

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
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THE NEEDS OF JEWISH STUDENTS ON A "THIRD WORLD" CAMPUS

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Then said a teacher, Speak to us of Teaching.
And he said: No man can reveal to you aught
but that which already lies half asleep in the
dawning of your knowledge.

Gibran, Kahil
The Prophet

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CHAPTER I

INTRODUCTION

When I first saw the Los Angeles City College Hillel House, it seemed like an interesting place to work. It was certainly a homey place. In the middle of Heliotrope Street across from the administrative offices of the college, it could have been mistaken for a four family residence if it were not for the sign on the front door which read "Hillel House" and a plaque recognizing the Jewish Community Foundation for the funds which made the building possible. The inside was as homey as the outside. Covering all the walls were pictures of Israel and signs announcing Jewish activities. There were comfortable chairs, books and magazines, and a stereo. There was only one thing missing, one thing vital to the survival of the institution--people.

I first became interested in the Hillel at Los Angeles City College (LACC) in the winter of 1976, when it was discussed as a possible part of my fieldwork. It was thought that I might be able to lead a group there or do some outreach work on campus with the students. The actual components of the placement were vague but would be more defined after I had seen the house. The absence of people,

however, limited the possibilities of a direct service assignment. Thus, the field placement became an investigative assignment-- to find the constituency of this institution and to clarify its needs.

The first step of any community organizer or planner is to define the problem. The problem here was that a once lively Hillel House was empty. But why was this house empty? Where were the students who had once used it? What are the needs of the Jewish students? How might these needs be met most effectively?

After spending one semester interviewing teachers and Hillel administrators, I began asking the Jewish students what they felt. I realized that the students connected with Hillel were by no means the only Jewish students on campus. However, there appeared to be no good way of locating them during the 1976-1977 academic year. In the past, religious preference cards had been a way of finding out who the identified Jews were on campus. This optional form had been included in the LACC registration packet and the completed cards had been given to the various religious organizations on campus. The administration of Los Angeles City College had not sent out religious preference cards this year. Without this source of Jewish names, the Hillel mailing list was all I had.

The Hillel list consisted of eighty-five names. This was the up-to-date list of people who were receiving all current Hillel mailings. A letter was sent to each of the

people on the list introducing me and the purpose of my study. I was delighted with the response to this mailing. It showed that people still cared about Hillel. Another piece of evidence that people cared was that invariably, when I was at the house interviewing, someone just "happened" to drop by. Since no hours were posted outside, it is reasonable to conclude that if the door had been open more often more people would have come to Hillel.

LACC is located in a "changing neighborhood." Living in such a neighborhood means, as Yona Ginsberg puts it, "constantly adjusting to the process of change."¹ A few years ago many vital Jewish organizations were located near-by: the Jewish Federation-Council, the Cedars of Lebanon Hospital and the recently threatened Hollywood-Los Feliz Jewish Community Center.

Those institutions have left, along with the wealthier Jews who were able to move. As is typical in the case of a changing neighborhood, it is the elderly and poor Jews who are left behind near LACC. The Los Angeles Jewish Federation-Council's report on the Jewish poor identifies this neighborhood as a poverty area. The report done recently for the Jewish Centers Association recommended that the Hollywood-Los Feliz Center be re-evaluated because it was no longer serving Jews in a Jewish area. The

¹Yona Ginsberg, Jews in a Changing Neighborhood (New York: The Free Press, 1975), p. 2.

most recent population study by the Jewish Federation-Council pointed out that the Jewish population in this area has been decreasing and only recently took an upswing, possibly reflecting the settling of Russian immigrants in this area.

In the late sixties the Jewish college student was the focus of much study and concern. Sociologists were trying to discover why Jewish students were so often the leaders in the radical movements on the college campus, the Jewish community was designing new ways to serve the students, and many articles were written about the typical Jewish college student. Today, the Jewish college student is no longer the topic for so much discussion, though, it would be wrong to conclude from this that the college campus is a utopia for the Jewish student.

Another topic which received a lot of attention in Jewish circles in the late sixties was the "discovery" of the Jewish poor. Until Ann Wolfe's article, "The Invisible Jewish Poor," appeared in 1971 there had really been little awareness in the Jewish community that poor Jews existed. Once this problem had been exposed, there was a plethora of material in the Jewish media on Jews suffering poverty, and research was conducted in many large cities.

Today, however, the Jewish poor, too, receive little coverage in the media. Unfortunately, as with the Jewish college student, this lack does not mean that the problem has vanished. In this thesis, I will examine some of the

problems of the less affluent Jewish college student in 1977. I will be using the Jewish students at LACC as a paradigm of what happens to Jewish students on a "Third World" campus in a changing neighborhood. A third world campus is used here as a short hand term to refer to a campus with a multi-ethnic population and a large majority of individuals from disadvantaged groups. It is not used to imply militancy as it might have in the sixties.

Los Angeles City College is one of the nine community colleges in the Los Angeles system. It has been a community college (a two year school) since 1929 before which time it was the campus of UCLA. It is located at 855 North Vermont Avenue near the Hollywood and Golden State Freeways, and is easily accessible by bus.² The school is a 40 acre complex with 24,000 students and 700 faculty members. Estimates of the number of Jewish students run from 200-1500. LACC is officially accredited by the Western Association of Schools and Colleges and is fully approved under the regulations of the California State Department of Education.

Students come to LACC for a variety of reasons:

- (a) to complete a one year certificate program for entry level job skills in a career field,
- (b) to attain an Associate in Arts degree in a career or liberal arts field,

²See appendix for map showing location of LACC.

- (c) to satisfy the lower division general education requirements for transfer to a four-year college or university,
- (d) to brush up on knowledge or skills pertinent to their jobs or take courses which help them to advance in their chosen professions,
- (e) or simply to increase their knowledge and feed their interest in certain subjects.³

It is not difficult to be admitted to LACC. The requirements are that one be eighteen years old or a high school graduate, a United States citizen or permanent resident and that one has lived in California for one year or more, and presently resides in the Los Angeles Community College District. Once a student is accepted at LACC tuition is free except for non-residents who do pay a fee.

Courses are offered in both the day and evening sessions to make it possible for those who work full-time to participate. There is also an outreach program which offers courses at satellite centers throughout the community. Senior adults may attend all community services courses and activities free by obtaining a free Gold Card from the Community Services office. There is a vast selection of courses at LACC. Some of these include: architecture, urban planning, nuclear medical technology, business law, radio broadcasting. There is a listing of fifteen possible courses in Judaica and Hebrew, but only an average of three of these courses are offered per semester.

³LACC campus Map and Guide, 1976-1977.

While conducting the interviews for this research, I learned more about the school and the functions of Hillel.

Two days after I had sent out the initial letters requesting cooperation from prospective interviewees -- I had not even begun to check my mail box daily for returning postcards -- I received a call from one of my respondents. I would have thought nothing of it except that it was past midnight and I was home alone. I was eager to set up an appointment for my first interview but was wary of meeting him alone at the Hillel House. Instead I agreed to meet for an interview on the steps of the library at LACC. He had spoken with an English accent and had said that he was a religious studies major. I came dutifully to the library to sit on the steps and await his arrival. As I waited, I watched the students on their way to and from classes and I tried to guess who my guest would be. I would never have guessed him to be the tall black man with an English accent who came up to me and said, "You must be Ms. Kruger." We conducted the interview on a bench on the LACC campus in the sun. As he poured out his story and waved to all his friends and acquaintances, I wrote down key phrases and reminded myself that I would henceforth assume nothing at all.

If there is one thing which I learned from working on this thesis, it is that one cannot assume anything at all about LACC Hillel. This point was brought home to me again in another interview. I had made a basic assumption that

all the people I interviewed would be Jewish because they were all on the Hillel mailing list. Half way through my interview, I tried to ascertain which branch of Judaism my interviewee was affiliated with or inclined toward. He answered "Write down goy." I was sure that he had misunderstood me and I repeated my question several times in slightly different ways to try to get him to understand. He understood perfectly; it was I who did not understand. He simply had not been born Jewish. He was a Unitarian who was seriously thinking about converting to Judaism because of his positive experience with Hillel, but he was not Jewish and had never claimed to be.

I could also not assume that all who were involved with Hillel were young students. Several times during the interviewing process, I felt like an outreach worker for the Jewish Family Service. I went to the homes of several elderly women and talked to others on the phone. For some of these individuals I was the only human contact during the day and they were more than eager to talk to me.

Several times when I was at the Hillel House for an interview, someone would just happen by because the door was open. There was one young man who came in to daven in the early afternoon. I never conducted a formal interview with him but I learned his feelings about Hillel and also his feelings about women: He would not stay in the house with me unless the door was open. An Orthodox woman, who also dropped in a few times, told me of the shidduch which

had been arranged for her in New York, and that after she wrote to her suitor for a few months and went to visit him in New York she would probably marry him. This conversation helped open my eyes to an entire Jewish world about which I knew little.

Never did a day of interviewing pass without an incident. One day toward the end of the process the director showed me a sign which she had found on the Hillel House front door. It read: "Bring this Hillel back now! Let's try to revive Hillel."

Every researcher comes to his or her study with certain biases. I was no different. I had come from a small Lutheran college in Allentown, Pennsylvania. Our Hillel had no advisor, except a nominal one -- a full-time congregational rabbi -- and no place to meet except in classrooms. Therefore, when I saw the LACC Hillel House, I loved it, and was jealous that I had not had such a facility at my college. I was angry and frustrated that no one was using the house and wanted it to be open and alive.

I felt that keeping the house at LACC as a Hillel House was a cruel tease. The community seemed to be making conflicting statements to the Jewish students at LACC. On one hand, it was: "Look we have a house! Look we are here when you need us! There is a Jewish presence on campus!" On the other hand, the door to the Hillel was locked. People had once been very connected to the Hillel

House. One couple had even decided to be married at the house because they had met there and it held so many memories for them.

I could only conclude that the Jewish community was abandoning this group of often poor, and troubled Jews -- and leaving them to fend for themselves. It gave me a sense of helplessness to meet with people for one hour, hear about all their troubles and then say good-bye. I wished that I could promise them something concrete. All I could do was assure them that I was thankful for their time and their sharing. I promised that I would study their situation and present their problem systematically, and that, hopefully, the people in charge would read this study, listen to what they had to say, and act accordingly.

What follows is, I hope, a fulfillment of that promise. I hope that I will be a clear loud voice for a forgotten people who have trusted me to speak for them.

CHAPTER II

"HILLEL, THE JEWISH STUDENT AND A CHANGING NEIGHBORHOOD"

The Hillel Foundation was developed by B'nai B'rith as the campus agency dedicated to serve the needs of Jewish students. Today the Hillel at LACC is one of over 260 Hillel organizations throughout the country. The first Hillel was established in 1923 at the University of Illinois. A pamphlet written by Alfred Jospe, A Handbook for Student Leaders, outlines the functions of Hillel as follows:

- (1) to give Jewish students a deepened understanding of their Jewish heritage,
- (2) to strengthen their identification with Jewish life, and the Jewish community,
- (3) to serve as the bearer and spokesman of the Jewish value heritage in the academic community and
- (4) to help enrich the personal life⁴ of the Jewish student as an individual.

Hillel organizations are meant to serve all Jewish students regardless of background. The question of who is a Jewish student is answered in another Hillel pamphlet

⁴Alfred Jospe, A Handbook for Student Leaders (Washington, D. C.: B'nai B'rith Hillel Foundations, 1967), p. 7.

called Operation Hillel:

Anyone who regards himself as a member of the Jewish community may register or affiliate. The Jewish community and its campus agency, the Hillel Foundation, offers the hospitality of its programs and activities freely to all students regardless of race, creed or national origin. However, it offers membership -- the right to affiliate -- only to those students who look upon themselves as members of the Jewish community and who wish to identify themselves with it.⁵

Hillel can be seen as a composite of a student synagogue, an institution sponsoring cultural, educational and social programs and a counseling agency. It has been envisioned as a home away from home for the student who is making the transition between his parents' home and his own independence.

Most students in college are going through Erikson's stage of identity vs. identity diffusion and as a result are questioning and molding their Jewish identity.⁶ Hillel is a place where the students should be able to come with their questions.

Hillel at LACC is part of the Extension program of the Los Angeles Hillel Council. By reading in scrapbooks of fading yellow newsprint one can see that LACC Hillel once was a model of what a Hillel can be. In 1947,

⁵ Alfred Jospe, Operation Hillel (Washington, D. C.: B'nai B'rith Hillel Foundations, 1969), p. 20.

⁶ Erik Erikson, Identity, Youth, and Crisis (New York: W. W. Norton and Co., Inc., 1968), Passim, pp. 155-196.

Dr. Abram L. Sachar, one of the organizers of Hillel and later the National Director from 1933 to 1947, is quoted as saying: "Hillel at Los Angeles City College is recognized as one of the most active and progressive groups throughout the country."⁷

In 1969 after having occupied various offices, Hillel at LACC obtained the house on Heliotrope Street. The plaque inside the house reads:

In tribute to Mr. and Mrs. Samuel Federman
and Mr. and Mrs. Samuel Hirsch. In appreciation for the creation of the Sara
Federman Hirsch Kuttbauer Endowment Fund
of the Jewish Community Foundation.

Today Hillel Foundations are financial partners with the Federations in their communities. The national organization of B'nai B'rith is not able to offer a sufficiently sizeable amount of money to be an equal partner in this arrangement. More than half of Hillel's funding now comes from Federation. In Los Angeles, the Los Angeles Hillel Council was the fourth highest recipient of funds from Federation in the 1975-76 budget year. Only the Jewish Centers Association, the Bureau of Jewish Education and the Jewish Family Service received larger amounts. The community acknowledges the historic and fiscal link between B'nai B'rith and Hillel, but does not regard Hillel as an internal B'nai B'rith agency like the B'nai B'rith Youth

⁷From the LACC Hillel Scrapbook, 1947.

Organization. Since 1971 the major source of funding for campus Jewish activities in Los Angeles has come from the Jewish Federation-Council of Greater Los Angeles.⁸ The decision of the Los Angeles Jewish Federation-Council not to develop its own college agency, but to work within the framework established by B'nai B'rith, is a practical one based on the following: (1) B'nai B'rith has developed expertise specific to college students and (2) B'nai B'rith had an investment in a physical plant, i.e., a building, a Hillel director and basic maintenance and programming.⁹

A consequence of the fact that the Los Angeles Federation is the major source of income for the Hillel Foundation is that in a year like 1976 when the campaign is not up to par, the Hillel organizations suffer, and problems arise with regard to the continuity of Hillel at LACC.

In 1976, the Los Angeles Hillel Council was told that it had received a 12.5 percent budget cut. After much deliberation, it was decided that this cut would be

⁸ Neil Peisner, Jewish Los Angeles: A Guide (Los Angeles: Los Angeles Jewish Federation-Council, 1976), p. 45.

⁹ Oscar Groner, "Hillel and the Jewish Community: Changing Relationships and Their Policy Implications," The Test of Time. ed. Alfred Jospe (Washington, D. C.: B'nai B'rith Hillel Foundation, 1974), p. 49.

absorbed almost entirely by two programs: Davka, the Hillel student magazine, would not be funded, and LACC Hillel would receive an 80 percent cut in allocation. LACC Hillel was hit by this cut far more than the Hillels at the University of California at Los Angeles or the University of Southern California. Instead of two full-time people who worked at Hillel in 1975-76, there would be one part-time coordinator who would work twenty hours. Instead of the house being open all day and on some evenings to accommodate the evening students, the house could be open only from 10:00-2:00 every day. Much of the coordinator's time would have to be spent in the maintenance of the building and secretarial duties. Not only were the hours cut back, but programs were also terminated: There is no longer a student rabbi available at LACC; There are no more interfaith activities and the two counseling groups which were run by Jewish Family Service are no longer in existence. Last year there were weekend retreats, classes on Israel and Zionism, Hanukkah parties in the house and on campus. This year the only activity is the luncheon programs with speakers on such topics as the Jewish media, Jewish feminism, the U. S. election, Soviet Jewry, Tay-Sachs prevention, Jewish secular culture and gay Jews -- and all were poorly attended.

Although LACC Hillel is quiet and empty, one should not assume that there are no more Jewish students at LACC. Because there are no vocal Jewish students, one should not

assume it is proper to make decisions without soliciting student opinions. Instead let us examine the specific factors which add to the unique situation at LACC.

LACC is a commuter school, which means that many students come for classes and then leave. Students frequently work full-time or have other more pressing priorities than extra-curricular activities. Many are poor, with concerns about day-to-day survival. LACC is a two year college where most students are preparing for a job immediately after they graduate. This vocational orientation is not only a function of a two year college, but also a result of the seventies, a time when economic instability drives students to be much more job-oriented than in the sixties. Jewish students are affected by their small numbers on this "Third World" campus, and since LACC does not exist in a vacuum the entire situation is influenced by the neighborhood surrounding LACC. The fact that LACC is a commuter school makes programming difficult. No one lives on campus in a dormitory; everyone comes to school for classes and then leaves. Some commuter campuses have a practice of not scheduling classes during a certain time period to allow time for club meetings, etc. This is not done at LACC. In the past, activities at Hillel were scheduled during lunch periods and on weekends. In his article in Clearing House, a professional bulletin for Hillel directors and counselors, Frank A. Fischer makes some suggestions on ways to deal with this problem: "Hillel

activities ought to be directed toward the development of a sense of linkage with the Jewish campus community."¹⁰

Another point which must be understood is that college students today are more concerned about the economy than students were in the sixties. As Rabbi Ramie Arian, of the UAHC College Education Department, stated in a letter to the researcher, students are interested in working and making money in their free time. "Students are not likely to go on expensive programs, and are not willing to give up time they could be earning money."¹¹

Some say that the college campus in 1977 can be characterized by greater apathy and a decline of group activism. The students of the seventies, unlike the protesters of the sixties, (but perhaps, similar to the collegians of the fifties) are interested in achieving economic security.¹² This 1977 atmosphere has, according to Windmueller, "weakened the capacity of Jewish programs to attract and to sustain student input and to expand services."¹³

¹⁰ Frank A. Fischer, "Programming with Commuter Students," Clearing House, February, 1977, p. 6.

¹¹ Letter from Rabbi Ramie Arian to the researcher, dated: March 4, 1977.

¹² David A. Grodberg, "Reaching out to the Jewish Student on the Campus," A Conference paper from the Annual Conference of the National Association of Jewish Center Workers, 1967, p. 49.

¹³ Steven Windmueller, "The Jewish College Scene," in New Directions in the Jewish Family and Community. ed. Gilbert S. Rosenthal (New York: Federation of Jewish Philanthropies of New York, 1974).

Jewish students can be seen as falling into five broad categories: (a) the activist, (b) the liberal, (c) the metropolitan, (d) the Jewish fraternity student, and (e) the marginal Jew. Briefly, the activists, as their name implies, are the leadership students and those involved in political action. Liberal students respond to issues raised by activists but in a milder form. The Jewish fraternity student elects to socialize with fellow Jews but for the most part is poorly educated Jewishly. The marginal Jew wrestles with himself over whether to identify as a Jew. The Jewish student at LACC fits into the metropolitan category.

The metropolitan student has the following characteristics: (1) The student may not have the funds or the high school average necessary to attend an Ivy League school. (2) The student may have other pressing reasons for staying at home during his or her college career. (3) The student may be working part-time or full-time while pursuing a college degree, often six credits a semester. (4) Students are not revolutionary, but eager to 'make it' in the "Establishment." (5) Students have to contend with many problems of the metropolis. (6) Students may feel that social currents -- and particularly the black movement -- are threatening their drive to the top and, therefore, may identify with more conservative forces

on campus.¹⁴

These students represent the lower middle class or the first generation American family and their educational goals frequently differ from those of the upper middle class. Steven Windmueller feels these students tend to be politically conservative and religiously traditional or Orthodox. On the metropolitan campuses of state university systems and community colleges where these students are found, Jewish students have allowed other ethnic and racial groups to achieve control over student funding and campus policy making. This is due largely to the fact that the Jewish students come to school and frequently leave immediately for home or work. It is exactly this population of Jewish students -- those in the two year community college -- who require attention from communal agencies but who have been losing out to their peers at four year schools.¹⁵

The description of the Jewish metropolitan student is not radically different from a description of all students at LACC. Each year a guidance examination is

¹⁴Donald Feldstein. "The Jewish College Student and the Jewish Community," Jewish Community Center Program Aids, Vol. 31. No. 2. Spring, 1970, pp. 4-5. Also in Linzer, The Jewish Family-A Compendium, p. 141.

¹⁵Steven Windmueller, "The Jewish College Scene," in New Direction in the Jewish Family and Community, ed. by Gilbert Rosenthal, (New York: Federation of Jewish Philanthropies of New York, 1974) p. 381.

administered to all entering students at LACC. In conjunction with this test, the new students are invited to complete an optional questionnaire called the American Council on Education Student Information Form. The responses to this form are printed by the Research Department at LACC in the form of "Some Characteristics and Opinions of LACC Entering Students." In 1976, 1,739 students completed the questionnaire. Of these 913 were full-time first time freshmen, 611 were transfers and 215 were part-time students. Some of the conclusions of this study give a better picture of the kind of college LACC is.

LACC students tend to be older than the national norm for two year colleges. Eighteen percent of the LACC freshmen are over twenty-one years of age, which is about four times greater than the national norm. Nationally, the number of students of minority ethnic background in the freshmen classes runs fifteen percent while at LACC, 78 percent of freshmen, 80 percent of part-time and 69 percent of transfer students are in this category. LACC freshmen also include more veterans than the national group. In terms of political leanings, LACC students follow the national trends. There has been an increase in the number of students who identify themselves as "middle of the road" and a decrease in those who consider themselves liberal or far left and conservative or far right. A strong interest among students in Fine Arts and Business

as major fields of study was found at LACC.¹⁶ Eighty percent of the entering freshmen at LACC said that they plan to go on to earn a Bachelor's degree, a percentage which is about the same as the national norm. LACC students differ from the national group in that they feel all public colleges should have open admissions -- that students from disadvantaged social backgrounds should be given preferential treatment in college admissions. Another respect in which the LACC students differ radically from the national norm is in the median income of their parents. For freshmen at LACC the median parental income was approximately \$7,900, about \$6,000 below the national norm.

The statistics on the current religious preference of the freshman class show a very interesting development. For the five years before 1976 the percentage of freshmen who listed Jewish as their religious preference has been decreasing as follows:

1971 --	6.3
1972 --	5.1
1973 --	4.4
1974 --	3.5
1975 --	2.5

In 1976, however, this figure rose to 3.8 percent which is higher than the national norm of 2.1 percent. The figures for the part-time and transfer students do not

¹⁶These are the priorities of the majority of LACC students, not necessarily the Jewish students at LACC.

show any trend. Part-time students showed a total of 7 percent as opposed to a national figure of 6.6 percent and transfer students showed a figure of 5.5 percent as opposed to a national figure of 4.5 percent.¹⁷

According to a fact sheet obtained from the Research Department at LACC, the ethnic distribution of the students at LACC for 1975 was one-third Black, one-third Caucasian and one-third other minorities - largely Mexican Americans and Orientals. The Jewish students (a small--non-specified -- fraction of the Caucasians) are a numerical minority on campus. One Jewish teacher at LACC who was interviewed for this study referred to LACC as a "Black School" and said that many Jewish students are fleeing to Los Angeles Valley College. The neighborhood surrounding LACC is also populated by many minority groups: Blacks, Chicanos, Koreans, Thais, Cambodians, and Palestinians.

One can gather much from the dates in which Jewish buildings were erected in this neighborhood. The Hollywood Los Feliz Jewish Community Center and the Jewish Federation-Council building were both built in 1951. Today, only twenty-five years later, the neighborhood has gone through enormous changes. The Jewish Federation-Council has left and the Hollywood Los Feliz Jewish

¹⁷Vance Stine. "Some Characteristics and Opinions of LACC Entering Students," Fall, 1976: A Report on Responses to the A.C.E. 1976 Information Form." Research Study No. 77-3, LACC, February, 1977.

Community Center was threatened with closing in 1976.¹⁸

The Cedars of Lebanon Hospital was also located in this area. When it moved recently, more than a Jewish hospital left the neighborhood. Many of the Jewish people who worked there moved west -- along with their jobs -- thus affecting the Jewish population.¹⁹

It is possible to draw many parallels between the neighborhood of Mattapan, Massachusetts, described by Yona Ginsberg in her book, Jews in a Changing Neighborhood, and this neighborhood near LACC. Both are changing neighborhoods, i.e., neighborhoods where Jews once lived in large numbers, but where today the Jews who are left behind are mostly poor and elderly. It is a neighborhood where housing is being transferred from the white to the black market, and where many older people do not go out at

¹⁸ A study on the Jewish Centers in the Greater Los Angeles area suggested that immediate attention be given to the Hollywood Los Feliz Jewish Community Center with its "decreasing Jewish population." It also pointed out that there has been little Jewish population growth in the immediate area near the center. In 1976 the center was threatened with closing. A 'save the center' committee was formed by the irate members and a protest was held in front of Federation. The result was that the center got funding for a year. The Hollywood Los Feliz Jewish Community Center was the squeaky wheel which got the oil while the Hillel at LACC was cut extensively. Because there was no protest the decision was presumed to be valid.

¹⁹ From comments made by Ted Kanner quoted in the Los Angeles Times View Section in an article about the Hollywood Los Feliz Jewish Community Center situation -- "The Struggle to Keep Los Feliz Alive," August 8, 1976, p. 1.

night.²⁰ Loneliness and isolation, frequent characteristics of old age, are reinforced by lack of security and support in a neighborhood. Many older people stay in a changing neighborhood because they can not afford to move, or as Cowan says: "Older people like to stay in a neighborhood for its Jewishness which is no longer there."²¹

A neighborhood does not begin to lose its status when minorities move in. The process begins before this when other neighborhoods become more prestigious. In Los Angeles, these prestigious neighborhoods are in the west closer to the ocean. Once minorities move in, however, the neighborhoods tend to change from white to black.

Of course Mattapan and the neighborhood near LACC are not the only examples of changing neighborhoods, nor is the trend irreversible. Spiegler, in an article in the Journal of Jewish Communal Service, speaks about the city of Cleveland where the Federation is encouraging young families to move into a changing neighborhood by providing loans. Spiegler states that "the stabilization of Jewish neighborhoods in transitional urban areas is a preoccu-

²⁰Yona Ginsberg, Jews in a Changing Neighborhood, (New York: The Free Press, 1975) p. 4.

²¹Paul Cowan, "Jews Without Money Revisited" in Poor Jews: An American Awakening, p. 44.

tion of many Jewish Federation Agencies."²² However, in neither Los Angeles nor Boston (Mattapan) is this kind of stabilization effort evident. Some quotes from Jews in a Changing Neighborhood illustrate this point.

The closing of the Jewish institutions and the out-migration of Jewish neighbors had a strong impact on the Mattapan Jews not because they lost close friends or were suddenly deprived of vital services but because this was an indication that Mattapan had ceased to be a Jewish neighborhood.²³

(One Mattapan resident commented on what he perceived to be the attitude of the Jewish community:)

They wrote Mattapan off because it was an aging community and money didn't come from here. They invested in other places like [suburban] Newton and Randolph where younger people live.²⁴

The literature is filled with writings about the poor Jews in changing neighborhoods abandoned by their institutions.²⁵

²²Samuel Spiegler, "Stabilizing a Changing Neighborhood," Journal of Jewish Communal Service, Winter, 1974, p. 221.

²³Ginsberg, op. cit., p. 198.

²⁴Ginsberg, op. cit., p. 153.

²⁵See Rabbi Jack Simcha Cohen, "A Coordinated Response to Jewish Poverty," Jewish Poverty Issues, (New York: Metropolitan N. Y. Coordinating Council on Jewish Poverty, 1972) and

Jerome M. Comar, "Our Jewish Poor: How Can They Be Served?" in Poor Jews: An American Awakening, (New Jersey: Transaction Books, 1974).

There is a tendency on the part of federations to deploy funds in areas where people are likely to be able to make sizeable donation. Federations must collect money to exist and it is easier to raise money from people who have it. However, can people who have once been affiliated be disregarded because they no longer have money?

Los Angeles, it is estimated, has 30,000 Jewish poor households. Put into perspective this means that one out of every six households falls within the poverty category.²⁶ In the East-Hollywood Temple Street area -- whose zip codes correspond to most of the addresses to which letters were sent for this study (90027, 90029, 90026) -- it is estimated that there are 1500 Jewish poor households. (The concept of Jewish poor is defined in this study as a Jewish household with total cash income under \$4,000). The neighborhood near LACC can thus claim the dubious honor of being a full-fledged Jewish poverty area, meaning that one or more percent of all presumably poor Jewish households are to be found here.

Besides locating the poor in Los Angeles, the Task Force study also shed some light on the needs of the Jewish poor. For example, poor Jews were found to be less

²⁶These results are taken from the report of the Task Force on the Jewish Poor in Los Angeles, appointed by the Jewish Federation-Council of Greater Los Angeles, in April, 1972.

likely to affiliate with Jewish organizations. Jewish poor were more likely to be at loose ends and alienated. The aged poor were found to be in need of a sense of worthwhileness. Most of the Jewish poor are elderly. "Poverty strikes more very old and very young people than those persons in between."²⁷ Estimates run that as many as two-thirds of the Jewish poor are in their sixties or older.

From the turn of the century, with the mass migration of Jews from Russia, through the Depression of the 1930's, the Jewish poor were a major concern of the organized Jewish community. The prosperity of the postwar period caused a lack of awareness regarding the continuing presence of Jewish poor. During the early 1970's a number of studies brought their presence forcefully to the attention of the Jewish community once again.

Ann Wolfe, in her article "The Invisible Jewish Poor," called upon the Jewish community to renew the spirit which sparked the founding of Jewish services-- that we must care for each other, and the pain of any group in the community affects us all.²⁸ Not only had the American Jewish community neglected the suffering of the poor,

²⁷ Dorothy Rabinowitz, The Other Jews: Portraits in Poverty, (New York: Institute of Human Relations Press, 1972), p. 6.

²⁸ Ann Wolfe, "The Invisible Jewish Poor," Journal of Jewish Communal Service, Vol. 48, 1972, pp. 259-265.

according to Wolfe, these Jewish poor had also been victims of discrimination at the hands of their fellow Jews.

Others echoed Wolfe's call to consciousness. Dorothy Rabinowitz in her book, The Other Jews, stated:

When American Jewry comes face to face with the human beings behind the cold facts, all that needs to be done about Jewish poverty will be done.²⁹

Today through the efforts of people like Rabinowitz and Wolfe, the elderly Jewish poor are no longer invisible. There are, however, the new younger Jewish poor who are invisible for different reasons. David Silverberg in 1977 has attempted to make the plight of the younger Jewish poor known. He states in an article in Present Tense:

Younger Jews are joining the ranks of the poor because of economic recession, collapse of marriage, necessity to migrate to other parts of the country.³⁰

It is young poor Jews who are attending Los Angeles City College and who form the potential constituency of Hillel. LACC Hillel is in a unique situation. All of what has been pointed out above illustrates the extent of that uniqueness and the reasons why having a successful Hillel is no easy task. Even on campuses where Hillel is

²⁹Rabinowitz, op. cit., p. 12.

³⁰David Silverberg, "The 'Old' Poor and the 'New' What's Happening to Them?" Present Tense, Spring, 1977, Vol. 4, No. 3, p. 59.

successful it does not appeal to everyone.

Some students resent the fact that, as they see it, Hillel tries to speak for them.³¹ Other complain that they do not feel comfortable at Hillel services.³² Frequently those who do involve themselves with Hillel are considered "squares" by their friends.³³

In the literature there are a number of suggestions and models which deal with situations similar to the situation at LACC Hillel. One model which has been used to some extent at LACC is that of cooperation between Hillel and other Jewish agencies. As Donald Feldstein said in his article, "The Jewish College Student and The Jewish Community":

Service to Jewish college students is too important, massive and complex a job to be left to any one agency -- the Jewish Community Center, Hillel or any other. It is the job of the total Jewish community in every city and region.³⁴

As mentioned above, Jewish Family Service ran two counsel-

³¹Howard Schwartz, "Jewish College Youth Speak Their Minds -- A Summary of the Tarrytown Conference," 1969, p. 32.

³²Central Conference of American Rabbis, Youth Committee, Working with College Students: A Handbook for Rabbis, New York, 1967, p. 4.

³³Samuel Perlman, Students vs. Parents, (Cambridge, Mass.: Howard A. Doyle Publishing Co., 1969), p. 90.

³⁴Donald Feldstein, "The Jewish College Student and the Jewish Community," Jewish Community Center Program Aids, Vol. 31, No. 2, Spring, 1970, p. 2.

ing groups at Hillel in the 1975-76 academic year. A couples group was also offered that same year in conjunction with the Jewish Community Center.

The success of a joint effort between Hillel at Los Angeles Valley College and Jewish Family Service is the subject of an article by Charlotte Cornfeld and Albert Goldstein entitled "Group Counseling with College Students -- A Cooperative Project," which appeared in the Journal of Jewish Communal Service. This program offered casework counseling for college students and showed "the feasibility and worthiness of a collaborative effort by two independent and autonomous agencies."³⁵

Two recent studies in Los Angeles called for increased cooperation among agencies. The study of the Los Angeles Jewish Centers Association recommended further cooperation between Jewish centers in Los Angeles and Hillel in working with college age youth, even though Hillel is "the official arm of the community for college age youth and faculty."³⁶

The study by the Task Force on the Jewish Poor in Greater Los Angeles called for an attempt to make partially

³⁵Charlotte Cornfeld and Albert Goldstein, "Group Counseling with College Students -- A Cooperative Project," Journal of Jewish Communal Service, (Fall, 1970) 47, 1, p. 69.

³⁶Report on the Study of the Jewish Centers in the Greater Los Angeles Area. Conducted by a Study Committee Appointed by the Community Planning Department of the Jewish Federation-Council of Greater Los Angeles, December, 1972, p. 80.

used resources available to groups who need them by cutting across agency lines. One suggestion was to encourage neighborhood elderly to attend Hillel services and cultural programs. In this way, poorer Jews would not be prevented by the factor of cost from participation in Jewish life.³⁷ One secondary advantage which could be gained by college students through such agency cooperation is a model of how the community can work together for their benefit -- a good lesson in cooperation for future community leaders. This cooperation also benefits Hillel which may be stimulated by some of the outside ideas from centers and other agencies.³⁸

The multi-service center is another model of cooperation between different agencies. In a speech before the National Council of Jewish Communal Service Conference in June, 1975, Morris Levin, the executive director of the United Jewish Community Centers in San Francisco, suggested a few different models for the multi-service center. In order to serve the Jewish family today it is necessary for the Jewish community and its institutions to make a coordinated approach instead of each individual agency attempting to meet each new need which arises. He suggests that

³⁷ Report of the Task Force on Jewish Poor (Community Planning Department of the Jewish Federation-Council of Greater Los Angeles) May, 1973, p. 19.

³⁸ Feldstein, op. cit., p. 13.

a central intake and referral process could be provided in a camping program or a campus program. In the multi-service center the individual staff people would still be responsible to their specific agencies, but these lines of separation would exist only in terms of hiring and salary. Another variation of this theme is suggested by Levin:

An example of the Jewish Services Agency on the campus might be a Hillel Foundation of a totally different kind. The Hillel Foundation might be the administering agency and on its staff would be a Jewish educator, a social group worker, a social caseworker, a vocational counselor, a community-relations worker and one or more arts educators to serve the Jewish campus community.³⁹

The multi-service center in the changing neighborhood should provide, as Cohen suggests, a chance for the local leadership to share in the planning and direction of services to the poor.⁴⁰ One of the solutions which has been proposed to help the Jewish poor is to establish centers where on the spot assistance could be given for troubled families and where social and cultural activities could be provided. One must keep in mind that it is not only the financial security of poor Jews which needs

³⁹Morris Levin, "Needed -- A New Institution -- The Jewish Service Agency" (Unpublished - presented at NCJCS Conference, Grossingers, N. Y., June, 1975), p. 16.

⁴⁰Rabbi Jack Simcha Cohen, "A Coordinated Response to Jewish Poverty," (New York: Metropolitan New York Coordinating Council on Jewish Poverty, 1972), p. 12.

attention, but also their emotional security and feeling of identity with their fellow Jews.⁴¹

The literature concerning the Jewish poor is also replete with emphasis on: the need for fighting poverty on a neighborhood basis and with a coordination of services. Simcha Cohen states:

It is only by acting with a unified and coordinated voice that the Jewish community may effectively alleviate the problems of the Jewish poor.⁴²

The Lubavitcher Rebbe of New York in 1969 suggested another way of helping the Jewish poor. On Passover of that year this spiritual leader of the Hasidic community declared that if the Hasidic community of Crown Heights abandoned the neighborhood they would be in violation of the Jewish law forbidding abandonment of fellow Jews.⁴³

Even when there is no choice for an institution but to leave a neighborhood, something can be done to serve those left behind. An example is the case of the East Tremont 'Y' in New York. The parent organization, the Associated YM and YWHA's of New York faced a dilemma: In practical service terms the building had to be closed,

⁴¹Isaac N. Trainin, "Federation and the Jewish Poor," in New Directions in the Jewish Family and Community, p. 265.

⁴²Cohen, op. cit., p. 21.

⁴³David Silverberg, p. 62. This same point was made by Dr. Bleich, a Talmudic expert. See J.T.A. Community News Reporter, August 12, 1977, Vol. XVI, No. 31.

though the closing would have the effect of desertion of the elderly Jews left in the neighborhood. The 'Y' was an oasis for these people -- "a haven in an increasingly hostile community."⁴⁴

It was realized that the group needed to be confronted with the reality that the 'Y' would close. A meeting was called for the elderly and their adult children, giving a definite date for closing and informing the group what services would be provided until closing. It was decided to institute a year long project which would reach out to the elderly and help them work out plans for a safer existence plus plans to fill in the gaps which would be caused by the closing of the 'Y'. This project was conducted in collaboration with the Jewish Family Service to help re-establish family ties and help alleviate feelings of helplessness.

It is important to point out at this juncture that an "edifice complex" may be inimical to success in community organization and Hillel work. In October 1969, the same year in which the Hillel House at LACC was dedicated, the students at UCLA protested the proposed purchase of a house; they argued that the money would be better spent on

⁴⁴ Josephine Sharon Pollock, "Service to Remnants of a Jewish Population in a Decaying Neighborhood in New York," Journal of Jewish Communal Service, Winter, 1970, Vol. XLVII, No. 2, p 141.

programs.⁴⁵

As was stated in "It Should Only Happen," a study of the Jewish Youth at UCLA, none of the programs suggested required a house for successful implementation.⁴⁶ The proposals recommended by the students in 1969 were as follows:

- (a) An organizing project employing several part-time student organizers responsible for seeking out unaffiliated youths to reach them in a variety of creative ways.
- (b) An on campus Rabbi working closely with and carrying out functions similar to the organizers.
- (c) An ombudsman to stimulate Jewish youth activity, to help bridge the gap between the Jewish youth community and the organized Jewish adult community and to be the continuing liaison person between the two.
- (d) Part-time coordinators, to work with the ombudsman and on specific projects.
- (e) A Jewish student newsletter.⁴⁷

Every college campus is unique. Furthermore, as was pointed out, LACC is a two year commuter campus, which sets it apart from UCLA, a four year residential campus.

Therefore, as Feldstein points out:

What is demanded is a careful diagnosis of each college campus and the major target groups within that campus; based on this diagnosis an approach needs to be developed which

⁴⁵Morris Grumer, "Relating to College Youth -- Discussion" Journal of Jewish Communal Service, Winter, 1970, p. 121.

⁴⁶Martin Ballonoff and David Deroan, "It Should Only Happen, -- Plans, Projects and Programs for Jewish Youth at UCLA." p. 54

⁴⁷Grumer, op. cit., pp. 121-122.

will serve the priority groups, or even better, all of the groups in differential ways.⁴⁸

However, the principle of the organizing project applies on any campus. Richard Levy, Executive Director of The Los Angeles Hillel Council, is a prime supporter of community organizing in the style of Saul Alinsky, the late advocate of a confrontational model of community organization:

...we must make it possible for Jewish students to discover their own needs and plan programs, or even better, a communal existence with like-minded students -- by themselves. To do this, we need to introduce a new kind of staff person into our foundations: community organizers using some of the techniques of Saul Alinsky, who will fan out into the college community, talk with students, identify those with Jewish needs and interests which they wish to act upon, and help them organize into groups to discuss their needs and determine their priorities of action upon them.⁴⁹

Alinsky's idea of organizing as he expressed it in his book Reveille for Radicals, is:

To organize the people means to talk with them, to get them together so that they can talk with each other and arrive at common agreement.⁵⁰

⁴⁸Feldstein, op. cit., p. 6.

⁴⁹Richard M. Levy, "The Hillel Director -- A Personal and Professional Self Portrait -- A Symposium" in Campus '70: Agenda for Critical Renewal-Annual Conference of Hillel Directors (Washington, D. C.: B'nai B'rith Hillel Foundations, 1976), p. 25.

⁵⁰Saul Alinsky, Reveille for Radicals, (Chicago, University of Chicago Press, 1946), p. 87.

The concept of the Neighborhood Health Center has much to offer the Hillel House on a commuter campus. Basic to the success of the Neighborhood Health Center is that the community must be involved in the planning. As Courtney B. Wood says in his article, "The Neighborhood Health Center, the Concept and the National Scene":

The professional has to meet the needs of the neighborhood. There is no sense in pushing your own programs.⁵¹

Just as in the inner city, Neighborhood Health Centers have seen that they must reach out to their community, so the Hillel House must see that so far it has served only those who have been responsive and have come there. Because one can not assume that there are no Jewish students nor that because the students are not vocal they do not have opinions, it is necessary to go to the Jewish students and find out what they feel. The next chapters attempt to do so.

⁵¹Courtney B. Wood, "The Neighborhood Health Center, The Concept and the National Scene," p. 13, in Proceedings of the Conference on the Neighborhood Health Center, Its Role in the Health Services System, Oct. 2, 1970, Indianapolis, Indiana.

CHAPTER III

METHODOLOGY

The purpose of this research, as stated above, was to discover how the Jewish students at LACC saw their Jewish needs. As mentioned above, the only reliable information available on Jewish students at LACC was the mailing list from the Hillel House. The list was therefore used to obtain a sample. A letter was sent to everyone on the list -- a total of eighty-five names. This method of sampling has been called a purposive sample or a judgmental sample. Selltitz describes the purposive sample in the book,

Research Methods in Social Relations:

The basic assumption behind purposive sampling is that with good judgment and an appropriate strategy one can hand-pick the cases to be included in the sample and thus develop samples that are satisfactory in relation to one's needs.⁵²

Miller in his book, Handbook of Research Design and Social Measurement, states that a judgmental sample may be used when a researcher looks for a subgroup or subgroups typical of the population as a whole. Observations are then restricted to this subgroup and conclusions from the data

⁵²Selltitz, et al. Research Methods in Social Relations, (New York: Holt, Rinehart and Winston, Inc., 1959), p. 520.

obtained are generalized to the total population. This data can suggest or indicate conclusions, but cannot be used as a basis for statistical testing procedures.

Within this purposive sample a stratified sample would be used so that different subgroups could be isolated and compared. Originally it was proposed that students from four categories would be contacted: (1) Senior citizens who are enrolled at LACC, (2) Full-time day students, (3) Part-time day students and (4) Night students.

Possible methods of data gathering were reviewed. Methods such as the group interview and telephone interview were rejected immediately. It was felt that the group approach would provide the people too much opportunity to be influenced by their peers. The telephone interview was not feasible because the interview was estimated to take anywhere from thirty to forty-five minutes. The mail questionnaire was rejected because of expense and because it was thought that students receive too many questionnaires and might not answer yet another. A personal interview was decided on as the best data gathering method in this study. This decision was based on a number of reasons: (1) It was felt that students were more likely to respond to another student in an interview situation than to a questionnaire received in the mail, (2) The interview would provide a forum in which vague or confusing questions could be clarified on the spot, (3) New paths of investi-

gation might open to the interviewer during the interview, (4) Spontaneous answers could be obtained to certain questions, (5) The personal interview would prevent the interviewee from consulting someone else for the answers to the questions, (6) The interviewer could learn much from seeing the person and watching his or her reactions and through observing some of the people in their homes.

Once a personal interview was decided upon, it was necessary to determine what questions should be asked. In order to ascertain what would be proper questions to assess the needs of the Jewish students, the researcher had to become more familiar with the Hillel at LACC. This process included interviewing Jewish professors at LACC and past and present Hillel administrators. On the basis of this information it was decided that the interview would include questions in the following areas: (1) School, residence and income information to gain a picture of the kinds of students who attended, (2) Questions on Jewish background and affiliation to ascertain what kind of Jewish students came to Hillel and (3) Questions about the activities the students had participated in and the kind of activities they would like to see at Hillel.⁵³

Once the researcher had a good idea of what the LACC Hillel had done in the past and what administrative officials and professors felt about Hillel, it was time to

⁵³See appendix for copy of interview guide.

interview the students. The initial contact with the students was in the form of a letter written by the researcher on Hebrew Union College stationery as a way of giving the researcher official sanction. The name of each person was handwritten onto the Xeroxed letter and each letter individually signed to make it appear more personal and friendly. The letter attempted to appeal to the altruism of the students by saying that the researcher was also a student. Each letter also included the researcher's home telephone number in an attempt to show her sincerity and personal involvement in the process, not to bolster her social life. A stamped postcard with the researcher's home address printed on the back and a few identifying questions on the front, i.e., name, address, phone number, age, and student status was enclosed. This card, it was hoped, would yield a phone number so that the respondents could be contacted for an interview, as well as information to make possible the development of a stratified sample.⁵⁴

The interview itself consisted of both closed and open-ended questions. It was conducted in an informal manner, allowing interviewees to elaborate and expand on questions if they desired. In this way, it was possible to obtain the answers to certain questions by careful listening and without actually asking the questions. Initially

⁵⁴See appendix for copy of letter and postcard.

it was thought that sessions would be taped, but during the first interview this did not appear to be a good idea because it made both the interviewee and interviewer nervous and also distracted both from the interview. Instead of recording the session on tape, notes were taken during the interview and other notes were written down after the interview. One part of the interview consisted of a brief written exercise for the interviewee. During this time it was possible for the researcher to write down some remarks.⁵⁵

The interviewer had a schedule in front of her throughout the interview to make sure that she covered all the material, but she did not find it necessary to consult it often. The order of the questions always depended upon the individual interview. It was important to engage each person and make him or her feel comfortable. It was also important not to ask questions in a way which would imply that there was a definite right or wrong answer. It was expected that some problems or questions might arise for which the interviewee might request some sort of referral and therefore the interviewer was prepared with information about services in the Jewish community.

Two major benefits accrued by the researcher's doing the interviewing herself -- no time needed to be spent

⁵⁵This exercise called upon the interviewee to rate certain typical activities according to what he or she would do as the director of the LACC Hillel. See appendix.

training others to interview, and she could be certain that all the interviews were conducted in the manner proposed. One drawback to this process, however, was the cost and time involved in each interview. Most interviews lasted approximately one hour. Several times the researcher drove out to LACC Hillel for an interview only to find that the person would not come. Several other people who returned cards never managed to arrange to meet for reasons ranging from working full-time and going to school evenings, to spending days waiting for the painters to come. Not all interviews were conducted at the Hillel House, however. Interviews were conducted wherever convenient for the interviewee, i.e., in coffee shops, at Hebrew Union College and in homes.

The response the interviewer received was notable. The people who did respond to the letter and agreed to be interviewed were very open and sharing. People welcomed the interviewer, a stranger, into their homes. Some of them were willing to drive out of their way to meet the interviewer and to spend part of their weekend being interviewed. If the researcher felt there was any reason to be wary of interviewing the person alone, she made arrangements to meet them in a public place.

The data gathering for this study was complicated by the organizational environment in which it took place. LACC Hillel went through a number of changes in personnel this year; none of which made for a smooth transition.

Information regarding office procedures was not passed on and, therefore, lost in the transition from one staff person to another. About a month after the letters had been sent out, what the Hillel staff referred to as the "priority mailing" list (the list of the most active individuals who received all mailings and phone calls as reminders of activities) was found in a hidden drawer of a desk at the Hillel House. It had been placed there apparently for safe-keeping. Unfortunately, some of the people on this "priority" list who should have been receiving mailings all year long from Hillel did not, because no one had known about the list. Not only were mailing lists in this drawer, but also lists of people who had been involved in Jewish study groups in the past year, people who had been on retreats, and the Shabbat dinner calling list (people who were called before each Shabbat dinner). There were a total of 165 people on the list. It would have been too expensive to send out another mailing and time was short. Upon closer examination, it became clear that out of the eighty-five letters sent out, forty-five, more than half, were on both lists. In other words, more than half of the initial list was the priority mailing list. There was enough correlation between the two lists so that another mailing was not necessary, but this must be seen as a limitation of the statistical validity of this research.

Another limitation of the research which was caused by the mailing list was that several of the addresses were not correct. Seven letters were returned as not forwardable. In addition, an extremely irate landlord phoned and insisted that the researcher stop sending mail to his building. He was concerned that a Jewish agency was wasting money to send letters to his former tenant. He was even more outraged when he learned that the money which had been spent to send the letter was the researcher's. He felt that it was his responsibility to let the researcher know that she should stop sending mail and this sense of responsibility is evident by the way he tracked the researcher down. (She had moved since the first mailing had been sent).

As was pointed out above, because this study was conducted with a purposive sample, the data can suggest or indicate conclusions or trends, and can be used to make generalizations, but cannot be used to make a statistical analysis. Thus, the results will be evaluated in terms of percentages with a difference of twenty-five percent or more considered significant. The attempt to stratify the sample along the lines of senior citizens enrolled at LACC, day students full-time, day students part-time, and night students was not completely successful. A total of twenty people were interviewed. An equal number of men and women were interviewed, and ten of those interviewed were between the ages of 17-25, while the other ten were above this age

category. The categories listed above did appear but in smaller numbers than anticipated. There were four elderly people who attended courses for seniors at LACC, three people who would be attending LACC during the summer session although they had taken the year off, two night students, and three day students; the remainder fell into an unexpected group of former students who were no longer attending LACC but still showed enough interest in Hillel to respond to the letter and agree to be interviewed. Although this group was not attending LACC, some indicated that they would still attend activities at Hillel if offered. Thus, although this group was not anticipated, their existence sheds some interesting light on this study. Whether or not the response of this group differed from the rest of the respondents will be considered in the next chapter.

CHAPTER IV

"THE STUDENTS SPEAK FOR THEMSELVES"

Twenty students of LACC -- including eight who were no longer students -- were interviewed regarding their background and interest in Hillel. The good response to the letter indicated that the students and former students did want to speak out. Of the eighty-five letters which were sent, nineteen post cards were returned -- one from as far away as Waltham, Massachusetts. In addition, four people responded by phone instead of postcard . The interviewer had anticipated a lower response rate and had thought she would have to call people at random from the mailing list. This was not necessary because out of the twenty-three people who responded, she was able to arrange interviews with the desired number of twenty.

As mentioned in the methodology chapter the interviewees fell into the following four subgroups: (1) senior citizens, (2) summer school students, (3) day students, (4) night students. As was also mentioned the list consisted of an equal number of men and women; half were 26 and above and half were 25 and under. The interviews made it possible to obtain more descriptive material about the interviewees.

Those interviewed are not very religiously observant. The highest percentage of denominational identification is Reform -- 30 percent. One person considers himself Orthodox, two consider themselves Conservative, and two consider themselves "Secular." Two students were not Jewish, although one is seriously considering conversion because of his positive experience at LACC Hillel. The rest of the group refused to be classified by the conventional categories and described themselves as follows: "West Coast Hillel creative Reform," "Reservadox," Shabbat observer, a combination of Reform and Conservative, a combination of Conservative and Orthodox and "Basic Jewish."

Most of the individuals interviewed live with their family -- parents, husbands, wives and/or children. Six of the interviewees were completely self-supporting; another eight were working part-time. The majority of those attending school were majoring in either vocational fields (6) or social science (7). Other majors mentioned were religion (2), liberal arts (2) and science (2). Ten people indicated that they saw school -- either graduate school or undergraduate -- in their future. Seven others felt that they wanted to get a job right away or keep the job they had. Ninety percent of the individuals were American born and forty-five percent came from Yiddish-speaking families. Fourteen people had never taken Jewish study courses at LACC, but nine of these people indicated that if study courses were offered at Hillel they would

participate.

The most frequent way of finding out about Hillel was through word of mouth (7). Four saw the buildings and just wandered in, while three others saw advertisements on campus. Four were added to the Hillel mailing list because they had indicated that they were Jewish on the religious preference card.⁵⁶ People continued to come to Hillel after their initial contact for different reasons. One former student described how he first came to Hillel only to play ping-pong in the basement and how eventually he and his friends ventured upstairs to find out what was happening and liked what they saw. Another student enjoyed coming to Hillel to buy a bagel and gradually got more involved. Activities which had been popular in the past were the Shabbat dinners (which eleven people indicated they attended), the retreats (five), the luncheon lectures (five) and folk-dancing (four).

LACC Hillel influenced the lives of these individuals. As was stated above, one non-Jew is considering conversion because of his positive experience at Hillel. The other non-Jew who was interviewed went to visit Israel as a result of his affiliation with LACC Hillel. One former LACC Hillel member is attending Brandeis University now and claims that he "gained insight into Judaism through

⁵⁶ This relatively high number causes one to wonder about the consequence of the discontinuation of these cards for the Hillel membership drive.

Hillel." An older woman raved about the rap group in which she had participated at LACC Hillel under Jewish Family Service auspices. She said, "The group leader had so much love for everyone, that you couldn't help but feel her love."

One student felt, "For a lot of us Hillel was a place to go that felt like home." He went on to say that there is an undercurrent of Black anti-Semitism on the campus and sometimes it felt very lonely to be Jewish. Those who were involved in Hillel, however, felt a tighter sense of community.

Each time the interviewer called to make an appointment with someone in the 56-and-over age bracket, the aging voice of the respondent explained apologetically that he or she was too old to be of import in this study. The researcher was careful to point out that Hillel was interested in serving not only the very young students, but students of all ages. Once convinced, these older respondents were quite cooperative and showed themselves to be very much interested in Hillel. One older woman offered her talents as a community organizer and claimed she could speak to a group about "how important people are." Another woman was concerned that people learn about the Holocaust and would be willing to speak about it.

Midway through the process, the researcher became interested in the attitudes of the younger members toward the elderly. No one felt negatively about their presence.

Some felt that the elderly were "guests" or that the idea of elderly participation was nice as long as the students were also served. One person felt that the elderly added a new perspective to Hillel.

Because Hillel has been an important part of the lives of these individuals, they have many strong feelings about what should be done with Hillel, and the reasons why people no longer come to Hillel.

As mentioned in the introduction, when one person was interviewed, invariably someone else would drop by. This seemed to indicate that if the door were open more people would come by. The students who were interviewed concurred with this hypothesis. In answer to the question: What are the reasons why people do not come to Hillel? five people answered, "Because it's always closed." Another frequent response to this question was that many people do not know about Hillel, i.e., that there has not been enough publicity. Others felt that there were not enough Jews on campus, or that those who were there were assimilated and not very visible, or not interested in an organization like Hillel. Attention was called to such characteristics as:

- (1) "Students are more sophisticated today and Hillel has not caught up."
- (2) "People are too involved with studies and their personal problems."
- (3) "Students over twenty-five do not need Hillel any more."

One woman stated angrily, "The reason people do not come is because they do not want to invest time in something the [Jewish] Federation-

[Council] is not willing to invest in."

Only one person expressed the feeling that the Hillel should definitely be closed. He felt that there are not enough Jewish students at LACC and it should be closed because other Hillel organizations need the money. Everyone else felt Hillel should be open, but some qualified their response. Two people felt it should be open but for both Jews and Gentiles, because there is no real outlet for socializing on campus except the Hillel House. Three people felt it should be open, but only if it was "done right." In other words, these students felt that, unless there was an experienced person working full-time and reaching the hard-to-reach people, LACC Hillel should be closed. In the words of one woman, "It's very disturbing now to drive by and see the place."

A few suggestions were made by students in order to keep LACC Hillel open: (1) Use students from Hebrew Union College as field workers. (2) Relocate Hillel Extension offices at LACC Hillel. (3) Offer to share facilities with the Hollywood Los Feliz Jewish Community Center. (4) Use the Hillel House as a meeting place for temple youth groups.

The bulk of those interviewed had no opinion as to the fact that the Jewish Federation-Council had moved from nearby at 590 North Vermont Avenue to 6505 Wilshire Boulevard -- two blocks from Beverly Hills. The majority of those who did express an opinion did not know why the Jew-

ish Federation-Council had moved and indicated in effect that the move did not matter. This attitude was expressed in the following ways: (1) "6505 is a nice building," or (2) "The 59' building looks strange as a school for chiropractors with the Welfare Fund drive sign still posted." A few people did have some awareness of the possible significance of the move and expressed anger: (1) "6505 caters to the rich." (2) "The people in Beverly Hills don't need Jewish Family Service, Jewish Vocational Service or Jewish Big Brothers and Russian immigrants won't be staying in Beverly Hills." (3) "Federation is not listening to the needs of the community!?"

The remainder of the responses focus on what the students would like to see at the Hillel House if it is kept open. More than half of the students (13) indicated that they would attend activities at night and another fifteen said that they would come on a weekend. There was a high correlation between the activities which the interviewees felt they would attend and those which they would consider important if they were directing the LACC Hillel.⁵⁷ In both lists, the first three choices were: Weekly Shabbat services, High Holiday Services and Holiday celebrations. This interest in religious observance at LACC Hillel is an important trend. The area does have

⁵⁷ See appendix for list of these activities.

four congregations in close proximity to the campus.⁵⁸ However, only six people out of twenty were synagogue members. Apparently Hillel at LACC does serve a religious need of people which is not met elsewhere. It appears to be an organization with which the group feels comfortable affiliating and which is in most cases their only Jewish affiliation. Although most of the individuals live with their families, they still feel a need for communal holiday celebrations with peers. Jewish study groups were also frequently mentioned in both connections.

Not only are religious activities a high priority among those interviewed, but so are chavurot, Israeli folk dancing and social activities. The interviewees expressed an interest in these items for themselves as well as for others (as director of LACC Hillel), despite the fact that these activities were offered in other parts of Los Angeles. One woman commented that the Jewish Community Center was too family-oriented and she did not feel comfortable there. She felt she would like to see Hillel at LACC function as a clearing house for chavurot -- recommending people to one another for groups. A former student felt a need for continuity of connection with the Jewish community after college. He saw chavurot as needed

⁵⁸ The four congregations in this area are: (1) The Wilshire Boulevard Temple-Reform; (2) Temple Kenneset-Traditional; (3) Ahavat Israel-Orthodox; and (4) Congregation Netzach Israel-Orthodox.

for people out of college "even if things didn't get going at Hillel."

The three activities which were ranked lowest on both lists were (1) group counseling, (2) vocational counseling, and (3) a newspaper. The fact that group counseling was only chosen by forty percent of those interviewed is consistent with the fact that this year an attempt to get a rap group started in cooperation with Jewish Family Service failed. Perhaps if the group which is considered the potential constituency had been consulted beforehand, much of the time invested in publicizing and arranging for the rap group might have been used more wisely.

The Jewish faculty group item was only included on the list for the imaginary director. (It was not considered an appropriate option for students). However, two people felt it was an important enough issue to emphasize it as "Hillel director." One wrote, "Faculty and student group meetings" in the "other" category and rated it as essential. Another wrote, "There should be interactions with faculty, not a segregated faculty or student group." Still another wrote that teachers should be invited to speak at Hillel and should invite their classes, thereby imparting knowledge and also introducing new people to Hillel.

The interviewees made quite a few suggestions as to activities they would plan if they were the director of

Hillel at LACC. These suggestions show creativity and interest in Hillel: (a) a UJWF drive for Israel, (b) Sunday brunches with guest speakers, (c) Serving lox, bagels, and cream cheese during midterms and finals week. (d) Adopt a family from Russia, (e) Coffee house, (f) Community relations activities, (g) Oneg Shabbat, (h) Singles group made available with planned outings in the community, (i) Teaching about the Holocaust, (j) Retreats and (k) Home or hospital visitation of the sick.

The Jewish faculty members who were interviewed expressed an interest in a Jewish faculty group, but none were sufficiently motivated to begin such a group. (All had also indicated that it would be a shame if Hillel had to close, but none had made any move to prevent this from happening.) These faculty members had been involved with Hillel a few years ago when the director was a rabbi. When the rabbi left the faculty began to separate themselves from the campus Jewish community, although still remaining involved in the Jewish community as a whole. They were not marginal cases of Jewish identity; those interviewed included a rabbi's wife, a president of a synagogue men's club, a Holocaust survivor, and a sociologist who studied changing Jewish neighborhoods. (And these are only a few of the over fifty Jewish faculty members at LACC). Because of their positive experiences with the former director, they felt it was important to have a rabbi as director.

The students, on the other hand, did not feel a rabbi was necessary; four felt one should be available and the remainder (12) felt no rabbi was needed. (The fact that most of the people remembered the 1975-76 director who was not a rabbi when asked to recall names of people at Hillel may have some significance here.)

At the end of each interview, each person was asked whether he or she knew someone else who should be interviewed. Half of the people did suggest someone and some people were able to think of more than one additional person. It would appear that more people could be reached at LACC by those who have some involvement.

In order to establish further trends based upon this information concerning activity preference, certain groups were compared: the twenty-six and over group was compared to the twenty-five and under group; the males to the females; and the students now at LACC to the former students.

Men wanted vocational counseling, individual counseling and group counseling and high holiday services to a greater extent than did the women, while women wanted chavurot. This would seem to bear out gender stereotypes with the women wanting more affiliating activities and the men wanting services which will serve them as individuals.

It would also appear that the twenty-six and over group is concerned with personal problems as shown by the support for group counseling in this group which was

substantially higher than in the other group. The twenty-five and under group was more inclined toward vocational counseling and social activities. This is consistent with the fact that these young adults are attempting to master the challenge of the identity vs. identity diffusion stage, in the areas of vocational choice and peer relations.⁵⁹

The respondents who were currently students were compared to former students, including one elderly woman who has not attended any classes at LACC yet. Since the number of former students (7) and current students (12) differed, they were compared in terms of percentage responses.⁶⁰ The former students opted for vocational counseling, social activities, Israeli dancing, newspapers and rallies for Israel and other Jewish issues to a greater extent than LACC students. This would seem to indicate that those not at LACC still need and want a forum to be connected to the Jewish people and/or they have a sentimental feeling for LACC Hillel.

In comparing the four subgroups some trends were noted:

(1) All but the elderly students wanted regular Shabbat services. This may be due to a fear on the part of the elderly of going out at night.

⁵⁹Erik Erikson, op. cit., Passim, 155-196.

⁶⁰A difference of twenty-five percent or more was considered significant.

(2) The night students were the only group who came out strongly for group counseling. These three students were all in the twenty-six and over age group and might be at a point where they are looking at and wanting to improve their personal functioning.

(3) High holiday services and holiday celebrations were rated high by all four subgroups.

In general there was a trend among all those interviewed to endorse some religious activity. There was also a general acceptance of individual and group counseling; many indicated that they would take advantage of such a service and no one appeared threatened or angry at the suggestion.

One observation made by the researcher and the Hillel staff⁶¹ is that Hillel appears to attract a certain number of people in need of psychiatric help. This poses a dilemma: on one hand although the staff is not trained to deal with problems such as these it wishes to reach out to all Jewish people at LACC, on the other hand, the presence of these obviously troubled people tends to alienate other individuals who have an interest in Hillel. Two of the interviewees touched upon this subject. One woman felt it was an "emotional strain" to be at Hillel because of the "hallucinating" and that the director gave priority to

⁶¹See poems in the appendix by a former Hillel staff member.

these "crazies." Another student felt that the "goal" of Hillel is to introduce Judaism in a way which is appealing, and if the "crazies" are very much in evidence there, others will walk out.

All these opinions were expressed to the researcher by individuals who had no idea that there were others who felt the same way they did. Unfortunately, time did not permit the researcher to call a meeting of all the interviewees so that they could see that others agree with them. From this group of respondents, a subgroup of committed people might have been formed to work at reviving Hillel. Instead the researcher must resort to the next chapter as a vehicle to extrapolate from the data what she feels should happen now at LACC Hillel.

CHAPTER

CONCLUSIONS: "PREPARING FOR A TIME OF TRANSITION"

It is related of Hillel the Elder that he procured for a certain impoverished gentleman a horse to ride upon and a servant to run before him. One day the servant failed to appear and Hillel himself took his place and ran before him three miles.

Ket.67b (Kethuboth)⁶²

The Jewish community prides itself on the fact that it takes care of its own and in a way which allows people to keep their pride. At the same time, it would like to think that there are no Jewish students such as those at LACC, who need to go to a two year college, who come from a deprived social and economic background, who have a number of personal and psychological problems. In the introduction to the pamphlet, "This is Your Federation," published by the Jewish Federation-Council of Greater Los Angeles, the authors state: The Los Angeles community reflects, "a demonstrable concern for its less fortunate members."⁶³ Unfortunately, there seems to be a gap between the inten-

⁶²"Hillel the Elder," in Encyclopedia Judaica. (Jerusalem, Israel: Keter Publishing House, Ltd.) Vol. 8, p. 484.

⁶³"This is Your Federation," (Los Angeles: Jewish Federation-Council of Greater Los Angeles, 1977) introduction.

tions of the Jewish community and its actions.

College students are a population which should be the concern of the Jewish community. A student who has a positive experience with Judaism while at college may become a committed lay person, or a Jewish communal worker. The college student who encounters indifference from the Jewish community but has a positive experience with a Christian evangelical movement may be lost to Judaism. As pointed out before, the years of college are frequently the years during which the students are working through the identity vs. identity diffusion stage of Erikson's developmental model,⁶⁴ and a Jewish identity is part of this whole Gestalt.

The less affluent should also be the concern of the community. The cycle of poverty is continued from generation to generation unless there is outside intervention in the form of community services to stop this cycle. The abandoned less affluent college students and the elderly Jewish poor are a population at risk which could be lost to the community. This does not mean that Jewish institutions or populations must not move even when it is to their advantage to do so, but that the community should provide for those left behind.

When the equilibrium of a system is disturbed because of external changes, the effects of this change are felt in

⁶⁴Erik Erikson, *Passim*, pp. 155-196.

all parts of the system.⁶⁵ The neighborhood around LACC can be seen as a system which is no longer in a state of equilibrium because of many outside pressures.

The Jewish population has, for the most part, left this neighborhood. Those who remain behind are the less affluent and the elderly Jews. Most of the Jewish institutions have also left the neighborhood, and those institutions which have not relocated are suffering from budgetary cuts. As the Jewish institutions and Jewish population move out, other minority groups move in. This forces the remaining Jewish group to accommodate to a changing environment and to learn to live with new neighbors. The Jews are no longer a major presence; now they are peripheral.

In effect, the changes in the neighborhood force the remaining Jews to react. There are basically two ways in which the neighborhood can return to equilibrium. The Jewish minority can attempt to hold the line and, in association with new groups moving in, combat "block-busting" and consequent neighborhood deterioration.⁶⁶ Or the Jewish community can leave the neighborhood and move to

⁶⁵Class notes from Human Behavior and the Social Environment, Rosa Felsenburg Kaplan, 1976-77.

⁶⁶This occurred in the Squirrel Hills area in Pittsburgh and the Cleveland Heights area in Cleveland -- See report presented at the General Assembly of Association of Jewish Federations and Welfare Funds, Chicago, November, 1974.

areas of greater Jewish population density, leaving the remaining Jews to their own devices. (This is referred to as white flight.)

The history of the Jewish community in Los Angeles shows that the community tends to favor the second alternative as a solution. The community is constantly on the move toward the west and away from the "inner city." This poses serious problems for planners in Los Angeles as to where future Jewish institutions should be located. Eventually there will be no place to move, and unless the Jewish community wants to build centers in the ocean, it will have to re-examine its flight and perhaps decide to stay in its neighborhoods and work to improve existing institutions.

The neighborhood near LACC is an example of what happens to an area when the Jewish population and institutions move out of the area and the remaining institutions receive cuts in their budgets. Five hundred ninety North Vermont -- the "Jewish Pentagon" housing the Jewish Federation-Council⁶⁷--and the Cedars of Lebanon Hospital have moved from the neighborhood and the Hollywood Los Feliz Jewish Community Center and LACC Hillel have suffered budgetary cuts.

⁶⁷ Housed within the Federation building were many service agencies -- Jewish Family Service, Jewish Big Brothers, Jewish Vocational Service.

The people on the LACC Hillel mailing list who were interviewed expressed feelings of being abandoned similar to those expressed by the individuals interviewed by Yona Ginsberg in the changing neighborhood of Mattapan, Massachusetts. Much can be learned from their verbal comments as well as from their behavior.

All of the interviewees were cooperative and enjoyed the personal contact with the interviewer. Eight people who were no longer students also wished to participate in the interviews. The researcher was welcomed warmly into the homes of some respondents. It seemed to the researcher that these interviewees really appreciated someone who listened and she felt badly when she had to leave without really helping them.

In most cases Hillel was the only Jewish organization with which the interviewees were affiliated. Most lived with their families -- parents, husbands, wives and children -- but still felt a need for communal holiday celebrations. It appears that the religious needs of this population are not being met satisfactorily outside of Hillel. These individuals expressed a desire for weekly Shabbat services, High Holiday services and other holiday celebrations. Interest in Jewish study groups ranked high despite the fact that there are Jewish studies courses offered at LACC. Chavurot and social activities were also stressed despite the fact that these activities can be found elsewhere in Los Angeles. Another need expressed by

the students interviewed was for counseling. There was an honest and open attitude towards counseling. People were willing to indicate they might take advantage of such a service. Not only did they not appear to be threatened by it, but appeared to feel a need for it.

It would seem that the interviewees had a positive experience with Hillel, have needs which Hillel served, and do not quite know what to do about these needs when Hillel is not open to serve them. For many, an interest in Judaism grew from their experience at Hillel and now they do not know where and how to channel that interest.

The concept of assessing the needs of a particular population is not foreign to social work.

Social work, from its inception, has given priority to the tasks of identifying social and human needs, devising proposed solutions and undertaking ameliorative programs.⁶⁸

The researcher for this project functioned both as a planner and an organizer. On one hand, as a planner she directed her activities towards the modification of policies in a social institution. On the other hand, she directed her activities as an organizer toward modifying the behavior of people in their role as consumers in an organization.

⁶⁸ Joan Levin Ecklein and Armand Lauffer, Community Organizers and Social Planners. (New York: John Wiley and Sons, Inc., 1972), p. 1.

The focus of both organizing and planning is on problem-solving. The stages in this problem-solving process can be seen as follows: (1) Uncovering or defining a problem, (2) Building the structural and communication links for action on the problem, (3) Laying out the alternative options and adopting a policy, (4) Developing a plan and implementing a program, (5) Receiving feedback, monitoring progress, and redefining the problem.⁶⁹ In this study, the researcher has defined the problem, laid the groundwork for communication links and will now set forth alternative options. It will be up to the administration to pick up from here.

Hillel at LACC has been successful especially in one of its basic functions, "to strengthen the Jewish students' identification with Jewish life."⁷⁰ It has been successful despite many obstacles and difficulties unique to the LACC situation: (1) it is a two year commuter school, (2) many students work and are concerned with daily survival needs. No matter what decisions are made at LACC Hillel the Jewish community must not ignore these people and certainly must not tease them by making it appear that services are being provided, which, in reality, are not.

⁶⁹Ibid., p. 5.

⁷⁰Alfred Jospe, A Handbook for Student Leaders, (Washington, D. C.: B'nai B'rith Hillel Foundation, 1967), p. 7.

There are a number of approaches to solving the situation at LACC Hillel. The students have suggested some: (1) use the building as a meeting place for youth groups, (2) relocate the Hillel Extension offices here, (3) use students from Hebrew Union College as field workers, (4) offer to share facilities with the Hollywood Los Feliz Jewish Community Center.

I would like to offer some other possible options.

(1) If it were possible to keep LACC Hillel open, and money were not a problem, the following should be done at LACC. A staff person with strong community organization skills should be hired to reach out to Jewish students. The Jewish students who were interviewed were greatly impressed by personal contact -- this was reflected in the response and cooperation the interviewer received and in the fact that many people first heard about LACC Hillel by word of mouth. Another fact to support this impression is that, after her first interviews, two people out of five came to an open house at LACC Hillel she had mentioned. Telephoning people before each event would have helped increase the attendance at meetings this year. It would also have helped to get the mailing list in order and up-to-date.

It is important for two major reasons, that the Hillel staff be connected to what is happening on campus:

(1) Faculty, especially Jewish faculty, can be helpful in terms of programming, (2) If Hillel staff supports the

idea, the administration of LACC may reinstitute the sending out of religious preference cards, a source of names of Jewish students, as part of the registration packet. (One-fifth of those interviewed learned about Hillel through the religious preference cards.)

Another way of getting people involved would be to devote some time during the High Holiday service as an opportunity to talk about Hillel and arrange for people to sign up for activities during the coming year. Essentially the key is to begin on a grass-roots level much in the style advocated by Richard Levy.⁷¹

(2) It would also be beneficial to turn LACC Hillel into a multi-service center for the neighborhood, along the lines suggested by Morris Levin.⁷² Such a center would focus on the needs of two groups: the senior adults and the students. This would be an economical approach to service because the two populations could cooperate in such mutual projects as a foster grandparent program. The center might have a caseworker from Jewish Family Service, a counselor from Jewish Vocational Service, a senior outreach worker, a caseworker from Jewish Big Brothers,⁷³ and

⁷¹ See Chapter III, p. 28.

⁷² See Chapter III, p. 26.

⁷³ A worker from Jewish Big Brothers doing outreach work from the Hillel building could be closer to the client population and possibly recruit students as big brothers.

a Hillel program director/community organizer. In this service center, the individual staff people would still be employees of their specific agencies, but collaboration on behalf of one group should erase lines of separation and cause them to function as a unit.

The fact that some students are in need of psychiatric help at LACC -- far from being a reason to abandon Hillel -- is rather an argument for a multi-service center. A worker from Jewish Family Service in the Hillel building could help these "walk-in" clients without allowing them to monopolize the time of the Hillel staff.

The multi-service center would cost money, but because it could be housed in and coordinated by an existing agency, it would not require such a large allocation. The benefits of the multi-service center far outweigh the costs, not only because of the client population served, but because the agencies could benefit from their cooperation with one another by sharing their expertise and resolving issues of turf.

In order to decide whether Hillel should become a multi-service center, more research would be desirable. It must be determined where the concentration of Jewish population is in this area. Perhaps the Jewish Community Center or one of the synagogues would be a better location for such a center. There should also be a needs assessment of the members of the Jewish Community Center to determine what kinds of services they feel should be provided. Once

these studies are done, the Federation Planning Department will be in a better position to determine what should be done with these institutions. The decision must not be made solely on the basis of how many people come to each activity at Hillel or at the center, but rather on what a continuing Jewish presence might do for the remaining population. Unless this population is consulted, it is impossible to assess felt needs. As shown in Chapter Four -- "The Students Speak for Themselves,"--the Hillel staff's assumption that the population wanted a rap group without an exploration of their current wishes led to considerable loss of time and energy. The subsequent assumption that there was no interest in counseling also missed the mark. The results of this study show that people did not want group counseling, but did want chavurot and individual counseling.

The whole situation at LACC Hillel must, of course, be balanced against the other campuses in Los Angeles. Because of taxes and the increasing cost of upkeep it may become impossible to maintain the Hillel House. In this case, it would still be possible to run a program with the use of a community organizer and the facilities of the campus. If the situation becomes too difficult and a decision is made to close the Hillel House and to discontinue programs at LACC, (even after careful consideration of this exploratory study of the felt needs of this population) Hillel has an obligation not to forget this population

which has been affiliated with it and still considers it meaningful. Each one of these individuals deserves individual attention to determine what kinds of activities each would like to pursue and where these activities can be found.

One of the reasons an institution gives for leaving an area is that people no longer feel safe coming to that area for meetings in the evenings. If this is true for the people who work in the area, both professionals and lay people, then what about the people who live in the area? Are not the residents in a changing neighborhood likely to be afraid to walk out at night, and is it not fair to say that the fact that a Jewish institution leaves the area serves only to aggravate that fear?

Since the Jewish community in Los Angeles seems to be constantly on the move, it would be helpful to develop a plan of action to be utilized each time an institution moved, in an effort to help those left behind. This plan could call for a one year program prior to the closing of the institution to ensure that those remaining can be helped to fill any void which will exist when the institution leaves. Although those Jews remaining might prefer to be clients at a Jewish agency, in a situation where no Jewish agency can provide for their needs, federal, state or United Way help should be sought.

It should also be a matter of policy for the Jewish Federation-Council to do a study of the needs of the people

in the neighborhood any time a Jewish institution is involved in drastic change. Each time there is a move there should be an "effect of the move" study. Each time there is a drastic budgetary cut, there should be a study of the effect of the cut-back.

Two students who were interviewed at LACC talked about how they joined the Hillel at the University of Southern California because the LACC Hillel was often not open and was not selling membership cards. These two students were self starters, but frequently students will give up if they are blocked in an effort to affiliate. If the LACC Hillel had to close it would be important to direct students to the Hillel organizations on near-by campuses and to facilitate their initial contact.

It might also be possible to designate one faculty person, or one local rabbi, as a contact for Jewish students who come to LACC after the Hillel is closed. This person could serve an information and referral function and insure that Jewish students were directed to the existing services which they desired.

In any event, provisions should be made for the time of transition. After all, the lives of the people left behind are human lives.

Hillel the Elder felt it important that the person who has fallen upon bad times be given the same opportunity as the rich to maintain self-esteem. The Jewish community, too, needs to order its priorities in such a way as to

maintain respect for each individual -- regardless of his station in life. This is a value which Judaism emphasizes as morally indispensable.

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APPENDIX A



Approaches To

CCAL

355 N. Vermont Ave
Los Angeles, Calif. 90029



APPENDIX B

CHANGES IN ONE YEAR'S TIME AT THE
LOS ANGELES CITY COLLEGE HILLEL

1975-1976

1976-1977

- | | |
|--|--|
| (1) One full-time coordinator
One full-time secretary/program assistant | (1) One part-time coordinator |
| (2) Open every day | (2) Only open for activities |
| (3) Two Jewish Family Service rap groups
(a) Senior citizens
(b) College age youth | (3) No rap groups |
| (4) Religious preference cards sent out | (4) No religious preference cards sent out |
| (5) Rabbinic intern available | (5) No rabbinic intern |
| (6) Interfaith activities | (6) No interfaith activities |

APPENDIX C

March 14, 1977

Dear _____,

You can be an important part in shaping the program of L.A.C.C. Hillel by participating in a study I am doing as a student at Hebrew Union College. L.A.C.C. Hillel is interested in finding out what kinds of programs Jewish students want. Even if you are not actively involved in Hillel your opinions are important.

I would like to meet with you for about a half hour to discuss your views regarding the program at a time convenient for you. Please return the enclosed card as soon as possible to indicate when you are available and I will contact you.

I look forward to meeting you and if you have any questions, please feel free to call me evenings at 826-2440.

Thank you,

Laurie Kruger

POSTCARD

Please print the following information:

Name _____

Address _____ Phone _____

Check the appropriate blank:

day student full time _____ day student part time _____

night student _____

Check the times when you are available:

Mornings, Mon. _____ Tues. _____ Wed. _____ Thurs. _____ Fri. _____

Afternoons, Mon. _____ Tues. _____ Wed. _____ Thurs. _____ Fri. _____

Weekends _____

Circle your age bracket: 17-25, 26-35, 36-45, 46-55,
56 and over.

APPENDIX D



Laurie Kruger
11725 Darlington St. #3
Los Angeles, Calif. 90049



INTERVIEW GUIDE

Name _____

Address _____

Phone _____

Age: 17-25, 26-35, 36-45, 46-55, 56 and over

Place of birth - Other places you have lived

Religion _____

School Information

Are you registered at L.A.C.C. or have you ever been?

a. Student - Day Student

full-time

part-time

No. of credits

b. Night student

APPENDIX D

No. of credits

What is your major?

What are your future plans?

Do you plan to go on to a 4-year school?

Do you plan to work towards your bachelor's degree?

Do you plan to get a job?

What influenced your decision about your future?

a. parental advice

b. someone in school

c. vocational counseling

Residence Information

What are your living arrangements?

a. with whom do you live?

b. do you live by yourself?

c. What type of housing do you live in?

boarding house, apartment

How long have you lived at your present address?

Do you consider this to be temporary?

INTERVIEW GUIDE

Name

Address

Phone

Age: 17-25, 26-35, 36-45, 46-55, 56 and over

Place of birth - Other places you have lived

Religion

School Information

Are you registered at L.A.C.C. or have you ever been?

a. Student - Day Student

full-time

part-time

No. of credits

b. Night student

No. of credits

What is your major?

What are your future plans?

Do you plan to go on to a 4-year school?

Do you plan to work towards your bachelor's degree?

Do you plan to get a job?

What influenced your decision about your future?

a. parental advice

b. someone in school

c. vocational counseling

Residence Information

What are your living arrangements?

a. With whom do you live?

b. Do you live by yourself?

c. What type of housing do you live in?
boarding house, apartment

How long have you lived at your present address?

Do you consider this to be temporary?

How did you learn of the existence of Hillel at L.A.C.C.?

- through word of mouth
- through signs on campus
- through articles in the newspaper
- through the catalogue
- through seeing the sign outside the house

What has been your experience with Hillel?

What kinds of activities have you participated in?

If the following services were made available at Hillel would you take advantage of them?

If so, why? If not, why not?

- a. Vocational counseling and job planning
- b. Jewish study groups
- c. Social activities
- d. Weekly Shabbat Services
- e. Individual counseling
- f. Group counseling
- g. High Holiday services
- h. Holiday celebrations
- i. Student planning committee
- j. Israeli folk dancing
- k. Newspaper
- l. Rallies for Israel or other Jewish issues
- m. Chavurot
- n. Are there any other activities or services you would want?

If you were the director of the Hillel at L.A.C.C., which of the above would you feel were essential, etc.?

If these activities were held at night would you come?
On a weekend?

Are there any people from Hillel whom you particularly remember?

Do you think there is a need to have a rabbi at Hillel?

What are the reasons that people have stopped coming to Hillel?

Have you thought of doing anything to keep Hillel open?

Are you involved in any Jewish organizations besides Hillel?

a temple, the JCC, the BBY, etc.

Did you have a Jewish education?

Did you have a Bar or Bat Mitzvah?

What denomination of Judaism do you consider yourself?

Reform, Conservative, Orthodox

Are there any other languages spoken in your home besides English?

Yiddish, Hebrew, Ladino

Are you taking any courses in the Jewish studies department at L.A.C.C. or have you in the past? if so which ones, do you like the program?

How do you feel about the fact that the Jewish Federation moved from 590 N. Vermont to 6505 Wilshire?

Do you know anyone else who you think would like to be interviewed?

Is there anything which we have not covered which you would like to add?

Thank you.

INTERVIEW WORK SHEET

Date _____ Place of Interview _____

Taped _____ Card returned _____

Name _____ Sex _____

Address _____ Phone _____

Age _____ Student Status _____

Place of Birth _____ Other places
you have lived _____

Major _____

Future Plans _____

Living Arrangements _____

How do you support yourself? _____

Hillel
existence _____

activities _____

Experience _____

Services

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____
- h. _____
- i. _____
- j. _____
- k. _____
- l. _____
- m. _____
- n. _____

Night attendance _____ Weekend _____

People you remember _____

Rabbi necessary: Yes _____ No _____

Reasons people do not come _____

Have you thought of doing anything to keep it open? _____

No _____ Yes _____

Jewish organizations besides Hillel _____

Reform, Orthodox, Conservative, Secular Jew, Other _____

Languages spoken in home _____

Courses in Jewish Studies _____

Feelings - i.e., Jewish Federation _____

Anyone else who should be interviewed _____

Remarks

Group counseling

High Holiday Services

Holiday celebrations

Israeli folk dancing

Student planning committee

Newspaper

Rallies for Israel or other Jewish issues

Chavrutot

Jewish faculty group

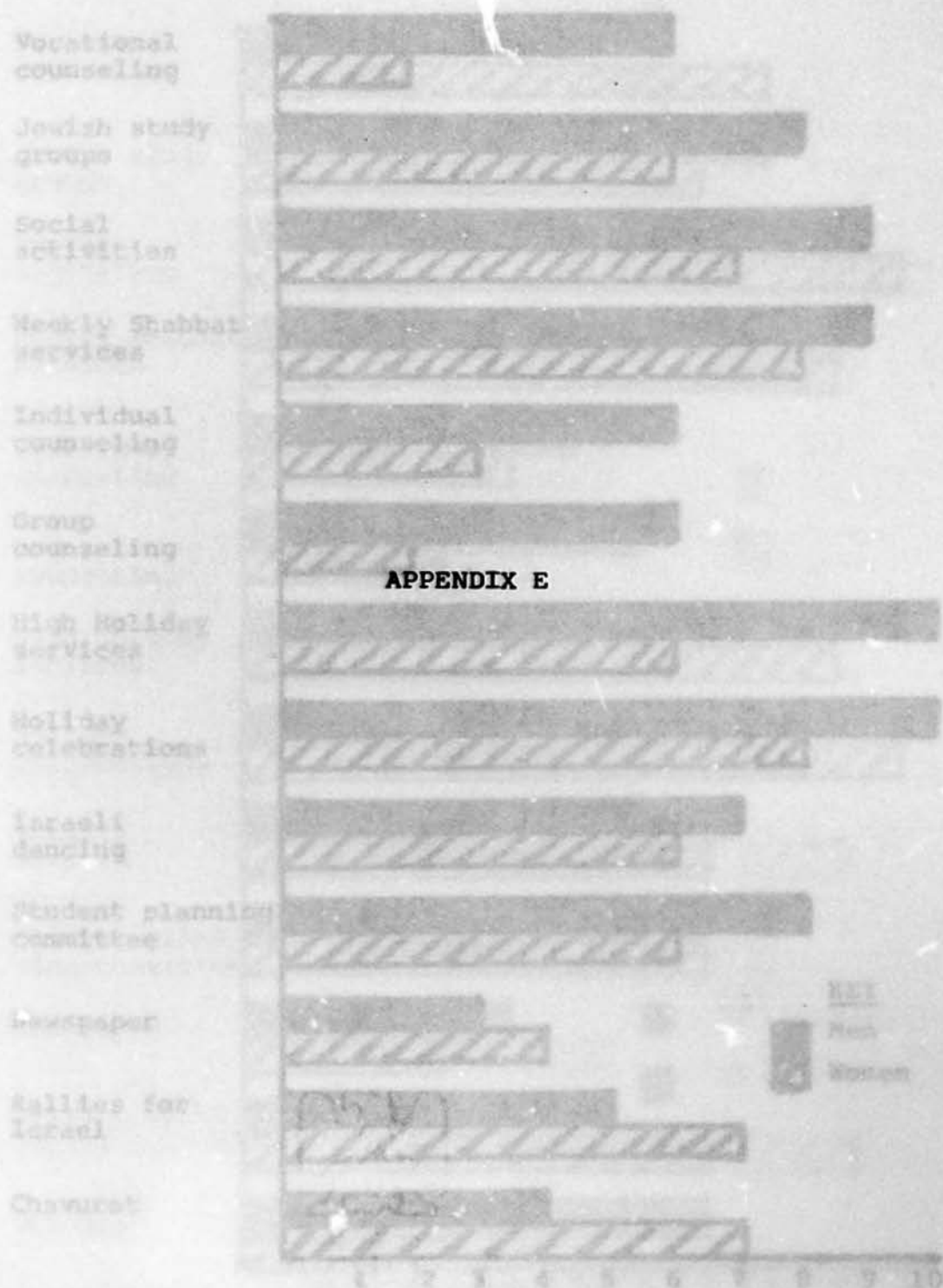
Other

If you were the director of the Hillel at L.A.C.C. which of the following would you consider to be the most important? Please rate the following list in terms of importance using this system:

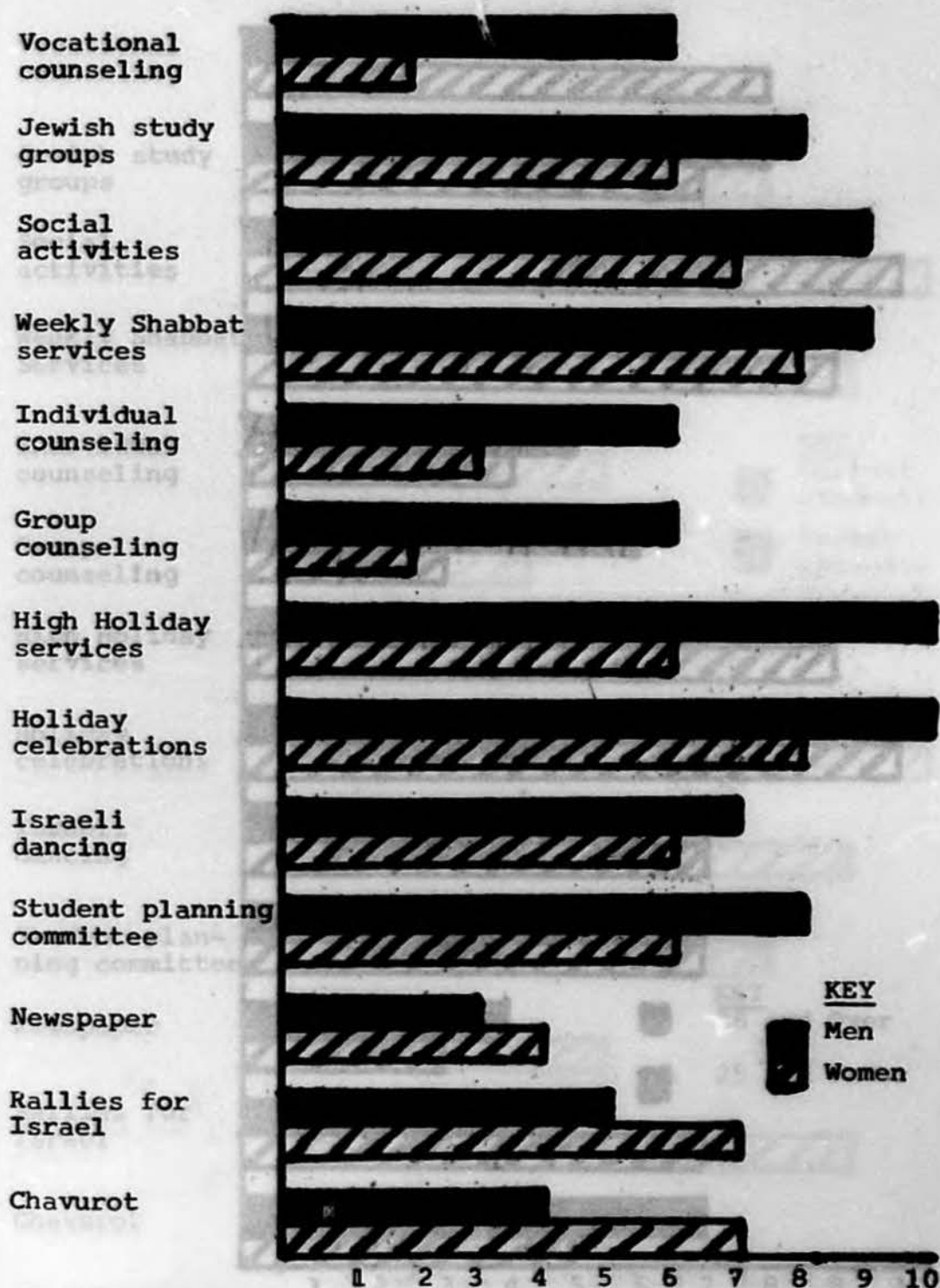
1. essential
2. very important
3. moderately important
4. not priority but desirable
5. unessential

- _____ Vocational counseling and job planning
- _____ Jewish study groups
- _____ Social activities
- _____ Weekly Shabbat Services
- _____ Individual counseling
- _____ Group counseling
- _____ High Holiday Services
- _____ Holiday celebrations
- _____ Israeli folk dancing
- _____ Student planning committee
- _____ Newspaper
- _____ Rallies for Israel or other Jewish issues
- _____ Chavurot
- _____ Jewish faculty group
- _____ Other
- _____
- _____

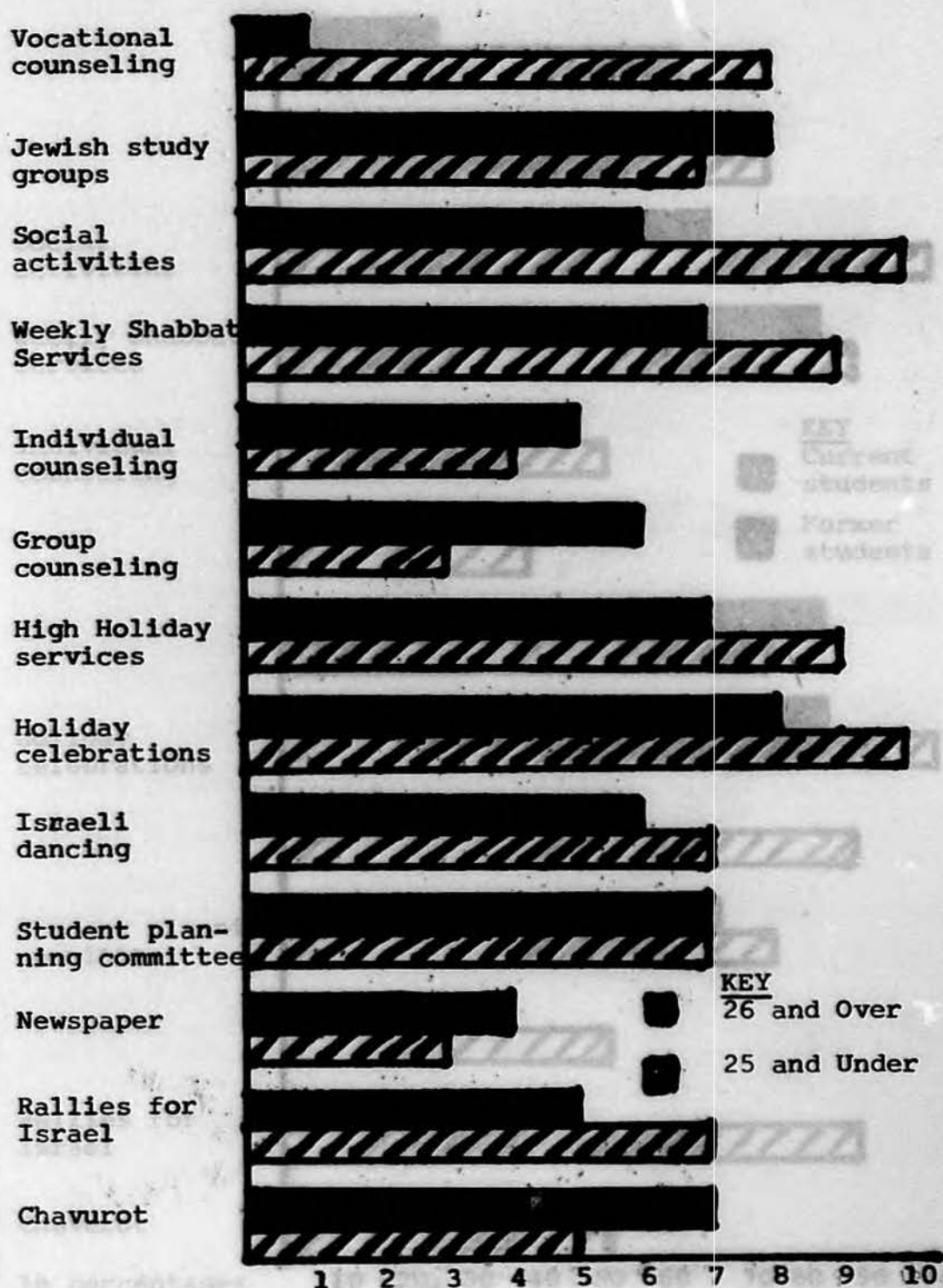
A COMPARISON OF THE DIFFERENCES BETWEEN MALE AND FEMALE
RESPONDENTS IN ACTIVITY PREFERENCE



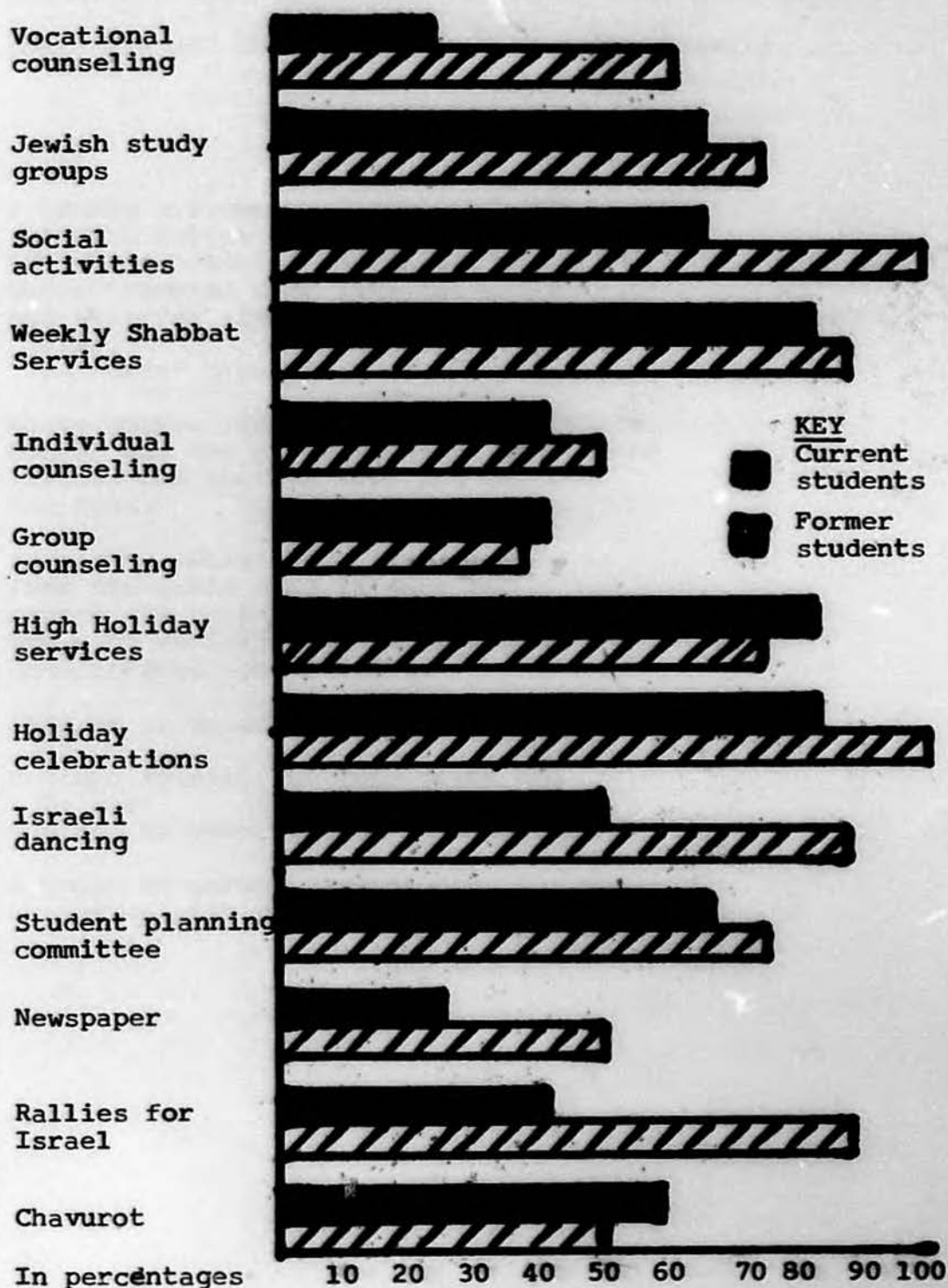
A COMPARISON OF THE DIFFERENCE BETWEEN MALE AND FEMALE STUDENTS RESPONDENTS IN ACTIVITY PREFERENCE



A COMPARISON OF THE RESPONSE OF STUDENTS 26 AND OVER AND STUDENTS 25 AND UNDER IN REGARD TO ACTIVITY PREFERENCE



**A COMPARISON OF THE RESPONSES OF CURRENT STUDENTS AND
FORMER STUDENTS IN REGARD TO ACTIVITY PREFERENCE**



The following poems describe the Hillel House and some of the students from the point of view of one of the Hillel staff members. The names mentioned in the poems are not the actual names of IACE students.

THE HOUSE

A hearty welcome
A warm hello--
Enter the house of porous pardons,
Where troubles sink into the walls
and children sink farther and farther into their unreali-
ties,
and never grow up.

Where people come for lack of any place
better and the piles of waste are ground
farther and farther into and under
the rugs.

Propaganda-plastered, so APPENDIX F
from the walls make it easy to
ignore all that can be done--
Too many shrieks make the messages
undeciphered--or unneeded.

It's ok -- no one really wants to know.

A place to sit-, to eat- drink and
be sad-
A place to never change.

A house of porous pardons,
swollen with shame.

Randy Weiss

The following poems describe the LACC Hillel House and some of the students from the point of view of one of the Hillel staff members. The names mentioned in the poems are not the actual names of LACC students.

THE HOUSE

A hearty welcome

A warm hello-

Enter the house of porous pardons,
Where troubles sink into the walls
and children sink farther and farther into their unrealities,
and never grow up.

Where people come for lack of any place
better and the piles of waste are ground
farther and farther into and under
the rugs.

Propaganda-plastered, screaming
from the walls make it easy to
ignore all that can be done--
Too many shrieks make the messages
undeciphered--go unheeded.

It's ok -- no one really wants to know.

A place to sit-, to eat- drink and
be sad-

A place to never change

A house of porous pardons,
swollen with shame.

Randy Weiss

NINA

... and she screamed,
 I love you I love you I love you
 and the world didn't answer
 They just laughed.
 Stripped of her words--
 All she shouted was,
 I love you. I love you. I love you.
 She had nothing left
 no feelings,
 no mind,
 no relief.
 naked she stood, screaming,
 I love you I love you I love you....

.....

You're the only I told my name,
 She shrieked,
 The only one...
 it stinks, she shrieked, it stinks-
 I'm sorry- I love you- Goddbye
 it stinks
 I love you
 it stinks.

Randy Weiss

KITTY

fat with poverty
 alive just out of spite
 confused revelations of what
 she could be -- if only...
 if only...
 if only...

ROSY

swimming in the deep end
 of all her sorrows,
 back stroke for every paddle forward,
 Will it end? Begin
 She wonders, but just treads.

DONALD

Small and tight
Monotone bitterness-

tight small
an aging knot of grief

Tangles of traumas
wrapping him tighter and tighter,
making his small frame
slighter and slighter.

Til nothing remains but waste-
drained of potential goodness-
The juices turned sour

and he wouldn't change it for a moment!

Written June 1976 at L.A.C.C.
HILLEL