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ASPIRATIONS OF ITALIAN-AMERICAN COLLEGE STUDENTS

by

JOSEPH R. FRANCO

A dissertation submitted to the Graduate Faculty in Sociology in partial fulfillment of the requirements for the degree of Doctor of Philosophy, The City University of New York.

1996

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ABSTRACT**ASPIRATIONS OF ITALIAN-AMERICAN COLLEGE STUDENTS**

by

Joseph R. Franco**Adviser: Professor Lindsay Churchill**

This dissertation focuses on Pace University Westchester college students in order to determine the relative significance of ethnicity in the educational and professional options perceived by Italian-American vs. non-Italian-American respondents. Their family traditions were examined, and patterns of behavior impacting on choices of pre-professional vs. non-pre-professional employment were identified.

To collect data concerning their education, employment, family background and influence and other social relationships, a questionnaire of 74 questions was developed and distributed to 1,500 undergraduates. Responding were 898 students, 348 men and 538 women and 12 not indicating gender. There were 365 Italian-American respondents, and 533 non-Italian-American respondents.

Italian-American respondents were classified as more traditional, mid-range traditional and less traditional, based on their responses. In terms of their educational and professional

options, the very traditional Italian-Americans behaved in certain limiting patterns. For example, the very traditional students tended to not participate in pre-professional experiences, thereby, limiting future professional opportunities, in contrast to their less traditional Italian-American counterparts. Instead, they tended to participate in non-pre-professional experiences, including family businesses.

This study underscores the existing need to develop specialized counseling and mentoring strategies that will enable the more traditional Italian-American students at Pace University to fully develop their potential both academic and professional.

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CHAPTER ONE

STATEMENT OF THE PROBLEM

This study will examine the relative significance of ethnicity in determining the educational and professional options perceived by Italian-Americans. I will study Italian-American students in the areas of education, current employment, and future career aspirations. I will explore the role of ethnicity by assessing the degree to which traditional values may inhibit the assimilation process and thereby retard social mobility. Further, I propose that a portion of Italian-Americans has achieved the financial success of the middle-class but not middle-class educational and professional success, instead appearing to maintain the values, beliefs, ideas, and skills typical of working-class culture. This group is influenced by the neighborhoods they live in, a unique provincial style of interaction, and several other countervailing influences, in particular family expectations and values. These conditions, moreover, result in social behaviors that limit them to middle-class options at best, thereby not providing them an equal chance to enter areas that offer greater advancement both educationally and professionally. Therefore, this group operates in a "marginal" manner. Specifically, I will be studying undergraduate students at the Westchester Campuses of Pace University to measure academic preferences, pre-professional employment preparation, and career goals.

As a university administrator and adjunct professor, my interaction with Italian-American students at Pace University provides me with the unique opportunity to observe variations in goal direction and behavior. Over the years, I have noticed that by second, third, and fourth generation, certain Italian-American students demonstrate what is referred to by Herbert J. Gans in The Urban Villagers as "subject-orientation" (people-centered) as opposed to "object-orientation" (object-centered). I had originally assumed that these students would be more object-oriented than subject-oriented due to their educational experience at Pace University which requires all students to take many courses in the liberal arts, exposing them to a humanistic approach to learning.

But in this case, the opposite appeared to be true, due to the existence of various factors that hinder achievement and self-development. Thus, there appears to be a "subject-oriented" segment of Italian-American students attending Pace University who are not prepared to pursue professional careers, because strict familial tenets and ethnic ties directly hinder achievement, inhibiting them from acquiring the knowledge to take advantage of various opportunities and thereby denying them options such as pre-professional experience. Apparently, participation in higher education alone does not automatically guarantee that Italian-Americans will break away from traditional influences, especially if their neighborhood and the influence of their social community reinforce the importance of family cohesiveness and ethnocentrism.

Thus, in this study I propose that second, third, and fourth generations of Italian-American students at Pace University still maintain an intricate connection to their ethnic heritage and traditional family values, which perpetuate subject-oriented behaviors. This traditional kind of behavior among third and fourth USA generations could be due to the familial influence of older immigrants who did not have cosmopolitan exposure either before or after emigration.

In a discussion Stephen Steinberg made an observation to me that "this particular group of Italian-American students do not regard college as a stepping stone to middle-class occupations, but instead lack a clear purpose in attending college and plan to return to their communities of origin to go into a family business," or work in an area that does not require them to utilize their academic training. While Steinberg identifies social mobility as an important factor in this behavior, I assert that tradition is a strong factor, too. I see that some of these students have not formally made a decision to join the family business but join because of tradition, i.e., strong familial influence which limits choices and options and inhibits the decision-making process.

Steinberg's research directly concerns my thesis. As Steinberg so succinctly phrased it, "these students are constricted by traditional Italian values that place 'people' ahead of 'objects,' and that emphasizes loyalty to both family and community ahead of mobility and success." My objective is to determine the

degree to which tradition, including ethnicity, does play a part in inhibiting Italian-American college students in their ability to recognize academic and career options. It has been an unexamined assumption that college students are automatically in a better position to advance professionally than their peers who do not attend college. But I have determined that this assumption does not apply to a large sample of the Italian-American students with whom I have interacted at Pace University. The general findings of previous researchers whose work is reviewed in Chapter Three do not specifically support and/or address what I have experienced in Italian-Americans in my office and classes at Pace University.

Some Italian-American students at Pace appear to me to be strongly influenced by the basic tenets of "la via vecchia," the old ways, which seek to maintain traditional folkways and minimize the influence of the host society. This is in direct contrast to other Italian-American students at Pace who are influenced by "la via nuova," the new ways, which integrates both traditional folkways and non-traditional values imposed by the host society. In addition, these students who are influenced by la via vecchia have views which are more traditional views than those students influenced by la via nuova in regard to education, employment and career aspirations.

To determine the influence of tradition on Italian-American students at Pace University, I hypothesize that the more traditional students will differ from less traditional Italian-American students and non Italian-American students in the

following areas:

1. More traditional (more ethnic) Italian-American students are less assimilated than less traditional (less ethnic) Italian-American students, remaining close to traditional family values and exhibiting ethnocentric behavior.
2. More traditional (more ethnic) Italian-American students lack an understanding of the role that pre-professional experience plays in preparing for career-oriented positions as compared to less traditional (less ethnic) Italian-American students.
3. More traditional (more ethnic) Italian-American students are more likely to major in areas leading to specific careers than less traditional (less ethnic) Italian-American students who are more inclined to major in the liberal arts and social sciences.
4. More traditional (more ethnic) Italian-Americans are likely to be enrolled in remedial programs than less traditional (less ethnic) Italian-American students.

CHAPTER TWO

CASE STUDIES

The following case studies are presented to provide the reader with a clearer understanding of the type of traditional Italian-American students at Pace University and the methods of intervention necessary for them to realize their full potential both academically and professionally.

JOE

The profile of Joe, an Italian-American student at Pace University, is somewhat typical of other Italian-American students attending Pace. I had the opportunity to meet numerous times with Joe, one of my students in a speech communications course, and later a career counselee of mine. Joe, a second-generation Italian-American student, attended Pace on a full athletic scholarship, reporting that without the scholarship he would have attended a community college. His intended major was Accounting. I first met with Joe to discuss a class assignment that involved researching potential academic majors and investigating professions of interest. In addition, they were also required to meet with a faculty member and speak with an alumnus/alumnae in their intended area of concentration.

In a subsequent meeting, I suggested that Joe consider part-time pre-professional employment in accounting to gain experience

in his field of interest. He mentioned to me that it would not be possible to work another job, since he had to continue working as a laborer for the family construction business. He further discussed with me the fact that once his father retired, the business would be passed on to him. While he understood the need for an internship in his field of study, his family did not approve of nor understand his need to either reduce his work hours in the family business in order to provide a competitive edge when he sought full-time employment. I met with Joe in the career services office on several more occasions after the course ended. Finally, the second semester of his senior year, he did accept an internship, fortunately obtaining a position in the accounting department of a small firm. He continued to work for the family business in conjunction with his new position. Shortly after graduating from Pace, Joe was able to secure a full-time position against the wishes of his parents. Evidently, Joe never wanted to assume responsibility over the family business, but until exposed to professionals in the accounting field, he didn't actually see that he had any other option.

While in Joe's case the influence of *la via vecchia* was strong, he was able to take advantage of *la via nuova*, provided by me as a course instructor and a career counselor, thereby giving him information about various alternatives available to him while at Pace. Joe's case is somewhat typical of other Italian-American students attending Pace. He needed a great deal of encouragement to take advantage of the pre-professional experience necessary in

preparation for full-time employment.

MARIA

Maria's situation also is typical of Italian-Americans at Pace. Maria, a third-generation Italian-American student, attended Pace because it was close to home. She was referred to me in sophomore year by a faculty member from the accounting department. At that time she was an undecided business major, having initially been placed in a special developmental program, Challenge to Achievement at Pace (CAP), for students requiring some remedial work. She appeared to me to be a very motivated student whose potential had been unrecognized prior to her enrollment at the university. After several meetings with me she declared Accounting as her major. Maria was employed as a bookkeeper and waitress in a family-owned restaurant since the beginning of sixth grade. When her parents learned of her decision to major in accounting, they opposed it and preferred that she major in Early Childhood Development. Their reasoning was that it would be easier for Maria to find a job that would provide flexibility once she married and had a family of her own. Maria anticipated her parents' negative reaction, shown by the fact that she waited almost a year before informing them of her decision.

Maria is a good example of an Italian-American Pace student who managed to overcome strong traditional influences of her family. The initial referral made by the accounting faculty member

allowed Maria to gain valuable information relating to her interests in accounting. She mentioned to me on many occasions that if her professor hadn't taken a special interest in her academic studies, she would have never become so focused. Additionally, the subsequent meetings with me through her senior year in the career services office enabled her to develop self-awareness and confidence to pursue a satisfying career of her own choice.

While Maria became motivated enough to overcome the parental influences of *la via vecchia*, she did not manage to pursue pre-professional experience in her field. Instead, she continued to work for the family business until graduation. After graduation she secured an entry-level position in her chosen field in a small firm. The results of intervention with Maria were successful but not entirely. Not having pre-professional experience in her field limited her initial employment options at least.

JOHN

John, a third-generation Italian-American student, is also representative of other Italian-American students who had strong family influence regarding career decisions. John, a Computer Science major, attends Pace part-time while working full-time as customer service representative at a major pharmaceutical firm. Prior to his employment at the pharmaceutical firm, he worked full-time for four years in a family-owned retail business. In the

evening he continues to work part-time as a bookkeeper for the family business, while maintaining his full-time day job and taking classes at Pace.

John was twenty-two years-old when he decided to attend Pace. Upon the advice of a former high school teacher, he met with me to discuss the variety of available academic majors at Pace. At that time he indicated his disinterest in working for the family business. Once enrolled, he decided to declare Computer Science as his major with the intention of securing a position as a programmer. While he understood the importance of securing a degree in order to meet minimum requirements for a programming position, he still was unable to shed responsibility of the family business. Yet at the same time he was aware of friends in similar situations and also noticed their discontent as well. Currently, he is still attending Pace on a part-time basis and continues to work full-time at the pharmaceutical firm and part-time for the family business. While he has made the decision to continue his education for his future success, he certainly remains connected to traditional influences which have delayed him in fully realizing his career goals.

Tina

Tina, a fourth-generation Italian-American, also represents very traditional Italian-American students. Her major, Accounting, was chosen by her parents, while she herself was interested in

Secondary Education. Tina was referred to me in her junior year by an academic advisor aware of her struggle over career choice. At that time Tina had just completed an internship at a public accounting firm. After her experience, she realized that she detested accounting and was much more interested in teaching. Tina mentioned to me that if she decided not to major in accounting, her parents refused to assist her in financing the cost of her college education. Additionally, Tina indicated to me that her parents were under the impression that by majoring in accounting, she would always be guaranteed secure employment and thus have a promising future.

After I met with her on numerous occasions over one year, Tina finally compromised with her parents by choosing to become certified as a secondary school business education teacher. She became assertive and managed to confront her parents about her decision, informing them of salaries and career opportunities in the field of secondary education. Additionally, she had an ally in her aunt, an elementary school teacher, who also encouraged her to continue her major in education and who spoke out in defense of her decision. After a period of time, Tina's parents did decide to continue providing financial support for her college career despite her decision to change career tracks. Tina did complete the requirements of her degree and now is teaching full-time. Once again, intervention was key to her success.

With this information, I now turn to a literature review and then to a survey analysis.

CHAPTER THREE
LITERATURE REVIEW

In my experience with students at Pace University, I have noticed two distinct behavioral patterns, one markedly traditional and one progressive, exhibited by a portion of the Italian-American students. I linked the traditional behaviors to their ethnicity. In exploring the published research for reasons for these differences, I found extensive information on class/social mobility and ethnic/cultural issues. In the available literature social class theory is cited as the major influence on professional advancement and success. In the Ethnic Myth, Stephen Steinberg focuses on the social class theory of advancement recognizing upward social mobility as the major route of achieving educational advancement. At the same time he does recognize that cultural/ethnic factors cannot be overlooked, though he sees them as conditional on preexisting class factors (p. 131). Concerning the cultural theory of advancement, he notes that some ethnic groups place a higher value on education which provides greater social mobility.

Steinberg supports the class theory, arguing that educational achievement occurs as a result of shifting to a higher social class, thereby increasing the availability of educational opportunities. Upward mobility occurs first, due to job promotions and postponed rewards, thereby leading to increased understanding of and appreciation for educational advancement (p. 132). He

states that:

Where the class theory differs from the cultural theory is in its emphasis on the *primacy* of class factors. That is to say, it is held that cultural factors have little independent effect on educational outcomes, but are influential only as they interact with class factors. Thus, to whatever extent a reverence for learning was part of the religious and cultural heritage of Asians and Jews, it was activated and given existential significance by their social class circumstances. Without this congruence between culture and circumstances, it is hardly conceivable that these groups could have sustained their traditional value on education, or that it would have actually resulted in higher levels of educational achievement (p. 132).

While emphasizing the importance of social class theory on educational achievement, Steinberg does consider the impact of ethnicity as well. He includes general historical information about European and non-European immigrant groups and their integration into mainstream society. He explains, for example that all ethnic groups, did not begin at the lowest possible class level of the social ladder, as is often incorrectly assumed (p. 83). Moreover, differing challenges and opportunities were presented to various ethnic groups who arrived in the United States, placing the burden of future success on first generation immigrants (p. 83). For example, Jews were occupationally prepared for the job market in the United States, because they had training in skills and trades in their country of origin. In contrast, most of the other immigrants were unskilled laborers (p. 97).

The garment industry was one of the largest areas in which Jews were able to maintain steady employment and growing financial success, while establishing a stable base for future generations (p. 101). Although "most of the businesses they established

provided [only] an adequate living," they still generated the necessary economic resources for educational and occupational mobility in the next generation..." (p. 101). Steinberg also noted that Jewish immigrants "had a higher rate of literacy than most other immigrant groups" (p. 101) and "were willing to forgo the pleasures of the moment, because they could realistically plan for a better future, for their children, if not for themselves" (p. 103).

On the other hand, most Italian immigrants arrived from poor areas in southern Italy without skills, for they had been land laborers. Steinberg cites these past historical differences as an explanation of why Italian-Americans have not been as mobile as other groups in employment and education and have not exhibited a willingness to encourage the educational advancement of their children. Further, Steinberg mentions Leonard Covello's The Social Background of the Italo-American School Child, a study of the educational attitudes of Italian immigrants, which suggests that schooling is perceived as necessary in so far as it provides material benefits (p. 141). Also, since the majority of Italians in southern Italy worked as land laborers, formal education for them was not a priority. In addition, schools were very poor or did not exist at all in certain regions, thereby adding to the illiteracy rate (p. 141).

In his consideration of ethnicity, Steinberg cites the 1958 article of Richard Otis Ulin, "The Italo-American Student in the American Public School," a comparative study of Italian and Yankee

backgrounds in Winchester, Massachusetts (p. 142), which supports the cultural view of advancement for Italians. But Steinberg opposes Ulin's conclusions, instead finding support for the class theory:

On the contrary, it could be argued that his Italian subjects are expressing attitudes that are typical of the working class and in all likelihood accurately reflect the world as it actually exists for these working-class students in Winchester, Massachusetts. (p. 143).
...What these students appear to be expressing is not a cultural regard for education, but a recognition of the fact that, unlike their more affluent Yankee peers, their chances of reaching college are slim, and consequently their futures are not likely to depend upon their school performance (p. 143).

Ulin's point emphasizing the lower educational aspirations of this group of Italian-Americans connects with the subject of my present study, Italian-American students who appear to comprise a subculture, considered middle-class but exhibiting lower-class values, due to their limited exposure to options even though they are in an educational setting.

After considering ethnicity, Steinberg returns to his social class theory and focuses on issues relating to poverty. He considers Oscar Lewis' findings on the "culture of poverty," that poor people form lower class subcultures, separating them from other classes in society (p. 111). According to Steinberg, it is an important factor to consider, especially when taking into account the poverty of earlier generations of immigrants, which substantially differs from that of lower class minorities today (p. 111). Further, Lewis believes that children who live within a culture of poverty will pass it on to the next generation. Too

often, Steinberg states, the following assumption is used to differentiate immigrant groups of the past and ethnic minorities in our society today and directly blame the poor for their situation:

The claim that the poor are deficient in their "work ethic" and have low aspirations translates all too easily into the familiar stereotype of the poor as lazy, shiftless, and lacking in ambition (p. 111).

But Steinberg's view is different:

...despite their material privations, immigrant families stayed together, workers organized for better wages, and a stubborn ethnic pride cemented immigrants together in collective self-defense against the deprecations of the outside world (p. 111).

Steinberg sees that it is possible to have middle-class values but be trapped in a subculture or underclass. He cites Elliot Liebow's Tally's Corner, which presents an overview of the reactions of the black male underclass. Liebow found that these men possessed middle-class values, but since they could not function within mainstream society, they gathered on a street corner in order to provide each other with emotional support. They were men who had lost household status in their families, suffered from underemployment or unemployment, and poor social relationships, but they were able to maintain their identity and commiserate about the barriers in their lives that were forcing them to remain trapped at this underclass level.

Commenting on issues relating to social class and ethnicity is The Assimilation of Ethnic Groups, by James A. Crispino. This study was based in Bridgeport, Connecticut and involved the distribution of over 450 questionnaires to first, second, and third generation USA respondents. It focuses on a variety of socially

related topics pertaining to Italian-Americans including religious beliefs, values, educational backgrounds, occupational structures, and political opinions. Crispino points to two distinct styles and/or patterns of ethnicity that exist in society today. The first is characteristic of the working-class, existing on the behavioral level, because ethnics live it on a day-to-day basis (p. 156). He cites as fact that their limited social and geographical mobility inhibits the development of pressures for change which might otherwise occur (p. 156). He states that the problem of Italian-American ethnics transcends their heritage and is common to the working class of all ethnic groups (p. 156). Crispino's research was based upon the seven types of assimilation as defined by Milton Gordon in Assimilation in American Life. Gordon coined the concept known as "ethclass," which suggests that people in the same class, regardless of ethnicity, will have similar sets of values. Crispino supports Gordon's view and points to different historical factors which may have influenced different ethnic groups.

Crispino refers to a new class of ethnics known as either the "new ethnics," or the "new ethnicity," to reflect the increasing focus on ethnicity in our society. The behavior of the new ethnics, as compared to working-class ethnics, is to maintain an interest and partake in ethnic and cultural activities and celebrations with a detached sense of connection to the culture itself. He says that Italian-Americans utilize their ethnic identity as it becomes warranted and pleasurable to do so. The

major problem for me in Crispino's theory is that ethnicity isn't seen as exercising strong influence on behavior and attitudes. He believes that "since there is no need to interact on an ethnic basis, ethnic identity is neither deeply engrained nor long lasting and its present form may more correctly be termed a label than an identity (p. 159). Further, Crispino states that "some Italians, mainly middle-class, will continue to move to the greener pastures of suburbia to escape a confining ethnic environment, as well as to avoid high taxes and the threat of integration (p. 161). But he doesn't consider the existence of Italian-American subcultures that move to suburban areas and may still operate, function, exist, and reflect highly ethnic ways of life, even for those who possess middle-class values. In my study, I considered this subculture.

According to Crispino, Italian-Americans today are "new ethnics," symbolically ethnic but not strongly influenced by ethnic traditions:

Despite the historical decline in the vitality of ethnicity, one cannot deny that today there is a resurgence of sorts, manifested in the increased number of ethnically oriented journals, festivals and mass media appeals to hyphenated Americans to remember that they have two heritages....In reality, however, the revival is a middle-class, largely symbolic and intellectual phenomenon, the major explanation of which is the fact that descendants of the "new immigration" immigrants are moving into the middle-class en masse and doing those things which middle-class people generally do; read, travel, participate in cultural activities.... The revival is due more to societal legitimation than to factors intrinsic to the ethnic group, as the same effect is evident in many groups differing in various respects - time of arrival, size, class, and composition (p. 165).

A third researcher commenting on the topics of class and ethnicity is Richard Alba, in Italian-Americans: Into the Twilight

of Ethnicity and in Ethnic Identity: The Transformation of White America. Alba's purpose for writing the former was to "highlight the rapid convergence of Italian-Americans with majority Americans" (p. viii). He believes that the passage of time is a major factor in determining both the quantity and intensity of traditional values held by immigrants in their new environment. The research that Alba conducted points to an increase in achievement possibilities which correlates with a reduction in ethnic differences. While various researchers tend to emphasize the tendency among Italian-Americans to warn their children to be cautious of "the new way" (la via nuova), Alba points to the significant increase in educational training after World War II and asserts that it is generally overlooked by the researchers (p. 134). Thus, there exists a need to consider the role of education when considering the possible effects of ethnicity upon educational achievement.

Further, Alba stresses that in the past traditional Italian-American immigrant families usually functioned as a close-knit group, within which all decisions and changes affecting individual members were determined by the group as a whole. But at the same time, the family unit was directly affected by the Italian-American culture in which they existed. In order to find a place in the "new world" schema, Italian-Americans found it necessary to develop skills which would increase their ability to adjust to new situations, including new job skills which in turn result in receiving greater salaries and create an awareness of the need for

increased learning, both formal and informal. Alba, then, supports social class/mobility theory, since this change from dependence on just the family unit may have necessitated the "casting off" or alteration of some of the traditional values and beliefs with the goal of "fitting in" with mainstream American society in order to advance economically. Further, the vast differences that this change brought in living conditions, educational backgrounds, and varied work ethics forced further adjustment that became necessary for the family's survival. However, the family unit and Italian-American cultural values and traditions not conflicting or interfering with "new world" obligations were steadfastly maintained.

Alba also presents major findings of a General Social Survey, conducted in the early 1980s, that explored issues such as divorce, abortion, and capital punishment. Alba uses the findings to support his view about a reduction in ethnicity and an increase in social class mobility (p. 135). The respondents were from a variety of European ethnic groups, including Italian-Americans, contrasted with WASPS in order to determine the open-mindedness of a group of individuals who were considered less educated on a whole than their counterparts. The prevailing assumption had been that European ethnic groups would be less open-minded in comparison to other groups. However, the General Social Survey showed otherwise:

...what remains of the family ethos is a mild version of family solidarity. Conservative attitudes with respect to the family have all but withered away; on questions of divorce, homosexuality, premarital sex, abortion, and non-traditional roles for women, Italian-Americans are now as liberal - or as conservative, if one likes - as

WASPS and other Americans. What remains is a slightly greater tendency to remain in the same place, greatly diluted from ancestral peasant rootedness, and a moderately greater willingness to live with and keep company with relatives (p. 139).

Alba believes that ethnicity is in a "twilight stage." It is continually diminishing; however, the rate will vary for each ethnic group, as well as for the particular generation. Earlier generations will not be affected by changes and integration as are more current generations. He further posits that as individuals become more aware of the nature of the American society, they will make more adjustments needed to develop to their fullest potential. Also, Alba believes that by the fourth generation, full integration into mainstream society has occurred (p. 160).

Alba's generalization in reference to full integration occurring by fourth generation doesn't fit the majority of the Italian-American students that I have encountered at Pace University. Awareness is the key concept that Alba uses that helps support my research as when he states "as individuals become more aware of American society, they will be able to make more adjustments to develop their fullest potential." The term "more aware" used in Alba's evaluation deserves to be more closely explored, since education does not automatically teach students their options. Rather, it is my belief that change involves a variety of factors, including the type of institution that the student attends, social skills and values that they possess, and self-motivation to explore more than one option as well as family and peer influence.

Alba's more recent work entitled Ethnic Identity: The Transformation of White America continues to stress the nature of symbolic ethnicity, indicating that the interaction of a large variety of ethnic groups causes this type of symbolic ethnicity to develop. He suggests that while the melting pot phenomena was quite prevalent in the past, the emergence of civil rights, equal opportunity employment, and other ethnic and racial issues, has resulted in changes in employment, education, and the social structure for all of these groups (p. 3). Also, he calls attention to a "special lens of ethnicity," which refers to the way people define themselves and their historical ethnic past, and states:

I believe this trend is especially revealing because research utilizing numerous "objective" indicators of ethnicity - for example, education and occupational attainment, language use, intermarriage - makes it clear older, structural bases for ethnic differentiation, such as labor - market niches and informal segregation, are weakening dramatically, although perhaps not disappearing (p. 3-4).

Alba provides an overview of some of the previous theories regarding class and ethnicity. First, he describes ethnicity as a working-class and lower-class phenomena, drawing from Gans' The Urban Villagers. This view incorporates the basic ideas of the assimilationist perspective, arguing that ethnicity is "strongest among socially disadvantaged groups and is eroded by social and geographical mobility" (p. 27). The conditions of the working and lower classes are similar in terms of occupational responsibilities, areas of residence, and common ethnic backgrounds. Ethnicity is seen by others as a controlling force responsible for both the positive and negative aspects of life.

The second theory that Alba mentions is the "politicalization of ethnicity" (p. 28). Alba cites researchers Glazer and Moynihan who found that as immigrant groups came to the United States, the cultures of the other already-settled groups were superimposed on them, therefore reinforcing their need for ethnic separateness (p. 28).

The third theory that Alba discusses is the revival of ethnicity. This view focuses on researchers, such as Marcus Hansen, who strongly believe that the second generation is more concerned with adjusting to American society than maintaining cultural expressions. Further, Marcus indicated that future generations are more concerned with a sense of ethnic identity, having an appreciation for their roots, than earlier generations. They have an appreciation for their roots. According to Alba, "this thesis implies that socioeconomic position may be positively related to ethnic identity; that the more highly educated, for example, may be more likely to identify ethnically than those with less education" (p. 29).

The next research study to be considered is The Urban Villagers by Gans, who as a participant observer, between 1957 and 1958, studied class subcultures. In the West End of Boston he recognized four subcultures that existed within the Italian-American population. He differentiated these subcultures according to the relative influence of the family circle. But he noted that these subcultures exist in most other areas in America and are thus not unique to Italian-Americans.

The first is the "lower-class subculture," in which females are the heads of the households and dominate the family and the role of the male is usually marginal. In this subculture, there is little encouragement or motivation for children to learn, thus limiting their exposure to enrichment options. The men in this subculture are considered "action-seeking" and have very poor levels of self-esteem. They do not consider education as a means to an end, since it is in direct conflict with action-seeking alternatives. They have had many jobs, usually lasting for only a short period of time, which adds to their negative sense of self (p. 245-6).

The second subculture is the "working-class subculture," in which the world revolves around the family unit and outside elements will either maintain or destroy it. General characteristics of this subculture include socializing only with relatives, distrusting "outsiders" since they represent a threat to la via vecchia, and men working outside of the household to support the family. Further, some education is seen as necessary insofar as it provides the ability to gain skills that may increase the financial rewards (p. 244-5).

The third is the "middle-class subculture," in which members do not view the family as the primary core. Rather, the role of the family consists of adjusting to the host society. The family unit is child-centered, and education serves as a means to a career for men and assists women with their role as mother (p. 246-7).

The last subculture is the "professional upper-middle-class."

Members of this subculture recognize the importance of individual growth and achievement. However, the focus is "adult-centered," not "child-centered," and members rely on interaction with other common interest groups (la via nuova). In this subculture individual achievement outside of the family circle is encouraged. Further, issues relating to "job satisfaction" all point to an increase in self-awareness. Moreover, "their ability to participate in the larger society, plus their high social and economic status, also gives them somewhat greater control over their fate than other people and make the environment more predictable" (p. 247-8).

Gans indicates that each of the four subcultures contain a separate set of internal cues that provide a framework of references and acceptable responses from each member, e.g., the expectation that a "middle-class" individual would postpone personal goals to allow further development of the family. Learned reactions are usually absorbed in childhood and adolescence, and significant others within the family circle provide the support for this absorption. These early influences, because they tend to remain, can result in a very narrow view of the world, limiting information and interaction with outside groups. Gans notes that:

Because working-class culture is different from middle-class culture, the move from one to the other is a difficult one requiring behavior and attitude changes of considerable social and emotional magnitude. The most important changes are cutting the attachment to the family circle and the peer group society, and a concurrent shift from person- to object-orientation (p. 254).

This kind of environment creates a difficult situation, requiring

the individual to have a great deal of determination in order to break away. This move could be immediate, or drawn out, or the individual could alternate between object-orientation at work and subject-orientation at home. Gans has labeled this alternating movement "social climbing" (p. 257).

Social climbing is a complex reaction to a work environment that individuals are unprepared to function in. At work they create a facade in an effort to fit in, but they use subject-oriented strategies in situations. They use the subject-oriented approach for problem-solving, decision-making, and related issues as their point of reference. Gans provides evidence that it is quite possible for professionals to lack an important sense of identification with their particular professions, a result of alternating orientations. His study points to the conclusion that individuals who fall into this category can be considered social climbers. They are unable to be object-oriented outside of their professional lives.

Social climbing individuals who subconsciously maintain subject-oriented characteristics in an object-oriented work world are at a disadvantage in realizing their full potential for success, because their perception of success tends to be mere interaction with people of higher status. Subsequently, these employees are not given the responsibility that would lead to the respect and financial rewards that are representative of success in an object-oriented world. Thus, the social climber's low level of interaction in the business world creates a barrier to true

success, leading to a false self-image.

I believe I see at Pace University middle-class Italian-American students struggling with traditional values at home that may hinder their ability to fare well in a professional setting. This is a class issue or is it a reflection of a subculture of Italian-American ethnics? This is what I hope to discover through my research.

Gans makes references to George Herbert Mead's theory of the self in order to identify some of the Boston West Enders' problems in establishing a self-image. Mead's theory of the self focuses on the concept of the "me" and the "I," based on the view that individuals rely on how they think others will perceive them (me) and the independent, assertive, and confident side of the self (I). Gans stated that in order to move from a subject-oriented to an object-oriented approach, the West Enders had to detach themselves in some way from the distinct family and peer group influences (me). Detachment from "me" allows the "I" to develop more fully, which leads to a stronger "self-image."

Since West Enders (and I contend that certain groups of Italian-American students, too) have an atypical "generalized other," their range of options in reacting to an object-oriented world is quite limited. The "generalized other" is the organized attitudes, rules, and judgments that have become internalized, providing guidelines for behavior and the foundation for establishing a self-image.

The last researcher to be considered is Joel Perlmann, whose

book Ethnic Differences: Schooling and Social Structure Among the Irish, Italians, Jews & Blacks in an American City provides a balanced view of class and ethnicity. The study identifies similar patterns of behavior and/or common trends within the observed groups. Perlmann summarizes the ongoing debate in the field and emphasizes the dual effects of class and tradition upon ethnic groups:

The class position of an ethnic group in the American social structure was itself a function of the pre-migration and migration history of the group and of the extent of discrimination against it, as well as of employment opportunities in the particular economy. Nevertheless, once a migrant group has been situated in the new class structure, that class position itself surely explains much of the group's behavior. With the help of such explanations, ethnic differences are understood to be the results of social processes that have had long histories. These explanations therefore tend to "demystify" ethnicity, to avoid treating it as a primordial, sui generis, source of social divisions. Nevertheless, that demystification is the first step toward understanding. The second involves determining the specific manner in which these general factors - the pre-migration heritage, discrimination, and the place of the migrants in the new class structure - operated, and interacted, in the history of a given ethnic group. It also involves determining the relative importance of each factor (p. 6).

One of the most important questions that Perlmann explores is whether or not "immigrant behavior can be fully explained by the position of the immigrants in the American class structure" (p. 8). I agree with Perlmann; in order to more clearly understand the major debate in the field, it is important to consider both the cultural and social class factors of each group. Furthermore, as Perlmann suggests, "this formulation, however, does not resolve what has mattered so much to observers, namely, the relative power

of the interacting forces" (p. 6). He himself stresses that social class position and pre-migration cultural heritage are the issues that appear to be most relevant for a study of this nature.

But the debate about the influence of ethnicity still needs to be continued. Certainly it has not yet been fully explored in studies published to date.

Perlmann's overall findings indicate that "social-class theorists tend to minimize the independent roles played by other sources of ethnic behavior" (p. 203), thereby further downplaying the need to seriously consider ethnicity as a major factor:

The ethnic differences remaining after other factors had been taken into account bear on a very large theme, the relationship between class and ethnicity in American history - for they bear on the nature of the ethnic distinctiveness: distinctiveness in schooling and job attainments, behaviors central to social and economic life. They suggest that whereas some patterns of apparent ethnic distinctiveness merely reflect the social-class composition of the ethnic group, or other structural characteristics, an impressive number of ethnic patterns cannot be explained adequately in these terms. Insofar, as they can not, ethnicity is not a redundant category of explanation (p. 204).

These issues of class and ethnicity can be seen in the examination of Italian-Americans in Perlmann's study, when he considers social class and remigration (p. 108). Since the number of unskilled laborers in the Italian ethnic group he used was consistently high, even if the male relatives in a particular family were not unskilled laborers, the members of this social class still had "more restricted access to information about opportunities for upward mobility, and especially their inability to provide jobs for youth of their own ethnic group would have made

their predominance influential for all children of the group" (p. 108-9). When considering remigration as an issue, he says that even though families may not have been debating a return to Italy, certainly a return remained an option in the presence of social barriers. He states "the presence of many such [unskilled] men in the community could, for example, have influenced attitudes toward school among the second generation" (p. 109). In addition, "it could also have made information about opportunities for economic success relatively scarce among peers, because relatively few of the young, unattached male workers would have had that sort of information" (p. 109).

I agree strongly with Perlmann on the issue of understanding the backgrounds of Italian-Americans and other ethnic groups. When exploring the debate of social class and ethnicity, social context shouldn't be ignored. However, the largest problem that researchers face when studying categories relating to ethnicity is the lack of concise or well-structured research methods. Perlmann's summary and conclusion underscore the need for continued research in this area:

One generalization will not serve to describe or explain the ethnic differences found in American social history. Many groups behaved in similar ways; others differed for a range of special reasons. Neither culture nor discrimination nor class origins in the American city can alone provide a credible summary. Rather, ethnic groups are products of distinct histories. We need not ask the single, consistently primary factor creating ethnic distinctiveness, nor even a single generalization that will cover the relationships among several factors; far better, with a comparative perspective and an eye on theory, to explore individual ethnic differences (p. 219).

CHAPTER FOUR
RESEARCH METHODS & ANALYSIS

To test the hypothesis described in Chapter I, Statement of the Problem, a questionnaire of 74 questions (see Appendix I) was developed and distributed to 1,500 students. Responding were 898 students, 348 men and 538 women. (Twelve respondents did not specify any gender). There were 365 Italian-American respondents and 533 non-Italian-American respondents. The 74 questions were arranged in five sections, as follows:

SECTION I	BACKGROUND	QUESTIONS	1 - 19
SECTION II	EDUCATION	QUESTIONS	20 - 37B
SECTION III	EMPLOYMENT	QUESTIONS	38 - 44
SECTION IV	FAMILY BACKGROUND	QUESTIONS	45 - 62
SECTION V	ITALIAN-AMERICANS	QUESTIONS	63 - 74

Of all the possible research methods, the quantitative method of the questionnaire was chosen, because it is the most effective method of ascertaining information in a reasonable amount of time, in contrast to the qualitative method of one-to-one interviews which is very time-consuming for respondents. Since the respondents were college students, attending school full time and working part time, they had little time to participate in a time-consuming study. Additionally, the questionnaire research method was chosen because it provides confidentiality, thereby fostering more reliable responses. Part of the questionnaire's format was derived from Crispino's questionnaire in order to provide a solid

foundation for gathering the data, thus facilitating the research. Additionally, some questions were taken from Perrone's "Background Information Sheet" which was distributed in 1985 to Italian-American students in the CUNY system, as part of his "Psychoeducational Profile of the Italian-American Students," a report of the Italian-American Institute of CUNY (known since 1986 as the John D. Calandra Italian-American Institute, CUNY).

The respondents were Pace University Westchester students. Distribution of the questionnaire to them was reasonably random, reaching all levels of students at the university, from freshmen through seniors, thereby enabling me to meet evaluation goals for this study as described in Chapter 1, which include measuring academic preferences, pre-professional employment preparation, and career goals. I was supported by Deans, Chairs, Faculty, and the Executive Administration at Pace University. The university has had a long history of providing students with career preparation, evident in many of the professional tracks it offers. Initially it received recognition as a major accounting institution.

"Pace is an accredited university whose resources have played an essential role in the realization of individual dreams of achievement and whose mission voiced in its motto: Opportunitas. It is a comprehensive university with six colleges and schools that offer a wide range of academic and professional programs for a large, diverse population of nearly 16,000 students in for-credit programs, and thousands more in affiliated offerings. Pace has always had a student-centered focus and is committed to providing access to those who range widely in age, ethnicity, socio-economic background and academic preparation" (Pace University Catalog, 1992-1993, p. 6).

"Pace is one of the largest universities in New York State, with a multi-million dollar physical plant, an endowment over \$30 million, and a reputation for excellent teaching and talented, ambitious graduates. There are locations in Westchester County and

New York City. Three essential qualities characterize a Pace University education. First, the liberal arts and sciences are central to the institutional mission for their intrinsic value and for the foundation they provide for specialized undergraduate and graduate programs, and advanced professional study. Second, Pace balances theory with practice and emphasizes their essential interaction. Third, at the same time that a Pace education enhances the effective use of professional insights and technologies, it provides a source of values for moral, ethical development, the groundwork for critical thinking and self-expression, and the basis for informed and responsible choices and actions" (Pace University Catalog, 1992-1993, p. 6-7).

Sections I through IV of the questionnaire were directed to all students, while the fifth section was directed solely to those who identified themselves as Italian-American. Sections I through IV contain questions relating to employment and education, thereby providing comparative data between Italian-American students and non-Italian-American students. Section V contains questions that specifically address ethnicity.

I am defining traditional behavior as a pattern of behavior and decision-making dictated by the family unit relating to educational, professional, and social matters. For traditional behavior of the Italian-American family, one of my sources is Richard Gambino's Blood of my Blood, which has received acclaim for describing family life as experienced by many southern Italian-Americans, including myself.

In order to measure the relative influence of traditional values on the college students who were surveyed, several variables relating to family life were examined, including but not limited to family socio-economic status, parental educational level, USA generation, family cultural values, and family business. Questions affecting the students personally explore their attitudes toward

marriage, education, religion, careers, and ethnicity, as well as their political views.

To determine the level of traditional influence, a scale was developed. Questions #6, #11, #29, #30, #60, #61, #63, #65, #73, and #74 were the ones selected for the scale. Responses for each of these questions were designated as traditional (T) or non-traditional (NT). The "T" responses were given a value of "1" and the "NT" responses were given a value of "0." For each respondent the score was then tallied and converted into a percent. Respondents who scored exactly 50% were classified as middle-range traditional; those who scored 51% or higher were classified as more traditional; and those who scored 49% or lower were classified as less traditional. The results indicate that of the 365 Italian-American respondents, 156 students or 43% were more traditional; 62 students or 17% were middle-range traditional; and 147 students or 40% were less traditional.

The specific questions used in the scale of traditionalism and responses to them are now presented and discussed.

- (6) Where do you live?
 (1) With my parents or relatives in a private home, condominium, or co-op
 (2) With my parents or relatives in an apartment
 (3) On my own
 (4) On campus

QUESTION #6	Ital Amer N=365	Non Ital Amer N=533
1) (T) With My Parents or Relatives in a Private Home, Condominium, or Co-op	(222) 61%	(253) 49%
2) (T) With My Parents or Relatives in an Apartment	(19) 5%	(45) 9%
3) (NT) On Own	(36) 10%	(62) 12%
4) (NT) On Campus	(85) 24%	(158) 30%
Totals	(362) 100%	(518) 100%

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

Question #6 focuses on the housing arrangements of students attending Pace University. Students living with their parents were classified as behaving traditionally, while those away from home either on or off campus were classified as behaving non-traditionally. Question #6 indicates that 66% of Italian-American students behave traditionally in relation to housing arrangements, living at home with parents and/or relatives in contrast to 58% of non-Italian-American students. Conversely, 34% of Italian-American students live either on their own or on campus, while 42% of non-Italian-Americans live either on their own or on campus. Thus, 8% more Italian-American students than non-Italian-American students behave traditionally.

(11) How frequently did you attend religious services during the year?

- (1) Regularly
- (2) Occasionally
- (3) Only on Holidays
- (4) Not at all

QUESTION #11	Ital Amer N=365	Non Ital Amer N=533
1) (T) Regularly	(68) 19%	(98) 19%
2) (NT) Occasionally	(128) 35%	(138) 27%
3) (NT) Only on Holidays	(78) 21%	(132) 25%
4) (NT) Not at All	(90) 25%	(150) 29%
Totals	(364) 100%	(518) 100%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #11 focuses on the religious observance of students attending Pace University. Students who regularly attend formal religious services were classified as behaving traditionally. Those respondents who attend only occasionally or not at all were classified as behaving non-traditionally. The responses to this question indicate that there is no difference in the regular attendance of religious services for Italian-Americans in comparison to non-Italian-Americans. For occasional attendance at religious services, 8% more Italian-Americans attend occasionally than do non-Italian-Americans. However, 4% more non-Italian-Americans attended religious services only on holidays or not at all.

*(29) In what ways did your parents or other family members influence your decision to attend Pace? Circle all that apply.

- (1) No influence
- (2) Provided financial support
- (3) Suggested that I attend Pace
- (4) Insisted that I attend Pace
- (5) Pace was close to home
- (6) Other _____

QUESTION #29	Ital Amer N=365	Non Ital Amer N=533
1) (NT) No Influence	(138) 40%	(237) 47%
2) (T) Provided Financial Support If I Attend Pace	(132) 38%	(169) 34%
3) (NT) Suggested That I Attend Pace	(96) 28%	(116) 23%
4) (T) Insisted That I Attend Pace	(15) 4%	(18) 4%
5) (T) Close to Home	(114) 33%	(126) 25%
Totals	(344)	(501)

*(More than one response was possible for this question).
(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Questions #29 examines the level of familial influence on the decision of students to attend Pace University rather than another academic institution. Students who were classified as behaving traditionally attended Pace University because it was closer to home, or their parents provided financial support for their college education only if they attended Pace, or their parents or other family members insisted that they attend Pace. For traditional responses #2, #4, and #5, 75% of Italian students reported influence from their family in their decision to attend Pace University, in contrast to only 63% of the non-Italian-Americans.

For response #5, 8% more Italian-American students than non-Italian-American students attend Pace because of the campus' proximity to home. For response #2, 4% more Italian-American students than non-Italian-Americans reported receiving financial support from parents or other family members to attend Pace University. For response #4, insistence by family to attend Pace, there is no percentage difference between both groups.

However, regarding nontraditional response #1, 7% fewer Italian-Americans than non-Italian-Americans reported no familial influence at all in the decision to attend Pace University. Regarding nontraditional response #3, 5% more Italian-American students than non-Italian-Americans reported suggestion from family to attend.

*(30) In what ways did your parents or other family members influence your decision in choosing a major? Circle all that apply.

- (1) No influence
- (2) Provided financial support
- (3) Suggested that I major in a particular area
- (4) Insisted that I major in a particular area
- (5) Other _____

QUESTION #30	Ital Amer N=365	Non Ital Amer N=533
1) (NT) No Influence	(267) 75%	(379) 75%
2) (T) Provided Financial Support	(21) 6%	(43) 8%
3) (NT) Suggested That I Major in a Particular Area	(66) 19%	(82) 16%
4) (T) Insisted That I Major in a Particular Area	(4) 1%	(12) 2%
Totals	(356)	(508)

*(More than one response was possible for this question).

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #30 examines the level of familial influence on the selection of an academic major. Students who were classified as behaving traditionally chose an academic major based upon strong influence of family members. Those students who were classified as behaving non-traditionally either had no influence from family members or received only suggestions by family members about their choice of major. Responses to this question indicate that only 7% of Italian-Americans in contrast to 10% of non-Italian-Americans had strong familial influence in selecting a major. Six percent of Italian-American students in contrast to 8% of non-Italian-American students reported strong familial influence in the form of

financial support only if they majored in a particular area. I expected the reverse to be true, with Italian-Americans behaving more traditionally than non-Italian-Americans. Perhaps the discrepancy is a result of lower parental achievement in higher education for the Italian-American students, thereby resulting in a more limited academic knowledge base and thus lowered ability to provide educational guidance.

Nontraditionally, there was no percentage difference between Italian-Americans and non-Italian-Americans when reporting the absence of familial influence. But 3% more Italian-American students in contrast to non-Italian-Americans reported receiving suggestions from family members to major in one particular area over another.

(60) During Holidays how often does your family join together for celebrations?

- (1) Always
- (2) Most of the time
- (3) Not very often
- (4) Hardly ever

QUESTION #60	Ital Amer N=365	Non Ital Amer N=533
1) (T) Always	(268) 75%	(281) 56%
2) (T) Most of the Time	(57) 16%	(156) 31%
3) (NT) Not Very Often	(17) 5%	(37) 7%
4) (NT) Hardly Ever	(14) 4%	(28) 6%
Totals	(356) 100%	(502) 100%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #60 focuses on the frequency of family celebrations during holidays. Students who indicated that they join together for family celebrations always or most of the time were classified as behaving traditionally, while those who do not join together very often or hardly ever for family celebrations were classified as behaving non-traditionally. The traditional responses for this question indicate that 19% more Italian-American students than non-Italian-Americans always join together for family celebrations. Non-Italian-Americans reported joining together only most of the time rather than always. For the traditional responses, joining together for family celebrations not very often and hardly ever, the Italian-American students are more traditional, reporting a 4%

difference than non-Italian-Americans.

(61) During the past month how many times did you join together with your family for Sunday dinner?

- (1) 4 times
- (2) 3 times
- (3) 2 times
- (4) 1 time
- (5) None

QUESTION #61	Ital Amer N=365	Non Ital Amer N=533
1) (T) 4 Times	(95) 27%	(71) 14%
2) (T) 3 Times	(69) 20%	(64) 13%
3) (T) 2 Times	(79) 22%	(91) 18%
4) (NT) 1 Time	(58) 16%	(106) 21%
5) (NT) 0 Times	(51) 15%	(169) 34%
Totals	(352) 100%	(501) 100%

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

Traditional responses #1, #2, and #3 to question #61 indicate that 24% more Italian-American students than non-Italian-Americans behave traditionally, joining with family two, three, or four times a month for dinner. For response #1, 13% more Italian-American students than non-Italian-Americans join together with family four times a month. For response #2, 7% more Italian-American students than non-Italian-Americans join together with family three times a month. For response #3, 4% more Italian-American students than non-Italian-Americans join together with family two times a month. Nontraditional responses #4 and #5 indicate 24% fewer Italian-American students than non-Italian-Americans behave non

traditionally, joining with family for dinner once monthly or not at all. However, for response #5, 19% fewer Italian-American students reported not joining together at all with family for Sunday dinner. Overall, the responses to question #61 underscore the traditional behavior of the Italian-American students.

The last four questions, #63, #65, #73, and #74, were answered only by students who identified themselves as Italian-American and specifically address their ethnocentrism in relation to traditional behavior. In this study no comparative data for other ethnic groups was requested, since the targeted cohort of the research was Italian-American students.

(63) Is Italian spoken at home?

(1) Yes

(2) No

QUESTION #63	Ital Amer N=365
1) (T) Yes	(100) 28%
2) (NT) No	(256) 72%
Total	(356) 100%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #63 classifies students who speak Italian at home as behaving traditionally, while those who do not were classified as behaving non-traditionally. Twenty-eight percent of the students indicated that Italian is spoken at home, while 72% did not.

- (65) How many of your neighbors are of Italian-American heritage?
 (1) Most
 (2) Many
 (3) Few
 (4) None

QUESTION #65	Ital Amer N=365
1) (T) Most	(75) 21%
2) (T) Many	(86) 24%
3) (NT) Few	(159) 45%
4) (NT) None	(36) 10%
Total	(356) 100%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #65 focuses on the ethnic background of the neighbors of Italian-American students. Students who were classified as behaving traditionally indicated that many or most of their neighbors are Italian-American. Those students who were classified as behaving non-traditionally indicated that either few or none of their neighbors are Italian-American. For traditional responses, responses #1 and #2, 45% of the students indicated that most or many of their neighbors are Italian-American. For response #1, 21% of the students indicated that most of their neighbors are Italian-American. For response #2, 24% of the students reported having many Italian-American neighbors. For the nontraditional responses, #3 and #4, 55% indicated that few or none of their neighbors are Italian-American.

(73) Of your three best friends, how many are Italian-American?

- (1) 3
 (2) 2
 (3) 1
 (4) 0

QUESTION #73	Ital Amer N=365
1) (T) 3	(115) 32%
2) (T) 2	(100) 28%
3) (NT) 1	(89) 25%
4) (NT) 0	(54) 15%
Total	(358) 100%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #73 focuses on the ethnic background of the best friends of Italian-American Pace students. Students who had either two or three best Italian-American friends were classified as behaving traditionally, while those having either one or no Italian-American best friends were classified as behaving non-traditionally. For the traditional responses, #1 and #2, 60% of the respondents indicated having best friends who were Italian-American. For response #1, 32% of the respondents indicated having three best friends who were Italian-American. For response #2, 28% of the respondents indicated having two best friends who were Italian-American. For the nontraditional responses, #3 and #4, 40% indicated having only one best friend who was Italian-American or none at all.

(74) How important is it that you marry someone who is Italian-American?

- (1) Very important
- (2) Fairly important
- (3) Not very important
- (4) Not important at all

QUESTION #74	Ital Amer N=365
1) (T) Very Important	(42) 12%
2) (T) Fairly Important	(75) 21%
3) (NT) Not Very Important	(98) 28%
4) (NT) Not Important at All	(141) 39%
Total	(356) 100%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Question #74 examines the importance of Pace Italian-American students marrying someone from the same ethnic background. Students who responded that it was either very important or fairly important to marry another Italian-American were classified as behaving traditionally. Those students who found it not very important or not at all important were classified as behaving non-traditionally. For the traditional responses, #1 and #2, 33% of the respondents reported that it was important to marry another Italian-American. For response #1, 12% indicated that it was very important to marry an Italian-American. For response #2, 21% indicated that it was fairly important for them to marry an Italian-American. For the nontraditional responses, #3 and #4, 67% of the respondents reported that it was not important to marry

an Italian-American. For response #3, 28% indicated that it was not very important to marry an Italian-American. For response #4, 39% indicated that it was not important at all.

CHAPTER FIVE**ETHNICITY & EMPLOYMENT**

In the previous chapter the collected data was examined in order to categorize Italian-American students into three tables, more traditional, mid-range, or less traditional. For this chapter employment tables were developed in order to determine for Italian-American students and non-Italian-American students their perceptions regarding both their employment options as well as the amount of career preparation needed for professional success. Responses to questions #38, #39, #42, #43, #44, and #62 were then interpreted in order to measure attitudes toward employment and professional experience and then classify their responses as either traditional or nontraditional. Additionally, Italian-American students were further categorized as more, mid-range, or less traditional.

(38) Who is your current employer? Specific Industry?

QUESTION #38	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Pre-Prof Exp	(79) 30%	(28) 23%	(13) 30%	(38) 39%	(92) 27%
2) (T) Non-Pre-Prof Exp	(182) 70%	(92) 77%	(31) 70%	(59) 61%	(252) 73%
Totals	(261) 100%	(120) 100%	(44) 100%	(97) 100%	(344) 100%
No Response	(104)	(36)	(18)	(50)	(189)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

The responses for this question indicate that 30% of Italian-American students are employed in pre-professional employment settings; whereas, 27% of non-Italian-American students are employed in pre-professional employment settings. In contrast, 70% of Italian-American students and 73% of non-Italian-American students are employed in non-pre-professional work settings. It appears that for Italian-American students, the further removed they are from traditional influences, the more likely they will gravitate toward pre-professional employment settings. More traditional Italian-American students than less traditional Italian-Americans participated in 16% fewer pre-professional experiences, while mid-range traditional Italian-American students participated in 9% fewer pre-professional experiences than nontraditional Italian-Americans. For non-pre-professional

experiences, 16% more traditional and 11% mid-range traditional Italian-American students engaged in non-pre-professional experiences than did less traditional Italian-Americans.

(39) What is your title and/or job responsibilities?

QUESTION #39	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Pre-Prof Responsibilities	(64) 25%	(24) 20%	(12) 27%	(28) 30%	(133) 41%
2) (T) Non-Pre-Prof Responsibilities	(196) 75%	(98) 80%	(32) 73%	(66) 70%	(195) 59%
Totals	(260) 100%	(122) 100%	(44) 100%	(94) 100%	(328) 100%
No Response	(105)	(34)	(18)	(53)	(205)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

For question #39, 75% of all Italian-American students in contrast to 59% of all non-Italian-American students indicated that their job responsibilities include no pre-professional experience related to their intended academic major and career preparation. The further removed that Italian-American students are from traditional influences, the more likely they appear to have job responsibilities that prepare them for professional careers. Ten percent more traditional Italian-American students than less traditional Italian-American students had responsibilities preparing them for professional careers. Three percent mid-range Italian-American students than less-traditional Italian-Americans had job responsibilities preparing them for professional careers.

- (42) Are you currently employed in a family business?
 (1) Yes (Specify type)
 (2) No

QUESTION #42	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (T) Yes (Specify type)	(31) 11%	(18) 14%	(5) 10%	(8) 7%	(39) 9%
2) (NT) No	(263) 89%	(112) 86%	(44) 90%	(107) 93%	(374) 91%
Totals	(294) 100%	(130) 100%	(49) 100%	(115) 100%	(413) 100%
No Response	(71)	(26)	(13)	(32)	(120)

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

This table shows that there is a 2% higher percentage rate of Italian-American students working in a family business than non-Italian-American students. As Italian American students depart from the influences of traditional values, their involvement in family business declines by 50%.

(43) Suppose you receive a good job offer that required relocation to another state. Would you take the job?

- (1) Definitely
- (2) Probably
- (3) Probably Not
- (4) Definitely Not

QUESTION #43	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Definitely	(51) 15%	(17) 11%	(8) 14%	(26) 19%	(110) 23%
2) (NT) Probably	(165) 48%	(62) 42%	(34) 58%	(69) 50%	(229) 47%
3) (T) Probably Not	(104) 30%	(57) 38%	(12) 20%	(35) 26%	(119) 24%
4) (T) Definitely Not	(25) 7%	(13) 9%	(5) 8%	(7) 5%	(29) 6%
Totals	(345) 100%	(149) 100%	(59) 100%	(137) 100%	(487) 100%
No Response	(20)	(7)	(3)	(10)	(46)

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

The responses to this question indicate that Italian-American students are 8% less likely than their non-Italian-American counterparts to definitely relocate to another state if a job requires them to do so. In contrast, 48% of Italian-American students would probably relocate as compared to 47% of non-Italian-Americans. Further, 30% of Italian-Americans would probably not relocate in comparison to 24% of non-Italian-Americans. Additionally, 7% of Italian-Americans definitely would not relocate as compared to 6% of non-Italian-Americans. For the case of Italian-American students, the responses indicate that the more

traditional students are less likely to move if they received a good job offer out of state than the less traditional Italian-American.

- * (44) What do you plan to do when you graduate from Pace?
 (1) Attend graduate school
 (2) Work in a family business
 (3) Continue working at my present job
 (4) Conduct a job search for a new job

QUESTION #44	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Attend Grad School	(137) 40%	(64) 43%	(20) 34%	(53) 38%	(182) 38%
2) (T) Work in Family Business	(10) 3%	(6) 4%	(1) 2%	(3) 2%	(13) 3%
3) (T) Continue Working at My Present Job	(36) 10%	(17) 11%	(5) 8%	(14) 10%	(48) 10%
4) (NT) Conduct a Job Search for a New Job	(210) 61%	(84) 56%	(41) 69%	(85) 63%	(308) 64%
Totals	(344)	(149)	(59)	(136)	(482)
No Response	(21)	(7)	(3)	(11)	(51)

*(More than one response was possible for this question).
 (NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Upon graduation from Pace University, 40% of Italian-American students said they plan to attend graduate school, in contrast to 38% of non-Italian-Americans. Three percent of both Italian-Americans and non-Italian-Americans said they would work in a family business, while 10% of Italian-Americans and non-Italian-Americans intended to remain in their present job. The remaining

61% of Italian-Americans and 64% of non-Italian-Americans said they would follow through on a job search process after graduation. In addition, 5% more traditional Italian-American students are planning to attend graduate school than less traditional Italian-American students. This difference may be due to a level of comfort and security that has been obtained by attending college and being in an academic setting. Furthermore, traditional Italian-American students who plan on attending graduate school tend to follow the academic major they had as undergraduates.

(62) Would your parents approve of your living on your own after graduating from college, even if you are not married?

(1) Yes

(2) No

QUESTION #62	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Yes	(281) 81%	(105) 71%	(52) 90%	(124) 89%	(426) 87%
2) (T) No	(64) 19%	(43) 29%	(6) 10%	(15) 11%	(62) 13%
Totals	(345) 100%	(148) 100%	(58) 100%	(139) 100%	(488) 100%
No Response	(20)	(8)	(4)	(8)	(45)

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

The responses to this question indicate that 6% more Italian-Americans students would not have the approval of their parents living on their own after graduation than non-Italian-Americans. Within the Italian-American student responses, the more traditional students are less likely to receive the approval of their parents than the mid-range and less traditional students.

CHAPTER SIX
ETHNICITY & EDUCATION

For this chapter education tables were developed in order to identify for both Italian-American students and non-Italian-American students their declared academic majors, enrollment in special academic programs, career tracks, previous educational experiences at primary, secondary, and other post secondary institutions, and the quality of their academic preparedness. Responses to questions #23, #24, #27, #31, #33, and #35 were then classified as either traditional or nontraditional. Additionally, Italian-American students were further categorized as more, mid-range, or less traditional.

- (23) What school are you registered with at Pace?
 (1) Lubin School of Business
 (2) Dyson College of Arts & Sciences
 (3) Lienhard School of Nursing
 (4) School of Computer Science & Information Systems
 (5) School of Education
 (6) Not registered with any school

QUESTION #23	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (T) Lubin School of Business	(155) 44%	(77) 51%	(31) 52%	(47) 33%	(191) 38%
2) (NT) Dyson College of Arts & Sciences	(126) 35%	(45) 30%	(16) 27%	(65) 45%	(175) 34%
3) (T) Lienhard School of Nursing	(10) 3%	(4) 3%	(1) 2%	(5) 4%	(36) 7%
4) (NT) School of Computer Science & Info. Systems	(7) 2%	(2) 1%	(1) 2%	(4) 3%	(19) 4%
5) (T) School of Education	(29) 8%	(15) 10%	(6) 10%	(8) 6%	(43) 8%
6) (T) Not registered with any school	(29) 8%	(9) 6%	(5) 8%	(15) 10%	(45) 9%
Totals	(356) 100%	(152) 100%	(60) 100%	(144) 100%	(509) 100%
No Response	(9)	(4)	(2)	(3)	(24)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

For question #23 percentages of total group participation for Italian-Americans and non-Italian-Americans were similar for those enrolled in the arts and sciences school and educational school or

no school at all. The percentage of Italian-Americans enrolled in the computer science school was 2% of the Italian-American cohort vs. 4% of the non-Italian-Americans; the percentage of Italian-Americans enrolled in the nursing school was 3% of the Italian-American cohort vs. 7% of the non-Italian-American cohort; but 6% higher for Italian-Americans in the business school (44% vs. 38%).

Concerning only the Italian-American students, the responses indicate that a higher percentage of more traditional and mid-range students enrolled in the business school than in the arts and sciences school. Overall, 9% more Italian-Americans enrolled in the business school as opposed to the arts and sciences school. The 108 Italian-American students who were more traditional and mid-range traditional who were enrolled in the business school constituted 30% of the entire Italian-American group of 356 respondents. The responses show that less traditional Italian-Americans students are more likely to enroll in the arts and sciences school than more traditional Italian-Americans. Sixty-one Italian-American students who were more traditional and mid-range traditional enrolled in the arts and sciences school, constituting 17% of the entire Italian-American group of 356 respondents. Regarding students not registered with any school, because they were enrolled in a nonmatriculated program, the percentages were about equal overall for both Italian-Americans and non-Italian-Americans.

(24) What is your declared major at Pace?

- (1) Accounting (2) Marketing
 (3) Education (4) MIS
 (5) Management (6) Finance
 (7) Computers/IS (8) Social Sciences
 (9) Liberal Arts (10) Undecided
 (11) Other _____

QUESTION #24	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (T) Accounting	(68) 26%	(31) 25%	(13) 28%	(24) 27%	(80) 22%
2 (T) Marketing	(21) 8%	(10) 8%	(6) 13%	(5) 6%	(35) 10%
3) (T) Education	(23) 9%	(13) 11%	(5) 11%	(5) 6%	(36) 10%
4) (NT) MIS	(0) 0%	(0) 0%	(0) 0%	(0) 0%	(4) 1%
5) (T) Management	(42) 16%	(22) 18%	(8) 17%	(12) 14%	(52) 14%
6) (T) Finance	(10) 4%	(2) 2%	(3) 6%	(5) 6%	(16) 4%
7) (NT) Comp. Sci./ Info. Systems	(8) 3%	(2) 2%	(0) 0%	(6) 7%	(21) 6%
8) (NT) Social Sciences	(25) 10%	(9) 7%	(7) 15%	(9) 10%	(23) 6%
9) (NT) Liberal Arts	(24) 9%	(10) 8%	(0) 0%	(14) 16%	(29) 8%
10) (T) Undecided	(27) 11%	(19) 15%	(2) 4%	(6) 7%	(34) 9%
11) (T) Nursing	(10) 4%	(5) 4%	(3) 6%	(2) 2%	(36) 10%
12) Other	(0) 0%	(0) 0%	(0) 0%	(0) 0%	(2) 0%
Totals	(258) 100%	(123) 100%	(47) 100%	(88) 100%	(368) 100%
No Response	(107)	(33)	(15)	(59)	(165)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

The responses to this question show that 67% of Italian-American respondents chose traditional majors (Accounting, Marketing, Education, Finance, Management, and Nursing) while 22% chose non-traditional majors (Computer Science/Information Systems, Social Sciences, Liberal Arts, and Management Information Systems). I'm defining traditional majors as career-specific, utilizing a formal educational track. Over 50% of Italian-American students who were less traditional placed in nontraditional majors, in contrast to 21% or more traditional Italian-Americans and 7% of mid-range students.

- (27) Did you transfer to Pace from another college?
 (1) Yes (Name, Location, & Degree)
 (2) No

QUESTION #27	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Yes	(66) 18%	(25) 16%	(11) 19%	(30) 21%	(159) 31%
2) (T) No	(292) 82%	(129) 84%	(48) 81%	(115) 79%	(352) 69%
Totals	(358) 100%	(154) 100%	(59) 100%	(145) 100%	(511) 100%
No Response	(7)	(2)	(3)	(2)	(22)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Responses to #27 indicate that less traditional Italian-American students are 5% more likely to transfer from other colleges than are more traditional Italian-American students. This response possibly indicates that less traditional students are more comfortable exploring different academic environments, thereby being more flexible in the methods they would use to pursue their academic goals.

(31) Have you been enrolled in any Special Programs at Pace University? (CAP, Honors, Etc.)

(1) Yes (Specify)

(2) No

QUESTION #31	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1A) (NT) Yes: Honors	(35) 10%	(14) 9%	(4) 7%	(17) 12%	(53) 11%
1B) (T) Yes: Challenge to Achieve at Pace	(42) 12%	(18) 12%	(6) 10%	(18) 12%	(47) 10%
2) No	(279) 78%	(119) 79%	(49) 83%	(111) 76%	(388) 79%
Totals	(356) 100%	(151) 100%	(59) 100%	(146) 100%	(488) 100%
No Response	(9)	(5)	(3)	(1)	(45)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Overall, 2% more Italian-American students enrolled in the heavily supportive Challenge to Achievement at Pace (CAP) program than did non-Italian-American students. But percentages for more traditional vs. less traditional participants do not differ at all, both being 12%, contrasting with 10% mid-range traditional participants. Overall, 1% fewer Italian-American students than non-Italian-American students participated in honors programs at Pace. Of the Italian-American students in honors programs, 3% more of the less traditional students participated than did more traditional students.

(33) What kind of grammar school did you attend?

- (1) Public
 (2) Private
 (3) Parochial
 (4) Other _____

QUESTION #33	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Public	(237) 66%	(95) 61%	(39) 66%	(103) 72%	(351) 72%
2) (NT) Private	(30) 8%	(11) 7%	(6) 10%	(12) 8%	(50) 10%
3) (T) Parochial	(91) 26%	(49) 32%	(14) 24%	(28) 20%	(87) 18%
Totals	(358) 100%	(155) 100%	(59) 100%	(143) 100%	(488) 100%
Other/No Response	(7)	(1)	(3)	(4)	(45)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Responses to question #33 indicate that 8% more Italian-American students than non-Italian-Americans attended parochial schools, but 6% fewer Italian-Americans than non-Italian-Americans attended public schools. There was a 2% lower attendance at private (nonparochial) institutions for Italian-American students than for non-Italian-Americans (8% vs. 10%). But 12% more traditional Italian-American students than less traditional Italian-Americans attended parochial school, while 4% more mid-range traditional Italian-Americans attended than less traditional Italian-Americans. In contrast, 11% more traditional Italian-Americans than less traditional Italian-Americans attended public school. Four percent

fewer Italian-American students than non-Italian-American students attended private schools.

(35) What kind of high school did you attend?

- (1) Public
- (2) Private
- (3) Parochial
- (4) Other _____

QUESTION #35	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)	Non Ital Amer (N=533)
1) (NT) Public	(248) 69%	(98) 63%	(39) 65%	(111) 77%	(367) 74%
2) (NT) Private	(31) 9%	(12) 8%	(7) 12%	(12) 8%	(62) 13%
3) (T) Parochial	(80) 22%	(45) 29%	(14) 23%	(21) 15%	(66) 13%
Totals	(359) 100%	(155) 100%	(60) 100%	(144) 100%	(495) 100%
Other/No Response	(6)	(1)	(2)	(3)	(38)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

The responses to this question indicate that 77% of less traditional Italian-American students as opposed to only 63% of more traditional Italian-American students attended public school. Almost half as many more traditional Italian-American students (29%) attended parochial school than less traditional Italian-American students (15%).

CHAPTER SEVEN

USA GENERATION AND SOCIAL CLASS IN RELATION TO
ETHNIC TRADITIONALISM

This chapter focuses on the relationship between USA generation and ethnic traditionalism as well as social class and ethnic traditionalism and further explores relationships among them. Responses to questions #55 and #56 were analyzed to obtain this information.

USA GENERATION & ETHNIC TRADITIONALISM

I was attempting to determine the correlation if any between the students' traditionalism and their USA generation. First, I had to group the students according to USA generation. Italian-Americans were designated 2nd USA generation if at least three grandparents were born in Italy (or outside the USA). Italian-Americans were designated 3rd USA generation if at least two grandparents were born in Italy (or outside the USA). Italian-Americans were designated 4th USA generation if none or only one grandparent was born in Italy (or outside the USA).

After determining the students' USA generations, I then used the Traditional Scale of more, mid-range and less traditional discussed in Chapter IV in order to link USA generation to traditionalism. My original assumption was that there would be a higher level of traditionalism among 2nd generation college students rather than 3rd or 4th generation ones. But after analyzing the responses to the questionnaire, I found that some Italian-American students in the 4th generation had not fully assimilated and in some respects behaved liked 2nd generation students, while some in the 3rd generation were more accelerated in their assimilation into American culture.

- (56) In what country were the following relatives born?
- 1) Mother's Mother
 - 2) Mother's Father
 - 3) Father's Mother
 - 4) Father's Father

Question #56	Ital Amer (N=365)	More Trad (N=156)	Mid Range (62)	Less Trad (147)
1) (T) 2nd GENERATION	(143) 100%	(75) 52%	(24) 17%	(44) 31%
2) (T) 3rd GENERATION	(80) 100%	(24) 30%	(12) 15%	(44) 55%
3) (NT) 4th GENERATION	(127) 100%	(48) 38%	(25) 20%	(54) 42%
No Response	(15)	(9)	(1)	(5)

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

Responses to question #56 indicate that as Italian-Americans depart from their immigrant generation, they become less traditional. Fifty-two percent of the 2nd generation cohort exhibited the more traditional behavior in contrast to 30% of the 3rd generation and 38% of the 4th generation. Looking just at 2nd generation, 52% of them exhibited the more traditional behavior in contrast to 31% who exhibit the less traditional behavior. However, in the 3rd generation 30% exhibit the more traditional behavior in contrast to 55% who exhibit the less traditional behavior. And in the 4th generation 38% exhibit the more traditional behavior in contrast to 42% who exhibit the less traditional behavior.

SOCIAL CLASS & ETHNIC TRADITIONALISM

In order to determine if there were any correlation between social class and traditionalism, first I had to designate students according to social class. My objective measure for categorizing them into social class was to analyze parental levels of education (questions #45 & #51) and occupation (questions #47 & #53). These measurements then were categorized into appropriate class status. (For further information on why I developed an objective measure of social class see Appendix II). After categorizing the students' social class status, I then used the Traditional Scale of more, mid-range, and less traditional discussed in Chapter IV in order to link social class and traditionalism.

Objective Measure of Social Class #45, #47, #51, #53

Questions 45, 47, 51, 53	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)
1) (NT) Upper Middle Class	(119) 100%	(42) 35%	(21) 18%	(56) 47%
2) (T) Lower Middle Class	(112) 100%	(50) 44%	(21) 19%	(41) 37%
3) (T) Working or Lower Class	(134) 100%	(64) 48%	(20) 15%	(50) 37%

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

Responses to questions #45, #47, #51, and #53 were analyzed in terms of traditionalism and showed that the upper middle class had the highest level of less traditional Italian-Americans, 47% as opposed to 37% in both the lower middle class and working/lower class. The working/lower class had the highest level of more traditional Italian-Americans, 48% as opposed to 35% in the upper middle class and 44% in the lower middle class. Overall, this data indicates a correlation between less traditional behavior in the form of a higher level of educational attainment, a higher professional attainment, and a higher socioeconomic status. Therefore, as Italian-American families depart from traditional values, the higher their socioeconomic status.

Then because I was interested in the perceptions of Italian-American students concerning their social class, I analyzed responses to question #55.

- (55) How would you describe your family?
 (1) Upper Middle Class
 (2) Lower Middle Class
 (3) Working Class
 (4) Lower Class

Question #55	Ital Amer (N=365)	More Trad (N=156)	Mid Range (N=62)	Less Trad (N=147)
1) (NT) Upper Middle Class	(182) 100%	(88) 48%	(29) 16%	(65) 36%
2) (T) Lower Middle Class	(111) 100%	(35) 31%	(24) 22%	(52) 47%
3) (T) Working or Lower Class	(58) 100%	(24) 41%	(7) 12%	(27) 47%
No Response	(14)	(9)	(2)	(3)

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

For question #55 Italian-American students were asked to subjectively identify themselves as either upper middle class, lower middle class, or working/lower class. The results indicate that the more traditional Italian-American students tend to identify themselves as upper middle class instead of lower middle class or working/lower class. This self-identification of Italian-American respondents as markedly upper middle class is most likely based upon their family income and the reputation of the geographical area in which they reside and obviously not the educational level and professional employment of their parents. When comparing my own objective measure of class to the students' subjective measure of class, I found that the majority of Italian-

American students erroneously classified themselves as belonging to a higher socioeconomic status. Evidently, to more accurately determine the class status of Italian-Americans, subjective responses alone are insufficient.

My additional hypothesis relates to the correlation between traditionalism and social class. First, I had expected a higher level of traditional behavior from working/lower class Italian-Americans and markedly lower levels of traditional behavior from middle-class Italian-Americans. After analyzing the responses to the questionnaire, I did find such a correlation but only between working/lower class and upper middle-class Italian-Americans, but not particularly between working/lower class and lower middle-class Italian-Americans. Forty-seven percent of the lower-class Italian-Americans exhibited the more traditional behavior but only 15% mid-range traditional behavior and 38% less-traditional behavior. Forty-five percent of lower middle-class Italian-Americans exhibited the more traditional behavior in contrast to 19% mid-range and 36% less-traditional behavior, not too different from the range of traditional behavior exhibited by the working/lower class Italian-Americans. Upper middle-class Italian-Americans exhibited only 34% of the more traditional behavior in contrast to 18% mid-range and 48% less traditional behavior, a markedly different range of traditional and non-traditional behavior from that exhibited by the lower classes.

OBJECTIVE OF MEASURE OF SOCIAL CLASS BY GENERATION

#56 BY #45, #47, #51, #53

Objective Measure of Social Class by 2nd Generation:

	Totals (N=143)	More Trad (N=75)	Mid Range (N=24)	Less Trad (N=44)
1) (NT) Upper Middle Class	(39) 100%	(13) 33%	(7) 18%	(19) 49%
2) (T) Lower Middle Class	(37) 100%	(19) 51%	(5) 14%	(13) 35%
3) (T) Lower or Working Class	(67) 100%	(43) 64%	(12) 18%	(12) 18%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Objective Measure of Social Class by 3rd Generation:

	Totals (N=80)	More Trad (N=24)	Mid Range (N=12)	Less Trad (N=44)
1) (NT) Upper Middle Class	(24) 100%	(5) 21%	(4) 17%	(15) 62%
2) (T) Lower Middle Class	(24) 100%	(8) 33%	(6) 25%	(10) 42%
3) (T) Lower or Working Class	(32) 100%	(11) 34%	(2) 7%	(19) 59%

(NT)=Non-Traditional Ital-Amer; (T)=Traditional Ital-Amer

Objective Measure of Social Class by 4th Generation:

	Totals (N=127)	More Trad (N=48)	Mid Range (N=25)	Less Trad (N=54)
1) (NT) Upper Middle Class	(47) 100%	(19) 40%	(9) 20%	(19) 40%
2) (T) Lower Middle Class	(49) 100%	(22) 45%	(10) 20%	(17) 35%
3) (T) Lower or Working Class	(31) 100%	(7) 23%	(6) 19%	(18) 58%

(NT) = Non-Traditional Ital-Amer; (T) = Traditional Ital-Amer

For 2nd generation Italian-Americans, it is interesting to note that there is a high percentage (49%) of less traditional Italian-Americans in the upper middle-class, contrary to my expectation that there would be an overall lower percentage of them. However, in agreement with my hypothesis, 64% of the more traditional Italian-Americans are in the working/lower class.

When considering 3rd generation Italian-Americans, 62% less traditional Italian-Americans were categorized as upper middle-class in contrast to 34% of the more traditional Italian-Americans as working/lower class. Overall, it appears that from 2nd to 3rd generation, Italian-Americans become less traditional across all three levels of class.

In the 4th generation of Italian-Americans, the percentages are the same for the more traditional and less traditional upper middle class, both at 40%. I had anticipated that there would be a

higher number of less traditional Italian-Americans than more traditional in this class. Perhaps this similarity is an indication that 4th generation Italian-Americans follow what Alba and Crispino typically classify as "symbolic ethnicity." That is, the 4th generation may be recognizing their heritage by participating in symbolic rituals, thereby increasing their level of traditionalism.

CHAPTER EIGHTA PRE -PROFESSIONAL PERSPECTIVE

After completing my original analysis using the traditionality scale, I then examined the same data focusing on the respondents' current pre-professional experiences vs. current non-pre-professional experiences.

(11) How frequently did you attend religious services during the past year?

- (1) Regularly
- (2) Occasionally
- (3) Only on Holidays
- (4) Not at All

ITALIAN-AMERICANS

Question #11	Ital Amer	Reg	Occasion	Holidays Only	Not At All	No Res
Pre-Prof Exp	(79) 30%	(15) 30%	(27) 30%	(17) 29%	(20) 33%	(0)
Non-Pre Prof Exp	(182) 70%	(35) 70%	(64) 70%	(42) 71%	(41) 67%	(0)
Totals	(261) 100%	(50) 100%	(91) 100%	(59) 100%	(61) 100%	(0)

NON-ITALIAN-AMERICANS

Question #11	Non Ital Amer	Reg	Occasion	Holidays Only	Not At All	No Res
Pre-Prof Exp	(92) 27%	(27) 41%	(24) 26%	(18) 21%	(23) 23%	(0)
Non-Pre Prof Exp	(252) 73%	(39) 59%	(67) 74%	(66) 79%	(77) 77%	(3)
Totals	(344) 100%	(66) 100%	(91) 100%	(84) 100%	(100) 100%	(3)

Question # 11 focuses on the religious observance of students attending Pace University. Of the Italian-American respondents who attend religious services regularly, 30% have pre-professional experience in contrast to 70% who do not have pre-professional experience, contrasting with the non-Italian-American respondents, 41% having pre-professional experience and 59% not having any pre-professional experience. Of the Italian-American respondents who

attend religious services occasionally, 30% have pre-professional experience in contrast to 70% who do not have pre-professional experience, contrasting with the non-Italian-American respondents, 26% having pre-professional experience and 74% not having any pre-professional experience. Of the Italian-American respondents who attend religious services on holidays only, 29% have pre-professional experience in contrast to 71% who do not have pre-professional experience, contrasting with the non-Italian-American respondents, 21% having pre-professional experience and 79% not having any pre-professional experience. Of the Italian-American respondents who do not attend religious services, 33% have pre-professional experience in contrast to 67% who do not have pre-professional experience, contrasting with non-Italian-American respondents, 23% having pre-professional experience and 77% not having any pre-professional experience.

For Question # 11 concerning frequency of attendance at religious services, the percentage of non-pre-professional respondents vs. pre-professional respondents is very high for both Italian-Americans and non-Italian-Americans. For the Italian-American respondents with no pre-professional experience, I had anticipated a very high percentage of regular attendance at religious services; however, the percentage of regular attendance is not significantly higher than that for no attendance at all at religious services. This finding does not support an expected higher level of traditional behavior exhibited by Italian-Americans with no pre-professional experience.

- (55) How would you describe your family?
 (1) Upper Middle Class
 (2) Lower Middle Class
 (3) Working Class
 (4) Lower Class

ITALIAN-AMERICANS

Question #55	Ital Amer	Upper Middle Class	Lower Middle Class	Working Class	Lower Class	No Res
Pre-Prof Exp	(79) 30%	(41) 33%	(24) 29%	(9) 20%	(1) 100%	(4)
Non-Pre-Prof Exp	(182) 70%	(85) 67%	(60) 71%	(35) 80%	(0) 0%	(2)
Totals	(261) 100%	(126) 100%	(84) 100%	(44) 100%	(1) 100%	(6)

NON-ITALIAN-AMERICANS

Question #55	Non Ital Amer	Upper Middle Class	Lower Middle Class	Working Class	Lower Class	No Res
Pre-Prof Exp	(92) 27%	(49) 32%	(28) 23%	(11) 19%	(4) 57%	(0)
Non-Pre-Prof Exp	(252) 73%	(102) 68%	(94) 77%	(48) 81%	(3) 43%	(5)
Totals	(344) 100%	(151) 100%	(122) 100%	(59) 100%	(7) 100%	(5)

For Question # 55, a class description of family, of those Italian-American respondents who identified themselves as upper middle class, 33% have pre-professional experience and 67% do not have any. Of Italian-American respondents identifying as lower middle class, 29% have pre-professional experience and 71% do not. Of Italian-American respondents identifying as working class, 20% have pre-professional experience and 80% do not. Of those non-Italian-

American respondents who identified themselves as upper middle class, 32% have pre-professional experience and 68% do not have any. Of non-Italian-American respondents identifying themselves as lower middle class, 23% have pre-professional experience and 77% do not. Of non-Italian-American respondents identifying as working class, 19% have pre-professional experience and 81% do not.

From the perspective of pre-professional experience, the percentage of non-pre-professionals, for both Italian-Americans and non-Italian-Americans, is higher than for pre-professionals in upper middle, lower middle, and working classes. For the Italian-American respondents, I had anticipated a higher percentage of pre-professional respondents identifying themselves as upper middle class; however, for both Italian-Americans and non-Italian-Americans, there are more than twice as many non-pre-professional respondents who identify themselves as upper middle class. I attribute this finding to the erroneous classification made by both cohorts.

(60) During Holidays how often does your family join together for celebrations?

- (1) Always
- (2) Most of the Time
- (3) Not Very Often
- (4) Hardly Ever

ITALIAN-AMERICANS

Question #60	Ital Amer	Always	Most Times	Not Very Often	Hardly Ever	No Res
Pre-Prof Exp	(79) 30%	(58) 30%	(10) 26%	(2) 20%	(6) 50%	(3)
Non-Pre Prof Exp	(182) 70%	(137) 70%	(29) 74%	(7) 80%	(6) 50%	(3)
Totals	(261) 100%	(195) 100%	(39) 100%	(9) 100%	(12) 100%	(6)

NON-ITALIAN-AMERICANS

Question #60	Non Ital Amer	Always	Most Times	Not Very Often	Hardly Ever	No Res
Pre-Prof Exp	(92) 27%	(55) 29%	(23) 23%	(5) 18%	(8) 42%	(1)
Non-Pre Prof Exp	(252) 73%	(134) 71%	(78) 77%	(23) 82%	(11) 58%	(6)
Totals	(344) 100%	(189) 100%	(101) 100%	(28) 100%	(19) 100%	(7)

Question # 60 focuses on the frequency of family celebrations. Of the Italian-American respondents whose families always join together for family celebrations, 30% have pre-professional experience and 70% do not, virtually the same as for non-Italian-Americans, 29% having pre-professional experience and 71% having none. Of the Italian-American respondents whose families join

together most of the time, 26% have pre-professional experience and 74% do not, just slightly contrasting with non-Italian-Americans, 23% having pre-professional experience and 77% having none. Of the Italian-American respondents whose families do join together not very often for celebrations, 20% have pre-professional experience and 80% do not, just slightly contrasting with non-Italian-American respondents, 18% having pre-professional experience and 82% having none. Of those Italian-American respondents who hardly ever join together for celebration, 50% had pre-professional experience and 50% had none, contrasting with non-Italian-American respondents, 42% having pre-professional experience and 58% having none.

The percentage of non-pre-professional respondents indicating frequent family celebrations during the holidays is more than double that for pre-professional respondents for both Italian-Americans and non-Italian Americans, 70% vs. 30% for Italian-Americans and 71% vs. 29% for non-Italian-Americans. However, for Italian-American respondents, I had anticipated a very high percentage of pre-professional respondents to hardly ever participate in family celebrations due to their less traditional behavior, in contrast to their non-pre-professional Italian-American counterparts. Instead, the percentage is not significantly higher.

(61) During the past month how many times did you join together with your family for Sunday dinner?

- (1) 4 times
- (2) 3 times
- (3) 2 times
- (4) 1 time
- (5) None

ITALIAN-AMERICANS

Question #61	Ital Amer	4X	3X	2X	1X	None	No Res
Pre-Prof Exp	(79) 30%	(24) 36%	(16) 30%	(16) 31%	(10) 23%	(9) 24%	(4)
Non-Pre Prof Exp	(182) 70%	(43) 64%	(38) 70%	(35) 69%	(33) 77%	(28) 76%	(5)
Totals	(261) 100%	(67) 100%	(54) 100%	(51) 100%	(43) 100%	(37) 100%	(9)

NON-ITALIAN-AMERICANS

Question #61	Non Ital Amer	4X	3X	2X	1X	None	No Res
Pre-Prof Exp	(92) 27%	(13) 27%	(15) 31%	(18) 29%	(20) 29%	(26) 24%	(0)
Non-Pre Prof Exp	(252) 73%	(36) 73%	(34) 69%	(45) 71%	(48) 71%	(84) 76%	(5)
Totals	(344) 100%	(49) 100%	(49) 100%	(63) 100%	(68) 100%	(110) 100%	(5)

Question # 61 focuses on the regular participation of students in joining together for Sunday family dinners. For this question, I understood as a given that the pattern of joining together for Sunday dinners was consistent over a period of years for both Italian-Americans and non-Italian-Americans. Of the Italian-American respondents who join together every Sunday, 36% have pre-professional experience and 64% do

not, contrasting with non-Italian-Americans, 27% having pre-professional experience and 73% having none. Of the Italian-American respondents who join together three Sundays a month, 30% have pre-professional experience and 70% do not, contrasting with non-Italian-Americans, 31% having pre-professional experience and 69% having none. Of the Italian-American respondents who join together on two Sundays a month, 31% have pre-professional experience and 69% do not, contrasting with non-Italian-Americans, 29% having pre-professional experience and 71% having none. Of the Italian-American respondents who join together only one Sunday a month, 23% have pre-professional experience and 77% do not, contrasting with non-Italian-Americans, 29% having pre-professional experience and 71% having none. Of the Italian-American respondents who do not join together for Sunday dinner at all, 24% have pre-professional experience and 76% do not, contrasting with non-Italian-Americans, 24% having pre-professional experience and 76% having none.

The percentage of non-pre-professional respondents indicating frequent attendance at Sunday family dinners is more than double that for pre-professional respondents for both Italian-Americans and non-Italian-Americans. In addition, for Italian-Americans a higher percentage of those respondents in non-pre-professional positions is an indication of their traditional behavior.

(62) Would your parents approve of your living on your own after graduating from college, even if you are not married?

(1) Yes

(2) No

ITALIAN-AMERICANS

Question #62	Ital Amer	Yes	No	No Res
Pre-Prof Exp	(79) 30%	(54) 27%	(18) 38%	(7)
Non-Pre-Prof Exp	(182) 70%	(146) 73%	(30) 62%	(6)
Totals	(261) 100%	(200) 100%	(48) 100%	(13)

NON-ITALIAN-AMERICANS

Question #62	Non Ital Amer	Yes	No	No Res
Pre-Prof Exp	(92) 27%	(74) 26%	(11) 26%	(7)
Non-Pre-Prof Exp	(252) 73%	(210) 74%	(31) 74%	(11)
Totals	(344) 100%	(284) 100%	(42) 100%	(18)

For Question # 62, concerning parental approval of the respondents living on their own after graduation, 27% of the Italian-American respondents said they would have parental approval have pre-professional experience and 73% would not. Of the non-Italian-American respondents, 26% have pre-professional experience and 74% do not.

For both Italian-Americans and non-Italian-Americans the percentage of respondents with non-pre-professional experience is

more than double than for those with pre-professional experience. This finding is contrary to what I had anticipated for the Italian-American respondents, who otherwise in relation to family involvement behave more ethnocentrically.

CHAPTER NINE

SIGNIFICANCE OF RESEARCH & CONCLUSIONS

I decided to study Italian-American students at Pace University, because over a period of years I had become aware of a recurring pattern of behaviors, attitudes, and experiences among a segment of this group. As a university administrator in career services and adjunct professor in speech communications and sociology, I interacted with students from many ethnic groups, advising them on career counseling issues, including choosing a major, seeking pre-professional positions, or full-time employment. But I continually observed that a sizable number of the Italian-American students appeared to have had similar social conditioning; these students were struggling with strong familial influences that limited their ability to take advantage of available resources and opportunities, thereby restricting them from fully realizing their potential, academically, socially, and professionally. I found their behavior puzzling, because my other counselees had availed themselves of the various opportunities offered them as college students.

My initial goal in this study was to document the incidence of this pattern. My ultimate goal in this study was to develop strategies that will enable Italian-American students at Pace University to fully develop their potential and once graduated utilize existing opportunities for professional success. These Italian-American men and women have been overlooked. Often, they

are academically average students and thus not offered special developmental opportunities. Yet they do have the potential to excel in many areas, provided they receive specialized mentoring and support from university administrators and faculty. While my study specifically addresses Italian-American students, students from other ethnic backgrounds also deserve attention. While comparative data on these other ethnic groups was not collected, it does deserve to be thoroughly researched. The data for non-Italian-American respondents also indicates a need for special intervention in the area of pre-professional employment.

The majority of the research reviewed in Chapter Three presents third and fourth generation Italian-American as being assimilated into American society as other ethnic groups. It was this view that influenced my decision to further research Italian-Americans, because I already had noticed a lack of assimilation in this population. The fact that they were enrolled in college seemed to indicate their commitment to American middle-class goals and values; indeed, many of these students did have financial characteristics of assimilation, i.e., a certain level of family income and material possessions. But they also appeared to lack typically American middle-class attitudes and values.

As a result of this study I am able to attribute this discrepancy to the continued existence of "la via vecchia" as a restrictive force in their lives, delaying their social and professional development. For example, these students came from families with lower level of educational attainment and thus with

a limited knowledge base, making them unaware of the strategies necessary for professional success. They had a tendency to view acquisition of the college degree as the only strategy required. Thus, an obvious conclusion to draw from the data is that more-traditional Italian-American students need specialized intervention in the form of targeted career counseling, including pre-professional employment opportunities. Outreach by faculty and administration is necessary in order to address the needs of this special population in several other areas besides career counseling, e.g., tutorial services, computer-assisted learning, psychological counseling, academic advisement, and campus involvement in clubs and organizations.

Among the Italian-American students studied, those who proved to be very traditional were the ones needing the most intervention. Surprisingly, as already noted in this study, this group of more-traditional Italian-American students, came from various USA generational backgrounds, including fourth USA generation. This fact underscores the persistence of traditional influences upon Italian-American students, despite USA generation.

As an outcome of recognizing the neediness of Italian-American college students for special intervention, in Spring 1996 I have assisted in the formation of an Italian-American support organization to address some of the issues presented in this study. For this organization I am serving as both a founding member and a member of the advisory board. Other ethnic groups on campus already had such support, so the Italian-American organization has

been late in forming. This organization will be used to provide career development for these students, including presentations by corporate speakers and successful Italian-Americans, who also will function as role models and mentors. In addition, my involvement since 1993 as a trainer and instructor in University 101, a multi-sectioned freshman seminar, has given me and will continue to give me the opportunity to provide information and career counseling strategies to all seminar participants, Italian-Americans as well as others. In my present position as a career counselor, I will continue to use insights gained from my study to enhance delivery of career counseling services; as associate director of Career Services, I will provide in-service training to other staff members in order to inform them about student neediness.

APPENDIX I

QUESTIONNAIRE

95

I. BACKGROUND

1. Age _____

2. Gender? (1)Male (2)Female

3. Place of birth?

Town or City/State/Country

4. If you immigrated to the United States what year did you arrive? _____

5. Marital Status?
(1)Never Married (2)Married
(3)Separated (4)Divorced
(5)Widowed

6. Where do you live?
(1)With my parents or relatives in a private home, condominium, or co-op
(2)With my parents or relatives in an apartment
(3)On my own
(4)On campus

7A. Is your residence today in the same neighborhood that you grew up in?
(1)Yes (2)No

7B. If no, within 5 miles?
(1)Yes (2)No

8. Where did you and your parents reside for the longest period when you were growing up?

Town or City/State/Country

9. Where do your parents reside today? _____

10. What is your religion?
(1)Catholic (2)Jewish
(3)Protestant (4)None
(5)Other _____

11. How frequently did you attend religious services during the past year?
(1)Regularly (2)Occasionally
(3)Only on Holidays (4)Not at all

12. Which of the following activities interest you? Circle all that apply.
(1)Art (2)Music (3)Sports
(4)College Activities
(5)Community/Volunteer Work
(6)Family Gatherings

13. In the last month, which of the following activities have you participated in? Circle and list all that apply.
(1)Art _____
(2)Music _____
(3)Sports _____
(4)College Activities _____
(5)Community/Volunteer Work _____

(6)Family Gatherings _____

14. Which of the following skills do you possess? Circle all that apply.
(1)Typing (2)Computer
(3)Foreign Languages
(4)Technical/Mechanical
(5)None of the above

15. Have you traveled outside of the Metropolitan area (NY, NJ, CT) within the United States?
(1)Yes(Where) _____
(2)No

16. Have you traveled outside of the United States?
(1)Yes(Where) _____
(2)No

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17. Have you had any military training?

- (1) Yes (Specify) _____
 (2) No

18. If you voted in the Presidential Election indicate your choice.

- (1) Bush
 (2) Clinton
 (3) Perot

19. How much of the time do you trust the government to do what is right?

- (1) Always
 (2) Most of the time
 (3) Some of the time
 (4) Hardly ever

II. EDUCATION

20. At which campus of Pace do you take the majority of your classes?

- (1) Pleasantville
 (2) White Plains
 (3) New York

21. Expected date of graduation? _____

22. What is your current academic standing at Pace?

- (1) Freshman 0 - 33 Credits
 (2) Sophomore 34 - 66 Credits
 (3) Junior 67 - 98 Credits
 (4) Senior 99 + Credits

23. What school are you registered with at Pace?

- (1) Lubin School of Business
 (2) Dyson School of Arts & Sciences
 (3) Lienhard School of Nursing
 (4) School of Computer Science & Information Systems
 (5) School of Education
 (6) Not registered with any school

24. What is your declared major at Pace?

- (1) Accounting (2) Marketing
 (3) Education (4) MIS
 (5) Management (6) Finance
 (7) Computers/IS
 (8) Social Sciences
 (9) Liberal Arts
 (10) Undecided
 (11) Other _____

25. What is your approximate grade point average:

<u>MAJOR:</u>	<u>OVERALL:</u>
(1) 3.50 +	(1) 3.50 +
(2) 3.00-3.49	(2) 3.00-3.49
(3) 2.50-2.99	(3) 2.50-2.99
(4) 2.00-2.49	(4) 2.00-2.49
(5) Below 2.00	(5) Below 2.00

26A. *If you received a good grade in a course or on an exam, what percentage of your success would you attribute to:

LUCK _____ % EFFORT _____ %
 ACADEMIC ABILITY _____ %
 *SHOULD TOTAL 100%

26B. *If you received a poor grade in a course or on an exam, what percentage of your success would you attribute to:

LUCK _____ % EFFORT _____ %
 ACADEMIC ABILITY _____ %
 *SHOULD TOTAL 100%

27A. Did you transfer to Pace from another college?

- (1) Yes (2) No

27B. If yes to # 27A, what is the name and the location of the college that you transferred from?

27C. What degree, if any, did you earn from the college listed in # 27B.

(PAGE # 2)

28. If you live on-campus, list the ethnic background(s) and religious affiliation(s) of your current roommates.

29. In what ways did your parents or other family members influence your decision to attend Pace? Circle all that apply.

- (1) No influence
 (2) Provided financial support
 (3) Suggested that I attend Pace
 (4) Insisted that I attend Pace
 (5) Pace was close to home
 (6) Other _____

30. In what ways did your parents or other family members influence your decision in choosing a major? Circle all that apply.

- (1) No influence
 (2) Provided financial support
 (3) Suggested that I major in a particular area
 (4) Insisted that I major in a particular area
 (5) Other _____

31. Have you been enrolled in any Special Programs at Pace University? (CAP, Honors, Etc.)

- (1) Yes (Specify) _____
 (2) No

32. What were your SAT scores out of 800 points:

- (1) Verbal _____
 (2) Non-Verbal _____
 (3) Never Taken

33. What kind of grammar school did you attend?

- (1) Public (2) Private
 (3) Parochial (4) Other _____

34. What was the location of the grammar school that you attended?

- (1) Westchester
 (2) Elsewhere in New York
 (3) New Jersey
 (4) Connecticut
 (5) Other _____

35. What kind of high school did you attend?

- (1) Public (2) Private
 (3) Parochial (4) Other _____

36. What was the location of the high school that you attended?

- (1) Westchester
 (2) Elsewhere in New York
 (3) New Jersey
 (4) Connecticut
 (5) Other _____

37A. Do you plan to attend graduate school?

- (1) Definitely
 (2) Probably
 (3) Probably Not
 (4) Definitely Not

37B. If your answer to 37A is either (1) or (2), when do you plan to attend graduate school?

- (1) Immediately upon graduation from Pace?
 (2) Within 1 year
 (3) Within 3 years
 (4) Within 5 years
 (5) Other _____

III. EMPLOYMENT

38. Who is your current employer? _____

Specify Industry _____

39. What is your title and/or job responsibilities?

(PAGE # 3)

40. Circle all that apply for the job listed in # 38:

- (1)Part-time (2)Full-time
(3)Temporary (4)Permanent

41. What is your approximate salary per week?

\$ _____

42. Are you currently employed in a family business?

(1)Yes (Specify Type) _____

(2)No _____

43. Suppose you receive a good job offer that required relocation in another state.

Would you take the job?

- (1)Definitely
(2)Probably
(3)Probably Not
(4)Definitely Not

44. What do you plan to do when you graduate from Pace?

- (1)Attend graduate school
(2)Work in a family business
(3)Continue working at my present job
(4)Conduct a job search for a new job

IV. FAMILY BACKGROUND

45. Which of the following categories best describes your father's occupation?

(1)Self-Employed (Specify) _____

(2)Works in a small business (Specify Job Held) _____

(3)Works in a large company (Specify Job Held) _____

(4)Does not work _____

46. What is/was your father's work location?

- (1)Westchester
(2)Elsewhere in New York
(3)New Jersey
(4)Connecticut
(5)Other _____

47. What is the highest educational level that your father has attained?

- (1)Less than high school
(2)High school
(3)Some college
(4)College graduate

48. What is your father's religion?

- (1)Catholic (2)Jewish
(3)Protestant (4)None
(5)Other _____

49. Do your parents own a family business?

(1)Yes (Specify Type & Describe) _____

(2)No _____

50. List all cars owned by your family including yourself, other siblings, and your parents:

YEAR MAKE MODEL

FATHER _____

MOTHER _____

ME _____

SIBLINGS _____

51. Which of the following categories best describes your mother's occupation?

(1)Self-Employed (Specify) _____

(2)Works in a small business (Specify Job Held) _____

(3)Works in a large company (Specify Job Held) _____

(4)Does not work _____

52. What is/was your mother's work location?

- (1)Westchester
(2)Elsewhere in New York
(3)New Jersey
(4)Connecticut
(5)Other _____

(PAGE # 4)

53. What is the highest educational level that your mother has attained?

- (1) Less than high school
- (2) High school
- (3) Some college
- (4) College graduate

54. What is your mother's religion?

- (1) Catholic (2) Jewish
- (3) Protestant (4) None
- (5) Other _____

55. How would you describe your family?

- (1) Upper Middle Class
- (2) Lower Middle Class
- (3) Working Class
- (4) Lower Class

56. In what country were the following relatives born?

MOTHER'S MOTHER _____

MOTHER'S FATHER _____

FATHER'S MOTHER _____

FATHER'S FATHER _____

57. Have any other family members ever attended college?

- (1) Yes (2) No

58. Are your parents:

- (1) Democratic (2) Republican
- (3) Independent (4) Right to Life
- (5) Other (Specify) _____
- (6) Unsure
- (7) Not registered at this time

59. Your parents are:

- (1) Married
- (2) Separated/Divorced
- (3) Mother Deceased
- (4) Father Deceased

60. During Holidays how often does your family join together for celebrations?

- (1) Always
- (2) Most of the time
- (3) Not very often
- (4) Hardly ever

61. During the past month how many times did you join together with your family for Sunday dinner?

- (1) 4 times
- (2) 3 times
- (3) 2 times
- (4) 1 time
- (5) None

62. Would your parents approve of your living on your own after graduating from college, even if you are not married?

- (1) Yes (2) No

V. ITALIAN-AMERICANS

THE REMAINING QUESTIONS APPLY ONLY TO STUDENTS OF ITALIAN-AMERICAN BACKGROUND.....

63. Is Italian spoken at home?

- (1) Yes (2) No

64. How do you identify yourself ethnically?

- (1) Italian
- (2) Italian-American
- (3) American
- (4) Other (Specify) _____

65. How many of your neighbors are of Italian-American heritage?

- (1) Most (2) Many
- (3) Few (4) None

66A. How much prejudice do you think there is against Italians in the business world?

- (1) A great deal
- (2) Quite a bit
- (3) Not very much
- (4) Hardly any

66B. How about at Pace?

- (1) A great deal
- (2) Quite a bit
- (3) Not very much
- (4) Hardly any

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67. Do you have relatives in Italy?

(1) Yes (Specify Relationship/ Location)

RELATIONSHIP	LOCATION
_____	_____
_____	_____
_____	_____
_____	_____

(2) No

68. Are any of the following of Italian-American heritage?

(1) My doctor

(2) My lawyer

(3) My dentist

(4) My clergyman

69. Are Italian meals popular in your household?

(1) Yes (2) No

70. Do you belong to any Italian-American organizations?

(1) Yes (2) No

71. Do your parents belong to any Italian-American organizations?

(1) Yes (2) No

72. Thinking back over your life, where have you had the most contact with other Italian-American students?

(1) Grammar School

(2) High School

(3) College

(4) All of the above

73. Of your three best friends, how many are Italian-American?

(1) 3

(2) 2

(3) 1

(4) 0

74. How important is it that you marry someone who is Italian-American?

(1) Very important

(2) Fairly important

(3) Not very important

(4) Not important at all

APPENDIX II
COMMENTARY ON QUESTIONNAIRE

The questionnaire did not directly indicate social class status, resulting in the need to develop a social class index using data from several questions. In order to determine social class, it is important to measure family income. But the questionnaire did not directly request this data, because I assumed college students would not have such information. Therefore, as a substitute I asked respondents in question #50 to list all household cars, their year, make, and model and the number of drivers in the household. In reviewing the data, however, I could determine no consistent pattern to indicate social class level. For example, one response listed a current year Cadillac, a ten year-old Chevrolet, and a seven year-old Pontiac. I decided, therefore, to develop a social class index consisting of parental educational attainment, parental occupation, and USA generation, as noted in Chapter 7.

In retrospect, I now see that additional questions may have been useful. While I have documented the low incidence of pre-professional experiences among Italian-Americans and non-Italian-Americans, attributing it to the influence of traditional family values, I now see a need to pinpoint specific reasons for this traditionalism. Such information would enable me to develop specific counseling strategies to target this group of Italian-Americans and non-Italian-Americans. If I knew, for instance, that

a portion of the Italian-American students not employed in pre-professional settings were dependent upon steady income to pay for a new car as opposed to attending college, then counseling strategies could include information about necessary vs. discretionary expenses. i.e., the students' value system. Certainly, it would be helpful to determine specific reasons why students were employed in their current positions, i.e., working to support educational expenses, personal expenses (clothing and vacations), commuting costs, household expenses (rent payments), social activities (dating). More specifically, I would ask the following:

- (1) Do you have steady income?
- (2) What is your yearly salary?
- (3) How do you spend your money?
- (4) Why do you work?

If a student is economically dependent upon steady income, then a steady job provides security in contrast to internships/pre-professional experience which typically are short-term, their goal being to provide "hands-on" learning experiences, not primarily steady income. Obviously, students economically dependent upon steady income require special counseling strategies.

Appendix III

ADDITIONAL SURVEY QUESTIONS

103

Question #1

Age

	Italian Americans	Non Italian Americans
Traditionally Aged Students (17-25 years of age)	(337) 93%	(469) 91%
Non Traditionally Aged Students (26 years old and older)	(27) 7%	(49) 9%
Total Responses	(364) 100%	(518) 100%

Question #2

Gender

	Italian Americans	Non Italian Americans
Male	(150) 41%	(198) 38%
Female	(215) 59%	(323) 62%
Total Responses	(365) 100%	(521) 100%

Question #3b

State Born In

	Italian Americans	Non Italian Americans
New York	(283) 83%	(324) 84%
New Jersey	(39) 12%	(48) 13%
Connecticut	(18) 5%	(13) 3%
Total Responses	(340) 100%	(385) 100%

Question #3c

Country Born In

	Italian Americans	Non Italian Americans
USA	(355) 97%	(437) 84%
Other	(10) 3%	(85) 16%
Total Responses	(365) 100%	(522) 100%

**Question #4
Immigration Year**

104

	Italian Americans	Non Italian Americans
1970's and Earlier	(3) 50%	(33) 47%
1980's	(3) 50%	(30) 43%
1990's	(0) 0%	(7) 10%
Total Responses	(6) 100%	(70) 100%

**Question #5
Marital Status**

	Italian Americans	Non Italian Americans
Never Married	(342) 95%	(482) 93%
Married	(13) 4%	(25) 5%
Other	(5) 1%	(10) 2%
Total Responses	(360) 100%	(517) 100%

**Question #7a
Reside Today in Same Area as Growing Up**

	Italian Americans	Non Italian Americans
Yes	(194) 53%	(247) 47%
No	(170) 47%	(274) 53%
Total Responses	(364) 100%	(521) 100%

**Question #7b
If No, Reside within 5 Miles**

	Italian Americans	Non Italian Americans
Yes	(32) 19%	(53) 19%
No	(138) 81%	(227) 81%
Total Responses	(170) 100%	(280) 100%

Question #8b
State where Lived Longest While Growing Up

105

	Italian Americans	Non Italian Americans
New York	(281) 82%	(359) 84%
New Jersey	(43) 13%	(53) 12%
Connecticut	(18) 5%	(18) 4%
Total Responses	(342) 100%	(430) 100%

Question #8c
Country where Lived Longest While Growing Up

	Italian Americans	Non Italian Americans
USA	(350) 96%	(469) 90%
Other	(15) 4%	(53) 10%
Total Responses	(365) 100%	(522) 100%

Question #10a
Your Religion

	Italian Americans	Non Italian Americans
Catholic	(325) 95%	(284) 65%
Jewish	(1) 0%	(48) 11%
Protestant	(8) 2%	(68) 16%
None	(11) 3%	(35) 8%
Total Responses	(345) 100%	(435) 100%

**Question #12
Activities of Interest**

106

	Italian Americans	Non Italian Americans
Art	(127) 35%	(205) 40%
Music	(257) 71%	(407) 79%
Sports	(259) 72%	(348) 68%
College Activities	(132) 37%	(222) 43%
Community/Volunteer Work	(101) 28%	(189) 37%
Family Gatherings	(223) 62%	(284) 55%
Total Responses	360	514

**Question #13
Of Last Month Activities**

	Italian Americans	Non Italian Americans
Art	(82) 23%	(118) 23%
Music	(147) 41%	(203) 39%
Sports	(209) 58%	(281) 54%
College Activities	(119) 33%	(212) 41%
Community/Volunteer Work	(71) 20%	(106) 20%
Family Gatherings	(233) 64%	(272) 52%
Total Responses	362	519

**Question #14
Skills You Possess**

	Italian Americans	Non Italian Americans
Typing	(215) 60%	(335) 66%
Computer	(214) 59%	(317) 62%
Foreign Languages	(146) 41%	(230) 45%
Technical/Mechanical	(86) 24%	(108) 21%
Total Responses	360	508

**Question #17
Military Training**

107

	Italian Americans	Non Italian Americans
Yes	(4) 1%	(17) 3%
No	(334) 99%	(492) 97%
Total Responses	(338) 100%	(509) 100%

**Question #18
Who You Voted For in Last Election**

	Italian Americans	Non Italian Americans
Bush	(118) 43%	(115) 33%
Clinton	(98) 36%	(167) 47%
Perot	(58) 21%	(72) 20%
Total Responses	(274) 100%	(354) 100%

**Question #19
Do You Trust The Government**

	Italian Americans	Non Italian Americans
Always	(7) 2%	(3) 1%
Most Times	(94) 26%	(112) 22%
Some Times	(206) 57%	(309) 60%
Hardly Ever	(54) 15%	(89) 17%
Total Responses	(361) 100%	(513) 100%

**Question #20
Home Campus**

108

	Italian Americans	Non Italian Americans
Pleasantville	(327) 91%	(457) 88%
White Plains	(34) 9%	(60) 12%
Total Responses	(361) 100%	(517) 100%

**Question #21
Graduation Date**

	Italian Americans	Non Italian Americans
1993	(57) 16%	(80) 17%
1994	(112) 32%	(165) 33%
1995	(68) 20%	(111) 22%
1996	(100) 29%	(129) 26%
1997	(11) 3%	(10) 2%
Total Responses	(348) 100%	(495) 100%

**Question #22
Current Year At Pace**

	Italian Americans	Non Italian Americans
Freshman	(111) 31%	(155) 30%
Sophomore	(69) 19%	(95) 19%
Junior	(95) 27%	(164) 32%
Senior	(82) 23%	(99) 19%
Total Responses	(357) 100%	(513) 100%

**Question #25a
Major GPA**

109

	Italian Americans	Non Italian Americans
3.50 and Up	(80) 25%	(92) 21%
3.00 - 3.49	(132) 41%	(175) 40%
2.50 - 2.99	(84) 26%	(125) 28%
2.00 - 2.49	(22) 7%	(42) 10%
2.00 and Below	(4) 1%	(7) 1%
Total Responses	(322) 100%	(441) 100%

**Question #25b
Overall GPA**

	Italian Americans	Non Italian Americans
3.50 and Up	(63) 23%	(65) 17%
3.00 - 3.49	(90) 32%	(137) 35%
2.50 - 2.99	(84) 30%	(121) 31%
2.00 - 2.49	(32) 12%	(59) 15%
2.00 and Below	(8) 3%	(6) 2%
Total Responses	(277) 100%	(388) 100%

**Question #26a
Received Good Grade Due To...**

	Italian Americans	Non Italian Americans
Below Half Due To Luck	(288) 97%	(344) 96%
More Than Half Due To Luck	(10) 3%	(15) 4%
Below Half Due To Effort	(138) 40%	(227) 46%
More Than Half Due To Effort	(211) 60%	(270) 54%
Below Half Due To Academic Ability	(199) 60%	(251) 54%
More Than Half Due To Academic Ability	(131) 40%	(215) 46%

**Question #26b
Received Poor Grade Due To...**

110

	Italian Americans	Non Italian Americans
Below Half Due To Luck	(208) 80%	(233) 78%
More Than Half Due To Luck	(52) 20%	(22) 22%
Below Half Due To Effort	(127) 42%	(142) 34%
More Than Half Due To Effort	(178) 58%	(281) 66%
Below Half Due To Academic Ability	(197) 70%	(268) 70%
More Than Half Due To Academic Ability	(86) 30%	(115) 30%

**Question #32
SAT Scores**

	Italian Americans	Non Italian Americans
Verbal Below 400	(35) 14%	(80) 25%
Verbal 400 and Up	(224) 86%	(242) 75%
Non-Verbal Below 400	(37) 15%	(29) 9%
Non-Verbal 400 and Up	(218) 85%	(284) 91%
Never Taken SATs	(19)	(36)

**Question #34
Grammar School Location**

	Italian Americans	Non Italian Americans
Westchester	(147) 43%	(159) 37%
Elsewhere in NY	(132) 39%	(198) 46%
New Jersey	(42) 12%	(55) 13%
Connecticut	(20) 6%	(20) 4%
Total Responses	(341) 100%	(432) 100%

**Question #36
High School Location**

111

	Italian Americans	Non Italian Americans
Westchester	(155) 45%	(171) 37%
Elsewhere in NY	(123) 36%	(202) 44%
New Jersey	(43) 13%	(65) 14%
Connecticut	(22) 6%	(21) 5%
Total Responses	(343) 100%	(459) 100%

**Question #37a
Plan to Attend Grad School**

	Italian Americans	Non Italian Americans
Definitely	(120) 33%	(159) 31%
Probably	(139) 39%	(242) 47%
Probably Not	(81) 22%	(95) 19%
Definitely Not	(20) 6%	(14) 3%
Total Responses	(360) 100%	(510) 100%

**Question #37b
How Soon Planning To Attend Grad School**

	Italian Americans	Non Italian Americans
Immediately	(105) 43%	(122) 32%
Within One Year	(75) 31%	(131) 35%
Within Three Years	(47) 19%	(104) 28%
Within Five Years	(17) 7%	(21) 5%
Total Responses	(244) 100%	(378) 100%

**Question #40
Job Schedule**

112

	Italian Americans	Non Italian Americans
Part Time Position	(213) 58%	(285) 55%
Full Time Position	(56) 15%	(71) 14%
Temporary Position	(48) 13%	(78) 15%
Permanent Position	(36) 10%	(49) 9%
Not Employed	(101) 28%	(170) 33%
Total Responses	(367)	(522)

**Question #41
Weekly Salary**

	Italian Americans	Non Italian Americans
\$100 and Less	(41) 17%	(140) 45%
\$101 - \$200	(108) 44%	(45) 15%
\$201 - \$300	(41) 17%	(66) 21%
\$301 - \$400	(27) 11%	(25) 8%
\$401 - 500	(9) 4%	(11) 4%
\$501 and Up	(17) 7%	(22) 7%
Total Responses	(243) 100%	(309) 100%

**Question #45
Fathers Employment**

	Italian Americans	Non Italian Americans
Self-Employed	(108) 32%	(140) 30%
Small Business	(43) 13%	(54) 11%
Large Company	(153) 45%	(221) 47%
Does not Work	(33) 10%	(59) 12%
Total Responses	(337) 100%	(474) 100%

**Question #51
Mother's Employment**

113

	Italian Americans	Non Italian Americans
Self-Employed	(36) 10%	(71) 15%
Small Business	(127) 36%	(134) 27%
Large Company	(102) 29%	(159) 33%
Does not Work	(88) 25%	(124) 25%
Total Responses	(353) 100%	(488) 100%

**Question #45a
Father Self Employed**

	Italian Americans	Non Italian Americans
Pre-Professional	(14) 13%	(30) 21%
Non-Pre-Professional	(72) 69%	(67) 47%
Unspecified	(22) 18%	(47) 32%
Total Responses	(108) 100%	(144) 100%

**Question #51a
Mother Self Employed**

	Italian Americans	Non Italian Americans
Pre-Professional	(7) 20%	(16) 23%
Non-Pre-Professional	(23) 64%	(31) 44%
Unspecified	(6) 16%	(24) 33%
Total Responses	(36) 100%	(71) 100%

**Question #45b
Father Works in Small Business**

114

	Italian Americans	Non Italian Americans
Pre-Professional	(11) 26%	(16) 30%
Non-Pre-Professional	(20) 47%	(14) 26%
Unspecified	(12) 27%	(24) 44%
Total Responses	(43) 100%	(54) 100%

**Question #51b
Mother Works In Small Business**

	Italian Americans	Non Italian Americans
Pre-Professional	(38) 30%	(44) 33%
Non-Pre-Professional	(61) 48%	(50) 37%
Unspecified	(28) 22%	(40) 30%
Total Responses	(127) 100%	(134) 100%

**Question #45c
Father Works in Large Corporation**

	Italian Americans	Non Italian Americans
Pre-Professional	(68) 44%	(85) 39%
Non-Pre-Professional	(42) 28%	(43) 19%
Unspecified	(43) 28%	(93) 42%
Total Responses	(153) 100%	(221) 100%

**Question #51c
Mother Works in Large Corporation**

	Italian Americans	Non Italian Americans
Pre-Professional	(46) 45%	(62) 39%
Non-Pre-Professional	(37) 36%	(36) 23%
Unspecified	(19) 19%	(61) 38%
Total Responses	(102) 100%	(159) 100%

Question #46
Father Work Location

115

	Italian Americans	Non Italian Americans
Westchester	(113) 36%	(103) 26%
Elsewhere in New York	(132) 43%	(210) 53%
New Jersey	(42) 14%	(63) 16%
Connecticut	(23) 7%	(20) 5%
Total Responses	(310) 100%	(396) 100%

Question #47
Father's Educational Level

	Italian Americans	Non Italian Americans
Less Than High School	(67) 19%	(68) 14%
High School	(108) 31%	(145) 30%
Some College	(65) 19%	(86) 18%
College Graduate	(110) 31%	(183) 38%
Total Responses	(350) 100%	(482) 100%

Question #52
Mother's Work Location

	Italian Americans	Non Italian Americans
Westchester	(117) 43%	(128) 36%
Elsewhere in New York	(90) 33%	(160) 44%
New Jersey	(39) 14%	(50) 14%
Connecticut	(24) 10%	(23) 6%
Total Responses	(270) 100%	(361) 100%

Question #53
Mother's Educational Level

	Italian Americans	Non Italian Americans
Less Than High School	(39) 11%	(57) 12%
High School	(178) 51%	(173) 35%
Some College	(78) 22%	(120) 24%
College Graduate	(56) 16%	(145) 29%
Total Responses	(351) 100%	(495) 100%

**Question #48
Father's Religion**

116

	Italian Americans	Non Italian Americans
Catholic	(321) 93%	(266) 65%
Jewish	(6) 2%	(46) 11%
Protestant	(11) 3%	(70) 17%
None	(7) 2%	(25) 7%
Total Responses	(345) 100%	(407) 100%

**Question #49
Parents Own Family Business**

	Italian Americans	Non Italian Americans
Yes	(95) 27%	(114) 23%
No	(262) 73%	(377) 77%
Total Responses	(357) 100%	(491) 100%

**Question #49a
Type of Family Business Owned By Parents**

	Italian Americans	Non Italian Americans
White Collar	(12) 13%	(18) 16%
Blue Collar	(69) 72%	(78) 68%
Unspecified	(14) 15%	(18) 16%
Total Responses	(95) 100%	(114) 100%

**Question #54
Mother's Religion**

	Italian Americans	Non Italian Americans
Catholic	(315) 92%	(273) 64%
Jewish	(1) 0%	(56) 13%
Protestant	(21) 7%	(77) 18%
None	(4) 1%	(19) 5%
Total Responses	(341) 100%	(425) 100%

**Question #57
Other Family Members In College**

117

	Italian Americans	Non Italian Americans
Yes	(265) 75%	(385) 77%
No	(87) 25%	(116) 23%
Total Responses	(352) 100%	(501) 100%

**Question #58
Political Affiliation of Parents**

	Italian Americans	Non Italian Americans
Democrat	(80) 23%	(112) 26%
Republican	(137) 40%	(152) 35%
Independent	(27) 8%	(24) 6%
Right to Life	(5) 1%	(1) 0%
Other	(0) 0%	(2) 0%
Unsure	(71) 21%	(112) 26%
Not Registered	(24) 7%	(33) 7%
Total Responses	(344) 100%	(436) 100%

**Question #59
Marital Status of Parents**

	Italian Americans	Non Italian Americans
Married	(271) 76%	(343) 69%
Separated/Divorced	(69) 19%	(118) 24%
Mother Deceased	(7) 2%	(8) 2%
Father Deceased	(10) 3%	(26) 5%
Total Responses	(357) 100%	(495) 100%

**Question #64
Ethnic Identification**

118

	Italian Americans
Italian	(93) 28%
Italian-American	(143) 40%
American	(102) 31%
Other	(1) 0%
Total Responses	(329) 100%

**Question #66a
Prejudice Against Italians in Work Place**

	Italian Americans
Great Deal	(15) 4%
Quite a Bit	(52) 15%
No Very Much	(216) 61%
Hardly Any	(70) 20%
Total Responses	(353) 100%

**Question #66b
Prejudice Against Italians at Pace**

	Italian Americans
Great Deal	(7) 2%
Quite a Bit	(25) 7%
No Very Much	(155) 45%
Hardly Any	(161) 46%
Total Responses	(348) 100%

**Question #67
Relatives in Italy**

	Italian Americans
Yes	(175) 62%
No	(109) 38%
Total Responses	(284) 100%

Question #68
Which Professionals Are Italian-Americans

119

	Italian Americans
Doctor	(100) 52%
Lawyer	(61) 31%
Dentist	(83) 43%
Clergyman	(77) 39%
Total Responses	(195) 100%

Question #69
Are Italian Meals Popular in Household

	Italian Americans
Yes	(345) 96%
No	(15) 4%
Total Responses	(360) 100%

Question #70
Belong to Italian-American Organization

	Italian Americans
Yes	(41) 11%
No	(316) 89%
Total Responses	(357) 100%

Question #71
Parents Belong to Italian-American Organization

	Italian Americans
Yes	(78) 22%
No	(279) 78%
Total Responses	(357) 100%

Question #72
Most Contact with Other Italian-American Students

120

	Italian Americans
Grammer School	(64) 18%
High School	(127) 37%
College	(59) 17%
All of Above	(145) 42%
Total Responses	(347) 100

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