aggressive feelings. There are resultant deep-seated conflicts of loyalties and goals. On the other hand, for the man who accepts his group, that group member-
ship provides psychological security. Lewin wrote of this group membership then as, "the ground on which he stands, which gives or denies him social status, gives or denies him security and help. The firmness of the physical ground on which we tread is not always thought of. Dynamically, however, the firmness and clearness of his ground determines what the individual wishes to do, what he can do, and how he will do it."26

Based largely on Lewin's work, the Jewish Welfare Board's Survey of 1948 was summarized by Janowsky as:

By developing a feeling of belonging to his Jewish group, the individual can get the security and support which release and stimulate energies for creative activity and prepare him for participation in other group life.

For the Jew who can accept his own Jewish origin can be freed to grow up and live in the American scene and make his own contribution to American life.27

It does sound reasonable that a person who is accepting of the sub-culture of which he is a member will have less energy expended in defenses, and conflicts, and more intrapsychic energy available for creative and constructive behavior. Unfortunately, there have been no systematic studies to indicate whether or not this is true. Lewin was quite actively involved in the experimental method used to test out hypotheses of social psychology. Although there are many studies related to the effects of a group on an individual's attitudes and behavior, there has been no research into the effect on accomplishment of
one's acceptance or rejection of one's cultural sub-group. 28

In the present study a hypothesis is presented regarding the relationship between identification with one's group and levels of achievement. As pointed out earlier, however, the group being studied is one that shows evidence of need for achievement. It is therefore difficult to generalize about the relationship of achievement to ethnic identification for any group other than the Jews. This is something that will have to be determined through systematic studies of other ethnic groups.

B. LITERATURE RELATED TO THE MEASUREMENT OF JEWSH IDENTIFICATION

For decades we have been aware of group differences and the resultant effects. The measurement of ethnic identification is both a very old and a very new problem. The social psychologist has been prolific in his descriptions and theories, but unfortunately there have been very few systematic "scientific" investigations into the measurement of an ethnic identity.

Erikson admitted that the mere definition of the word "identity" was an arduous task and in Childhood and Society settled for, ", , . a gradual integration of all identifications." 29 However, the manifestations of an ethnic identity are more tangible and less elusive than that of the general term. It should, therefore, be pos-
sible to operationally define and measure ethnic identity. If, as it seems to appear, the study of ethnic identity will excite much investigation in the future, we may eventually develop the tools for measuring and understanding identity in general.

This does not mean that there haven't been attempts at measuring ethnic identification. There have been, and several of those attempts are noted. There is as yet, however, no satisfactory measure to rely upon in declaring what has been measured. In a study mentioned earlier, for example, Kuvlesky and Patella studied ethnic identification among Mexican-American children. For them, strong identifiers were those children using a greater number of Spanish words in their vocabulary or understanding their meaning (indicated by an "index of the use of Spanish in a variety of situations"). It would seem that the manifestation of using or knowing many Spanish words is not necessarily a result of high identification with the Mexican-American subculture. It may, in fact, not even be related to identification at all. One would need to take great care in generalizing from a study considering strong identification as an index of knowing many "ethnic" words.

In short, it would appear that the measurement of an ethnic identity is at present in its beginning stages with regard to any notion of scientific authenticity or integrity. The instrument used in this study is partly the
result of earlier published research and partly the result of a pilot study carried out prior to this study.

The earlier research upon which the ultimate instrument was based is Geismar's 1954 study of an "Ethnic Identification Scale". The original scale contained one hundred twenty-five items. It was quite a complex questionnaire containing: Part A "Community Questionnaire", which provided a five point scale of response for sixty items, and Part B, which contained sixty-five items answerable by "yes", "no", or "?". Geismar's scale was a belief pattern scale in two forms representing eight attitudinal categories in terms of which an individual may express his identification with Judaism and with the Jewish group. And odd-even reliability of + .89 ± .02 was obtained with a sample of one hundred adolescents. Through an item analysis of the total scale, Geismar was able to create a twelve item "short form". This consisted of largely behavioristic items dealing with endogamy, selective association, and the conflict of cultures. This form registered attitude changes with the same sensitivity as the longer identification scale. In other words, he was able to discriminate between high and low ethnic identifiers equally as well with the shorter, less time-consuming instrument. This is the basic attractiveness of the Geismar instrument for the present study. As the data is gathered through a mailed questionnaire, the
probability of a recipient filling it out is increased if the form is relatively simple and takes only a short time to fill out.

The short form of Geismar's scale has already been used in a study carried out by Earl Freed in the International Journal of Social Psychiatry. The 1965 study hypothesized that a psychiatric group of Jewish inpatients would evidence less positive ethnic identification than a non-psychiatric group. He found there was a tendency for the normals with more education to score higher in ethnic identification with a slight tendency for the reverse to be true of the psychiatric patients. Differences were not significant. Freed used the Geismar scale to determine whether or not there was a relationship between mental illness and ethnic identification. Although there were directions and trends that Freed found interpretable (i.e., that Jews with more social affiliation and social facilitation identify more with the Jewish group), there were significant correlations. Freed did not feel that there was further need for identification of the factors comprising "ethnic identification". To some extent he felt that the lack of statistical significance may have been related to the instruments used.

Two of the earliest efforts at measuring Jewish identification were by Adelson and by Chein and Hurvitz in 1950. The latter study, "The Reactions of Jewish Boys to
Various Aspects of Being Jewish"\textsuperscript{32} was an open-ended questionnaire type of study that provided more qualitative than quantitative information. It was used by the Jewish Welfare Board in order to draw from Jewish adolescents feelings around several aspects of their being Jewish. Valuable information was obtained by the study for the Board in understanding their clientele, but the approach provides many technical difficulties in coding, scoring, etc. for a more inclusive use.

Adelson's study "Minority Group Authoritarianism" was based on the hypothesis that certain psychological dynamics were related to attitudes toward ethnic minorities. In order to determine if there was a relationship between the Jewish authoritarian personality and Jewish ethnocentrism, he developed a scale for the measurement of a voluntary commitment to Jewish affiliation. The scale contained fourteen items which were chosen from in depth interviews with Jewish fraternity members at the University of California (Los Angeles). The correlation with the Scale of Jewish Authoritarianism was 0.16, indicating that the two measures varied independently of each other. He stated, "This result suggests that Jewish group identification cannot be formulated as an undimensionable variable, one which extends from group 'self-hatred' to intense ingroup affiliation. In view of the complexity of the phenomenon, the problem must be approached through the use
of a multidimensional typology.  

Miriam Radke-Yarrow's 1953 study of reactions to minority group belonging utilized projective test techniques. She used picture tests and a questionnaire. The sociometric choices and character judgments of the picture tests showed no significant differences in attitude toward pictures designated as Jewish and non-Jewish. Replies to the questionnaire indicated that anxiety and sensitivity regarding minority group membership increased with age.

Jack Rothman developed an instrument for the measurement of minority group identification in 1956. His was a sixty item questionnaire and was geared more to programmed activities than lifestyle. An item example which represents the type of questions was: "(Would you rather hear a) Lecture on Early American History, Chinese History, or Jewish History." Supposedly the higher identifier would prefer a lecture on Jewish History. This seems an unwarranted assumption, however, for the highly identified Jewish student might be well-versed in his own history and could prefer hearing a lecture on something more enlightening (i.e., Chinese History).

Rothman concluded that additional work was necessary in order to substantiate the validity of his instrument as his sample was small and limited in scope (forty-four teenagers in each of four Jewish social clubs).
In 1959 Alvin Scodel studied, "Some Correlates of Different Degrees of Jewish Identification in Jewish College Students." Scodel determined different degrees of Jewish identification by the use of a sentence completion test. He related different degrees of authoritarianism (E scale scores) and Jewish identification with a corresponding tendency to view persons in photographs as Jewish. These were also correlated with the accuracy of those Jewish identifications. It was found that ambivalently identified Jews are less accepting of authoritarian statements than low identifiers. In addition, both ambivalent and high identifiers see fewer photographs as Jewish than low identifiers.

Studies of Jewish identification have utilized many forms of measurement. They vary from in-depth interviews to activity questionnaires. The author was unable to find any one instrument that was used in other than its creator's study except for the Geismar Ethnic Identification Scale. As discussed earlier, that scale was used in Freed's study of 1965.

Although Geismar's scale has many advantages for the current study, there was nevertheless a need to revise it. The revisions for the sake of updating were carried out in a pilot study which is reviewed in Chapter III.
FOOTNOTES - CHAPTER II


7 Terman and Oden, Gifted Child.


20 Dorothy Lee, "Developing the Drive to Learn and the Questioning Mind," Freeing Capacity to Learn, Association for Supervision and Curriculum Development, 1960.


26 Ibid.


28 Slater, "My Son the Doctor."


35 Rothman, "Measuring Minority Group Identification."

CHAPTER III
METHODOLOGY

A. THE INSTRUMENT AND THE PILOT STUDY

As indicated by the title, any discussion of the instrument used for measuring Jewish identification in this study must include some discussion of the pilot study where it was developed. The pilot study will be briefly considered in this section. A more complete treatment of the instrument development is in Appendix A.

The final instrument evolved from a modified form of Geismar's twelve item Ethnic Identification Scale.

Three versions of Geismar's short form were administered to two hundred eighty-one Jewish college students who came to the Jewish Vocational Service of Chicago for assistance in finding a summer job. The results of the pilot study with regard to the relationship of ethnic identification and academic achievement are summarized in Table 3.

The first administration utilized Geismar's short form with no deletions or additions. This was done to determine whether or not the seventeen year old instrument was still able to discriminate between high and low identifiers.

The instrument used in the first administration
was designated as "Form A." Each item on the question-
naire was analyzed. Any item for which there was obvious
agreement among the respondents was discarded. Any item
having a high number of scores at either extreme was ac-
cepted as being sufficiently diagnostic to discriminate
between two groups of Jewish college students, high and
low identifiers.

The following tables, 1 and 2, which appear on
pages 49 and 50, provide two examples of item analysis.
Item 1 was discarded for not being able to discriminate.
Item 2 was retained for use in the final form.

The individual scores range from 1 to 5, with the
"5" indicating a maximum level of identification.

By examining the histograms it is easy to see that
Item one would be of no use in trying to discriminate two
differing groups. The students are very much in agreement
that Jews from the "Old Country" should not be inhibited
in speaking their own language in the presence of Gentiles.
Most of them score at the high end of the identification
scale. It is interesting to note that seventeen years ago
this item tended to split Jewish students into two groups.
There seemed to have been greater sensitivity to Jewish
people sounding like "foreigners." This item illustrates
the need that this author felt to revise the instrument
for measuring Jewish identification.
TABLE 1
AN EXAMPLE OF ITEM ANALYSIS
ITEM DISCARDED

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</thead>
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<td>1</td>
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<tr>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
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<td>25</td>
</tr>
<tr>
<td>5</td>
<td>50</td>
</tr>
</tbody>
</table>

Item Analysis Histogram for Item:
"Do you feel that Jews from the 'Old Country' should avoid speaking Yiddish in public places where Gentiles may hear them?"
### TABLE 2

AN EXAMPLE OF ITEM ANALYSIS

<table>
<thead>
<tr>
<th>ITEM RETAINED</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
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<th>5</th>
<th>10</th>
<th>15</th>
<th>20</th>
<th>25</th>
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<th>35</th>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Item Analysis Histogram for Item:

"Do you believe that generally speaking it is not wise for a Jew to marry a Gentile?"
Item two, however, is just as controversial today as it was almost two decades ago. The Jewish students are still divided in their attitude toward intermarriage. Since there are scores at both extremes, it seems legitimate to retain this item for the final questionnaire.

In all, only four items from Geismar's original short form were found still sufficiently able to discriminate between high and low identifying Jews. This phenomenon illustrates the importance of revising and updating any instrument attempting to measure a manifestation of social change such as ethnic identification. If 66 per cent of Geismar's items no longer divide the opinions of Jewish youth, then one must assume that the opinions of Jewish youth have changed in the last seventeen years.

The item analysis histograms for Form A can be found in Appendix A, Part 1.

Form B was administered to one hundred eighteen more Jewish college students who came to the Jewish Vocational Service for assistance in finding a summer job. The items for Form B were obtained in part from Geismar's long form and in part from discussions with selected Chicago area Jewish college students around what sort of issues would tend to separate high from low Jewish identifiers. The items from the long form were chosen primarily because of their close relationship with the sort of items that came up in discussions of Jewish
identification. There was a total of fifteen items in this form. Of those fifteen, only three items were judged sufficiently capable of discriminating between high and low identifiers. The results and item analysis histograms are in Appendix A, Part 2.

Form C was administered to sixty-six more Chicago area Jewish college students who came to the Jewish Vocational Service for help in securing summer jobs. The results of that administration are summarized in Table 3 at the end of this section. The items for Form C consisted primarily of items that were found usable from Forms A and B. Added to those seven items were eight more which arose out of conversations with Chicago area Jewish college students. Of those eight new items, four were sufficiently able to discriminate between high and low identifiers and were retained for the final form. The diagnostic ability of the seven items from Forms A and B was reinforced. Students were as divided in their opinions about those items on Form C as the previous students had been when the items appeared in Forms A and B.

The item analysis histograms for Form C are in Appendix A, Part 3.

B. THE JEWISH IDENTIFICATION SCALE

In its final form the Jewish identification scale contains twelve items. The respondent provides his opinion on a Likert-type scale with the five choices: "Y", "P", 
TABLE 3  
RESULTS OF THE PILOT STUDY

<table>
<thead>
<tr>
<th></th>
<th>Form A</th>
<th>Form B</th>
<th>Form C</th>
</tr>
</thead>
<tbody>
<tr>
<td>N = Number of students responding to the form</td>
<td>97</td>
<td>118</td>
<td>66</td>
</tr>
<tr>
<td>Mx = Mean grade point of the respondents</td>
<td>3.17</td>
<td>3.18</td>
<td>3.16</td>
</tr>
<tr>
<td>My = Mean score on the Jewish Identification Scale</td>
<td>41</td>
<td>57</td>
<td>44</td>
</tr>
<tr>
<td>Sx = Standard deviation for grade point average</td>
<td>.44</td>
<td>.47</td>
<td>.47</td>
</tr>
<tr>
<td>Sy = Standard deviation for J.I.S. scores</td>
<td>6.6</td>
<td>10</td>
<td>9.6</td>
</tr>
<tr>
<td>r = Coefficient of correlation</td>
<td>.2338</td>
<td>-0.0512</td>
<td>.2358</td>
</tr>
<tr>
<td>df = Degrees of freedom used to determine significance</td>
<td>95</td>
<td>116</td>
<td>64</td>
</tr>
<tr>
<td>r required for significance at .05 level (.01)</td>
<td>.205</td>
<td>.19</td>
<td>.24</td>
</tr>
<tr>
<td>( .26) ( .24) ( .32)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Significance</td>
<td>.05</td>
<td>not sig.</td>
<td>.05</td>
</tr>
</tbody>
</table>

The results of the pilot study indicate that there is a significant relationship between grade point average and Jewish identification as measured by the Jewish Identification Scale.
"Y", "PN", or "N". These initials are explained at the top of the questionnaire as follows:

Y = Yes, I'm certain. There is no doubt in my mind.

P = Probably. Initial reaction is positive but there are reservations.

? = Undecided. Really can't offer an opinion. Can't identify with the question.

PN = Probably not. Initial reaction is negative but there are reservations.

N = No. Definitely not. There is no doubt in my mind.

The Likert scale, also known as a "summedated rating scale," is used here as it allows for an intensity of attitude not always provided in other major types of attitude scales. (There are three major types of attitude scales: summedated rating scales, equal appearing interval scales, and cumulative or Gutman scales.) The main advantage of the Likert scale for this study is that there can be greater variance results. This allows for levels of identification from five possible categories of response.¹

All but one item on the final scale had been tested in the pilot study. The author felt that it would make tabulation less cumbersome if there were twelve rather than eleven items, with a highest possible score of 60 rather than 55. The twelfth item arose from an informal discussion with students of a class in Guidance and Counseling at Loyola University. They seemed to agree that
a student's willingness to reveal himself as Jewish in a class at Loyola would indicate a high level of Jewish identification. The item decided upon was, "If you were the only Jew in a class of comparative religions, would you reveal yourself as such to correct a misperception held by the class?"

The questionnaire consisted of twenty-nine items. The front side contained the Jewish Identification Scale and the second side contained questions of biographical data. Included in that data were questions regarding grade point average and academic aptitude test scores.

The biographical data was included to provide points of comparison between high and low identifiers. Examples were questions with regard to parents' level of education and occupation, student's age, sex, and marital status. This material was needed in order to determine whether there were any differences between the groups other than their score on the Jewish Identification Scale.

The questionnaire is concise. The twenty-nine items required less than ten minutes to complete. A copy of the questionnaire can be found in Appendix B.

C. THE SUBJECTS

The subjects used for this study were students who had been registered at Loyola University during the 1971-72 registration period.
In its registration materials Loyola University requires each student to indicate his religious affiliation. The choices are: (1) Catholic; (2) Protestant; (3) Jewish; and (4) Other. This information, along with other data from the registration form, is stored in computer memory banks. This information is available throughout the student's career at the university.

The computer was programmed to print out the names, addresses, and phone numbers of every undergraduate student who had indicated he was Jewish on the registration form.

As the students are classified according to the school for which they are registered, the computer was asked to select students from the following schools: 01 - the computer code for Lake Shore Campus; 02 - Lewis Towers; 03 - Business School; 04 - Nursing School; 06 - University College; and 23 - Undergraduate Education.

There were a total of 104 students at the Lake Shore Campus who indicated they were Jewish. Lake Shore is primarily a full-time day program and most closely approximates a residential college campus atmosphere. There were eleven students registered at Lewis Towers. This campus is located in the downtown section of Chicago and can be considered a choice of the student who must work at least part-time and therefore finds an urban campus more convenient for his needs. The Business, Nursing,
and Undergraduate Education Schools had sixteen, four, and six students respectively. These students can be characterized as people who have committed themselves to a professional course of study. There were ninety-eight students registered in the University College, which is Loyola's name for its evening division. Most of the students registered for this school tend to be people who are not full-time students. They are, for reasons of employment or otherwise, people who have had to attend school in the evening on a part-time basis. Table 4 on the next page summarizes the sample for this study as well as the population. As one might expect, the mean ages were somewhat higher for the University College students and the Lewis Tower students — 24.5 and 22.6 respectively. This is contrasted to an average of 20.5 for the other undergraduates.

The male/female ratio was two to one, 67 percent of the respondents being male and 33 percent female. The largest male/female differential was at Lake Shore Campus; however, those responses very closely approximate the population. Out of 104 Jewish students at Lake Shore, 76 were men and 28 were women, or 73 percent and 27 percent respectively. The response from that group was likewise 75 percent and 25 percent.
### TABLE 4

**THE SUBJECTS**

<table>
<thead>
<tr>
<th>Computer Code</th>
<th>School</th>
<th>Male</th>
<th>Male Mean</th>
<th>Female</th>
<th>Female Mean</th>
<th>Sample Totals</th>
<th>Mean</th>
<th>Population N</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Lake Shore</td>
<td>48</td>
<td>20.5</td>
<td>16</td>
<td>20.6</td>
<td>64*</td>
<td>20.5</td>
<td>104</td>
</tr>
<tr>
<td>02</td>
<td>Lewis Towers</td>
<td>3</td>
<td>22.6</td>
<td>33</td>
<td>22.6</td>
<td>6</td>
<td>22.6</td>
<td>11</td>
</tr>
<tr>
<td>03</td>
<td>Business</td>
<td>7</td>
<td>20.5</td>
<td>0</td>
<td>21.3</td>
<td>7</td>
<td>20.5</td>
<td>16</td>
</tr>
<tr>
<td>04</td>
<td>Nursing</td>
<td>0</td>
<td>22.0</td>
<td>3</td>
<td>22.0</td>
<td>3</td>
<td>22.0</td>
<td>4</td>
</tr>
<tr>
<td>06</td>
<td>University College</td>
<td>26</td>
<td>24.5</td>
<td>20</td>
<td>24.5</td>
<td>46</td>
<td>24.5</td>
<td>98</td>
</tr>
<tr>
<td>23</td>
<td>Undergraduate Education</td>
<td>3</td>
<td>21.3</td>
<td>0</td>
<td>21.3</td>
<td>3</td>
<td>21.3</td>
<td>6</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td><strong>87</strong></td>
<td><strong>21.8</strong></td>
<td><strong>42</strong></td>
<td><strong>22.4</strong></td>
<td><strong>129</strong></td>
<td><strong>22.0</strong></td>
<td><strong>239</strong></td>
</tr>
</tbody>
</table>

* The response from this school was actually sixty-eight, but four of the questionnaires were not usable.
The response rate from each school is summarized in Table 5. It is observed that the chance for receiving a high return is inversely proportional to the age of the subject.

The sample used for this study represents 56 percent of the total population of Jewish students who indicated that they were Jewish at the time of registration.

The computer print-out of names and addresses according to religion held a total of 239 records. Of these, 133 responded to the questionnaire that was mailed to them.

Douglas Zemans, the Associate Study Director of the National Opinion Research Center was consulted regarding the response rate to this questionnaire. (The N.O.R.C. is affiliated with the University of Chicago.) Dr. Zemans had been investigating ethnic identity and was very much aware of the complexity involved in its measurement. He indicated that their experience with mail-back questionnaire response rate was anywhere from 10 percent to 30 percent. For this reason their primary method is now personal interview rather than mail. Regarding the experience of this researcher for the current study, Dr. Zemans replied, "It is quite adequate; as good as most if not better than most."² (He added that if N.O.R.C. still used mail-back questionnaires, they'd rejoice over a 56 percent response.)
TABLE 5

RESPONSE AS A FUNCTION OF AGE*

<table>
<thead>
<tr>
<th>Percent return after two weeks</th>
<th>20%</th>
<th>30%</th>
<th>40%</th>
<th>50%</th>
<th>53%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>24.5</td>
<td>22.6</td>
<td>20.5</td>
<td>20.5</td>
<td></td>
</tr>
<tr>
<td>University College</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lewis Towers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Business Lake Shore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Does not include schools with an N less than 5.

Table 6 on the next page summarizes the questionnaire return rate. It is of interest to note that 51 percent of the total questionnaire return was received within the first three days after the mailing. This will be further discussed in the following section which deals with procedure.
### Table 6: Questionnaire Return Rate

#### I. Return Rate by School

<table>
<thead>
<tr>
<th>Computer Code</th>
<th>School Name</th>
<th>After First Two Weeks</th>
<th>By Collection End (Approx. 3 Months)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>01</td>
<td>Lake Shore</td>
<td>56</td>
<td>53%</td>
</tr>
<tr>
<td>02</td>
<td>Lewis Towers</td>
<td>4</td>
<td>36%</td>
</tr>
<tr>
<td>03</td>
<td>Business</td>
<td>7</td>
<td>43%</td>
</tr>
<tr>
<td>04</td>
<td>Nursing</td>
<td>1</td>
<td>25%</td>
</tr>
<tr>
<td>06</td>
<td>University College</td>
<td>33</td>
<td>34%</td>
</tr>
<tr>
<td>23</td>
<td>Undergraduate Education</td>
<td>3</td>
<td>50%</td>
</tr>
<tr>
<td></td>
<td><strong>TOTALS</strong></td>
<td><strong>104</strong></td>
<td><strong>43%</strong></td>
</tr>
</tbody>
</table>

51% of the total questionnaire return was received within the first three days after mailing.

First phone call (after two weeks)  
Second phone call (after three weeks)
D. PROCEDURES

The Jewish Identification Scale was mailed to every student whose name and address appeared on the computer print-out of registrants who had indicated they were Jewish.

Accompanying the questionnaire was a letter which is found in Appendix C. This letter was designed to elicit the highest possible return. Four forms of a letter requesting students to fill out and return a questionnaire were presented to fifteen randomly chosen Loyola students. The students were asked to choose the one letter of the four to which they would be most likely to respond favorably. Ten of the fifteen students chose a form of the final letter and the remaining five indicated that it was their second choice.

Included with the questionnaire and the cover letter was a stamped, addressed envelope for the return of the form. This provided for a bare minimum of inconvenience for the respondent. Time required to complete the questionnaire ranged from eight to fifteen minutes.

A student's grade point average and his score on the Jewish Identification Scale are the most important data for this study. In order to assure that accurate indicants of achievement are used when correlating scores on the Jewish Identification Scale with grade point average, official university records of grades were used
to verify the student's self-reported grade point. In order to obtain the information it was necessary to have the students' implied permission to check his record. The cover letter states, "Part of this study relates to actual versus self-reported grade point average and aptitude test scores. Your return of the questionnaire will allow me to check your Loyola grade point and test score." Therefore, any student returning the questionnaire had implied that he gave consent to have his record checked.

When a questionnaire was returned it was subjected to two operations. First the score of Jewish identification was obtained and then this, along with the biographical data on the second side of the questionnaire, was recorded on large data pads.

The score of Jewish identification was the sum of the questionnaire items. An item could receive a score from one to five. A score of five was assigned to a response at either end of the Likert scale, depending on the item. For each item the student responds either "Yes", "Probably", "?", "Probably not", or "No". For example, the item "Are you a strongly identifying Jew?" would give the student a score of 5 for a response of "Yes". "Probably" would score 4, and so forth, with "No" being worth 1 point. "Yes" was not always worth 5 points, however, as in the item "Would you change your Jewish-sounding name if that were the easiest way for you to obtain a good position?"
In this case a "Yes" is worth 1 point while a "No" is worth 5! A score of 5 always indicates a maximum expression of Jewish identification.

The maximum score on the scale is 60 points. The minimum score is 12 points.

As has been indicated in Table 5, the response pattern of the questionnaire was quite noteworthy. The procedure called for telephoning all students who had not returned their questionnaire after the first two weeks. A second phone call was scheduled to "wrap-up" collections after three weeks.

Within the first three days after the mailing went out, fifty-one percent of the total questionnaire return was received. By the end of the first two weeks and prior to the follow-up phone call, more than seventy-five percent of the total return was in. After the first call, twenty-two more questionnaires were received, or sixteen percent more. In response to a second call one week later, nine more questionnaires were received.

The questionnaire return rate is summarized in Table 6. It seems clear that in this study at least, the majority of the responses were in very soon after the material was requested. One can almost say that if students are going to respond to a questionnaire, they'll do so in a short time, and efforts to encourage those who haven't responded, might not be worth while if those
efforts will require a great expenditure of time or money.

By having each questionnaire numbered to match a number next to the students' names and addresses on the computer print-out, the experimenter was able to determine which students needed to be called (hadn't mailed back a questionnaire). To reinforce the statements made above regarding follow-up results in retrieving questionnaires, almost sixty percent of the questionnaires received after the phone call attempts were not returned as a result of the phone call. Not every student could be telephoned for reason of having moved, changed telephone numbers, or for reason of having indicated at time of registration a permanent address or telephone number out of town. (The experimenter did not do follow-up phone calls for students whose permanent addresses were out of State.) The late return of those questionnaires, then, was a result of mail delay, and their eventual return was not as a result of the follow-up phone calls.

In terms of the non-respondents, the experimenter classified them into two categories: (1) those who said they would return the questionnaire but did not; and (2) those who said they would not return the questionnaire. (And of course, those who were not reached by telephone.) One cannot make accurate assumptions as to reasons for a non-response from group 1, but for members of group 2 (who represent 30 percent of the non-respondents) the reason most often given was anger and an unwillingness to cooperate
on grounds of invasion of privacy. The anger was directed toward the school for requiring a student to list his religion and then keeping this as part of a permanent record. One might assume that were these students to respond, there may have been more evidence of the negative chauvinism which Lewin reports in "Self Hatred among Jews."³

E. RESEARCH DESIGN AND ANALYSIS OF DATA

After the questionnaires were gathered and scored, a mean score was computed for the Jewish Identification Scale ( \( M = \frac{\bar{x}}{N} \)). For the current sample the mean score was 39. A standard deviation was then computed

( \( SD = \sqrt{\frac{\sum x^2}{N}} \) ) which was 8.15.

Any score which was one half a standard deviation above the mean was considered the score of a high identifier. Therefore, any score of 43 or higher would include a student's questionnaire in the "high identification" group. If the score was 35 or lower, the respondent was considered a "low identifier". The decision to use one half a standard deviation rather than a standard deviation was not entirely arbitrary. Using one standard deviation the researcher would have smaller N's (18 in the low identifying group and 19 in the high identifying group). By using one half a standard deviation, the N is doubled (35 in the low identifying group and 40 in the high identifying group).
(A mean GPA was computed for two groups using a complete standard deviation rather than one half a standard deviation in order to create two more sharply differentiated groups according to Jewish identification. The results of that computation were: High Identifiers Mean GPA = 2.67; Low Identifiers Mean GPA = 2.73. Although there was some difference in a direction opposite of that hypothesized, it was not statistically significant when analyzed via a t test of significance between mean differences, 
\[ t = \frac{\bar{X} - \bar{Y}}{S(X-Y)} \].

A mean grade point average was obtained for each group. The mean GPA was 2.65 for both the high and the low identifiers.

As there were no differences between the two groups in either academic aptitude or achievement, the researcher decided to employ a correlation analysis of the entire sample. The score on the Jewish Identification Scale and the grade point average of each respondent was analyzed. An Olivetti-Underwood Programma 101 Computer, programmed for the Pearson r was employed. The results are summarized in Chapter IV.
FOOTNOTES - CHAPTER III


2 Douglas Zemans, Associate Study Director of the National Opinion Research Center, Personal Interview at Chicago, Illinois, October 1, 1972.

CHAPTER IV
RESULTS AND DISCUSSION

A. THE MAIN HYPOTHESIS

The results are summarized in Table 7. A score of 43 or higher on the Jewish Identification Scale would place a student in the group labeled "High Identifiers." A score of 35 or lower placed a student in the "Low Identifiers." There were 40 students considered to be high identifiers and 35 students who qualified to be low identifiers.

The mean grade point average for each group was 2.65, and the mean ACT score was 25. Even the percentage to which the students' self-reported grade point average agreed with the actual academic record was precisely the same, or 74 percent agreement.

There were no differences for either group with regard to grade point average or score of academic aptitude.

Contrary to the findings of the pilot study, there is no evidence to suggest that there is a relationship between level of Jewish identification and academic achievement for these Jewish college students.

The Pearson r determined for the entire sample resulted with an r of .0012. This is approximately a zero
correlation, which means that the score on the Jewish Identification Scale and the grade point averages varied independently.

In view of having found significant results with a different sample, the results of the current study warrant further investigation. The primary question appears to be: How do the students from the Loyola sample differ from the students of the pilot study? Are they a unique group? How do they compare with other Jewish college students? The answers to these questions will be explored in this chapter. Basically Chapter IV will be largely one of analyses. There will be comparison of the two groups of this sample as well as comparisons with the pilot study.

Two further Pearson correlation operations were performed with regard to grade point average and Jewish identity. The larger operation already mentioned involved every score in the sample. The additional operations were with the two groups, high and low identifiers, to see if that homogeneity might result in any correlation.

The results are summarized in Table 7. The Pearson correlations were: \( r = -0.0197 \) for high identifiers and for low identifiers, \( r = -0.1519 \). In both cases there was a negative correlation. Statistically, these correlations are not significant.

The next section of this chapter will deal with the two groups that seem so very much alike in measures.
### TABLE NO. 7

#### RESULTS

<table>
<thead>
<tr>
<th>Source</th>
<th>N</th>
<th>Total</th>
<th>Mean&lt;sup&gt;1&lt;/sup&gt; Grade Point Average</th>
<th>Mean&lt;sup&gt;1&lt;/sup&gt; Score on the JIS</th>
<th>Mean&lt;sup&gt;2&lt;/sup&gt; ACT Score</th>
<th>Pearson r Correlation between GPA and JIS Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High Identifiers</td>
<td>28</td>
<td>12</td>
<td>40</td>
<td>2.65</td>
<td>48</td>
<td>25</td>
</tr>
<tr>
<td>Low Identifiers</td>
<td>23</td>
<td>12</td>
<td>35</td>
<td>2.65</td>
<td>29</td>
<td>25</td>
</tr>
<tr>
<td>Total Sample</td>
<td>91</td>
<td>42</td>
<td>133</td>
<td>2.70</td>
<td>39</td>
<td>25</td>
</tr>
</tbody>
</table>

<sup>1</sup> These are actual grade point averages obtained from school records. There was a 74 percent agreement between actual and self-reported grade point averages for each group.

<sup>2</sup> These are self-reported American College Test scores.
that are related to academic achievement and aptitude. Are high and low identifiers as similar in other respects? This will be discussed in Part B, "A Description of the Two Groups." Part C will deal with an analysis of the items on the questionnaire related to Jewish Identification. There will be further comparison of the two groups with regard to the items that tended to differentiate them. In Part D all this will be compared to the sample of the pilot study. The Loyola students can be contrasted in more detail with the students of the pilot study by examining Appendix A which contains an analysis of questionnaire items and histograms for the earlier forms of the Jewish Identification Scale.

B. THE TWO GROUPS

The Jewish Identification Scale was capable of discriminating two separate groups from our sample. Of the 126 respondents, 31 percent were considered, by our definition (+½ SD from the mean score of 39), to be high identifiers, and 27 percent fit the specifications for low identification (−½ SD from the mean score of 39). The actual N's were 40 and 35 for high and low identifiers respectively. This was 59 percent of the total sample.

As they have already been compared with regard to levels of academic achievement and aptitude, this section will deal primarily with the biographical responses and the responses to individual questionnaire items.

Table 8 on page 73 summarizes the data comparing
### TABLE NO. 8
A FURTHER COMPARISON OF THE TWO GROUPS

<table>
<thead>
<tr>
<th></th>
<th>High Identifiers</th>
<th>Low Identifiers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AGE:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>21.3</td>
<td>21.0</td>
</tr>
<tr>
<td><strong>SEX:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>28=70%</td>
<td>23=66%</td>
</tr>
<tr>
<td>Female</td>
<td>12=30%</td>
<td>12=34%</td>
</tr>
<tr>
<td><strong>MARITAL STATUS:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>34=85%</td>
<td>29=83%</td>
</tr>
<tr>
<td>Married</td>
<td>6=15%</td>
<td>4=11%</td>
</tr>
<tr>
<td>Engaged</td>
<td>0</td>
<td>2=6%</td>
</tr>
<tr>
<td><strong>PARENTS' OCCUPATION:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M Mother</td>
<td>30=75%</td>
<td>19=54%</td>
</tr>
<tr>
<td>Unskilled</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Clerical</td>
<td>2= 5%</td>
<td>4=11%</td>
</tr>
<tr>
<td>H Father</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Managerial &amp; Sales</td>
<td>1</td>
<td>8=23%</td>
</tr>
<tr>
<td>Professional</td>
<td>6=15%</td>
<td>4=11%</td>
</tr>
<tr>
<td>F Father</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Unskilled</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Clerical</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>H Father</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Managerial &amp; Sales</td>
<td>23=57%</td>
<td>15=43%</td>
</tr>
<tr>
<td>E Father</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Professional</td>
<td>11=27%</td>
<td>15=43%</td>
</tr>
<tr>
<td>R Deceased</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>PARENTS' EDUCATION:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M Mother</td>
<td>5=12%</td>
<td>1</td>
</tr>
<tr>
<td>Less than High School</td>
<td>16=40%</td>
<td>11=31%</td>
</tr>
<tr>
<td>High School</td>
<td>16=40%</td>
<td>11=31%</td>
</tr>
<tr>
<td>Some College</td>
<td>7=17%</td>
<td>12=34%</td>
</tr>
<tr>
<td>Business or Technical</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>College Graduate</td>
<td>11=27%</td>
<td>8=23%</td>
</tr>
<tr>
<td>F Father</td>
<td>7=17%</td>
<td>2</td>
</tr>
<tr>
<td>Less than High School</td>
<td>7=17%</td>
<td>2</td>
</tr>
<tr>
<td>High School</td>
<td>8=20%</td>
<td>9=25%</td>
</tr>
<tr>
<td>Some College</td>
<td>7=17%</td>
<td>7=20%</td>
</tr>
<tr>
<td>Business or Technical</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>College Graduate</td>
<td>17=42%</td>
<td>17=48%</td>
</tr>
<tr>
<td><strong>PARENTS' MARITAL STATUS:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>36=90%</td>
<td>29=83%</td>
</tr>
<tr>
<td>Divorced</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td><strong>PARENTS' AGREEMENT WITH CAREER CHOICE:</strong></td>
<td>34=85%</td>
<td>29=83%</td>
</tr>
<tr>
<td><strong>YEARS OF JEWISH EDUCATION:</strong></td>
<td>6.6</td>
<td>5.4</td>
</tr>
</tbody>
</table>
the two groups of students. Missing from this table are data comparing the students according to college major and career choice. These are not included as, along with "parental values", they were rather significant and are discussed below.

A Pearson correlation was obtained for the entire sample. A .3659 correlation was found between the score on the Jewish Identification Scale and a student's level of acceptance of parental values. The item actually is a scale on which the student indicates the level to which he identifies with parents' values and goals. There is a continuum ranging from 1 to 6. At the "one" level, a student indicates that he strongly accepts parental values. At the "six" level, he indicates a rejection of their values. According to the results of the Pearson correlation study of those figures, a student who scores high on the Scale of Jewish Identification also tends to accept his parents' values and goals.

A correlation of .3659 is significant at the .01 level. In order to be significant at this level, with 121 degrees of freedom, one would need a score of only .24, so the results are highly significant.

Table 9 summarizes the results of comparing the students in the two groups according to their choice of college major. These results are compared graphically as they are most significantly understood this way.
TABLE NO. 9
ETHNIC IDENTIFICATION AND COLLEGE MAJOR
(The Loyola Sample Compared with the Pilot Study Group)

<table>
<thead>
<tr>
<th>I. The Loyola Sample</th>
<th>HUMANITIES</th>
<th>SCIENCES</th>
<th>BUSINESS</th>
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<tr>
<td></td>
<td>70% 60%</td>
<td>60% 42%</td>
<td>40% 7%</td>
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<td>65% 55%</td>
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| II. The Pilot Study  | 70% 49%    | 60% 66%  | 50% 8%   |
|                      | 65% 65%    | 55% 18%  | 50% 8%   |
|                      | 60% 40%    | 50% 18%  | 50% 8%   |
|                      | 55% 35%    | 50% 18%  | 50% 8%   |
|                      | 50% 30%    | 40% 18%  | 50% 8%   |
|                      | 45% 20%    | 30% 18%  | 50% 8%   |
|                      | 40% 15%    | 20% 18%  | 50% 8%   |
|                      | 35% 10%    | 10% 18%  | 50% 8%   |
|                      | 30% 5%     | 0% 18%   | 50% 8%   |

*High = High ethnic identification or ≥ SD above the mean score on ethnic identification scale.
Low = Low ethnic identification or ≤ SD below the mean.
N = The percentage obtained from the total sample.

<table>
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The only consistency between the two samples is that a very small minority of the students chose business majors. Also, high identifiers tended to be more undecided.
There is also a comparison in this table with the students of the pilot study. This further points to reasons why the results of the current study did not replicate the earlier results in the pilot research. It is apparent that the groups are dissimilar. (In an earlier table it was indicated that the present sample consisted of a greater number of men than women. This is unlike the pilot study where the balance of sexes was closer to being equal. [Loyola Sample: M = 67%; F = 33%. Pilot Sample: M = 53%; F = 47%.] This current discussion will not focus on sex differences per se, however, it is important to note when considering reasons for the current study not replicating results similar to the earlier study.)

In the current study the high identifiers tended to major in the Humanities while the low identifiers tended to major in the Sciences. This is unlike the students of the pilot study, where it was found that the high identifiers tended to major in sciences more than low identifiers, and the low identifiers tended toward the Humanities more than the high identifiers. In both the current study and the pilot, the high identifiers tended to look more like the total sample. In both the pilot study and the Loyola study, it was the high identifier more than the low identifier who was undecided about his major or career choice. It is also significant that in both the pilot and the present study, Jewish college students tend not to major
These findings reinforce and replicate the results of the research carried out by Drew and his associates in the 1970 report on their study of the Jewish college student for the American Council on Education.¹

They found that the "most striking difference between Jewish and other students — and the one that deviates most sharply from the stereotype — has to do with choices in business." In contrast to 16.7 of the non-Jewish students planning to major in business, only 10% of the Jewish students held such plans.

The finding is even more startling when one considers that the majority of Jewish students indicated that their fathers were businessmen (54% as opposed to 29% of students from other religions). Here, then, is strong evidence of a generation gap among Jews. (The gap exists between non-Jewish students and their fathers too, but it is not nearly so wide.)

Drew and his associates provide a possible explanation for this phenomenon:

One hypothesis is that the generation gap is more apparent than real. Today's young Jew is as committed to the traditional occupational structure and as upwardly mobile as his father was. But the only route open to mobile Jewish youth a generation ago was business, whereas the opportunities are more varied now.

Another possibility — and one that seems to fit better with certain other evidences — is that the meaning of a college education has changed not only for Jews but for all students. In the past a college degree was regarded chiefly as an entry into some fairly high-level occupation; students were more inclined to see higher education as a means to a vocational and economic end. But now this view is breaking down; all students have become more uncertain and even cynical about the traditional occupational
structure; indeed one of the major elements in the campus unrest movement is this outcry against the establishment, which certainly includes the business world. As partial corroboration of this interpretation, between 1966 and 1969 virtually all occupations suffered a "loss" in the sense that a smaller proportion of freshmen named them as their initial career choices. Conversely, the percentage of students who said that they were undecided about their future careers increased dramatically. In our sample, 16.9% of the Jewish freshmen, as opposed to 10.9% of the other group, said that they had not yet made up their minds about their career plans.

An obvious question is how did the current sample compare with that committee's findings with regard to the other college major choices, and how did they compare to the pilot sample? The Drew study helps to clarify a seemingly higher level of Science majors in the Loyola sample. Being more heavily weighted in favor of men, one would expect a higher level in Science. American Council figures show that whereas 35.1 percent of the men intended a Science major, only 9.0 percent of the women did. Whereas 73.8 percent of the women intended a Humanities major, only 22.3 percent of the men did. The Drew study broke down college majors into more categories than was appropriate for this study, but in general, their figures for college major area seemed to more closely approximate the pilot study sample. The pilot study figures seemed to more closely approximate the low identifiers, with an overall greater number in the Humanities and an overall smaller number in the Sciences.

The most striking find of the Drew study was that
close to one in five Jewish men chose preprofessional majors as against fewer than one in ten non-Jewish men. In the Loyola sample one in four intended to become either doctors or lawyers. This seems to reinforce the stereotype of "my son the doctor" for Jews. The Loyola sample tends to support the national study where the frequency of those professions was higher for Jews than non-Jewish students.

In terms of academic aptitude, the scores of the Loyola sample of Jewish college students tend to be somewhat higher than the national norms. National norms for the ACT are 19.5; for the Loyola sample the mean ACT was 25. (This was the same mean obtained in the pilot study.) The national average for the SAT is 798. The mean SAT score for the Loyola sample was 992.

The results of the Loyola sample do not support a cultural explanation for Jewish intellectual advantage. However, pilot study results would not support a theory of genetic superiority. This will be further explored in Chapter V under "Recommendations."

C. ANALYSIS OF QUESTIONNAIRE ITEMS

In order to better understand the difference between our two groups, this section will deal with those items of the Jewish Identification Scale which served to separate them.

Three sets of histograms are prepared in order to
examine the individual items. The first set analyzes the responses of the high identifiers; the second set analyzes the responses of the low identifiers; and the third set describes the total sample.

Histograms are included with a discussion of each item. A comparison and contrast of the two groups will follow.

1. High Identifiers.

Item 1: "Inter-marriage is bad for the Jewish people."

Eighty-three percent of the respondents in this group agreed with the statement. Interestingly, nobody was undecided about this item as there were no "?" responses.

Nobody strongly disagreed with the statement. The remaining 17 percent of the responses were "probably not."

Item 2: "Do you feel more comfortable in a group of Jews than in a group of gentiles or non-Jews?"

This item did not characterize "identifiers" by a unanimous response. Fifty-two percent of the respondents said "yes" or "probably", eight percent were undecided,
and forty percent disagreed. It is possible that this item can discriminate two groups of Jewish students, but one may question whether it is necessarily separating them by level of Jewish identification if it continues to discriminate even in a group considered to be high identifiers.

**Item 3:** "Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?"

Sixty percent of the students in this group responded "yes" or "probably", ten percent were undecided, and thirty percent disagreed. Apparently, one facet or characteristic of these students' identification is participation in a homogeneous "Jewish" environment.

**Item 4:** "Do you believe that generally speaking it is not wise for a Jew to marry a gentile?"
Here 85 percent agreed that it was not wise for a Jew to marry a gentile. This item tended to bring a slightly stronger response than item one in that 2 percent were unsure and only 13 percent (as opposed to 17 percent) said "probably not." As in item one, there were no respondents who expressed a strong "no", but rather the 13 percent indicated "probably not." This attitude toward intermarriage is quite consistent for the high identifiers.

Item 5: "Are you a strongly identifying Jew?" (Identification here refers to a feeling of being part of the Jewish people and does not necessarily imply being observant or religious.)

One might say that based on the response to this item, it is appropriate to suggest that if you want to know something about people, simply ask them! A full 100 percent of the respondents
indicated that they were strongly identifying Jews. It would seem that these students perceived themselves fairly much the way the Jewish Identification Scale was designed to find them. This response also tends to provide an ex-post-facto validity to the Jewish Identification Scale as a tool for measuring Jewish identification in Jewish college students.

**Item 6:** "If you loved a gentile girl or boy, would you give up the symbols or signs of your Jewish identity if that were the only way you could marry?"

Again, an item related to intermarriage brings a response of 88 percent against relinquishing signs of Jewish identity for marriage. In this item there were no responses of either "yes" or "probably." The remaining 12 percent responded with "?" which means that none of the students would commit themselves to giving up Jewish identity.

**Item 7:** "Would you change your Jewish-sounding name if that were the easiest way for you to obtain a good position?"
Ninety percent of the students would not, 5 percent would, and 5 percent were undecided. As in the previous item, one measure of strong identification seems an unwillingness to relinquish, even symbolically, Jewish identity. It is especially significant in the context of obtaining a good position given the current lack of security with regard to the new college graduate and employment prospects.

Item 8: "It should be the concern of every Jew to continue through marriage the proud lineage of Abraham, Isaac, and Jacob."

Seventy-two percent of the respondents agreed with this statement, 18 percent were unsure, and 10 percent indicated "probably not" as opposed to "no." Identification becomes not only a personal orientation but a feeling of commitment to the transmission of the values of that identity.
Item 9: "In such affairs as the St. Paul Festival of Nations, the Jews should participate as a group just as the Swiss, the Irish, and the Poles."

This item tended not to provide a clear picture of the highly identified Jew. As with item two, there was really no agreement among the respondents. The majority of the students agreed with the statement (41 percent), but 38 percent were unsure, and 21 percent disagreed. Possibly the response appears as less specific primarily because the analogy of the Jews as a group to either the Irish, the Swiss, or the Poles as a group is confusing. This is because Jews can also be Irish, Swiss, or Polish. It is therefore attributing a national identity to a group that sees itself in other than purely nationalistic terms regarding Jewish identification. It may also be possible that the students are not clearly chauvinistic in their Jewishness, however reluctant they are to suppress it.

Item 10: "Should you be more concerned for the Black's struggle for racial equality here in America than for the Jews' struggle for religious freedom in Russia?
(Assuming that you had the time and energy to devote to only one of the causes)"

Seventy-eight percent felt that they should not be more concerned for fellow Americans (i.e., Blacks) than for fellow Jews. There is much current publicity regarding Black antisemitism and Russian cruelty to Jews, which may be an important factor in this item. Nevertheless, the factor of identification here, that of identifying with a foreign people primarily because of their Jewishness, supports the notion that a factor in Jewish identification is feeling a kinship for Jews all over the world. (Even if that kinship might be in preference to a fellow countryman) Thirteen percent of the respondents were unsure; 10 percent said "probably;" none said "yes."

**Item 11:** "Would you march down State Street on Chanukah or some other Jewish holiday like the Irish do on St. Patrick's Day?"

As in the previous item (number 9), item 11 alludes to a sort of Jewish chauvinism. The response to this question, however, is not as mixed and nonspecific. Fifty-six
percent of the respondents said they would; 41 percent said that they would not; and 3 percent were unsure. In this case the negative response seems much clearer than in item 9. Apparently the students felt strongly one way or another with not too much question regarding their concept of how one expresses his Jewishness.

**Item 12**: "If you were the only Jew in a class of comparative religions, would you reveal yourself as such to correct a misperception held by the class?"

Ninety percent of the students said that they would. Eighty percent responded quite strongly in the affirmative. Five percent were undecided and 5 percent said they would not forsake anonymity to defend Judaism. Although this item clearly taps a self-revelation behavior, it does not contain the
flaunting chauvinistic aspects of either item 9 or 11.

2. Low Identifiers.

Item 1: "Intermarriage is bad for the Jewish people."

Eighty-six percent of the respondents considered low identifiers responded in the negative to this question. Six percent were undecided and only 8 percent agreed that intermarriage was bad for the Jewish people. This is a clear separation of the students by an item. Low identifiers consistently feel that marriage and Jewish identity are unrelated.

Item 2: "Do you feel more comfortable in a group of Jews than in a group of gentiles or non-Jews?"

Seventy-one percent reported that they did not feel more comfortable with Jews than with gentiles. Twenty percent were unde-
cided and only 9 percent answered in the affirmative.

**Item 3:** "Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?"

Eighty-four percent of the students of this group answered negatively. Consistently with the previous item, those students considered to be low identifiers are not particularly interested in living in a totally Jewish environment. Eight percent were undecided and 9 percent answered "yes" or "probably."

**Item 4:** "Do you believe that generally speaking it is not wise for a Jew to marry a gentile?"

Consistent with item one, these students did not feel that it was unwise for a Jew to marry a gentile. Eighty-six percent of them answered negatively with 8 percent undecided and 6 percent answering "probably."
of the students in this group answered "yes."

**Item 5:** "Are you a strongly identifying Jew?"

Fifty-six percent of the students did not feel that they were strongly identifying Jews. Interestingly, 31 percent felt that they "probably" were and 8 percent answered "yes." Six percent were undecided.

While scoring the questionnaires I recall a great deal of surprise at some of the answers to this item. It appeared that a student who showed absolutely no indication of any Jewish identification would, nevertheless, answer this item in the affirmative. This is consistent with Jacks, who found that of the three major religious groups (Catholic, Protestant, and Jewish), it was the Jewish student who was the least traditionally religious and yet the most adamant in maintaining a Jewish identity.²

**Item 6:** "If you loved a gentile girl or boy, would you give up symbols or signs of your Jewish identity if that were the only way you could marry?"

Fifty-four percent of the respondents felt that they would give up symbols or signs of their Jewish identity for marriage. Twenty-four percent were undecided
and 23 percent felt they would not. The results are not unanimous, yet they seem to definitely suggest that one aspect of low identification is related to a willingness to relinquish one's Jewishness for purposes of marriage.

Item 7: "Would you change your Jewish-sounding name if that were the easiest way for you to obtain a good position?"

Quite surprisingly among the low identifiers, although consistently willing to relinquish trappings of Jewishness for reasons of marriage, 86 percent would not change their Jewish-sounding name in order to obtain a good position. Only 3 percent said they would, while an equal number said "probably." Nine percent were undecided. It is quite possible that this item may not tap so much a feeling of ethnic identity as personal
identity. Their name, no matter how Jewish-sounding, is nevertheless their name. Further discussion of the meaning of these results is found in the section following.

Item 8: "It should be the concern of every Jew to continue through marriage the proud lineage of Abraham, Isaac, and Jacob."

Consistent with a feeling toward marriage and community that is unrelated to a Jewish element, these students feel no commitment to continuing their Jewish heritage through marriage. Seventy-one percent answered negatively; 17 percent were undecided; 11 percent said "probably," but none said "yes."

Item 9: "In such affairs as the St. Paul Festival of Nations, the Jews should participate as a group just as the Swiss, the Irish, and the Poles."

This item was completely unable to tap feelings of identity for this group. Although they fall into a
category of low-identifiers when it comes to participating as a group in a Folk Festival, most of the students were undecided as to whether they would. Fifty percent were unable to commit themselves one way or another. Twenty-five percent answered negatively and 25 percent answered positively. It is difficult to establish meaning to the expression of ethnic identification from this item. As was hypothesized in the last section, it is possible that students could not identify with this item as applying to Jews, seeing them as not fitting a national grouping.

**Item 10:** "Should you be more concerned for the Blacks' struggle for racial equality here in America than for the Jews' struggle for religious freedom in Russia?"

This item also appeared to be less able to discriminate between the students. Within the group of low identifiers, 47 percent felt that they should not be more concerned for the Blacks' struggle in America than for the Jews' struggle in Russia. Fourteen percent were undecided and 39 percent answered in the affirmative. A possible problem here is the fact that a student could be equally concerned for each group and
would, therefore, not feel that he should be more concerned for the one as it is stated in the item.

**Item 11:** "Would you march down State Street on Chanukah like the Irish do on St. Patrick's Day?"

There was no doubt in the response to this item. One hundred percent of the students responded negatively to this item. They are split in response to item 9, participating as a group at a Folk Festival, and yet are clearly unwilling to march down State Street on a Jewish holiday the way the Irish do on St. Patrick's Day.

It is not clear why one expression of Jewish chauvinism should cause such indecision while the other makes it quite easy for a student to know he would not participate as part of a Jewish group. As hypothesized earlier, it appears that item 9 presents the Jews as a national group which may cloud the issue of Jewish chauvinism, whereas in item 11, it is quite clear that Jews are indeed a particular group and the expression of an identity with that group is rejected.
Item 12: "If you were the only Jew in a class of comparative religions, would you reveal yourself as such to correct a misperception held by the class?"

Eighty-six percent of the students would reveal themselves as Jewish in order to correct a misperception held by a class of comparative religions. Their low score in Jewish identification seems to result not so much in an unwillingness to reveal themselves as Jews for these students, but in a lack of concern regarding the retention of the Jewish element in their lives. When it comes to areas of personal integrity and identity (i.e., revealing one's self to foster truth or retaining the family name), these students are very much like high identifiers. They differ, however, when it appears that being Jewish carries restrictions or classifications (i.e., belonging to a particular group or being limited to whom one may marry). This will be further analyzed in the next section dealing with a comparison of the high and low identifiers.

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<td>Histogram for Item 12</td>
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3. The Total Sample and Comparison. In the following section each item will be analyzed according to the response of the total sample. The analysis will include a comparison of the responses of the high and low identifying groups. The histogram for the total sample response will be included with the individual item analyses.

Item 1: "Intermarriage is bad for the Jewish people."

The response of the total sample was very split and thus replicated the results of the pilot study from which this item was taken. Forty-nine percent of the sample responded negatively to this item and forty-eight percent agreed that intermarriage was bad for the Jewish people. Three percent were undecided. The high identifiers responded in the reverse of the low identifiers. Eighty-three percent of the high identifiers felt intermarriage was bad, while 86 percent of the low identifiers felt that it wasn't. A higher percentage of the high identifiers agreed with the low identifiers (17 percent of the high identifiers said "no" while 8 percent of the low identi-
fiers said "yes.").

According to the response obtained from this item, one can say that the question of intermarriage is both controversial and capable of discriminating between two groups.

**Item 2:** "Do you feel more comfortable in a group of Jews than in a group of gentiles or non-Jews?"

Sixty-two percent of the total sample responded negatively to this item. Thirty-seven percent responded in the affirmative. Ten percent were undecided. In the high identifying group there was a 52 percent affirmation and a 40 percent negative response. In the low identifying group there was a 71 percent negative response and in the affirmative only 9 percent. They had a greater amount of the "undecided." It would appear that this item also continued to discriminate between two groups, but not as dramatically as our previous one. Although the low identifiers tended to resemble the total sample more than the high identifiers, they had a much smaller representation in the affirmative. Exactly what this means is
speculative, but it would appear that this question discriminates most in the affirmative level. Only 9 percent of the low identifying group feel some desire for a total Jewish atmosphere (3 percent "Yes"). One might say that this item discriminates not so much according to who will agree that they would not feel more comfortable in a group of Jews as to who would feel that they would feel more comfortable. (This will be compared to the Pilot Study group in Section D.)

Item 3: "Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?"

Sixty-three percent of the total sample disagreed with this item. Twenty-seven percent said they had felt they would like to live in a totally Jewish environment. Eight percent were undecided. In this item the total sample again seems to be more clearly reflected in the response of the low identifiers where 84 percent answered negatively and 9 percent answered affirmatively. The results from the high identifiers were 60 percent affirmative and 31 percent negative, a clear reversal of the

TABLE NO. 36
Histogram for Item 3
low identifiers' response, yet interestingly the percentages are almost exactly reversed with the total sample (i.e., 63 percent negative vs. 60 percent positive and 27 percent positive vs. 31 percent negative). Apparently the item continues to discriminate high and low identifiers although, again, not as dramatically as item one. The histogram on the following page illustrates why this item would probably have low priority for inclusion for a final instrument. There appears to be a unanimity in response and not nearly the split that appeared during the pilot study. As with all items, these results will be compared to the pilot study in Section D.

In the final analysis, however, it appears that the high identifying student may be identified by his willingness, or even preference, for living in a totally Jewish environment, while the opposite may be true for the low identifiers.

**Item 4:** "Do you believe that generally speaking it is not wise for a Jew to marry a gentile?"

This item is entirely consistent with item one. The total sample is quite split in their response with 44 percent feeling it is not wise for a Jew to marry a gentile and 49 percent responding in an opposite direction. Seven percent of the total sample was undecided.

As with the previous item on intermarriage, the high and low identifiers are reversed in their response.
Eighty-five percent of the high identifiers responded in the affirmative while 86 percent of the low identifiers responded in the negative. Again, it is interesting to note that while 13 percent of the high identifiers agreed with the low identifiers, 6 percent of the low identifiers agreed with the high identifiers. This could mean, perhaps, that with regard to the issue of intermarriage the low identifiers are less willing to commit themselves to a conservative attitude and tend to prefer an undecided response (i.e., rather than answer "Yes" where a high identifier might answer "No," the low identifier responded with a "?").

The response to item 4 reinforces and replicates the results in the pilot study. The issue of intermarriage continues to be a very controversial one, and capable of discriminating between two groups of Jewish college students.

**Item 5:** "Are you a strongly identifying Jew?"

The response to this item for the total group tends to be reflected more in the response of the high identi-
fiers than the low identifiers. Of the total sample, 77 percent felt that they were high identifying Jews while 19 percent felt they were not. Only 2 percent were undecided.

The group defined by the instrument as low identifiers tended to see themselves in the same way. Only 39 percent answered to the affirmative, while 56 percent responded that they were not highly identifying Jews. The high identifiers responded very much in the way that the instrument was designed to predict with a 100 percent response to the affirmative.

If this item were to receive the same type of response during the analyses for the pilot study, it is quite possible it may have been eliminated or put on very low priority for its ability to discriminate. There seems to be unanimity in the response toward the affirmative with very little indecision and only a 4 percent "No" response. These results seem to reinforce the findings of the Drew study in the American Council on Education Report on the Jewish College Freshman.³

In that 1970 report which has been quoted elsewhere...
in this paper, Drew and his associate tried to determine the religious orientation of Jewish college students today. They tried to determine if there was a generation gap between the Jewish college student and his parent with regard to religion. (Recall earlier their discovery of a definite gap when it came to the students' apparent rejection of "Business".) Their findings indicated that a loosening of ties with religion began at least a generation ago with the parents of today's Jewish college student having broken many of the ties that parents of non-Jewish students continue to hold. It was found that 17 percent of the Jewish students versus 11 percent of students from other faiths stated no religious preference. The Drew Study concluded:

The percentage differences are clear and significant: Jewish students and their parents are less conventionally religious than are people from other backgrounds. However, this should not be taken to mean that they lack a sense of Jewish identity.

Perhaps when issues of religion are removed from the question of identity, Jewish college students tend to feel that they do have strong Jewish identification. This is unquestioned in high identifiers.

**Item 6:** "If you loved a gentile girl or boy, would you give up symbols or signs of your Jewish identity if that were the only way you could marry?"

Of the total sample, 61 percent responded negatively to this item. Only 22 percent felt that they would give up symbols or signs of Jewish identity to marry a gentile.
Seventeen percent were undecided. When comparing the high and low identifiers, it appears that the main difference is more sharp than one would expect by viewing a graph of the total. None of the high identifiers answered in the affirmative, while 54 percent of the low identifiers did. Of the high identifiers, 88 percent answered in the negative while only 23 percent of the low identifiers did. It would appear that the total sample again resembled the high identifiers more than the low identifiers.

This item was not a unanimous expression for the low identifiers however, and although in all, it was capable of discriminating the two groups, a closer look at the low identifiers' response indicates that there was an equal number of them answering with a question mark as answering in the negative (23 percent and 24 percent). Nevertheless, the largest number of that group still answered to the affirmative, deviating from the total sample by 78 percent and deviating from the high identifying group by 100 percent.
**Item 7:** "Would you change your Jewish-sounding name if that were the easiest way for you to obtain a good position?"

Of the total sample, 89 percent responded negatively to this item. Two percent responded "Yes" and 3 percent "Probably", giving a 5 percent positive response for the entire sample; six percent were undecided.

The most striking aspect of this item is the degree to which all respondents agreed to the negative. Ninety percent of the high identifiers said "No" and 86 percent of the low identifiers did likewise, both groups being effectively equal. In the affirmative were 5 percent, 6 percent, and 5 percent, respectively.

This item apparently taps other than ethnic identification for our sample. As was pointed out earlier in a discussion of the low identifiers' responses, this item apparently delves more into a personal identity. One's name, although it has ethnic origins, is still part of one's total identity. Whereas an earlier generation of Jews may have felt it necessary to hide their Jewish back-

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ground from the public in order to get further in society, this generation, while not openly identified with their Jewishness are, nevertheless, not so sensitive about it or ashamed of it that they feel it is something that should be hidden from the total community.

Item 8: "It should be the concern of every Jew to continue through marriage the proud lineage of Abraham, Isaac, and Jacob."

This item produced the kind of split in total response obtained in the pilot study. There were 35 percent feeling that Jews do not have to be concerned with perpetuating their heritage, and 33 percent feeling they should. Thirty-one percent were undecided.

Of the high identifiers, 72 percent answered in the affirmative. Of the low identifiers, there were 11 percent. Only 10 percent of the high identifiers responded negatively while 71 percent of the low identifiers did. The high and low identifiers are almost exactly reversed in their response.

Unlike the previous item, this would be a question directly related to an ethnic identification and in no way
jeopardizes a feeling of personal identity. It recognizes a continuity of "Jewish" in a non-religious, but almost racial way.

Again, this item also contains "marriage" as the method for continuity. It appears that marriage is an area that clearly separates our high and low identifiers and may be the stronger idea here.

Item 9: "In such affairs as the St. Paul Festival of Nations, the Jews should participate as a group just as the Swiss, the Irish, and the Poles."

Of the total sample, 30 percent responded positively and 23 percent responded negatively. The great majority, 48 percent, were undecided. This sort of response was quite characteristic of both the high and low identifying groups as well. There was a tendency for responses to pile up in the middle. The over-all response tends to mirror the low identifiers more than the high identifiers, however. The high identifiers, although 38 percent were undecided, still had a higher number of people responding that the Jews should participate as an ethnic

TABLE NO. 42
Histogram for Item 9

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group with 41 percent answering in the affirmative. The low identifiers were more clearly similar to the total sample with 25 percent both positive and negative and the majority, 50 percent, being undecided.

It is frankly surprising that so many of the low identifiers responded with a "?" rather than negatively for an item which appears to require open participation of the Jews as an ethnic group. One answer might be that the "?" response also indicates an inability to identify with the question at all. It is possible that these do not consider the item one that can be answered in any direction. Item 11 brings a more defined response, although it taps a similar underlying idea. This variance between items 11 and 9 would indicate that item 9 does not tap a question of Jewish identification for this sample as much as it creates a confusion of what is actually implied in representing one's self as Jewish. This item was designed to tap an attitude of willingness to reveal one's self publicly as a member of an ethnic group called "Jewish." Rather, it tended to confuse the issue by implying that being a Jew is the same as being a Swiss, Irish, or Pole, which is something that this sample cannot identify with in their concept of "Jewish."

Although, by definition, "Jewish" is an ethnic group (see Chapter I), there still may be conflict for many people as to whether it might be less an ethnic group and
more a religion. It has been the position of this paper that being Jewish encompasses more than being one who adheres to the Jewish religion. Being Jewish brings with it a particular history and cultural expression. It may not imply a national element (although Jews may be associated with Israel), and this is what clouds the issue in item 9.

Were the St. Paul Festival of Nations to include Poles, Swiss, Irish, and Israelis, even a highly identified Jew might not see himself participating for while his sympathies may be with Israel, his nationality is, nevertheless, American. Therefore, although the spirit of the item is to tap a public display of Jewish identification, the example may have obscured the intent for this sample of Jewish college students.

**Item 10:** "Should you be more concerned for the Black's struggle for racial equality here in America than for the Jews' struggle for religious freedom in Russia? (Assuming that you had the time and energy to devote to only one of the causes.)"

Of the total sample, 61 percent felt that they should not be more concerned for
American Blacks than Russian Jews; 25 percent felt they should; and 13 percent were undecided.

The low identifiers were more split on this item, with 39 percent feeling they should be more concerned for the Blacks and 47 percent feeling they should not. Seventy-eight percent of the high identifiers felt that they should not be more concerned about the Blacks than the Jews, while only 10 percent felt that they should.

If this item separates the high and low identifier, it does so more by degree rather than tendency. It would seem that the entire sample is more representative of the high identifiers than the low identifiers. Even among low identifiers, the response tends to resemble the majority opinion — that were one to have the energy to devote to only one of the causes, the students would not feel more concerned for the Black struggle than the Jewish. This is a complex item and although originally designed to determine whether ties with Jews outside America were stronger than ties with fellow Americans of a different race, it may tap many more feelings than the question of the continuity of a Jewish identity. One of these other issues center around the tremendous amount of current publicity regarding the Jews' plight in Russia. Another may be the feeling that today the Blacks' struggle for equality seems to be much more a definite trend in our society and less of a struggle. Of no little importance is the strain felt in Black-Jewish relations during the past half decade. The Jews, who always
considered themselves liberals and champions of the Black cause, found that they were the recipients of much anti-white feelings from the Blacks. In some places in New York there was a strong wave of Black anti-Semitism. The Jews were targets of Black anger and they were shocked. Many remembered the deaths of Jewish students for the cause of Civil Rights and could not understand this turn of events.  

During the pilot study questionnaires were collected and tabulated daily from students who had appeared at the Jewish Vocational Service for summer jobs. On one particular day, the response to this item was overwhelmingly skewed toward not being more concerned for the Black cause. In trying to determine a cause for this, we discovered that Black employees of the Jewish Federation were picketing the building because the Federation was closing down a Jewish home for the aged located in a now all Black neighborhood. 

This item, in particular, is very complex. It is sensitive to the social climate in the country, and difficult to interpret with regard to Jewish identification. Nevertheless, the high identifiers as a group did tend to indicate a higher level of involvement on the behalf of fellow Jews.

**Item 11:** "Would you march down State Street on Chanukah or some other Jewish holiday like the Irish do on St. Patrick's Day?"
The majority of the total sample responded quite negatively to this item, with 72 percent responding in that direction (38 percent said "No" and 34 percent said "Probably Not."). There was a positive response from 23 percent and 6 percent were undecided.

The response to this item more closely resembles the response of the low identifiers. One hundred percent of that group responded negatively to this item and none said that they would march down State Street on a Jewish holiday the way the Irish do on St. Patrick's Day. Of the high identifiers, 56 percent said that they would and 41 percent of them said they would not.

Unlike item 9, which was also designed to tap a chauvinistic display of Jewishness, the respondents were able to relate to this item in either a positive or a negative way. There were far fewer responding with a "?". In fact, only the high identifying group had any undecided response and that was a 2.5 percent response which is hardly significant. The low identifiers were of quite the same mind with 100 percent responding negatively. This
item does significantly discriminate two groups. However, that discrimination is far more dramatic in the negative rather than the positive response.

**Item 12:** "If you were the only Jew in a class of comparative religions, would you reveal yourself as such to correct a misperception held by the class?"

The total response to this item was representative of each group as well. Seventy-six percent of the respondents felt they definitely would reveal their Jewishness in order to correct a misperception held by the class about Jews and 14 percent said they "probably" would. This provides a total positive response of 90 percent. There was a 6 percent negative response and only 3 percent were undecided.

This coincides with high and low identifiers who responded positively 90 percent and 86 percent respectively, and similarly responded negatively 5 percent and 6 percent.

The total sample seems to reproduce the high identifiers, but clearly all the students felt that they would reveal themselves as Jewish.
It appears then, with respect to revealing versus hiding Jewishness, these students are nearly in agreement, but they are separated when it came to allowing their Jewishness to interfere or color their lives in any way. This was especially true regarding marriage. Even with respect to "standing up and being counted," in item 12 we see as much an unwillingness to hide Jewishness as we saw in item 11 an unwillingness to flaunt it by low identifiers.

D. A COMPARISON WITH THE PILOT STUDY

In the primary areas of comparison, that is age, sex, and mean grade point average, the students of the Loyola sample and the students of the Pilot sample differed in several respects, and in ways that could account for a difference in the results. To summarize those differences:

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<th>Loyola Subjects</th>
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<tr>
<td>Mean Age</td>
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<td>Female</td>
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<tr>
<td>Mean Grade Point Average</td>
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The mean score of academic aptitude was the same for both samples (ACT = 25).

1. The pilot study group had a lower mean age as a group. Based on our response rate as noted in Chapter III, it is possible that a younger student is more
acquiescent than an older student. One might be able to assume they would, therefore, also be more likely to identify more with parental values, a factor that was found in this study to be related to Jewish identification.

2. The male:female ratio was greater in the pilot study group. In Drew's study quoted earlier, he found that the female Jewish students had higher school grade point averages than the males. The females also reported that they attended a religious service during the year more often than the males. Therefore, with the knowledge that young Jewish women might tend more than young Jewish men to achieve high grades in high school and attend more religious services, it may be that a sample containing fewer female responses may not yield the same results as one that is more heavily represented by females.

3. Mean grade point average for the Loyola sample tended to be lower than the mean grade point average for the students of the pilot study. The main difference in data gathering for these two groups was that the pilot study grade point was self-reported while the Loyola group averages were verified by university records. Nevertheless, the author does not believe the grade point difference can be considered to be inaccurate. According to the finding of Boruch and Creager in their American Council on Education Report of 1971, "The research literature typically suggests overall reliability in the .80-1.00 range."5
Therefore, it seems that one can feel relatively safe in accepting the self-reported grade point averages of the pilot study group.

4. The measurement of academic aptitude was the only score that was equal for both the pilot study and the Loyola group. In view of an estimate of academic aptitude being held constant, it would appear that the students of the pilot study tended to more fully utilize their potential.

In general, it would appear that if the students in the pilot study support the hypothesis that academic achievement is related to Jewish identification and the students of the Loyola sample do not, there must be a difference between those two groups. The points raised above seem to be rather significant differences.

With regard to the relationship between academic achievement and Jewish identification, the results of this study would indicate that a correlation depends very much on the particular sample of students investigated. It has been found that with a group of younger college students composed of a more equal ratio of men to women this may be so. Another factor is an outward expression of some identification with a Jewish institution.

Among Jewish college students largely composed of men and somewhat older than the mean age for college undergraduates (the mean age is 19), this correlation may not be
found. This may be especially true of the student who has elected to attend a sectarian, non-Jewish institution.

Analyses of the individual questionnaire items would indicate that the students of the Loyola sample tended to be divided in a consistent way regarding their attitude toward intermarriage. The greatest single factor separating the high and low identifiers was their consistent disagreement in that area.

Chapter V will summarize the findings of this study and provide recommendations for further exploration.
FOOTNOTES - CHAPTER IV


3 Drew, "Profile of Jewish Freshman."


CHAPTER V
SUMMARY AND RECOMMENDATIONS

A. SUMMARY

A study was conducted to determine whether or not a particular expression of ethnic identification could manifest itself in a measurable way. A major question being explored was, "Will a cultural group perpetuate some of its values through its youth if these youth accept and identify with that culture?" In terms of the individual's dependence upon his group for a sense of security, in Lewin's words, "the ground upon which he stands," a related question was, "Will a positive identification with one's culture or ethnic heritage allow one the security and freedom to realize his potential more fully?"

An indication that these manifestations could be explored among Jewish college students was found in the results of a previous pilot study carried out by the author among Jewish college students. At that time there was evidence of a positive correlation between Jewish ethnic identification and college achievement. During that study an instrument was revised and developed that measured a conscious identification with the Jewish people. It was found that students scoring high in that level of ethnic identification also tended to achieve higher grade point
averages in college while academic aptitude remained constant.

The study was replicated at Loyola University of Chicago. The sample consisted of every student who was an undergraduate at Loyola University and who indicated his religion as Jewish during registration procedures. The universe for Loyola University consisted of 239 students who were registered for the fall term of 1971/72.

One hundred thirty-three students returned the questionnaire upon which this study was based. The data was analyzed to determine whether there was a correlation between level of Jewish identification as measured by the Jewish Identification Scale and academic achievement as measured by the cumulative grade point average with academic aptitude remaining constant.

The Pearson correlation for those measures was .0012 indicating that academic achievement and Jewish identification scores varied independently. This supported other measurements of the data (i.e., a comparison of group mean differences) which indicated that there were no significant differences between the high and low identifiers.

One exception was with regard to parental values. There was a correlation of .3659 significant at the .01 level between a high score on the Jewish Identification Scale and the students' acceptance of parental goals and values.

Consistent with the pilot study results, Jewish
college students at Loyola tended to have higher academic aptitude scores than the national average.

According to the results of this study there was no correlation between Jewish identification and college achievement for Jewish students attending Loyola University of Chicago.

The following section summarizes what has been learned from the study.

1. The effects of a cultural disposition (such as high achievement among Jews) are not necessarily consciously realized or part of a measurable identity. A conscious acceptance of that culture, however, is measurable and provides a particular indicant of ethnic identification.

2. One is likely not to find a positive relationship between academic achievement and Jewish identification with a group of primarily male students attending an institution such as Loyola University where Jews are less than two percent of the student population.

3. One is more likely to find a positive relationship between academic achievement and Jewish identification with a group of higher achieving and identifying Jewish college students where the ratio of men to women is more equal. (This seems to account for the major difference between the students of the pilot study and the Loyola sample.)

4. Highly identified Jewish college students see
themselves as such. Many who do not indicate high levels of identification by their responses to scale items also tended to see themselves as high identifiers. This reinforces the studies of Jacks\(^1\) and Drew\(^2\) which indicated that of the three major religious groups (Protestant, Catholic, and Jewish), it is the Jewish student who is the least conventionally religious, yet the most reluctant to adopt a religion other than his own.

5. Scales designed to measure an attitude or dynamic concept such as "ethnic identity" must be continually revised to determine their current validity. It was found that certain items on the earlier form of the Jewish Identification Scale were no longer discriminating.

6. Judging from the responses of nearly 500 Jewish college students, it appears that these students are less defensive about their Jewishness and more freely reveal themselves as Jews than did their counterparts a generation ago.

7. Although they are willing to reveal themselves as Jewish these students are not chauvinistic about their ethnic identity. Items reflecting "display" attitudes generally received a negative response.

8. In Lewinian terms there seemed not to be the negative chauvinism found among many Jewish college students a generation ago. Although ability to realize academic potential may not be related to level of Jewish identifica-
tion, this value is not hampered by a lack of identification manifested as negative chauvinism.*

9. The most consistently discriminating items for Jewish identification were related to intermarriage. This area separated some Jewish students today as it did a generation ago. People scoring as high identifiers consistently disagreed with those who indicated an acceptance of intermarriage.

10. A very small percentage of Jewish college students have elected to major in business courses. Most females tend to major in the humanities, most males in the sciences or professions.

11. If a Jewish Loyola undergraduate student responds to a questionnaire, he is most likely to return it within a week. More than 50 percent of the mailed questionnaires were returned in three days. A very small percentage replied to additional follow-up.

12. Older Jewish Loyola undergraduate students tend to be less likely to return a questionnaire early than are younger students.

13. Students who are accepting of their parents' goals and values also tended to score high on the Jewish Identification Scale.

* There is evidence from discussions with the non-respondents (see Chapter III Part D) that were they to return their questionnaires, this negative chauvinism may have been observed.
14. In the Loyola sample there were different trends in the level of education and occupation for the parents of high and low identifiers. Most parents of high identifiers had an education of less than high school. More fathers of low identifiers were in the professions; more fathers of high identifiers were in managerial and sales occupations. This was reversed for the mothers of high and low identifiers, where the mothers of high identifiers were in professions and the mothers of low identifiers were in business and sales occupations.

15. Most Jewish undergraduate students attending Loyola University are males majoring in a science or planning to enter a profession such as medicine, dentistry, or law.

16. The scores of academic aptitude for the Jewish college students of the sample were higher than the scores recorded as national norms.

B. RECOMMENDATIONS

The author had chosen to study Jewish college students attending Loyola University in order to contrast those results with the results of the pilot study. The pilot study was conducted with a group of students who were exhibiting an ex-post-facto Jewish identification by applying to a Jewish agency for assistance in looking for a summer job. The author felt that the replication should involve a group of students who exhibit no such identifica-
tion and who were, in fact, exhibiting an almost opposing identification by choosing to attend a Catholic university. Because the instrument was able to discriminate between Jewish college students of the pilot study, it was expected that this differentiation could be even sharper among the students attending Loyola University. The instrument was able to discriminate effectively, although the sample was not representative of all Jewish undergraduate students.

It is recommended that this study be replicated with a sample of students that more closely approximates the universe of Jewish college students. One difficulty in obtaining such a sample is that most institutions of higher learning do not control data regarding a student's religion as consistently and completely as Loyola University. This author could not obtain student records of religious preference for schools in the Chicago area from a source other than university Hillel Foundations. Because the pilot study sample was comprised of students associated with a Jewish institution, the author felt that the replication required a sample that had no such affiliations.

Although a sample of students associated with the Hillel Foundation may have some bias toward identification, if a replication were based on a very large national sample the possibility of obtaining quite a large N would compensate for that bias. It is very likely that Hillel directors throughout the country would be eager to cooperate in such
a venture. Inquiries into such a possibility have already been made and received with interest.

Work on ethnic identification is still in its infancy and the current study was one attempt at increasing an understanding of the components of Jewish identity and its manifestations. The results would indicate that a student's conscious Jewish identity is very much related to his acceptance or rejection of his parents' values. The student who scored high on the scale of Jewish identity also felt a stronger acceptance for his parents' values and goals.

The primary issue separating the students of the Loyola sample was intermarriage. Although students falling into the category of high identification tended to score toward the high end of the scale for all issues, issues relating to marriage seemed to differentiate between the students most sharply and consistently.

In developing scales of ethnic identification for other cultural groups, it would appear that the issues of parental value acceptance and intermarriage should be explored to determine whether this is a consistent factor in identification for other groups as well.

Epstein reports (1972) that ethnicity is a better predictor of academic achievement than social class (which had been considered in the past to be most consistently related to achievement). He qualifies this statement by
saying that this is supported by research carried on in a society where (1) upward mobility is unrestrained, (2) it is related to academic achievement, (3) achievement is a societal value, and (4) ethnic differences are visible. This refers to the United States and most western societies.

It is quite likely that the development of ethnic identification scales could be a valuable aid in predicting academic attitudes and achievement. Along with academic achievement scores, the teacher or counselor with an understanding of a student's cultural propensity toward learning has one more tool in his armamentarium for understanding and assisting in the growth of the individual.

To increase our understanding of the individual, it is recommended that further investigations in ethnic identification should explore the relationship between ethnic identification and certain personality factors. The current study provides significant evidence of a relationship between ethnic identification and acceptance of parental values and goals. Other personality characteristics, such as self-acceptance, acquiescence, and authoritarianism, may also be related to ethnic identification, and such exploration seems warranted. This becomes an even stronger recommendation as our society continues its development toward a democracy of cultural pluralism.
FOOTNOTES - CHAPTER V


APPENDIX A

THE PILOT STUDY

1. Summary of the Pilot Study
2. Discussion of Item Analysis and Histograms
   A. Histograms and Item Analysis for Form A
   B. Histograms and Item Analysis for Form B
   C. Histograms and Item Analysis for Form C
1. **SUMMARY OF THE PILOT STUDY**

Three different forms of a Jewish Identification Scale were administered to 281 Jewish college students who came to the Jewish Vocational Service for help in locating summer jobs during the 1971 Summer Job Program season (March through June). Form A was administered to 97 students. Their mean grade point average was 3.17 with a standard deviation of .44. The mean score on the Jewish Identification Scale was 41 with a standard deviation of 6.6. The Pearson r was .2338 which was significant at the .05 level of significance. Form B was administered to 118 students. Their mean grade point average was 3.18 with a standard deviation of .47. Their mean score on the Jewish Identification Scale was 57 with a standard deviation of 10. The Pearson r was a negative .0512. This discrepancy is understandable in view of the fact that an analysis of the items showed that 80 percent of the items were unable to discriminate high from low identifiers. In other words, Form B was not a useful instrument for separating high and low identifiers. Form C was administered to 66 students. Their mean grade point average was 3.165 with a standard deviation of .47. Their mean score on the Jewish Identification Scale was 44 with a standard deviation of 9.6. The Pearson r for Form C was .2358 which is significant at
the .05 level. The primary purpose of Form C was to verify the use of seven items from Form A and B which appeared to be useful in discriminating high from low identifiers. In addition, it provided four more items for use on the final instrument.

The pilot study was considered sufficiently successful to warrant further exploration of the relationship between Jewish identification and achievement. It was felt that if the instrument used (Form C) was sufficiently able to discriminate high and low identifiers in a sample biased toward high identification, it would be even more discriminating in a general group of college students.

The author considers the sample used in the pilot study "biased toward high identification" because the Jewish college students comprising the sample were already exhibiting a fairly high level of Jewish identification by applying to the Jewish Vocational Service for help in finding a summer job.

It is reasonable to assume, therefore, that the instrument would be an even more powerful diagnostic tool when used in a general population of Jewish college students.

2. DISCUSSION OF ITEM ANALYSIS AND HISTOGRAMS

As this appendix deals with the pilot study, it is appropriate to indicate some findings with regard to how students felt about certain items on the questionnaire. This will serve to further illustrate the need for revising
Geismar's original form. The items discussed are those for which there was unanimity among the feelings of the respondents. For that reason these items were not diagnostic and were, therefore, not included in the final form of the Jewish Identification Scale.

A. Form A

Item 4 — "Jewish students must guard against congregating in groups."

Over 75 percent of the students disagreed or strongly disagreed with this item. Unlike the subjects who responded to this item seventeen years ago, the students in the pilot study did not appear to be as sensitive to the old antisemitic stereotype that Jews tend to be cliquish and groupy. They seemed to be less afraid to be identified as part of the "tribe."

Item 7 — "Jews from the old country should avoid speaking Yiddish (Jewish) in public places where gentiles may hear them."

Again, over 85 percent of the students disagreed with this statement. The idea of public recognition of one's Jewishness did not seem to be an issue of shame or fear. This item also indicates a greater acceptance of an obvious ethnic difference. Perhaps, a generation removed from most immigration, these students are less sensitive to the stigma of "greenhorn" or "foreigner."

Item 8 — "Do you find it harder to live with Jews
### TABLE NO. 46

**Item Analysis Histograms for Form A of the Jewish Identification Scale**

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only 3 percent of the respondents agreed that it may be harder to live with Jews. This item seems to tap a level of Jewish self-hatred which, although it existed enough seventeen years ago to discriminate a high from a low identifier, in the current administration, 97 percent of the respondents could not agree with that feeling of negative chauvinism.

Item 9 — "Jewish culture should become independent of the culture of Israel."

Ten percent agreed with this statement. Quite likely the Jewish youth have developed a new sense of pride with regard to Israel since the Six Day War of 1967. Unlike their counterparts seventeen years ago, these students are much more willing to align their Jewish identification with that of Israel.

B. Form B

Most of the items from this form were not usable in the final questionnaire. This was because most of the items received similar responses.

Item 1 — "Jewish parents should see to it that their children receive a Jewish education."

Out of 118 students, only 15 did not agree with this statement.

Item 2 — "A young Jewish professor who cannot obtain a job because he is a Jew is justified in accepting
### TABLE NO. 47

**Item Analysis Histograms for Form B of the Jewish Identification Scale**

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the Christian faith."

Ninety percent of the students disagreed with this statement. This would indicate that either today the problem is not prevalent, or that the idea of conversion for less than idealistic reasons is objectionable.

Item 4 — "Anti-Jewish persecutions in Europe are not the concern of the American Jew."

Ninety-seven percent of the students disagreed with this statement. One may hypothesize that the recent publicity regarding the plight of Soviet Jewry has made the students more sensitive in this area. This might reflect a kinship with Jews wherever they may be, or a general sensitivity to the persecution of people whoever they may be.

Item 5 — "Every Jewish youngster should learn about Jewish customs and Jewish history."

Only 7 out of 118 students did not agree with this statement. It would appear that being Jewish to these students represents more than an accident of birth and should include an educated knowledge of what being Jewish is. There was a similar response to item 9 — "Jewish education is important for a Jew."

Item 6 — "A Jew should never hide his Jewishness from gentiles, but should gladly represent himself as a Jew."

Ninety percent of the students agreed with this state-
ment. This again seems to reflect a lack of paranoia regarding being a Jew. (Only six students disagreed.)

Item 8 — "Antisemitism is largely the Jews' own fault."

Less than 8 percent of the students agreed with this item, again indicating a fairly low level of Jewish self-hatred.

Item 10 — "Are you glad you were born Jewish?"

Only one student indicated that he was not glad he was born Jewish, (yet on a Likert scale from 1 to 5, only 46 of the students indicated a 5, or strong yes).

Item 12 — "If Jews were being discussed in a negative way, in your presence (and it was not known that you were Jewish), would you defend the Jews?"

Only two students indicated they would not. In general the items of this form tended to be "self-revelation-as Jew" items, and in most cases there was unanimous agreement among the students that they would not hide their Jewishness even if it meant preventing some personal gain. This might reflect a growing youth culture which is very accepting of individual difference and ethnic pride. It may also indicate the gradual decline of overt antisemitism and the resultant lack of a need to fear danger to one's security because of an ethnic or religious difference.

In a recent national poll conducted by Newsweek magazine (March, 1971) 61 percent agreed that in the past
few years United States Jews have felt an increasing sense of pride as a group. The results of the responses to the items of Form B would tend to reinforce that poll's findings.

C. Form C

As a forerunner of the final questionnaire, Form C contained all the items that analysis showed to be diagnostic from Forms A and B. The analysis of Form C reinforced those earlier findings and those items were still found to be diagnostic. Eight additional items were included in this form, four of which were found to be diagnostic and used in the final questionnaire. Of the remaining four, only two items are discussed below as they were the only questions which seemed to elicit a unanimous response.

Item 5 — "Do you believe that it is better if religious distinctions between people such as 'Jew', 'Catholic', and 'Protestant' were to disappear?"

Twenty percent of the students responded "No" or "Probably Not" to this question, but most seemed to feel that religious distinctions between people were not good. Thirteen percent of the students responded with "?" and could not decide. The remaining 66 percent responded "Yes" or "Probably." The next item provides some clarification of that response.

Item 15 — "The world would suffer qualitatively
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<th>Item 1</th>
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<th>Item 5</th>
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TABLE NO. 48

Item Analysis Histograms for Form C of the Jewish Identification Scale
if all Jews were assimilated."

Only 13 percent of the students responded in the positive to this item, indicating that perhaps one should temper an assimilationist melting pot interpretation to the earlier item. Apparently these students feel that religious distinctions between people is not necessarily a good thing, yet they are reluctant to see a world devoid of a specific Jewish ingredient.

The final form of the Jewish Identification Scale became the instrument for measuring Jewish identification in this study. Items which seemed to be the most diagnostic were those which had a personal action orientation versus a philosophical orientation. The purpose of the instrument is to measure one's willingness to identify as a Jew. Items which dealt specifically with this (i.e., "hiding one's Jewishness", "converting to Christianity", or "assimilating all Jews") were unanimously responded to as one would expect the response from high identifiers. This seems largely due to the fact that those items carry a philosophical message that the student can agree with in terms of today's emphasis on ethnic pride and the worth of individual uniqueness. Diagnostic items tended to require more of a personal willingness to action in an item such as "Would you change your Jewish-sounding name if that were the easiest way for you to obtain a good position?"
APPENDIX B

QUESTIONNAIRES

1. Form A
2. Form B
3. Form C
4. The Jewish Identification Scale
5. The Cover Letter
Below are twelve statements and questions concerning the Jewish People and their institutions. People usually differ widely in the way they feel about these items. The purpose of this survey is to find out just how different groups feel about each statement. We would like your honest opinion about the statements and questions.

Read each statement carefully and circle the letter or letters on the left which best express your feelings about the item. Wherever possible let your own experience determine your answer. If in doubt circle the answer which seems most nearly to express your present feeling. Be sure to answer every item, after which, please answer the biographical questions.

SA= "strongly agree" with statement
A = "agree" with it
? = "undecided" about it
D = "disagree" with the statement
SD= "strongly disagree" with it

1. SA A ? D SD- Intermarriage is bad for the Jewish people.
2. SA A ? D SD- Do you believe that generally speaking, it is not wise for a Jew to marry a Gentile?
3. SA A ? D SD- There is no longer any reason for English speaking Jews to pray in Hebrew.
4. SA A ? D SD- Jewish students must guard against congregating in groups.
5. SA A ? D SD- Would you be interested in taking Hebrew as a foreign language?
6. SA A ? D SD- Should a Jewish young man who really loved a Gentile girl give up his Jewishness if that were the only way he could marry her?
7. SA A ? D SD- Do you feel that Jews from the old country should avoid speaking Yiddish (Jewish) in public places where Gentiles may hear them?
8. SA A ? D SD- Do you find it harder to live with Jews than with Gentiles?
9. SA A ? D SD- Jewish culture should become independent of the culture of Israel.
10. SA A ? D SD- Is a Jewish person entitled to change his Jewish-sounding name if that is the only way for him to obtain a good position?
11. SA A ? D SD- It should be the concern of every Jew to continue through
marriage the proud lineage of Abraham, Isaac, and Jacob.

12. SA A ? D SD- There are many non-Jewish causes to which it is more
worthwhile to contribute money than to the JUF (Jewish United Fund).

Please fill in the requested information - your name is not required so as to
assure anonymity. *

Age ___ Sex: M___, F___

1. Where did you attend High School?____________________________________

2. What is your present school status? (i.e. first semester freshman, second
   semester junior .... etc.)__________________________________________

3. What school are you attending?_______________________________________

4. What is your intended college major?__________________________________

5. What is your parents' occupation?____________________________________

6. How many brothers and sisters do you have?____________________________

7. How many are older than you are?____________________________________

8. What career do you plan to enter?____________________________________

9. What is your estimated grade point average now (4.0=A)?_______________

10. What was your composite A.C.T. score (American College Testing program,
    score should be between 12 and 30)?________________________________
    (If you did not take the ACT, a similar test score, such as the
    SAT-Scholarship Aptitude test, may be substituted.)

11. What is your parents education?______________________________________

12. What career would they like you to enter?______________________________

Thank you for participating in this study.

* If you would like a copy of the results, please add your name and address.
Below are 15 statements and questions concerning the Jewish People and their institutions. People usually differ widely in the way they feel about these items. The purpose of this survey is to find out just how different groups feel about each statement. We would like your honest opinion. For that reason we ask that you not include your name.

Read each statement carefully and circle the latter or letters on the left which best express your feelings about the item. Wherever possible, let your own experience determine your answer. If in doubt, circle the answer which seems most nearly to express your present feeling. Be sure to answer every item, after which, please answer the biographical questions.

SA = "strongly agree" with statement
A = "agree" with it
? = "undecided" about it
D = "disagree" with the statement
SD = "strongly disagree" with it

1. SA A ? D SD - Jewish parents should see to it that their children receive a Jewish education.
2. SA A ? D SD - A young Jewish professor who cannot obtain a job because he is a Jew is justified in accepting the Christian faith.
3. SA A ? D SD - A strong bond unites the Jews of all the countries of the world.
4. SA A ? D SD - Anti-Jewish persecutions in Europe are not the concerns of the American Jew.
5. SA A ? D SD - Every Jewish youngster should learn about Jewish customs and Jewish history.
6. SA A ? D SD - A Jew should never hide his Jewishness from Gentiles, but should gladly represent himself as a Jew.
7. SA A ? D SD - Jewish holidays are occasions for festive family gatherings. (Should they be?)
8. SA A ? D SD - Antisemitism is largely the Jews' own fault.
9. SA A ? D SD - Jewish Education is important for a Jew.
10. SA A ? D SD - Are you glad you were born Jewish? (If you were, of course!)
11. SA A ? D SD - Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?
12. SA A ? D SD - If Jews were being discussed in a negative way, in your presence (and it was not known that you were Jewish) would you defend the Jews?
13. SA A ? D SD - Do you believe that a Jewish student should avoid using a Jewish subject for a term paper in school?
14. SA A ? D SD - Are you a strongly-identifying Jew?
15. SA A ? D SD - Should you be more concerned for the Black's struggle for racial equality here in America than for the Jew's struggle for religious freedom in Russia? (Assuming that you had the time and energy to devote to only one of the causes)

(Please continue on other side)
Please fill in the requested information - your name is not required so as to assure anonymity. *

Age ____ Sex: M__, F__

1. Where did you attend High School?

2. What is your present school status? (i.e. first semester freshman, second semester junior .... etc.)

3. What school are you attending?

4. What is your intended college major?

5. What is your parents' occupation?

6. How many brothers and sisters do you have?

7. How many are older than you are?

8. What career do you plan to enter?

9. What is your estimated grade point average now (4.0=A)?

10. What was your composite A.C.T. score (American College Testing program, score should be between 12 and 30)?

   (If you did not take the ACT, a similar test score, such as the SAT-Scholarship Aptitude test, may be substituted.)

11. What is your parents education?

12. What career would they like you to enter?

Thank you for participating in this study.

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11. SA A ? D SD - Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?
12. SA A ? D SD - If Jews were being discussed in a negative way, in your presence (and it was not known that you were Jewish) would you defend the Jews?
13. SA A ? D SD - Do you believe that a Jewish student should avoid using a Jewish subject for a term paper in school?
14. SA A ? D SD - Are you a strongly-identifying Jew?
15. SA A ? D SD - Should you be more concerned for the Black's struggle for racial equality here in America than for the Jew's struggle for religious freedom in Russia? (Assuming that you had the time and energy to devote to only one of the causes)

(Please continue on other side)
Please fill in the requested information - your name is not required so as to assure anonymity. *

Age ___ Sex: M___, F___

1. Where did you attend High School? _________________________

2. What is your present school status? (i.e. first semester freshman, second semester junior ... etc.) _________________________

3. What school are you attending? _________________________

4. What is your intended college major? _________________________

5. What is your parents' occupation? _________________________

6. How many brothers and sisters do you have? _________________________

7. How many are older than you are? _________________________

8. What career do you plan to enter? _________________________

9. What is your estimated grade point average now (4.0=A)? _________________________

10. What was your composite A.C.T. score (American College Testing program, score should be between 12 and 30)? _________________________

   (If you did not take the ACT, a similar test score, such as the SAT-Scholarship Aptitude test, may be substituted.)

11. What is your parents education? _________________________

12. What career would they like you to enter? _________________________

Thank you for participating in this study.

* If you would like a copy of the results, please add your name and address.
Below are fifteen statements and questions concerning the Jewish People and their institutions. People usually differ widely in the way they feel about these items. The purpose of this survey is to find out just how you feel about each statement. We would like your honest opinion. For that reason we ask that you not include your name.

Read each question carefully and circle the letter or letters on the left which best express your feelings about the item. Wherever possible let your own experience determine your answer. If in doubt circle the answer which seems most nearly to express your present feeling. Be sure to answer every item, after which, please answer the biographical questions.

Y = "Yes" I am certain. There is no doubt in my mind.
P = "Probably" Initial reaction is positive, but there are reservations.
? = "Undecided" Really can't offer an opinion. Just can't identify with question.
PN = "Probably not" Initial reaction is negative, but there are reservations.
N = "No" Definitely not. There is no doubt in my mind.

1. Y P ? PN N Intermarriage is bad for the Jewish people.
2. Y P ? PN N Do you feel more comfortable in a group of Jews than in a group of Gentiles or non-Jews?
3. Y P ? PN N Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?
4. Y P ? PN N Do you believe that generally speaking, it is not wise for a Jew to marry a Gentile?
5. Y P ? PN N Do you believe that it is better if religious distinctions between people such as "Jew", "Catholic" and "Protestant" were to disappear?
6. Y P ? PN N Are you a strongly-identifying Jew?
7. Y P ? PN N Should a Jewish young man who really loved a Gentile girl give up his Jewishness if that were the only way he could marry her?
8. Y P ? PN N Should you be more concerned for the Black's struggle for racial equality here in America than for the Jew's struggle for religious freedom in Russia? (Hypothetically assuming that you had the time and energy to devote to only one of the causes).
9. Y P ? PN N Is a Jewish person entitled to change his Jewish-sounding name if that is the only way for him to obtain a good positi

(Please continue on other side)
10. Y P ? PN N It should be the concern of every Jew to continue through marriage the proud lineage of Abraham, Isaac and Jacob.

11. Y P ? PN N There are many non-Jewish causes to which it is more worthwhile to contribute money than to the JUF (Jewish United Fund).

12. Y P ? PN N In such affairs as the "St. Paul Festival of Nations", the Jews should participate as a group just as the Swiss, the Irish, and the Poles do.

13. Y P ? PN N Would you march down State Street on Chanukah or some other Jewish holiday like the Irish do on St. Patrick's Day?

14. Y P ? PN N Did you have a Jewish education of 5 years or more?

15. Y P ? PN N The world would suffer qualitatively if all the Jews were assimilated.

Please fill in the requested information - your name is not required so as to assure anonymity. *

Age ______ Sex: M______, F______

1. Where did you attend High School? ____________________________________________

2. What is your present school status? (i.e. first semester freshman, second semester junior....etc.) ________________________________________________

3. What school are you attending? ____________________________________________

4. What is your intended college major? ______________________________________

5. What is your parents' occupation? _________________________________________

6. How many brothers and sisters do you have? ________________________________

7. How many are older than you are? _________________________________________

8. What career do you plan to enter? _________________________________________

9. What is your estimated grade point average now (4.0=A)? ______________________

10. What was your composite A.C.T. score (American College Testing program, score should be between 12 and 36)? (If you did not take the ACT, a similar test score, such as the SAT-Scholarship Aptitude test may be substituted.)

11. What is your parents' education? ________________________________________

12. What career would they like you to enter? ________________________________

Thank you for participating in this study.

* If you would like a copy of the results, please add your name and address.
JEWISH COLLEGE STUDENT QUESTIONNAIRE

There are twelve statements and questions concerning the Jewish people and their institutions. People usually differ widely in the way they feel about these items. The purpose of this survey is to find out just how you feel about each statement.

Please circle the letter or letters on the left which best express your feelings about the item. Be sure to answer every item. There are also biographical items at the end of the questionnaire. Your identity is protected and your honest opinion is greatly appreciated; that is why you are asked not to include your name.

LETTER KEY FOR OPINION SURVEY

Y - Yes - I'm certain. There is no doubt in my mind.
P - Probably - Initial reaction is positive but there are reservations.
N - Undecided - Really can't offer an opinion. Can't identify with the question.
P - Probably not - Initial reaction is negative, but there are reservations.
N - No - Definitely not. There is no doubt in my mind.

Y P ? PN N Intermarriage is bad for the Jewish People.
Y P ? PN N Do you feel more comfortable in a group of Jews than in a group of Gentiles or non-Jews?
Y P ? PN N Did you ever feel that you would like to live a Jewish life in a totally Jewish environment?
Y P ? PN N Do you believe that generally speaking it is not wise for a Jew to marry a Gentile?
Y P ? PN N Are you a strongly identifying Jew? (Identification here refers to a feeling of being part of the Jewish people and does not necessarily imply being observant or religious.)
Y P ? PN N If you loved a Gentile girl/boy, would you give up symbols or signs of your Jewish identity if that were the only way you could marry.
Y P ? PN N Would you change your Jewish-sounding name if that were the easiest way for you to obtain a good position?
Y P ? PN N It should be the concern of every Jew to continue through marriage the proud lineage of Abraham, Isaac, and Jacob.
Y P ? PN N In such affairs as the St. Paul Festival of Nations, the Jews should participate as a group just as the Swiss, the Irish, and the Poles.
Y P ? PN N Should you be more concerned for the Black's struggle for racial equality here in America than for the Jews' struggle for religious freedom in Russia? (Assuming that you had the time and energy to devote to only one of the causes.)
Y P ? PN N Would you march down State Street on Chanukah or some other Jewish Holiday like the Irish do on St. Patrick's day?
Y P ? PN N If you were the only Jew in a class of comparative religions would you reveal yourself as such to correct a misperception held by the class?

(Note please continue by answering the questions on the other side.)
STUDENT BIOGRAPHICAL DATA SHEET

Age
Sex: M F
College major
Marital status: Single Married Divorced Other
Mother's occupation: Housewife Unskilled Clerical Managerial Professional Other
Father's occupation: Does not work Unskilled Clerical Managerial Professional Other
Mother's education: Less than high school H.S. Graduate Some college Business or technical school College graduate
Father's education: Less than high school H.S. Graduate Some college Business or technical school College graduate
Parents' marital status: Married Divorced Separated Other
What career do you hope to enter?
If an A is considered 4.0, what is your cumulative college grade point average?
4.0-3.6 3.5-3.0 2.9-2.5 2.4-2.0 1.9-1.5 Below 1.5
How many of your courses were ungraded (i.e. on a Pass/Fail basis)?
What was your composite ACT score? 36-31 30-26 25-21 20-16 15 or under
(If you did not take the ACT, please indicate any other score available regarding college entrance or aptitude, i.e. the SAT.)
Do you identify with your parents' values and goals? Please indicate:
Strongly accept their values Reject their values.
1 2 3 4 5 6
Do they agree with your career choice?
How many years of Jewish education have you had?
Please make any comments you wish concerning this questionnaire:
Will you help me?

I am a PhD student at Loyola University, School of Education, Department of Guidance and Counseling, writing my dissertation on Jewish College Students. In order to do this study, I need your help.

I got your name from the Loyola Directory of Students. If you recall, in its registration materials, Loyola asks students to indicate their religion. Since, according to registration information, you have indicated that you are Jewish, I have sent you the enclosed questionnaire. If you are not Jewish, will you please send it back anyway; just write "Not Jewish" on the top.

I have purposely made the questionnaire short. It shouldn't take very long to fill out; I have timed it at about ten minutes. The questionnaire is only numbered, and even though there are some personal questions, your identity is protected, so you can feel free to be completely honest. Part of this study relates to actual versus self-reported grade point average and aptitude test scores. Your return of the questionnaire will allow me to check your Loyola grade point and test score.

Needless to say, without your cooperation there can be no study, so please help a fellow student and send back the questionnaire in the self-addressed and stamped envelope.

I would like to begin tabulating the results in about two weeks, so why not send the questionnaire back now while it's fresh in your mind. I'd like to include the opinions of as many students as possible.

The envelope is addressed to me at the Jewish Vocational Service because I work there during the day as a counselor. If you have any questions, please feel free to call me at JVS. The number is RD 1-9000. In the evening I can be reached either at Loyola (WH 4-0800) or at home (OR 6-4798).

I'll certainly share the results of my study with you if you have an interest in the outcome.

Thanks for your time and cooperation,

Sumner Garte

SG/7172


This dissertation, submitted by Sumner H. Garte, has been read and approved by a board of four members of the graduate school faculty.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content, form, and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

1-10-23

Date

Manuel S. Silverman, M.D.

Signature of Advisor