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Gamoran, Adam, et al. "Religious Education under Public and Private Support: A Cross-National Comparison of Jewish Education in Israel and the United States." Abstract, drafts, correspondence, and overhead slides, 2002.

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Date: Thu, 28 Mar 2002 21:24:15 +0200
From: Nura Resh <msnura@mscc.huji.ac.il>
Subject: our comments for the "Israeli part" of the paper
To: Adam Gamoran <gamoran@ssc.wisc.edu>
X-Mailer: Microsoft Outlook Express 5.00.2615.200
X-Security: MIME headers sanitized on charles.ssc.wisc.edu
See <http://www.impsec.org/email-tools/sanitizer-intro.html>
for details. \$Revision: 1.133 \$Date: 2002-01-05 17:09:21-08

Dear Adam:

As I believe I indicated in my last letter, Aaron and I are completing a report in Hebrew to the Ministry of Education which summarizes some of our findings concerning junior high school implemented curricula in 3 sectors (Jewish secular, Jewish religious and Arab/Druse) as well as a paper we are preparing to present at the upcoming ASA meetings in the summer.

We thought that this is an opportune moment to briefly summarize and comment on what emerges from a comparison of orthodox/non-orthodox (acc to your definition) schools concerning the scope and nature of the "Jewish curriculum" in these 2 (public) sectors of the system.

First, as you could see from the tables that I sent, we managed to get information from 90 religious junior high schools (at the time there were a total of 145 junior school in this sector) and 98 secular (non-religious) junior high schools (out of a total of 235). Analyses comparing our samples to the overall population (by district, disadvantage-index, school size, and whether or not the school is attached to a senior high school) shows the former are consistently good representations of the latter.

Second, we define two types or "circles" of "Jewish education" in the implemented curriculum:

1. Religion-oriented or religious text oriented subjects. In the secular sector this mainly revolves around the Bible and, to a much lesser degree, oral law; in the religious sector this refers both to the Bible, but mainly to a whole range of subjects classified as Jewish studies such as Tshba, Talmud, Gemara, Mishna, Tfila, Mitzvot, etc. We should like to point out that the latter subjects are not always taught from a clear religious worldview.

2. National heritage and socio-cultural studies (non-religious in character), that are usually embedded in subjects belonging to the humanities and social studies — for example, Hebrew language, Hebrew literature, history (both Jewish and general), geography, knowledge of the land, citizenship, social education, etc. Many of the subjects belonging to this second circle combine both Jewish and non-Jewish topics in their subject syllabi.

Major findings (thus far):

On the average the religious-orthodox schools offer a much longer "learning week" than the non-religious schools over the course of the 3 junior high school grades. In the former schools the average is 132 hours or 44 weekly hours per week per grade and in the latter schools about 109 hours or 36 hours per week. While this may result, in part, from a more efficient organization of school resources (i.e., devoting most of the school's resources to class learning and less to administrative activities

or other purposes such as counseling, etc.), we think that it is mainly due to the higher levels of funding religious schools receive (some from the Ministry of Education, some from other sources).

Religious orthodox schools place great emphasis on Jewish studies compared to schools in the secular sector. For example, about half of the secular schools refrain from teaching oral law (Toshba) as a separate subject, even though it is a required subject. Among those schools that offer the subject, they devote relatively little weekly time to it. If we sum instructional time devoted to Bible and Jewish studies over the 3 grades, then we find that religious schools devote about 48 weekly hours on average or more than a third of their total learning time to this content area, while secular schools devote, on average, 9.2 hours (or 8.5 % of total time). (By the way, we also found – unreported – that orthodox schools list over 60 (!) different titles to Jewish studies "subjects" in their weekly timetables).

Besides receiving greater budget allocations, the expanded scope of religious studies appears to occur as part of a curricular trade-off in other knowledge domains. In other words, while the orthodox schools increase time to the first circle of Jewish education mentioned above, they reduce instructional time (both in absolute and relative hours) to many subjects belonging to the second circle (e.g., history, geography, literature, social education) as compared to the non-orthodox sector.

Moreover, when we examine the degree to which schools within the SAME sector vary with respect to curricular implementation by subject area, we find that:

- * Bible is very institutionalized in both sectors and implemented relatively uniformly in schools in both sectors. This is the case even though orthodox schools devote about twice the amount of weekly instructional time (on average) to this subject than secular schools.
- * with respect to Jewish studies, not only is there an enormous difference regarding average instructional time (33 hours vs. 2 hours), but schools in the religious sector implement this subject area relatively more uniformly than schools in the non-orthodox sector.

In short, although both Jewish sectors are public, operating under the umbrella of a single unified public system (CHINUCH MAMLACHTI), in practice they exist and act in different organizational environments incorporating different educational missions into their instructional activities.
Potential explanations that should be considered when comparing these two sectors:

Ideological distinctiveness: Leaders of the orthodox schools justify their sectoral separateness due to their special educational mission: to develop pupils whose personal identity is defined as religious practicing Jews, and who are affiliated to the national (Zionist) religious collective. This central mission influences student selection, teachers recruitment and curricular (explicit and latent) emphases. Schools in the secular, non-orthodox sector are common schools, "schools-for-all" and, as such, they downplay ideological distinctiveness and collective (ethnic, socioeconomic) affiliation.

Organizational Autonomy: Within the Ministry of Education, the religious orthodox sector enjoys considerable organizational autonomy in both the areas of governance and content. A separate department in the Ministry runs the sector's affairs, controls curricular guidelines, syllabi, textbooks, and empowers a independent system of inspectorship.

Resources: Due to the special historical position and political power of the National Religious Party – Mafdal – (which was often reflected in the education arena as the party's leader was the Minister of Education for many years), the religious orthodox sector received considerably more educational resources. These resources not only came from the Ministry of Education, but also from the Ministries of Interior and Religion.

Size: Religious sector schools tend to be smaller and often have lower teacher-student ratios.

Many of the features listed above are similar to those found in parochial schools belonging to the private sector in the US. These, and other, factors have been advanced as explanations for their greater effectiveness (see, for example, Coleman et al., Bryk & Lee).¹

Based on a limited definition of Jewish education as religious studies (i.e, the aforementioned first circle) the advantage of religious sector schools is obvious. They have a well-defined, ideological focus, a clear educational mission, considerable organizational autonomy, and relatively large pools of resources from which they can devote a disproportionate amount of instructional hours to this content domain. It also appears that Jewish subjects embody a curricular domain around which religious schools compete, as reflected in the many initiatives (special programs) and names used for curricular subjects in this area.

To the degree we employ a broader definition of Jewish education (the second circle), which includes relevant subjects in the humanities and social sciences, then a different picture emerges. The predominance of religious studies extracts a curricular price: these schools implement a pared-down curriculum with respect to non-religious, Jewish education subject matter. To verify this tentative conclusion, we would need to carry out an in-depth analysis of subject syllabi since the contents of these subjects include both a Jewish and general dimension. Distinguishing the "Jewish" from the "general" will permit us to construct a more accurate comparative picture of the scope/intensity of Jewish subject offerings in the two sectors.

¹ In this context, effectiveness does not relate to conventional educational outcomes (e.g., learning), but rather to measures of "curricular exposure" which signify the scope and intensity of the "Jewish" subjects.

To: Nura Resh <msnura@mscc.huji.ac.il>, benavot
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: Re: our comments for the "Israeli part" of the paper
Cc:
Bcc:
Attached:

Dear Nura and Aaron,

Thanks for sharing these interesting findings. I'm sorry it has taken me so long to respond substantively. I have some problems to report, and also some interesting comparisons.

On the down side, the U.S. data turn out to be even less comparable to the Israeli data than I originally expected. We were already aware that my sample of 9 Jewish schools in Chicago was not a strong comparison for your national samples. I have discovered, however, that the sample of teachers is too weak (only 20 respondents so far) and the curriculum data from principals too vague to offer comparisons with the Israeli data. Instead, I must rely on student reports of the curriculum to which they have been exposed in their Jewish schools.

On the up side, there are a couple of interesting points of comparison. As in Israel, I find that Bible is a predominant topic in both Orthodox and non-Orthodox day schools. (Remember, the U.S. case has two types of non-Orthodox schools, the day schools and the "supplementary" schools, which meet after school or on the weekend.) In contrast to Israel, however, I find that exposure to Oral Law in the non-Orthodox day schools surpasses that of the Orthodox day schools. Why is that the case? Largely because one of our Orthodox day schools is a Lubavitch school for girls, who do not study Talmud. (I realize this school would have been excluded from your sample since it would fall under the Haredi sector in Israel.) But even aside from that school, I find similar levels of exposure to Oral Law in the Orthodox and non-Orthodox day schools.

Another difference between your findings and mine is that the most widely covered subjects include what I might call "customs and ceremonies" – topics such as shabbat and other holidays, and siddur content and practices. Again, this holds for both Orthodox and non-Orthodox schools. I have the impression these would not be curricular topics in Israel, taken for granted in the Orthodox schools and considered not relevant in the secular schools.

In my Chicago data, the major contrast in curriculum is between the two types of day schools on the one hand, and the supplementary schools on the other. Even Bible is not universally recognized as a subject matter in the supplementary schools. The curriculum in supplementary schools appears to be "issue-oriented" rather than "text-oriented," with topics such as Holocaust, tzedakah, shabbat, death/mourning, and marriage taking precedence over Torah, prophets, mishna, and talmud.

A table of findings is attached. Where do you think we should go from here? Can you think of any way to connect these findings to the topic of public versus private governance of religious schooling, which is the topic of our session?

Adam

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RELIGIOUS EDUCATION UNDER PUBLIC AND PRIVATE SUPPORT: A CROSS-NATIONAL COMPARISON OF JEWISH EDUCATION IN ISRAEL AND THE UNITED STATES

Adam Gamoran, University of Wisconsin-Madison, USA
Nura Resh, Hebrew University of Jerusalem, Israel

ABSTRACT

A major cross-national difference in the organization of religious education is whether it is state-supported or privately funded. In most countries, religious schools are part of the state education system. These nations vary in whether all religious schools are publicly funded (e.g., Israel, the Netherlands), or only some of them (e.g., Britain), but they are similar in that they provide substantial government support for religious education. In the United States, by contrast, no funding for religious schools is provided by the government, due to the strict separation between religion and the state. Nonetheless, religious schooling exists in the United States, and it takes primarily two forms. One is the parochial school or "day school," the location of full-time schooling for students of a particular religious denomination, which typically includes both secular and religious studies in its curriculum. The other is the "supplementary school," an educational program that meets on afternoons, evenings, or weekends as a complement to students' regular schooling. The supplementary school curriculum consists entirely of religious heritage studies and students receive their general (secular) education elsewhere, either in secular public or secular private schools. Both day schools and supplementary schools in the U.S. are supported only through private funding.

How does the organization of support for religious education affect the nature of religious schooling? In particular, what differences exist in the content of religious education between private and publicly funded systems? This paper takes up the case of Jewish education in Israel and the United States as a first step towards answering these questions. Although the case of Jewish education may be distinctive, the questions and answers raised in this analysis will stimulate discussion about the organization of religious education in other religious denominations and other cross-national comparisons.

Jewish Education in Israel and the United States

Most Israelis think of Jewish schools as divided into two principal sectors: a religious and a secular sector. (There is also an ultra-orthodox religious sector, but those schools will not be addressed in this paper.) For purposes of our comparison, however, all the Jewish schools in Israel may be counted as "religious": both the religious and the "secular" Jewish schools contain elements of Jewish religious tradition and history. Rather than a distinction between religious and secular, the difference is better characterized by the degree of religiosity, that is, orthodox versus non-orthodox schools in Israel. An important empirical question is extent of the Jewish character of non-orthodox Jewish

schools in Israel – indeed, it was this question that motivated the data collection in Israel that we use in this paper.

The distinction between orthodox and non-orthodox schooling is also important in the United States. Virtually all supplementary school programs are non-orthodox. In the day school sector, orthodox schools predominate, but non-orthodox schools also exist. An important within-country question concerns curricular differences between orthodox and non-orthodox schools, both within and across day and supplementary school types.

The main focus of this paper, however, is on the cross-national differences in the organization and character of Jewish schooling. On the one hand, one may expect to find a deeper and richer Jewish curriculum within the schools of Israel. After all, Jewish Israelis think of Israel as the “Jewish State,” and the religious and ethnic identities seem inextricably intertwined. Israeli Jews speak Hebrew, the language of the Jewish religion, as their daily language, and they often do not distinguish between religious and ethnic-national history in recounting their origins. On the other hand, the very taken-for-grantedness of Jewish identity in Israel, and the sacrifices (financial and otherwise) made by American Jews who send their children to Jewish schools, may result in a richer and deeper Jewish curriculum in the Jewish schools in the United States.

It is quite possible that these distinctions will be more evident in the non-orthodox than in the orthodox schools. Because of the strict adherence to text and tradition among orthodox schools, we may find little difference among orthodox schools in Israel and the U.S., regardless of funding and national context. The more interesting differences may appear in the non-orthodox settings, where Jewish content may be taken for granted in Israel, but may also be poorly funded in the U.S.

Data and Methods

Data for this project come from three main sources. In the U.S., the data are drawn from a pilot study of Jewish schools in one metropolitan area, Chicago. The Jewish community of Chicago is diverse, and offers a good context to examine the variety of Jewish school settings. Nine middle and/or high schools participated in the pilot study, including two orthodox day schools, one non-orthodox day school, and six non-orthodox supplementary schools. Principals were interviewed and surveyed, and surveys were also administered to about 90 teachers, 800 students, and 800 parents. Data on the content of Jewish schooling come from triangulation of survey responses from principals, teachers, and students. Extensive data are also available on the qualifications and professional development activities of educators.

Data from Israel come from two sources. One is a nationally representative sample of 100 non-orthodox junior high schools, whose principals were interviewed and surveyed in 1996/97. The second is a comparable national sample of about 60 orthodox junior high schools whose principals were surveyed in 2000/2001. Data on the structure of the curriculum and the professional development activities of teachers come from principal reports.

Implications

This paper will contribute to knowledge about relations between curricular structure, religious ideology, and the governance of education. Within countries, our analyses will reveal differences in the organization and emphasis in the Jewish curriculum of orthodox and non-orthodox schools. Across countries, we will examine curricular content as it is related to state support for Jewish education in Israel and private support in the United States. We will also examine differences between and within countries in the qualifications and professional development activities of educators. Although the scope of Jewish education is modest compared to religious schooling organized by other bodies around the world, the explicit comparison along dimensions of public/private governance and ideological orthodoxy will be of interest to issues of public and private education in a much wider range of nations and religious groups.

goals/tentative findings

- w/in nation comparisons: orth vs non-orth
 - ISR - greater emph on JS in orth schs
 - 1/2 non-orth schs omit oral law
 - US - orth JS ed text-based,
 - non-orth is values-based
 - also suppl vs JS ext.??
- b/w-nation comparisons - pub vs priv governance
 - Orth sector - overall, very similar
 - ISR - more seamless integ of relig & sec subj
 - US - more emph on sec subj
 - SASS??
 - non-orth sector
 - US ^{non-orth} day schs more emph on JS than ISR non-orth
 - private governance → more emph on "charter"
 - "default" public schs have diffuse goals
 - specialized schs - exemplified by priv schs in US
 - have more focused missions
 - not necessarily limited to priv schs
 - may, charter schs attempt to capture

Can we
break down
b-03 more
specific?

probs
-lack of data comparability

sample	Isr	US
source	large	small
grade levels	mas	SS
	7-9	7-12



Analysis of Chicago Jewish Schools Pilot Study Data

Adam Gamoran
Department of Sociology
University of Wisconsin-Madison

Proposal for a subcontract with the Center for Research on Educational Opportunity
at the University of Notre Dame
Funded by the U.S. Department of Education

SCOPE OF WORK

The purpose of this project is to examine a new survey data base on Jewish schools, to help further our understanding of what private schools can contribute to our knowledge about improving educational practices. Successful private schools may offer useful lessons for educating young persons in all sectors, public and private.

Past research has examined the impact of Catholic schools on student outcomes, but private schools in other sectors have received little attention. Moreover, the research on Catholic schools has largely focused on academic achievement, but one may expect the impact of religious education to be at least as prominent in moral, social, and identity development of young people. This project will examine the relation between the Jewish educational experiences of adolescents and their emerging identities, social bonds, and religio/cultural knowledge. It will draw on a survey conducted in spring 2000 in nine Jewish schools in the Chicago area. About 900 students in grades 7-12 responded to the survey, along with their school principals and a subset of their teachers and parents.

A preliminary report of findings will be provided in November 2002, and a completed paper will be provided in August 2003.

Date: Tue, 04 Jun 2002 09:42:38 +0200

From: Nura Resh <msnura@mscc.huji.ac.il>

Subject: Re:my comments to your data

To: Adam Gamoran <gamoran@ssc.wisc.edu>

X-Mailer: Microsoft Outlook Express 5.00.2615.200

X-Security: MIME headers sanitized on charles.ssc.wisc.edu

See <http://www.impsec.org/email-tools/sanitizer-intro.html>

for details. \$Revision: 1.135 \$Date: 2002-05-26 21:19:33-07

Dear Adam, I attach my reaction to your table, where I try to offer a way to deal with the somewhat problematic data and still be able to say something comparative (mainly within- but also between systems).

After a second consideration, I decide to cancel my trip to Australia, so you will be presenting the paper (which would be the case even if I were there). I am coming instead to the ASA (also Aaron) where we present a paper in one of the SOC. of ED. sessions. That would give us a good opportunity to meet and think more specifically how we could construct a publishable paper out of what we have at hand.

There are two different issues, perhaps three, that can be raised in this regard. First, how to eventually frame the paper: I think that it is fairly clear that sticking to the private-public issue will not take the paper very far. Actually the issue we may want to focus on has to do with the construction of Jewish identity(ies) in Israel and Diaspora Jewish communities, and similarities and differences which are reflected in curricular structures and contents.

Obviously there are other possibilities. This would lead to the 2nd issue: what kind of analysis or methodology to employ in the paper. Given the limited database (and maybe, when we meet we will find more information that we both have and can use), I would think that the analysis has to be fairly simple and mainly descriptive with the text taking up much of the crux of the paper. Then there is the question of a possible publication outlet (which is obviously related to the first 2 issues). We may want to think about the Jewish Journal of Sociology or some such forum, where the readership is interested in the substantive patterns and less the analytical arguments.

Warm regards to Marla. Coming to Chicago, we might all meet. Nura

||||.



isusa.comments.doc

Very sorry I can't see you in Aus. happy to meet in Chicago

Thanks for a volent ...

① - simple analysis, many descriptive - I had the same the just

② I like distinct b/w sacred & non-sacred textual vs non-textual

③ For current version, focus on w/ priv/pub distinction

④ I volunteer to do it - often return from previous - are you avail for back forth b/w June 15-30??

Dear Adam, here is my reaction to the tables you sent.

General:

It is true that your data is limited and hence limits our ability to say something more definite: a. The sample of schools is small and all schools are from one city. b. since there are no weekly (or yearly) hours allocated to each subject it is very hard to assess “emphasis” and we can only relate to degree of consensus: subjects that are taught in all (or almost) all schools are “core” subjects, probably perceived as essential in Jewish education. We can also compare schools on that matter. C. If you have (in the day schools) information about the structure of the whole curriculum, we might be able to infer (carefully) how emphasized is the “Jewish” relative to the “general” education. D. From the nature of data, it is obvious that this is not a classical comparative study and curricular differences between public (all Israeli) and private (all American) may stem from a number of different reasons..

All these reservations should be stated. That is not to say that we can not get out few interesting outcomes from this comparison, though it is hard to talk about it in terms of the public-private distinction. I will try to relate to the last matter at the end.

Comments on outcomes (the table)

First, I would suggest to classify the school subject a bit differently: Organize the classification along two axis and use it for the comparison: 1. LIMUDAI KODESH – LIMUDAI CHOL (try to find an English version for this distinction). 2. formal/disciplinary/textual – “non-formal”/customs and traditions. To exemplify (not the full list):

Disciplinary/textual		Non-disciplinary	
KODESH:	Torah Talmud Kabala	Holidays Lifecycle (?) Pray	
CHOL:	Jewish history Comparative religion Modern Jewish literature	Holocaust (?) Life cycle (?)	

* In the Israeli system, one can make the distinction mainly along the KODESH – CHOL line (Jewish studies vs. humanities (literature and history/geography))

- a. It is obvious that supplementary schools teach fewer hours and fewer subjects (but probably, all of it Jewish-related) than day schools. But it also appears that the curriculum in this "system" is very loosely organized and choice of what to teach is up-to-the-school/to teachers in classes, to a great extent (I infer it from students reaction about degree of exposure). Hence, most of the subjects are taught to less than 50% of the students. Holocaust is an exception. One can also see which subjects are relatively more "agreed" upon as minimal "standards": Torah (and not more religious texts), Shabbat (and much less other holidays), language (but not more than reading) etc. How do schools construct their curriculum? Decide what subjects to choose? Probably, being private and supplementary, and depending on the amount of resources they have, they have to cater to community and parents' requirements, interests etc. in making these decisions. How do teachers allocate subject to students? This is something that you will be able to speculate better than me (age of children, no. of years in supplementary, teacher's inclination and/or knowledge?)
- ✓ 529 b. Somewhat surprising, there are many similarities between non-orthodox and orthodox day schools, at least as it looks from the % of students exposed to the different subjects. Differences might, though, exist in emphasize (absolute and relative) placed by schools in the different "sectors" on certain subjects, but we can say nothing in this regard with this data. It appears that certain subjects became institutionalized as "core" Jewish education (a process of isomorphism within the city schools) and they are being implemented in most of the schools irrespective of their religious inclination. Still, "secular" and critical thinking subjects and humanistic Jewish values seem more common in non-religious day school than in the orthodox ones.

How can these findings combined with those from the Israeli, public education, schools, be related to the private-public discussion? Not very clear!

With great caution, because of data limitation, I would say that basically the study may suggest that the private-public distinction is too simplistic. Even in the American case, as I already mentioned, public-private differences were interpreted as resulting from organizational and contextual differences between these two sectors (and not simply their "privateness" or "publicness").

In the Israeli system two public sectors are distinguished by their implemented curriculum (at least in regard to Jewish-related studies) and in the American private schools there are some differences in curricular patterns between two different organizational types (supplementary and day schools), and between two “ideological” types (non-orthodox and orthodox). To the extent that we can rely on our data it seems that the organizational conditions combined with the system/schools specific ideology, affect patterns of curriculum offering more than whether they are defined as private or public. The similarities within public (Israeli) and within private (American) can be explained by a variety of factors other than public-private differences. I think that in studying the public-private schools issue, we should regard at least two factors: the systemic organizational context within which such schools are embedded and the objectives (“mission”) of the specific private sector(s).

governance for relig comm.

publ. (Isr)

- religious state

→ relig schls governed by st

→ relig char of schls varies - "secular" vs "relig"
- more obj - Orth vs non-Orth

- taken-for-grantedness

- relig elems in hidden comm - eg holiday observ

- "sec" schls are relig!

priv (US)

- secular state - explicit sep b/w relig + govt

- relig elems not taken for granted but explicit

- clear divis b/w relig + secular subj



At 09:24 PM 3/28/02 +0200, you wrote:

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First, as you could see from the tables that I sent, we managed to get information from 90 religious junior high schools (at the time there were a total of 145 junior school in this sector) and 98 secular (non-religious) junior high schools (out of a total of 235). Analyses comparing our samples to the overall population (by district, disadvantage-index, school size, and whether or not the school is attached to a senior high school) shows the former are consistently good representations of the latter.

Second, we define two types or "circles" of "Jewish education" in the implemented curriculum:

1. Religion-oriented or religious text oriented subjects. In the secular sector this mainly revolves around the Bible and, to a much lesser degree, oral law; in the religious sector this refers both to the Bible, but mainly to a whole range of subjects classified as Jewish studies such as Toshba, Talmud, Gemara, Mishna, Tfila, Mitzvot, etc. We should like to point out that the latter subjects are not always taught from a clear religious worldview.

2. National heritage and socio-cultural studies (non-religious in character), that are usually embedded in subjects belonging to the humanities and social studies -- for example, Hebrew language, Hebrew literature, history (both Jewish and general), geography, knowledge of the land, citizenship, social education, etc. Many of the subjects belonging to this second circle combine both Jewish and non-Jewish topics in their subject syllabi.

Major findings (thus far):

On the average the religious-orthodox schools offer a much longer "learning week" than the non-religious schools over the course of the 3 junior high school grades. In the former schools the average is 132 hours or 44 weekly hours per week per grade and in the latter schools about 109 hours or 36 hours per week. While this may result, in part, from a more efficient organization of school resources (i.e., devoting most of the school's resources to class learning and less to administrative activities

Table 1. Percent of students who reported having the opportunity to learn the following subjects in school.

PERCENT REPORTING OPPORTUNITY TO LEARN

SUBJECT	Supplementary	Non-Orthodox Day School	Orthodox Day School
<i>Text Study</i>			
Torah	68%	99	98
Prophets	47	92	99
Mishna	33	98	88
Talmud (Gemara)	47	90	82
Modern Jewish Literature	49	80	66
<i>Holidays</i>			
Shabbat	72	98	100
Shavuot	59	98	97
Tisha B'Av	50	95	96
<i>Sidur (Prayerbook)</i>			
How to pray	58	95	91
Content of Siddur	54	92	91
<i>Life Cycle</i>			
Marriage	70	60	74
Death/Mourning	72	71	69
Circumcision	62	66	72
<i>Jewish History</i>			
Jews in the Middle Ages	54	93	89
American Jewish History	58	72	71
Holocaust	91	99	94
Zionism/Israel	65	78	78
<i>Jewish Thought</i>			
Philosophy	31	54	72
Kabbalah (mysticism)	25	34	30
Comparative Religion	51	64	52
Varieties of Contemporary Jewish Practice and Thought	47	70	62

try restricting
to grades 7-9

need some
indication
of
trend

Table 1 (continued).

PERCENT REPORTING OPPORTUNITY TO LEARN			
SUBJECT	Supplementary	Non-Orthodox Day School	Orthodox Day School
<i>Jewish Values</i>			
Tzedakah (charity)	75	96	73
Tikkun Olam ("repairing" the world")	61	91	73
Ahavat Yisrael (care about Jews around the world)	52	93	84
<i>Hebrew</i>			
Reading out loud	74	97	97
Understanding what you read	59	95	99
Speaking	59	98	96

X-Sender: gamoran@imap.ssc.wisc.edu
X-Mailer: QUALCOMM Windows Eudora Version 5.1
Date: Thu, 06 Jun 2002 13:32:02 -0500
To: Nura Resh <msnura@mscc.huji.ac.il>
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: Re:my comments to your data
Cc: gamoran@ssc.wisc.edu

Dear Nura,

I'm very sorry I won't see you in Australia, but happy we will be able to meet in Chicago. Many thanks for your excellent insights. Here are my reactions:

1. I agree with your suggestion that we prepare simple, descriptive analyses, and focus the paper mainly on the text. I had similar thoughts.
2. I like the distinctions you suggest between what we might call "sacred" versus "non-sacred" and "textual/disciplinary" versus "non-disciplinary". The four categories created by these two dimensions might be called "sacred texts" "ordinary texts" "sacred ritual" and "cultural/non-ritual".

Where would you put Hebrew language within this scheme. It seems to fit everywhere. Is that how you would treat it?

3. For the current version of the paper, I think we should still begin with the public vs private division, and then "discover" the findings that you have identified. First, organizational and ideological differences are more important than the distinction between public and private governance. This is evident in the cross-country similarities between Jewish day schools in the US and Israeli schools. The ideological differences (orthodox vs non-orthodox) appear more salient in Israel (based on admittedly weak data for the US) and the organizational differences appear powerful in the US (day school versus supplementary).

A second finding is that other differences reflect the distinction between the religious state (Israel) and the secular state (US) rather than the distinction between public and private governance of education. Judaism is woven into the entire fabric of life in Israel, so topics like "holidays" and "prayer" are not school subjects in Israel as they are in the US. However, they are important parts of the hidden curriculum of Jewish Israeli schools. Another feature of religious schools in a religious state is that religious and secular subjects are integrated, particularly in the Israeli non-Orthodox schools. In the US, religious and secular subjects are typically very separate; for example some schools reserve the morning for Jewish studies and the afternoon for general studies, or vice versa.

Let me know how these thoughts strike you. I am willing to write a first draft of a paper for presentation in Brisbane, with the understanding that we may go in a different direction subsequently. I'm leaving shortly for a trip to Prague, but I return in a week and will get right on it.

Adam

At 09:42 AM 6/4/2002 +0200, you wrote:

① Begin + add clinic in US

(X - not comparisons diffc due to 'west' compared /
- but MDR day sides in US much closer
in curve slope to Orth sides in US
than US am-O sides are to their O side)

② S-11 km S. in a diff place

- not test oriented curve
- locally organized curve
- few universities
- Hotel
- Suburb, Tzedakay, Ram

- otherwise s-bst diversity among V

③ P-6 us gov governance is not doing feature

- More salient: ideal - 5-15, 0.5 am-O

: setting - in US, 5-15 - 5 day

- as counterplate on Am East in which ppl really
for policy sides makes closer, what implies
for economic

- poss marginalizing - close to ppl's space
less central policy curve in am-O sides

④ Implications for Fed in US
- US am-O sides not marginalizing
- J studies in their for
- but rel's studies in non-Fed sides in other
- 5-15 - 15 sides are marginalized
- a matter of curve - world mean last marginalizing
- also - more from 5-15 to day 5-15

~~Shama: 2000~~

~~D + V 2000~~

~~P. K 73~~

~~Meyer 77~~

~~Gam 96 m n,~~

~~Bellah 67~~

~~Gam 90~~

~~Fraen 99~~

~~Gibben et al 2002~~

~~Gam 2000~~

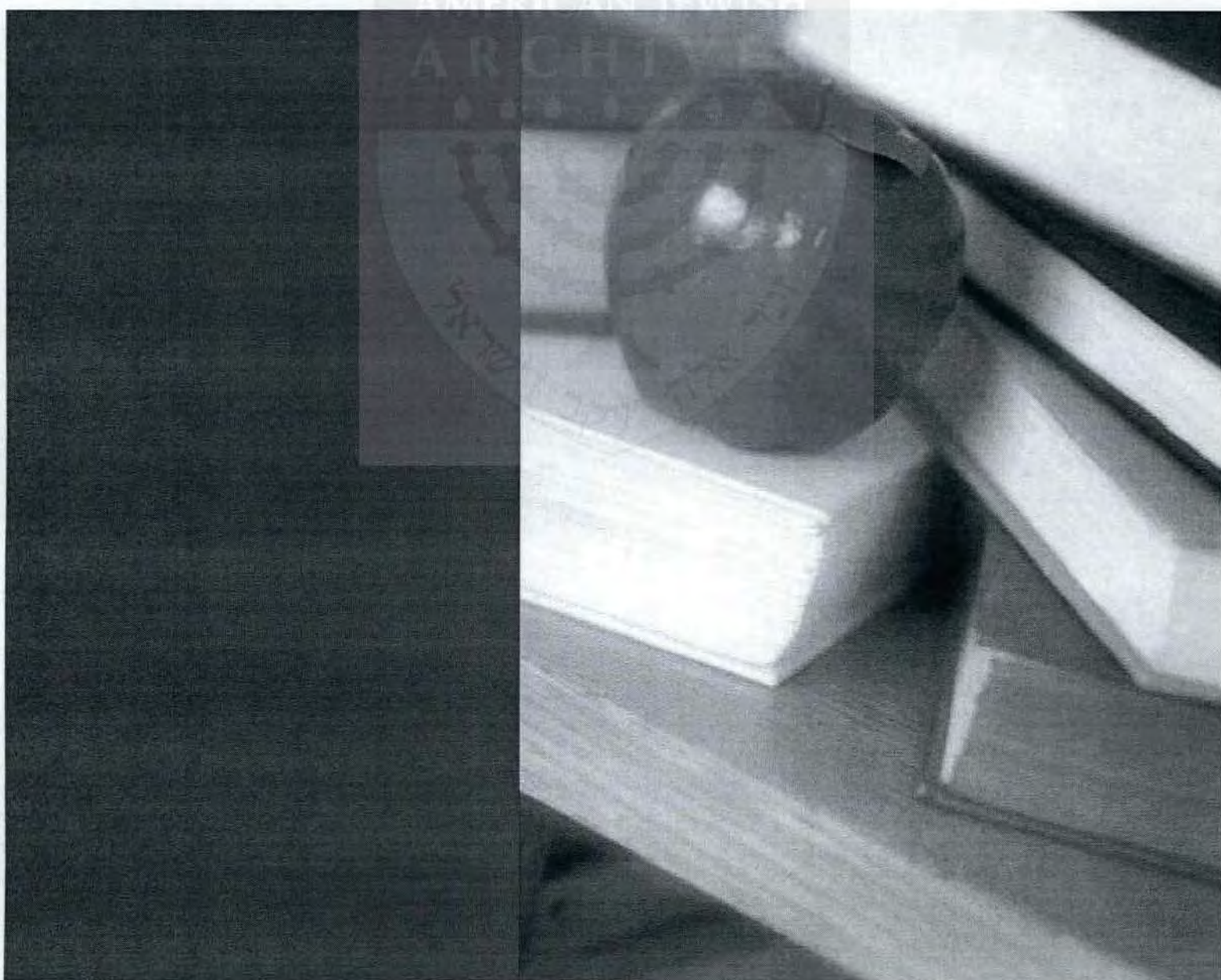




U.S. Department of Education
Office of Educational Research
and Improvement
NCES 2002-313

Schools and Staffing Survey, 1999-2000:

Overview of the Data for Public, Private, Public Charter, and Bureau of Indian Affairs Elementary and Secondary Schools





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Schools and Staffing Survey, 1999-2000:

Overview of the Data for Public, Private, Public Charter, and Bureau of Indian Affairs Elementary and Secondary Schools

E.D. Tabs

May 2002

Kerry J. Gruber
Susan D. Wiley
Stephen P. Broughman
National Center for Education Statistics

Gregory A. Strizek
Marisa Burian-Fitzgerald
Education Statistics Services Institute/
American Institutes for Research

Table 1.01.—Total number of public school districts, schools, principals, teachers, and students, by state: 1999–2000

State	Districts	Schools	Principals	Teachers*	Students
50 States and DC	14,505	83,725	82,802	2,984,781	45,099,506
Alabama	131	1,329	1,329	50,605	743,578
Alaska	53	467	451	8,248	124,466
Arizona	213	1,170	1,165	46,023	801,451
Arkansas	311	1,096	1,090	30,410	426,820
California	1,025	8,011	8,044	276,677	5,622,019
Colorado	178	1,411	1,402	41,327	665,060
Connecticut	172	1,009	996	41,971	533,359
Delaware	19	161	158	7,422	115,081
District of Columbia	1	158	157	5,512	71,908
Florida	72	2,599	2,553	127,879	2,213,528
Georgia	183	1,737	1,737	86,879	1,256,535
Hawaii	1	247	247	12,032	193,994
Idaho	111	622	582	14,447	234,042
Illinois	927	3,963	3,924	136,938	1,976,017
Indiana	281	1,806	1,799	61,184	938,901
Iowa	377	1,486	1,485	38,116	491,785
Kansas	304	1,394	1,397	33,968	436,413
Kentucky	179	1,320	1,310	42,879	635,205
Louisiana	68	1,428	1,415	50,642	751,071
Maine	234	709	708	17,536	213,691
Maryland	24	1,262	1,263	54,583	841,594
Massachusetts	327	1,716	1,713	77,281	939,366
Michigan	576	3,413	3,306	98,082	1,668,849
Minnesota	385	1,661	1,581	57,534	828,889
Mississippi	156	933	919	33,060	504,465
Missouri	527	1,997	1,968	64,094	845,628
Montana	422	880	745	11,937	149,179
Nebraska	580	1,193	1,168	23,119	277,013
Nevada	17	442	439	17,245	298,423
New Hampshire	165	453	443	14,985	201,959
New Jersey	582	2,236	2,250	97,878	1,205,332
New Mexico	89	710	699	21,167	317,193
New York	732	4,090	4,066	208,313	2,835,022
North Carolina	122	2,014	2,009	85,235	1,221,956
North Dakota	239	556	551	9,252	110,808
Ohio	637	3,697	3,629	123,129	1,855,056
Oklahoma	533	1,819	1,815	45,830	609,855
Oregon	200	1,154	1,160	28,584	508,694
Pennsylvania	584	3,111	3,100	126,471	1,855,114
Rhode Island	37	293	286	11,564	149,446
South Carolina	92	1,068	1,054	43,721	645,642
South Dakota	195	778	745	11,708	139,652
Tennessee	138	1,534	1,524	58,296	916,366
Texas	1,042	6,649	6,566	265,247	3,745,518
Utah	40	742	722	23,346	479,699
Vermont	247	332	323	9,186	103,942
Virginia	149	1,726	1,725	80,987	1,110,037
Washington	298	1,996	1,953	54,816	1,033,653
West Virginia	56	805	803	22,571	300,957
Wisconsin	426	1,947	1,931	67,015	863,584
Wyoming	49	397	396	7,848	91,688

* The number of teachers is a headcount.

NOTE: These estimates are for traditional public schools. Traditional public schools include all public schools in the United States except public charter schools. The estimated number of principals may be different than the estimated number of schools due to weighting. Detail may not add to totals because of rounding.

SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey, 1999–2000, "School District Survey," "Public School Survey," "Public School Principal Survey," and "Public School Teacher Survey."

Table 2.01.—Total number of private schools, principals, teachers, and students, by affiliation and NCES typology: 1999–2000

Affiliation and NCES typology	Schools	Principals	Teachers ¹	Students
Total	27,223	26,231	449,057	5,262,848
Affiliation				
Catholic	8,102	8,102	164,679	2,548,710
Friends	78	77	1,980	14,196
Episcopal	379	374	10,522	89,456
Hebrew Day	231	255	(²)	53,870
Solomon Schechter	60	64	2,732	16,813
Other Jewish	400	396	(²)	84,330
Lutheran, Missouri Synod	1,100	1,088	15,510	175,440
Lutheran, Wisconsin Synod	358	352	2,696	34,404
Evangelical Lutheran	121	119	1,652	20,360
Other Lutheran	70	69	427	4,672
Seventh-Day Adventist	949	949	5,111	58,918
Christian Schools International	369	365	7,802	98,056
American Association of Christian Schools	996	964	(²)	150,826
Association of Christian Schools International	2,769	2,728	47,251	548,047
National Association of Private Schools for Exceptional Children	273	267	4,030	24,491
Montessori	900	885	6,827	67,728
Independent Schools	714	714	43,045	316,984
National Independent Private School Association	136	136	1,846	20,122
Other	9,217	8,327	105,002	935,425
NCES typology				
Catholic	8,102	8,102	164,679	2,548,710
Parochial	4,607	4,607	79,510	1,316,444
Diocesan	2,598	2,598	53,442	846,521
Private Order	897	897	31,727	385,746
Other religious	13,268	12,642	172,611	1,871,850
Conservative Christian	5,002	4,936	68,162	801,507
Affiliated	3,566	3,551	53,974	586,613
Unaffiliated	4,700	4,156	50,474	483,731
Nonsectarian	5,853	5,486	111,767	842,288
Regular	2,448	2,256	68,783	577,728
Special emphasis	2,166	2,003	22,256	179,940
Special education	1,239	1,227	20,728	84,620
All members of National Association of Independent Schools	1,002	845	46,325	416,058

¹ The number of teachers is a headcount.

² The weighted overall teacher response rate was below 50 percent.

NOTE: The estimated number of principals may be different than the estimated number of schools due to weighting. Detail may not add to totals because of rounding.

SOURCE: U.S. Department of Education, National Center for Education Statistics, Schools and Staffing Survey, 1999–2000 "Private School Survey," "Private School Principal Survey," and "Private School Teacher Survey."

Fréquences

Statistics

3 - Current grade in school

N	Valid	803
	Missing	31

3 - Current grade in school

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	7th	190	22.8	23.7	23.7
	8th	134	16.1	16.7	40.3
	9th	148	17.7	18.4	58.8
	10th	153	18.3	19.1	77.8
	11th	108	12.9	13.4	91.3
	12th	70	8.4	8.7	100.0
Total		803	96.3	100.0	
Missing	9	31	3.7		
Total		834	100.0		

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
70a1-Torah-Student has had opportunity to learn in school	449	0	1	.87	.34
70b1-Prophets-Student has had opportunity to learn in school	448	0	1	.74	.44
70c1-Mishna-Student has had opportunity to learn in school	442	0	1	.67	.47
70d1-Talmud-Student has had opportunity to learn in school	441	0	1	.70	.46
70e1-Modern Jewish Lit-Student has had opportunity to learn in school	440	0	1	.63	.48
70f1-Shabbat-Student has had opportunity to learn in school	449	0	1	.89	.32
70g1-Shavuot-Student has had opportunity to learn in school	447	0	1	.82	.38
70h1-Tisha Bav-Student has had opportunity to learn in school	444	0	1	.75	.43
70i1-How to pray-Student has had opportunity to learn in school	448	0	1	.80	.40
70j1-Content of Siddur-Student has had opportunity to learn in school	448	0	1	.76	.43
70k1-Marriage-Student has had opportunity to learn in school	439	0	1	.68	.47
70l1-Death/Mourning-Student has had opportunity to learn in school	442	0	1	.71	.45
70m1-Circumcision-Student has had opportunity to learn in school	436	0	1	.66	.47
70n1-Jews in Middle Ages-Student has had opportunity to learn in school	432	0	1	.71	.46
70o1-American Jewish history-Student has had opportunity to learn in school	434	0	1	.63	.48
70p1-Holocaust-Student has had opportunity to learn in school	442	0	1	.93	.25
70q1-Hist of Zion and Mod Isr-Student has had opportunity to learn in school	436	0	1	.69	.46

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
70r1-Philosophy-Student has had opportunity to learn in school	436	0	1	.43	.50
70s1-Kabbalah-Student has had opportunity to learn in school	432	0	1	.28	.45
70t1-Comp Religion-Student has had opportunity to learn in school	431	0	1	.53	.50
70u1-Cont Jewish Practice-Student has had opportunity to learn in school	431	0	1	.55	.50
70v1-Tzedakah-Student has had opportunity to learn in school	434	0	1	.88	.32
70x1-Tikkun Olam-Student has had opportunity to learn in school	430	0	1	.73	.45
70y1-Ahavat Yisrael-Student has had opportunity to learn in school	431	0	1	.73	.44
70z1-Reading Hebrew aloud-Student has had opportunity to learn in school	432	0	1	.87	.33
70-11-Understanding Hebrew-Student has had opportunity to learn in school	432	0	1	.81	.39
70-21-Speaking Hebrew-Student has had opportunity to learn in school	427	0	1	.81	.40
Valid N (listwise)	379				

Descriptives

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
1.00 70a1-Torah-Student has had opportunity to learn in school	202	0	1	.71	.45
70b1-Prophets-Student has had opportunity to learn in school	202	0	1	.50	.50
70c1-Mishna-Student has had opportunity to learn in school	200	0	1	.32	.47
70d1-Talmud-Student has had opportunity to learn in school	201	0	1	.49	.50

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
1.00 70e1-Modern Jewish Lit-Student has had opportunity to learn in school	202	0	1	.50	.50
70f1-Shabbat-Student has had opportunity to learn in school	203	0	1	.76	.43
70g1-Shavuot-Student has had opportunity to learn in school	200	0	1	.64	.48
70h1-Tisha Bav-Student has had opportunity to learn in school	199	0	1	.50	.50
70i1-How to pray-Student has had opportunity to learn in school	202	0	1	.65	.48
70j1-Content of Siddur-Student has had opportunity to learn in school	203	0	1	.58	.49
70k1-Marriage-Student has had opportunity to learn in school	200	0	1	.72	.45
70l1-Death/Mourning-Student has had opportunity to learn in school	201	0	1	.74	.44
70m1-Circumcision-Student has had opportunity to learn in school	199	0	1	.64	.48
70n1-Jews in Middle Ages-Student has had opportunity to learn in school	196	0	1	.46	.50
70o1-American Jewish history-Student has had opportunity to learn in school	199	0	1	.54	.50
70p1-Holocaust-Student has had opportunity to learn in school	201	0	1	.89	.31
70q1-Hist of Zion and Mod Isr-Student has had opportunity to learn in school	197	0	1	.60	.49
70r1-Philosophy-Student has had opportunity to learn in school	201	0	1	.25	.44
70s1-Kabbalah-Student has had opportunity to learn in school	200	0	1	.24	.43
70t1-Comp Religion-Student has had opportunity to learn in school	200	0	1	.45	.50
70u1-Cont Jewish Practice-Student has had opportunity to learn in school	201	0	1	.44	.50

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
1.00 70v1-Tzedakah-Student has had opportunity to learn in school	199	0	1	.79	.41
70x1-Tikkun Olam-Student has had opportunity to learn in school	198	0	1	.61	.49
70y1-Ahavat Yisrael-Student has had opportunity to learn in school	198	0	1	.52	.50
70z1-Reading Hebrew aloud-Student has had opportunity to learn in school	198	0	1	.77	.42
70-11-Understanding Hebrew-Student has had opportunity to learn in school	198	0	1	.63	.48
70-21-Speaking Hebrew-Student has had opportunity to learn in school	196	0	1	.61	.49
Valid N (listwise)	180				

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
2.00 70a1-Torah-Student has had opportunity to learn in school	166	0	1	.99	.11
70b1-Prophets-Student has had opportunity to learn in school	165	0	1	.92	.27
70c1-Mishna-Student has had opportunity to learn in school	167	0	1	.98	.13
70d1-Talmud-Student has had opportunity to learn in school	167	0	1	.90	.30
70e1-Modern Jewish Lit-Student has had opportunity to learn in school	166	0	1	.80	.40
70f1-Shabbat-Student has had opportunity to learn in school	166	0	1	.98	.13
70g1-Shavuot-Student has had opportunity to learn in school	167	0	1	.98	.15
70h1-Tisha Bav-Student has had opportunity to learn in school	165	0	1	.95	.22
70i1-How to pray-Student has had opportunity to learn in school	166	0	1	.95	.21
70j1-Content of Siddur-Student has had opportunity to learn in school	166	0	1	.92	.27
70k1-Marriage-Student has had opportunity to learn in school	164	0	1	.60	.49
70l1-Death/Mourning-Student has had opportunity to learn in school	167	0	1	.71	.46
70m1-Circumcision-Student has had opportunity to learn in school	163	0	1	.66	.48
70n1-Jews in Middle Ages-Student has had opportunity to learn in school	165	0	1	.93	.25
70o1-American Jewish history-Student has had opportunity to learn in school	162	0	1	.72	.45
70p1-Holocaust-Student has had opportunity to learn in school	165	0	1	.99	7.78E-02
70q1-Hist of Zion and Mod Isr-Student has had opportunity to learn in school	164	0	1	.78	.42
70r1-Philosophy-Student has had opportunity to learn in school	163	0	1	.54	.50

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
2.00 70s1-Kabbalah-Student has had opportunity to learn in school	162	0	1	.34	.48
70t1-Comp Religion-Student has had opportunity to learn in school	162	0	1	.64	.48
70u1-Cont Jewish Practice-Student has had opportunity to learn in school	161	0	1	.70	.46
70v1-Tzedakah-Student has had opportunity to learn in school	162	0	1	.96	.19
70x1-Tikkun Olam-Student has had opportunity to learn in school	161	0	1	.91	.29
70y1-Ahavat Yisrael-Student has had opportunity to learn in school	161	0	1	.93	.25
70z1-Reading Hebrew aloud-Student has had opportunity to learn in school	161	0	1	.97	.17
70-11-Understanding Hebrew-Student has had opportunity to learn in school	161	0	1	.95	.22
70-21-Speaking Hebrew-Student has had opportunity to learn in school	159	0	1	.97	.16
Valid N (listwise)	143				

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
3.00 70a1-Torah-Student has had opportunity to learn in school	81	1	1	1.00	.00
70b1-Prophets-Student has had opportunity to learn in school	81	0	1	.99	.11
70c1-Mishna-Student has had opportunity to learn in school	75	0	1	.88	.33
70d1-Talmud-Student has had opportunity to learn in school	73	0	1	.85	.36
70e1-Modern Jewish Lit-Student has had opportunity to learn in school	72	0	1	.61	.49
70f1-Shabbat-Student has had opportunity to learn in school	80	1	1	1.00	.00
70g1-Shavuot-Student has had opportunity to learn in school	80	0	1	.95	.22
70h1-Tisha Bav-Student has had opportunity to learn in school	80	0	1	.95	.22
70i1-How to pray-Student has had opportunity to learn in school	80	0	1	.86	.35
70j1-Content of Siddur-Student has had opportunity to learn in school	79	0	1	.89	.32
70k1-Marriage-Student has had opportunity to learn in school	75	0	1	.72	.45
70l1-Death/Mourning-Student has had opportunity to learn in school	74	0	1	.64	.48
70m1-Circumcision-Student has had opportunity to learn in school	74	0	1	.73	.45
70n1-Jews in Middle Ages-Student has had opportunity to learn in school	71	0	1	.85	.36
70o1-American Jewish history-Student has had opportunity to learn in school	73	0	1	.70	.46
70p1-Holocaust-Student has had opportunity to learn in school	76	0	1	.92	.27
70q1-Hist of Zion and Mod Isr-Student has had opportunity to learn in school	75	0	1	.75	.44
70r1-Philosophy-Student has had opportunity to learn in school	72	0	1	.67	.47

Descriptive Statistics

SCHLTYPE	N	Minimum	Maximum	Mean	Std. Deviation
3.00 70s1-Kabbalah-Student has had opportunity to learn in school	70	0	1	.26	.44
70t1-Comp Religion-Student has had opportunity to learn in school	69	0	1	.54	.50
70u1-Cont Jewish Practice-Student has had opportunity to learn in school	69	0	1	.52	.50
70v1-Tzedakah-Student has had opportunity to learn in school	73	0	1	.97	.16
70x1-Tikkun Olam-Student has had opportunity to learn in school	71	0	1	.65	.48
70y1-Ahavat Yisrael-Student has had opportunity to learn in school	72	0	1	.88	.33
70z1-Reading Hebrew aloud-Student has had opportunity to learn in school	73	0	1	.95	.23
70-11-Understanding Hebrew-Student has had opportunity to learn in school	73	0	1	.97	.16
70-21-Speaking Hebrew-Student has had opportunity to learn in school	72	0	1	.96	.20
Valid N (listwise)	56				

Frequencies

Statistics

SCHLTYPE			70a2-Torah -Students knowledge of subject	70b2-Proph ets-Student s knowledge of subject	70c2-Mishn a-Students knowledge of subject	70d2-Talmu d-Students knowledge of subject
1.00	N	Valid	203	201	198	200
		Missing	19	21	24	22
	Mean		1.65	1.00	.68	.84
	Std. Deviation		.85	.87	.87	.84
2.00	N	Valid	166	166	165	164
		Missing	4	4	5	6
	Mean		2.42	1.78	2.02	1.76
	Std. Deviation		.74	.89	.81	.93
3.00	N	Valid	76	77	74	74
		Missing	11	10	13	13
	Mean		2.61	2.32	1.85	1.76
	Std. Deviation		.57	.68	.86	.93

Statistics

SCHLTYPE			70e2-Modern Jewish Lit-Students knowledge of subject	70f2-Shabbat-Students knowledge of subject	70g2-Shavuot-Students knowledge of subject	70h2-Tisha Bav-Students knowledge of subject
1.00	N	Valid	202	202	200	201
		Missing	20	20	22	21
	Mean		.98	2.18	1.45	1.23
	Std. Deviation		.88	.87	1.03	1.05
2.00	N	Valid	163	164	166	166
		Missing	7	6	4	4
	Mean		1.68	2.71	2.35	2.16
	Std. Deviation		.98	.61	.78	.87
3.00	N	Valid	75	77	76	75
		Missing	12	10	11	12
	Mean		1.47	2.74	2.46	2.36
	Std. Deviation		1.11	.52	.66	.73

Statistics

SCHLTYPE			70i2-How to pray-Students knowledge of subject	70j2-Content of Siddur-Students knowledge of subject	70k2-Marriage-Students knowledge of subject	70l2-Death/Mourning-Students knowledge of subject
1.00	N	Valid	200	202	201	201
		Missing	22	20	21	21
	Mean		1.80	1.58	1.73	1.73
	Std. Deviation		1.02	1.04	.95	.92
2.00	N	Valid	165	164	163	165
		Missing	5	6	7	5
	Mean		2.56	2.22	1.73	1.76
	Std. Deviation		.72	.87	1.02	.96
3.00	N	Valid	77	76	75	75
		Missing	10	11	12	12
	Mean		2.70	2.41	1.87	1.77
	Std. Deviation		.54	.73	.74	.88

Statistics

SCHLTYPE			70m2-Circu mcision-Stu dents knowledge of subject	70n2-Jews in Middle Ages-Stude nts knowledge of subject	70o2-Ameri can Jewish history-Stud ents knowledge of subject	70p2-Holoc aust-Studen ts knowledge of subject
1.00	N	Valid	198	195	197	200
		Missing	24	27	25	22
	Mean		1.65	1.04	1.32	2.31
	Std. Deviation		.88	.96	1.01	.89
2.00	N	Valid	162	161	160	163
		Missing	8	9	10	7
	Mean		1.67	2.06	1.72	2.64
	Std. Deviation		.97	.84	1.00	.66
3.00	N	Valid	75	73	72	76
		Missing	12	14	15	11
	Mean		1.95	1.95	1.79	2.45
	Std. Deviation		.85	.74	.87	.74

Statistics

SCHLTYPE			70q2-Hist of Zion and Mod Isr-Students knowledge of subject	70r2-Philos ophy-Stude nts knowledge of subject	70s2-Kabba lah-Student s knowledge of subject	70t2-Comp Religion-Stu dents knowledge of subject
1.00	N	Valid	200	197	196	194
		Missing	22	25	26	28
	Mean		1.33	.73	.63	1.03
	Std. Deviation		1.04	.79	.78	.97
2.00	N	Valid	164	161	160	161
		Missing	6	9	10	9
	Mean		1.79	1.14	.88	1.47
	Std. Deviation		1.01	.95	.97	.96
3.00	N	Valid	74	71	70	68
		Missing	13	16	17	19
	Mean		1.85	1.44	.79	1.31
	Std. Deviation		.92	.94	.93	.92

Statistics

SCHLTYPE			70u2-Cont Jewish Practice-St udents knowledge of subject	70v2-Tzeda kah-Student s knowledge of subject	70x2-Tikku n Olam-Stude nts knowledge of subject	70y2-Ahava t Yisrael-Stud ents knowledge of subject
1.00	N	Valid	196	196	196	197
		Missing	26	26	26	25
	Mean		.92	1.87	1.45	1.18
	Std. Deviation		.93	.96	1.03	1.02
2.00	N	Valid	161	161	161	159
		Missing	9	9	9	11
	Mean		1.50	2.40	2.12	2.13
	Std. Deviation		.94	.72	.84	.87
3.00	N	Valid	68	72	71	71
		Missing	19	15	16	16
	Mean		1.43	2.39	1.75	2.24
	Std. Deviation		1.00	.70	1.01	.87

Statistics

SCHLTYPE			70z2-Reading Hebrew aloud-Students knowledge of subject	70-12-Understanding Hebrew-Students knowledge of subject	70-22-Speaking Hebrew-Students knowledge of subject
1.00	N	Valid	194	195	195
		Missing	28	27	27
	Mean		1.98	1.31	1.35
	Std. Deviation		1.00	1.00	1.08
2.00	N	Valid	161	160	160
		Missing	9	10	10
	Mean		2.47	2.46	2.54
	Std. Deviation		.74	.75	.70
3.00	N	Valid	71	71	70
		Missing	16	16	17
	Mean		2.63	2.61	2.51
	Std. Deviation		.70	.69	.76

Frequency Table

70a2-Torah-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	18	8.1	8.9	8.9
		A little	67	30.2	33.0	41.9
		Some	87	39.2	42.9	84.7
		A lot	31	14.0	15.3	100.0
		Total	203	91.4	100.0	
	Missing	9	19	8.6		
	Total		222	100.0		
2.00	Valid	Nothing	2	1.2	1.2	1.2
		A little	19	11.2	11.4	12.7
		Some	53	31.2	31.9	44.6
		A lot	92	54.1	55.4	100.0
		Total	166	97.6	100.0	
	Missing	9	4	2.4		
	Total		170	100.0		
3.00	Valid	A little	3	3.4	3.9	3.9
		Some	24	27.6	31.6	35.5
		A lot	49	56.3	64.5	100.0
		Total	76	87.4	100.0	
	Missing	9	11	12.6		
	Total		87	100.0		

70b2-Prophets-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	66	29.7	32.8	32.8
		A little	81	36.5	40.3	73.1
		Some	43	19.4	21.4	94.5
		A lot	11	5.0	5.5	100.0
		Total	201	90.5	100.0	
	Missing	9	21	9.5		
	Total		222	100.0		
2.00	Valid	Nothing	14	8.2	8.4	8.4
		A little	46	27.1	27.7	36.1
		Some	69	40.6	41.6	77.7
		A lot	37	21.8	22.3	100.0
		Total	166	97.6	100.0	
	Missing	9	4	2.4		
	Total		170	100.0		
3.00	Valid	A little	9	10.3	11.7	11.7
		Some	34	39.1	44.2	55.8
		A lot	34	39.1	44.2	100.0
		Total	77	88.5	100.0	
	Missing	9	10	11.5		
	Total		87	100.0		

70c2-Mishna-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	108	48.6	54.5	54.5
		A little	53	23.9	26.8	81.3
		Some	29	13.1	14.6	96.0
		A lot	8	3.6	4.0	100.0
		Total	198	89.2	100.0	
	Missing	9	24	10.8		
	Total		222	100.0		
2.00	Valid	Nothing	6	3.5	3.6	3.6
		A little	34	20.0	20.6	24.2
		Some	76	44.7	46.1	70.3
		A lot	49	28.8	29.7	100.0
		Total	165	97.1	100.0	
	Missing	9	5	2.9		
	Total		170	100.0		
3.00	Valid	Nothing	5	5.7	6.8	6.8
		A little	18	20.7	24.3	31.1
		Some	34	39.1	45.9	77.0
		A lot	17	19.5	23.0	100.0
		Total	74	85.1	100.0	
	Missing	9	13	14.9		
	Total		87	100.0		

70d2-Talmud-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	83	37.4	41.5	41.5
		A little	74	33.3	37.0	78.5
		Some	36	16.2	18.0	96.5
		A lot	7	3.2	3.5	100.0
		Total	200	90.1	100.0	
	Missing	9	22	9.9		
	Total		222	100.0		
2.00	Valid	Nothing	17	10.0	10.4	10.4
		A little	44	25.9	26.8	37.2
		Some	65	38.2	39.6	76.8
		A lot	38	22.4	23.2	100.0
		Total	164	96.5	100.0	
	Missing	9	6	3.5		
	Total		170	100.0		
3.00	Valid	Nothing	8	9.2	10.8	10.8
		A little	19	21.8	25.7	36.5
		Some	30	34.5	40.5	77.0
		A lot	17	19.5	23.0	100.0
		Total	74	85.1	100.0	
	Missing	9	13	14.9		
	Total		87	100.0		

70e2-Modern Jewish Lit-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	72	32.4	35.6	35.6
		A little	71	32.0	35.1	70.8
		Some	51	23.0	25.2	96.0
		A lot	8	3.6	4.0	100.0
		Total	202	91.0	100.0	
	Missing	9	20	9.0		
	Total		222	100.0		
2.00	Valid	Nothing	28	16.5	17.2	17.2
		A little	28	16.5	17.2	34.4
		Some	75	44.1	46.0	80.4
		A lot	32	18.8	19.6	100.0
		Total	163	95.9	100.0	
	Missing	9	7	4.1		
	Total		170	100.0		
3.00	Valid	Nothing	20	23.0	26.7	26.7
		A little	16	18.4	21.3	48.0
		Some	23	26.4	30.7	78.7
		A lot	16	18.4	21.3	100.0
		Total	75	86.2	100.0	
	Missing	9	12	13.8		
	Total		87	100.0		

70f2-Shabbat-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	10	4.5	5.0	5.0
		A little	31	14.0	15.3	20.3
		Some	73	32.9	36.1	56.4
		A lot	88	39.6	43.6	100.0
		Total	202	91.0	100.0	
	Missing	9	20	9.0		
	Total		222	100.0		
2.00	Valid	Nothing	2	1.2	1.2	1.2
		A little	7	4.1	4.3	5.5
		Some	28	16.5	17.1	22.6
		A lot	127	74.7	77.4	100.0
		Total	164	96.5	100.0	
	Missing	9	6	3.5		
	Total		170	100.0		
3.00	Valid	A little	3	3.4	3.9	3.9
		Some	14	16.1	18.2	22.1
		A lot	60	69.0	77.9	100.0
		Total	77	88.5	100.0	
	Missing	9	10	11.5		
	Total		87	100.0		

70g2-Shavuot-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	45	20.3	22.5	22.5
		A little	57	25.7	28.5	51.0
		Some	62	27.9	31.0	82.0
		A lot	36	16.2	18.0	100.0
		Total	200	90.1	100.0	
	Missing	9	22	9.9		
	Total		222	100.0		
2.00	Valid	Nothing	4	2.4	2.4	2.4
		A little	19	11.2	11.4	13.9
		Some	58	34.1	34.9	48.8
		A lot	85	50.0	51.2	100.0
		Total	166	97.6	100.0	
	Missing	9	4	2.4		
	Total		170	100.0		
3.00	Valid	A little	7	8.0	9.2	9.2
		Some	27	31.0	35.5	44.7
		A lot	42	48.3	55.3	100.0
		Total	76	87.4	100.0	
	Missing	9	11	12.6		
	Total		87	100.0		

70h2-Tisha Bav-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	65	29.3	32.3	32.3
		A little	52	23.4	25.9	58.2
		Some	57	25.7	28.4	86.6
		A lot	27	12.2	13.4	100.0
		Total	201	90.5	100.0	
	Missing	9	21	9.5		
	Total		222	100.0		
2.00	Valid	Nothing	8	4.7	4.8	4.8
		A little	27	15.9	16.3	21.1
		Some	62	36.5	37.3	58.4
		A lot	69	40.6	41.6	100.0
		Total	166	97.6	100.0	
	Missing	9	4	2.4		
	Total		170	100.0		
3.00	Valid	A little	11	12.6	14.7	14.7
		Some	26	29.9	34.7	49.3
		A lot	38	43.7	50.7	100.0
		Total	75	86.2	100.0	
	Missing	9	12	13.8		
	Total		87	100.0		

70i2-How to pray-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	27	12.2	13.5	13.5
		A little	47	21.2	23.5	37.0
		Some	65	29.3	32.5	69.5
		A lot	61	27.5	30.5	100.0
		Total	200	90.1	100.0	
	Missing	9	22	9.9		
	Total		222	100.0		
2.00	Valid	Nothing	4	2.4	2.4	2.4
		A little	10	5.9	6.1	8.5
		Some	41	24.1	24.8	33.3
		A lot	110	64.7	66.7	100.0
		Total	165	97.1	100.0	
	Missing	9	5	2.9		
	Total		170	100.0		
3.00	Valid	A little	3	3.4	3.9	3.9
		Some	17	19.5	22.1	26.0
		A lot	57	65.5	74.0	100.0
		Total	77	88.5	100.0	
	Missing	9	10	11.5		
	Total		87	100.0		

70j2-Content of Siddur-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	38	17.1	18.8	18.8
		A little	54	24.3	26.7	45.5
		Some	64	28.8	31.7	77.2
		A lot	46	20.7	22.8	100.0
		Total	202	91.0	100.0	
	Missing	9	20	9.0		
	Total		222	100.0		
2.00	Valid	Nothing	9	5.3	5.5	5.5
		A little	20	11.8	12.2	17.7
		Some	61	35.9	37.2	54.9
		A lot	74	43.5	45.1	100.0
		Total	164	96.5	100.0	
	Missing	9	6	3.5		
	Total		170	100.0		
3.00	Valid	Nothing	1	1.1	1.3	1.3
		A little	8	9.2	10.5	11.8
		Some	26	29.9	34.2	46.1
		A lot	41	47.1	53.9	100.0
		Total	76	87.4	100.0	
	Missing	9	11	12.6		
	Total		87	100.0		

70k2-Marriage-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	22	9.9	10.9	10.9
		A little	60	27.0	29.9	40.8
		Some	70	31.5	34.8	75.6
		A lot	49	22.1	24.4	100.0
		Total	201	90.5	100.0	
	Missing	9	21	9.5		
	Total		222	100.0		
2.00	Valid	Nothing	21	12.4	12.9	12.9
		A little	49	28.8	30.1	42.9
		Some	46	27.1	28.2	71.2
		A lot	47	27.6	28.8	100.0
		Total	163	95.9	100.0	
	Missing	9	7	4.1		
	Total		170	100.0		
3.00	Valid	Nothing	3	3.4	4.0	4.0
		A little	17	19.5	22.7	26.7
		Some	42	48.3	56.0	82.7
		A lot	13	14.9	17.3	100.0
		Total	75	86.2	100.0	
	Missing	9	12	13.8		
	Total		87	100.0		

7012-Death/Mourning-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	23	10.4	11.4	11.4
		A little	49	22.1	24.4	35.8
		Some	88	39.6	43.8	79.6
		A lot	41	18.5	20.4	100.0
		Total	201	90.5	100.0	
	Missing	9	21	9.5		
	Total		222	100.0		
2.00	Valid	Nothing	18	10.6	10.9	10.9
		A little	46	27.1	27.9	38.8
		Some	59	34.7	35.8	74.5
		A lot	42	24.7	25.5	100.0
		Total	165	97.1	100.0	
	Missing	9	5	2.9		
	Total		170	100.0		
3.00	Valid	Nothing	7	8.0	9.3	9.3
		A little	18	20.7	24.0	33.3
		Some	35	40.2	46.7	80.0
		A lot	15	17.2	20.0	100.0
		Total	75	86.2	100.0	
	Missing	9	12	13.8		
	Total		87	100.0		

70m2-Circumcision-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	20	9.0	10.1	10.1
		A little	64	28.8	32.3	42.4
		Some	80	36.0	40.4	82.8
		A lot	34	15.3	17.2	100.0
		Total	198	89.2	100.0	
	Missing	9	24	10.8		
	Total		222	100.0		
2.00	Valid	Nothing	22	12.9	13.6	13.6
		A little	45	26.5	27.8	41.4
		Some	60	35.3	37.0	78.4
		A lot	35	20.6	21.6	100.0
		Total	162	95.3	100.0	
	Missing	9	8	4.7		
	Total		170	100.0		
3.00	Valid	Nothing	4	4.6	5.3	5.3
		A little	17	19.5	22.7	28.0
		Some	33	37.9	44.0	72.0
		A lot	21	24.1	28.0	100.0
		Total	75	86.2	100.0	
	Missing	9	12	13.8		
	Total		87	100.0		

70n2-Jews in Middle Ages-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	70	31.5	35.9	35.9
		A little	64	28.8	32.8	68.7
		Some	45	20.3	23.1	91.8
		A lot	16	7.2	8.2	100.0
		Total	195	87.8	100.0	
	Missing	9	27	12.2		
	Total		222	100.0		
2.00	Valid	Nothing	8	4.7	5.0	5.0
		A little	28	16.5	17.4	22.4
		Some	71	41.8	44.1	66.5
		A lot	54	31.8	33.5	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
	Total		170	100.0		
3.00	Valid	Nothing	2	2.3	2.7	2.7
		A little	16	18.4	21.9	24.7
		Some	39	44.8	53.4	78.1
		A lot	16	18.4	21.9	100.0
		Total	73	83.9	100.0	
	Missing	9	14	16.1		
	Total		87	100.0		

70o2-American Jewish history-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	52	23.4	26.4	26.4
		A little	57	25.7	28.9	55.3
		Some	61	27.5	31.0	86.3
		A lot	27	12.2	13.7	100.0
		Total	197	88.7	100.0	
	Missing	9	25	11.3		
	Total		222	100.0		
2.00	Valid	Nothing	23	13.5	14.4	14.4
		A little	39	22.9	24.4	38.8
		Some	58	34.1	36.3	75.0
		A lot	40	23.5	25.0	100.0
		Total	160	94.1	100.0	
	Missing	9	10	5.9		
	Total		170	100.0		
3.00	Valid	Nothing	6	6.9	8.3	8.3
		A little	18	20.7	25.0	33.3
		Some	33	37.9	45.8	79.2
		A lot	15	17.2	20.8	100.0
		Total	72	82.8	100.0	
	Missing	9	15	17.2		
	Total		87	100.0		

70p2-Holocaust-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	11	5.0	5.5	5.5
		A little	25	11.3	12.5	18.0
		Some	56	25.2	28.0	46.0
		A lot	108	48.6	54.0	100.0
		Total	200	90.1	100.0	
	Missing	9	22	9.9		
	Total		222	100.0		
2.00	Valid	Nothing	3	1.8	1.8	1.8
		A little	7	4.1	4.3	6.1
		Some	36	21.2	22.1	28.2
		A lot	117	68.8	71.8	100.0
		Total	163	95.9	100.0	
	Missing	9	7	4.1		
	Total		170	100.0		
3.00	Valid	Nothing	1	1.1	1.3	1.3
		A little	8	9.2	10.5	11.8
		Some	23	26.4	30.3	42.1
		A lot	44	50.6	57.9	100.0
		Total	76	87.4	100.0	
	Missing	9	11	12.6		
	Total		87	100.0		

70q2-Hist of Zion and Mod Isr-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	54	24.3	27.0	27.0
		A little	58	26.1	29.0	56.0
		Some	57	25.7	28.5	84.5
		A lot	31	14.0	15.5	100.0
		Total	200	90.1	100.0	
	Missing	9	22	9.9		
	Total		222	100.0		
2.00	Valid	Nothing	23	13.5	14.0	14.0
		A little	34	20.0	20.7	34.8
		Some	61	35.9	37.2	72.0
		A lot	46	27.1	28.0	100.0
		Total	164	96.5	100.0	
	Missing	9	6	3.5		
	Total		170	100.0		
3.00	Valid	Nothing	6	6.9	8.1	8.1
		A little	19	21.8	25.7	33.8
		Some	29	33.3	39.2	73.0
		A lot	20	23.0	27.0	100.0
		Total	74	85.1	100.0	
	Missing	9	13	14.9		
	Total		87	100.0		

70r2-Philosophy-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	90	40.5	45.7	45.7
		A little	76	34.2	38.6	84.3
		Some	26	11.7	13.2	97.5
		A lot	5	2.3	2.5	100.0
		Total	197	88.7	100.0	
	Missing	9	25	11.3		
	Total		222	100.0		
2.00	Valid	Nothing	48	28.2	29.8	29.8
		A little	57	33.5	35.4	65.2
		Some	41	24.1	25.5	90.7
		A lot	15	8.8	9.3	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
	Total		170	100.0		
3.00	Valid	Nothing	13	14.9	18.3	18.3
		A little	23	26.4	32.4	50.7
		Some	26	29.9	36.6	87.3
		A lot	9	10.3	12.7	100.0
		Total	71	81.6	100.0	
	Missing	9	16	18.4		
	Total		87	100.0		

70s2-Kabbalah-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	105	47.3	53.6	53.6
		A little	63	28.4	32.1	85.7
		Some	24	10.8	12.2	98.0
		A lot	4	1.8	2.0	100.0
		Total	196	88.3	100.0	
	Missing	9	26	11.7		
	Total		222	100.0		
2.00	Valid	Nothing	72	42.4	45.0	45.0
		A little	50	29.4	31.3	76.3
		Some	24	14.1	15.0	91.3
		A lot	14	8.2	8.8	100.0
		Total	160	94.1	100.0	
	Missing	9	10	5.9		
	Total		170	100.0		
3.00	Valid	Nothing	35	40.2	50.0	50.0
		A little	19	21.8	27.1	77.1
		Some	12	13.8	17.1	94.3
		A lot	4	4.6	5.7	100.0
		Total	70	80.5	100.0	
	Missing	9	17	19.5		
	Total		87	100.0		

70t2-Comp Religion-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	69	31.1	35.6	35.6
		A little	70	31.5	36.1	71.6
		Some	36	16.2	18.6	90.2
		A lot	19	8.6	9.8	100.0
		Total	194	87.4	100.0	
	Missing	9	28	12.6		
Total			222	100.0		
2.00	Valid	Nothing	30	17.6	18.6	18.6
		A little	50	29.4	31.1	49.7
		Some	57	33.5	35.4	85.1
		A lot	24	14.1	14.9	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
Total			170	100.0		
3.00	Valid	Nothing	15	17.2	22.1	22.1
		A little	23	26.4	33.8	55.9
		Some	24	27.6	35.3	91.2
		A lot	6	6.9	8.8	100.0
		Total	68	78.2	100.0	
	Missing	9	19	21.8		
Total			87	100.0		

70u2-Cont Jewish Practice-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	80	36.0	40.8	40.8
		A little	65	29.3	33.2	74.0
		Some	38	17.1	19.4	93.4
		A lot	13	5.9	6.6	100.0
		Total	196	88.3	100.0	
	Missing	9	26	11.7		
Total			222	100.0		
2.00	Valid	Nothing	25	14.7	15.5	15.5
		A little	55	32.4	34.2	49.7
		Some	56	32.9	34.8	84.5
		A lot	25	14.7	15.5	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
Total			170	100.0		
3.00	Valid	Nothing	15	17.2	22.1	22.1
		A little	19	21.8	27.9	50.0
		Some	24	27.6	35.3	85.3
		A lot	10	11.5	14.7	100.0
		Total	68	78.2	100.0	
	Missing	9	19	21.8		
Total			87	100.0		

70v2-Tzedakah-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	18	8.1	9.2	9.2
		A little	50	22.5	25.5	34.7
		Some	67	30.2	34.2	68.9
		A lot	61	27.5	31.1	100.0
		Total	196	88.3	100.0	
	Missing	9	26	11.7		
	Total		222	100.0		
2.00	Valid	Nothing	1	.6	.6	.6
		A little	19	11.2	11.8	12.4
		Some	56	32.9	34.8	47.2
		A lot	85	50.0	52.8	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
	Total		170	100.0		
3.00	Valid	Nothing	1	1.1	1.4	1.4
		A little	6	6.9	8.3	9.7
		Some	29	33.3	40.3	50.0
		A lot	36	41.4	50.0	100.0
		Total	72	82.8	100.0	
	Missing	9	15	17.2		
	Total		87	100.0		

70x2-Tikkun Olam-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	45	20.3	23.0	23.0
		A little	52	23.4	26.5	49.5
		Some	65	29.3	33.2	82.7
		A lot	34	15.3	17.3	100.0
		Total	196	88.3	100.0	
	Missing	9	26	11.7		
	Total		222	100.0		
2.00	Valid	Nothing	7	4.1	4.3	4.3
		A little	27	15.9	16.8	21.1
		Some	67	39.4	41.6	62.7
		A lot	60	35.3	37.3	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
	Total		170	100.0		
3.00	Valid	Nothing	10	11.5	14.1	14.1
		A little	17	19.5	23.9	38.0
		Some	25	28.7	35.2	73.2
		A lot	19	21.8	26.8	100.0
		Total	71	81.6	100.0	
	Missing	9	16	18.4		
	Total		87	100.0		

70y2-Ahavat Yisrael-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	64	28.8	32.5	32.5
		A little	57	25.7	28.9	61.4
		Some	53	23.9	26.9	88.3
		A lot	23	10.4	11.7	100.0
		Total	197	88.7	100.0	
	Missing	9	25	11.3		
	Total		222	100.0		
2.00	Valid	Nothing	9	5.3	5.7	5.7
		A little	24	14.1	15.1	20.8
		Some	63	37.1	39.6	60.4
		A lot	63	37.1	39.6	100.0
		Total	159	93.5	100.0	
	Missing	9	11	6.5		
	Total		170	100.0		
3.00	Valid	Nothing	3	3.4	4.2	4.2
		A little	11	12.6	15.5	19.7
		Some	23	26.4	32.4	52.1
		A lot	34	39.1	47.9	100.0
		Total	71	81.6	100.0	
	Missing	9	16	18.4		
	Total		87	100.0		

70z2-Reading Hebrew aloud-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	20	9.0	10.3	10.3
		A little	38	17.1	19.6	29.9
		Some	61	27.5	31.4	61.3
		A lot	75	33.8	38.7	100.0
		Total	194	87.4	100.0	
	Missing	9	28	12.6		
	Total		222	100.0		
2.00	Valid	Nothing	4	2.4	2.5	2.5
		A little	12	7.1	7.5	9.9
		Some	50	29.4	31.1	41.0
		A lot	95	55.9	59.0	100.0
		Total	161	94.7	100.0	
	Missing	9	9	5.3		
	Total		170	100.0		
3.00	Valid	Nothing	2	2.3	2.8	2.8
		A little	3	3.4	4.2	7.0
		Some	14	16.1	19.7	26.8
		A lot	52	59.8	73.2	100.0
		Total	71	81.6	100.0	
	Missing	9	16	18.4		
	Total		87	100.0		

70-12-Understanding Hebrew-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	46	20.7	23.6	23.6
		A little	73	32.9	37.4	61.0
		Some	45	20.3	23.1	84.1
		A lot	31	14.0	15.9	100.0
		Total	195	87.8	100.0	
	Missing	9	27	12.2		
	Total		222	100.0		
2.00	Valid	Nothing	3	1.8	1.9	1.9
		A little	16	9.4	10.0	11.9
		Some	45	26.5	28.1	40.0
		A lot	96	56.5	60.0	100.0
		Total	160	94.1	100.0	
	Missing	9	10	5.9		
	Total		170	100.0		
3.00	Valid	Nothing	2	2.3	2.8	2.8
		A little	2	2.3	2.8	5.6
		Some	18	20.7	25.4	31.0
		A lot	49	56.3	69.0	100.0
		Total	71	81.6	100.0	
	Missing	9	16	18.4		
	Total		87	100.0		

70-22-Speaking Hebrew-Students knowledge of subject

SCHLTYPE			Frequency	Percent	Valid Percent	Cumulative Percent
1.00	Valid	Nothing	52	23.4	26.7	26.7
		A little	60	27.0	30.8	57.4
		Some	45	20.3	23.1	80.5
		A lot	38	17.1	19.5	100.0
		Total	195	87.8	100.0	
	Missing	9	27	12.2		
	Total		222	100.0		
2.00	Valid	Nothing	2	1.2	1.3	1.3
		A little	13	7.6	8.1	9.4
		Some	41	24.1	25.6	35.0
		A lot	104	61.2	65.0	100.0
		Total	160	94.1	100.0	
	Missing	9	10	5.9		
	Total		170	100.0		
3.00	Valid	Nothing	2	2.3	2.9	2.9
		A little	5	5.7	7.1	10.0
		Some	18	20.7	25.7	35.7
		A lot	45	51.7	64.3	100.0
		Total	70	80.5	100.0	
	Missing	9	17	19.5		
	Total		87	100.0		

grades 7-9

Table 1. Percent of students who reported having the opportunity to learn the following subjects in school.

SUBJECT	PERCENT REPORTING OPPORTUNITY TO LEARN			
	Supplementary		Non-Orthodox Day School	Orthodox Day School
<i>Text Study</i>				
Torah	68%	71	99	98 100
Prophets	47	50	92	99 99
Mishna	33	32	98	88 88
Talmud (Gemara)	47	49	90	82 85
Modern Jewish Literature	49	50	80	66 61
<i>Holidays</i>				
Shabbat	72	76	98	100 100
Shavuot	59	64	98	97 95
Tisha B'Av	50	50	95	96 95
<i>Siddur (Prayerbook)</i>				
How to pray	58	65	95	91 86
Content of Siddur	54	58	92	91 89
<i>Life Cycle</i>				
Marriage	70	72	60	74 72
Death/Mourning	72	74	71	69 64
Circumcision	62	64	66	72 73
<i>Jewish History</i>				
Jews in the Middle Ages	54	46	93	89 85
American Jewish History	58	54	72	71 70
Holocaust	91	89	99	94 92
Zionism/Israel	65	60	78	78 75
<i>Jewish Thought</i>				
Philosophy	31	25	54	72 67
Kabbalah (mysticism)	25	24	34	30 26
Comparative Religion	51	45	64	52 54
Varieties of Contemporary Jewish Practice and Thought	47	44	70	62 52

Table 1 (continued).

PERCENT REPORTING OPPORTUNITY TO LEARN

SUBJECT	Supplementary		Non-Orthodox Day School	Orthodox Day School	
<i>Jewish Values</i>					
Tzedakah (charity)	75	79	96	73	97
Tikkun Olam ("repairing" the world")	61	61	91	73	65
Ahavat Yisrael (care about Jews around the world)	52	52	93	84	88
<i>Hebrew</i>					
Reading out loud	74	77	97	97	95
Understanding what you read	59	63	95	99	97
Speaking	59	61	98	96	96
AMERICAN JEWISH ARCHIVES					
Not schools	6		1	2	
Not students	202		166	81	

449 ss in grades 7-9

Small # missing omitted from x's
- no item 74% missing, most 1-2%

schs w/ only grds
7-9
1, 4, 8,

**Table : Prevalence of, and Emphasis on, Jewish Education in Jewish secular Sector:
Middle Schools (1997)**

		(N=98)			
	Percent	Mean		Coefficient	
	Schools	Weekly		of	
School Subject/Subject Area	Teaching	Hours*	SD	Variation**	Range
Hebrew: Language & Literature					
Hebrew Language	100	7.6	2.56	.34	0 - 16
Hebrew Literature	100	6.5	1.64	.25	0 - 14
Humanities and Social Sciences					
History	99	8.0	1.67	.21	0 - 13
Geography	97	5.1	1.80	.35	0 - 9
Land of Israel/Zionism	61	0.9	1.99	1.11	0 - 6
Citizenship	51	0.8	1.01	1.35	0 - 6
Religious Education					
Bible	100	7.6	1.60	.21	5 - 15
Oral Law/Jewish Studies	53	1.6	1.88	1.16	0 - 9
Other					
Social Education***	100	5.4	1.71	.32	3 - 11
Total Hours of Instruction	7	109.3	8.88	.08	92 - 138

* Refers to the sum total of weekly instructional hours allocated to each subject in grades 7, 8 and 9.

** The coefficient of variation is calculated as the ratio of the standard deviation to the mean.

*** Weekly hour (or more) of homeroom class meeting devoted to various social projects and discussions.

Table : Table 1: Prevalence of, and Emphasis on, School Subjects in Jewish and Arab Sector Middle Schools (1997-2000)

**Percentage of Schools
Teaching Subject
Jewish**

**Mean Weekly Hours
Allocated to Subject*
Jewish**

**Table : Prevalence of, and Emphasis on, Jewish Education in Religious Sector: Middle Schools (2001)
(N= 90)**

School Subject/Subject Area	Percent Schools Teaching	Mean Weekly Hours*	SD	Coefficient of Variation**	Range
Hebrew: Language & Literature					
Hebrew Language	100	8.30	2.41	0.29	3.5-15.0
Hebrew Literature	88	4.83	2.48	0.51	0.0-12.0
Humanities and Social Sciences					
History	99	5.70	1.34	0.24	0.0-9.0
Geography	70	2.89	2.37	0.82	0.0-6.0
Land of Israel/Zionism	54	1.17	2.17	1.85	0.0-16.0
Citizenship	51	0.81	1.00	1.23	0.0-4.0
Religious Education					
Bible	100	15.30	3.77	0.25	6.0-27.0
Halacha/Jewish Studies	100	32.85	16.37	0.50	8.0-75.0
Other Subjects					
Social Education***	86	3.94	3.11	0.79	0.0-16.3
Total Hours of Instruction		132.3	15.14		75.0-175.0

* Refers to the sum total of actual weekly hours allocated to each subject, on average, in grades 7 through 9

** The coefficient of variation is calculated as the ratio of the standard deviation to the mean.

*** Weekly hour (or more) of homeroom class meeting devoted to various social projects and discussions.

What does Hebrew lit mean?
- if modern - parallel to US
No more study of Tan/Zionism in US??
Main diff in Tan
- double time spent on bible in orth
- more oral law in Tan
- a bit less lit in Tan
- Tan in Tan

Disciplinary / Textual

Sacred texts:

Written law (Torah)
Oral law (Talmud)
Kabbalah

Non-sacred texts:

H. story
Geography
Land of Isr / Zionism
C. t. z. em ship
Camp relig
Hebr Lang
Modern J lil

Non script

Sacred rituals:

Hol. days
Life cycle
Prayer

Non-ritual:

Holocaust
Social educ
Philosophy
J values

Date: Sat, 08 Jun 2002 20:09:15 +0200
From: Nura Resh <msnura@mscc.huji.ac.il>
Subject: Re: Re:my comments to your data
To: Adam Gamoran <gamoran@ssc.wisc.edu>
X-Mailer: Microsoft Outlook Express 5.00.2615.200
X-Security: MIME headers sanitized on charles.ssc.wisc.edu
See <http://www.impsec.org/email-tools/sanitizer-intro.html>
for details. \$Revision: 1.135 \$Date: 2002-05-26 21:19:33-07

Dear Adam, I am glad that my comments and conclusions were appealing to you, and Yes, you should leave the public-private distinction for Brisbane and discuss at the end the possible other factors that effect school curriculum. It is also important to mention that most studies about public - private differences were dealing with school outcomes (mainly academic achievement) and we are trying to investigate a different aspect (curriculum implementation:content and emphasis) which, at least asit seems from this limited data, does not "abide" by the previous findings where the organizational affiliation (private-public) was a good predictor.

About Hebrew: As an Israeli I was sure to put in the the cell of "text" "regular", but when I think about it from the point of view of an American Jewish education I realize that it might also be in the Kodesh- text (if it serve to enhance Jewish learning) and in the Kodesh-ritual (non-formal) (if it is aimed at preparing for Bar-Mitzva or for ritual prayers).

AS for teaching Holidays in the Israeli system: it is true that you do not see it as a "subject", but it will be a mistake to define it as knowledge that is transferred through latent curriculum. Beside the fact that Jewish holidays are celebrated as state holidays (no work, no school, no business), children learn about them (meaning and traditions) since early kindergarten. In schools there are usually "Holidays projects" that are taught in Social class (CHINUCH) or as part of one of the humanities (Literature, history..).

I am going to Sweden for a conference (14-22/6) and then we have one more week to go toward the end of the academic year. Have a good time in Prague: it is one of the most beautiful cities and its Jewish part is very exciting.

As decided we shall find time in Chicago to talk over rthe structure of a possible publishable paper. Love to Marla. Nura.

----- Original Message -----

From: Adam Gamoran
To: Nura Resh
Cc: gamoran@ssc.wisc.edu
Sent: Thursday, June 06, 2002 8:32 PM
Subject: Re:my comments to your data

Dear Nura,

I'm very sorry I won't see you in Australia, but happy we will be able to meet in Chicago. Many thanks for your excellent insights. Here are my reactions:

1. I agree with your suggestion that we prepare simple, descriptive analyses, and focus the paper mainly on the text. I had similar thoughts.

2. I like the distinctions you suggest between what we might call "sacred" versus "non-sacred" and "textual/disciplinary" versus "non-disciplinary". The four categories created by these two dimensions might be called "sacred texts" "ordinary texts" "sacred ritual" and "cultural/non-ritual".

Where would you put Hebrew language within this scheme. It seems to fit everywhere. Is that how you would treat it?

3. For the current version of the paper, I think we should still begin with the public vs private

division, and then "discover" the findings that you have identified. First, organizational and ideological differences are more important than the distinction between public and private governance. This is evident in the cross-country similarities between Jewish day schools in the US and Israeli schools. The ideological differences (orthodox vs non-orthodox) appear more salient in Israel (based on admittedly weak data for the US) and the organizational differences appear powerful in the US (day school versus supplementary).

A second finding is that other differences reflect the distinction between the religious state (Israel) and the secular state (US) rather than the distinction between public and private governance of education. Judaism is woven into the entire fabric of life in Israel, so topics like "holidays" and "prayer" are not school subjects in Israel as they are in the US. However, they are important parts of the hidden curriculum of Jewish Israeli schools. Another feature of religious schools in a religious state is that religious and secular subjects are integrated, particularly in the Israeli non-Orthodox schools. In the US, religious and secular subjects are typically very separate; for example some schools reserve the morning for Jewish studies and the afternoon for general studies, or vice versa.

Let me know how these thoughts strike you. I am willing to write a first draft of a paper for presentation in Brisbane, with the understanding that we may go in a different direction subsequently. I'm leaving shortly for a trip to Prague, but I return in a week and will get right on it.

Adam

At 09:42 AM 6/4/2002 +0200, you wrote:

Dear Adam, I attach my reaction to your table, where I try to offer a way to deal with the somewhat data and still be able to say something comparative (mainly within- but also between systems).

After a second consideration, I decide to cancel my trip to Australia, so you will be presenting the paper (which would be the case even if I were there). I am coming instead to the ASA (also Aaron) where we present a paper in one of the SOC. of ED. sessions. That would give us a good opportunity to meet and think more specifically how we could construct a publishable paper out of what we have at hand.

There are two different issues, perhaps three, that can be raised in this regard. First, how to eventually frame the paper: I think that it is fairly clear that sticking to the private-public issue will not take the paper very far. Actually the issue we may want to focus on has to do with the construction of Jewish identity(ies) in Israel and Diaspora Jewish communities, and similarities and differences which are reflected in curricular structures and contents. Obviously there are other possibilities. This would lead to the 2nd issue: what kind of analysis or methodology to employ in the paper. Given the limited database (and maybe, when we meet we will find more information that we both have and can use), I would think that the analysis has to be fairly simple and mainly descriptive with the text taking up much of the crux of the paper. Then there is the question of a possible publication outlet (which is obviously related to the first 2 issues). We may want to think about the Jewish Journal of Sociology or some such forum, where the readership is interested in the substantive patterns and less the analytical arguments.

Warm regards to Marla. Coming to Chicago, we might all meet. Nura

||||

Table 3. Prevalence of Jewish Subjects in Orthodox and Non-Orthodox Jewish Schools in Chicago, USA

	Percent of Students Who Reported Having the Opportunity to Learn a Subject in School		
	Supplementary	Non-Orthodox Day School	Orthodox Day School
<i>Sacred Texts</i>			
Bible			
Torah	71	99	100
Prophets	50	92	99
Oral Law			
Mishna	32	98	88
Gemara	49	90	85
Hebrew			
Reading out loud	77	97	95
Reading comprehension	63	95	97
Speaking	61	98	96
Kaballah	24	34	26
Content of prayerbook	58	92	89
<i>Sacred Non-Textual</i>			
Holidays			
Shabbat	76	98	100
Shavuot	64	98	95
Tisha B'Av	50	95	95
Rituals			
How to Pray	65	95	86
Marriage	72	60	72
Death/Mourning	74	71	64
Circumcision	64	66	73
<i>Ordinary Texts</i>			
History			
Jews in the Middle Ages	46	93	85
American Jewish History	54	72	70
Holocaust	89	99	92
Zionism/Israel	60	78	75
Modern Jewish Literature	50	80	61
Philosophy	25	54	67
Comparative Religion	45	64	54
<i>Ordinary Non-Textual</i>			
Values			
Tzedakah (charity)	79	96	97
Tikkun Olam ("repairing" the world")	61	91	65
Ahavat Yisrael (care about Jews around the world)	52	93	88
Varieties of Religious Practice	44	70	52
Number of Schools	6	1	2
Number of Students	202	166	81

Table 4. Emphasis on Jewish Subjects in Orthodox and Non-Orthodox Jewish Schools in Chicago, USA

	Percent of Students Who Reported Knowing "A Lot" About a Subject		
	Supplementary	Non-Orthodox Day School	Orthodox Day School
<i>Sacred Texts</i>			
Bible			
Torah	15.3	55.4	64.5
Prophets	5.5	22.3	44.2
Oral Law			
Mishna	4.0	29.7	23.0
Gemara	3.5	23.2	23.0
Hebrew			
Reading out loud	38.7	59.0	73.2
Reading comprehension	15.9	60.0	69.0
Speaking	19.5	65.0	64.3
Kaballah	2.0	8.8	5.7
Content of prayerbook	22.8	45.1	53.9
<i>Sacred Non-Textual</i>			
Holidays			
Shabbat	43.6	77.4	77.9
Shavuot	18.0	51.2	55.3
Tisha B'Av	13.4	41.6	50.7
Rituals			
How to Pray	30.5	66.7	74.0
Marriage	24.4	28.8	17.3
Death/Mourning	20.4	25.5	20.0
Circumcision	17.2	21.6	28.0
<i>Ordinary Texts</i>			
History			
Jews in the Middle Ages	8.2	33.5	21.9
American Jewish History	13.7	25.0	20.8
Holocaust	54.0	71.8	57.9
Zionism/Israel	15.5	28.0	27.0
Modern Jewish Literature	4.0	19.6	21.3
Philosophy	2.5	9.3	12.7
Comparative Religion	9.8	14.9	8.8
<i>Ordinary Non-Textual</i>			
Values			
Tzedakah (charity)	31.1	52.8	50.0
Tikkun Olam ("repairing" the world")	17.3	37.3	26.8
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Varieties of Religious Practice	6.6	15.5	14.7
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Table 2. Emphasis on Jewish Subjects in Orthodox and Non-Orthodox Jewish Middle Schools in Israel

	Average Weekly Hours of Instruction	
	Non-Orthodox	Orthodox
<i>Sacred Texts</i>		
Bible	7.6	15.30
Oral Law (Talmud)	1.6	32.85
Hebrew Language	7.6	8.30
<i>Ordinary Texts</i>		
History	8.0	5.70
Geography	5.1	2.89
Land of Israel/Zionism	0.9	1.17
Hebrew Literature	6.5	4.83
Number of Schools	98	90

Table 1. Prevalence of Jewish Subjects in Orthodox and Non-Orthodox Jewish Middle Schools in Israel

	Percent of Schools Teaching	
	Non-Orthodox	Orthodox
<i>Sacred Texts</i>		
Bible	100	100
Oral Law (Talmud)	53	100
Hebrew Language	100	100
<i>Ordinary Texts</i>		
History	99	99
Geography	97	70
Land of Israel/Zionism	61	54
Hebrew Literature	100	88
Number of Schools	98	90

New York Times

National Edition

Midwest: Mostly sunny with winds. Highs in the 80's near Great Lakes region and the Ohio Valley, lower 90's elsewhere. Weather map and details are on Page A20.

FRIDAY, JUNE 28, 2002

Printed in Chicago

ONE DOLLAR

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News
Analysis

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Continued on Page A17

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ISRAEL: Public Governance

- Religious versus Secular
- Orthodox versus Non-Orthodox

UNITED STATES: Private Governance

RELIGIOSITY	SETTING	
	Orthodox Day School	
	Non-Orthodox Day School	Non-Orthodox Supplementary School

RELIGIOUS SCHOOLS UNDER PUBLIC GOVERNANCE

- **Often become secularized**
- **Religious curriculum is marginalized**
 - **Confined to a weekly hour of “religious and moral education”**
- **Case of Israel**
 - **Religious studies unlikely to be marginalized**
 - **Sacred texts may be more marginal in non-Orthodox schools**

RELIGIOUS SCHOOLS UNDER PRIVATE GOVERNANCE

- **82,000 Public secular schools in the U.S.**
- **21,000 Private religious schools**
 - **8,000 Catholic schools**
 - **700 Jewish Schools**
 - **12,000 Other religious schools**
- **6,000 Non-religious private schools**

JEWISH SCHOOLS IN THE UNITED STATES

- **700 Day schools (approximately 600 Orthodox)**
- **Estimated 1,800 Supplementary schools**

DATA

ISRAEL

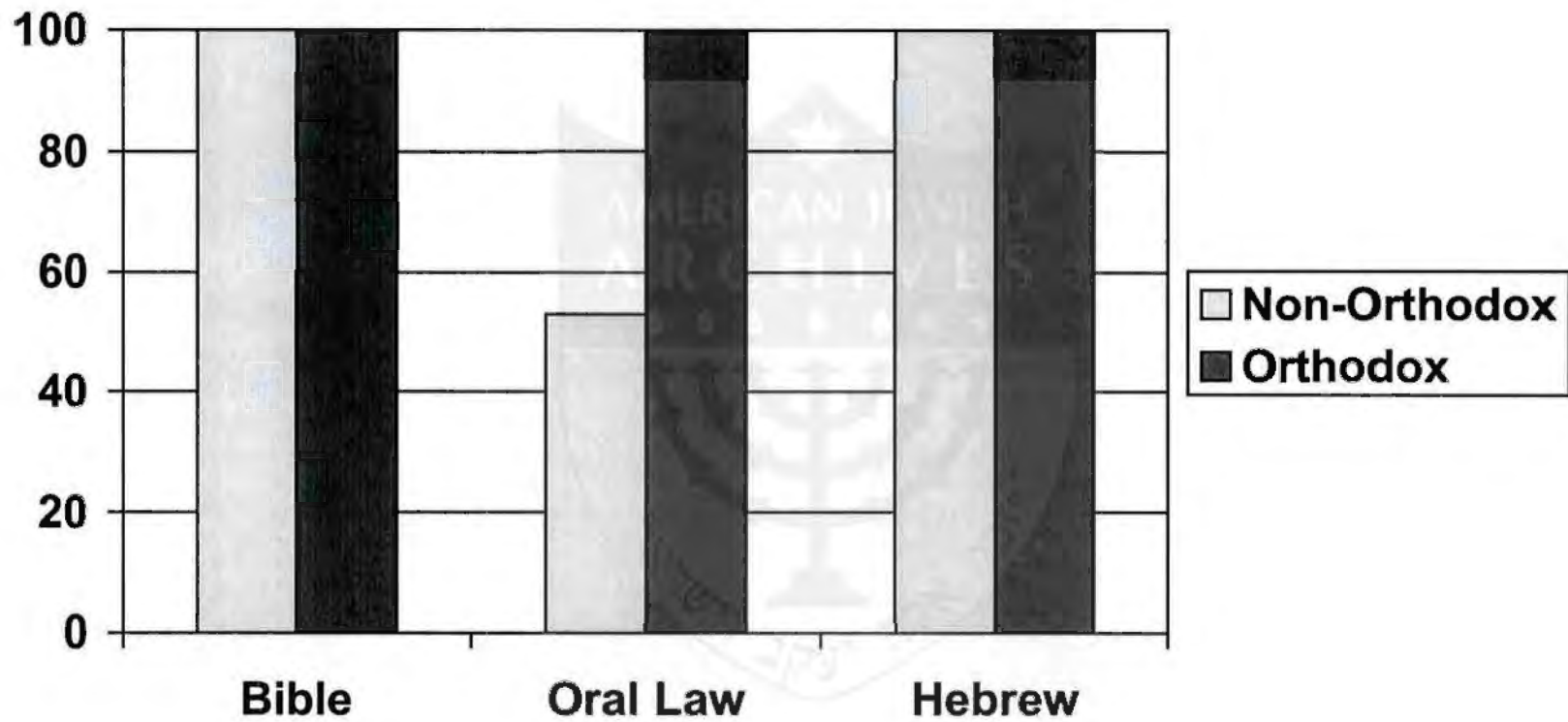
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DATA

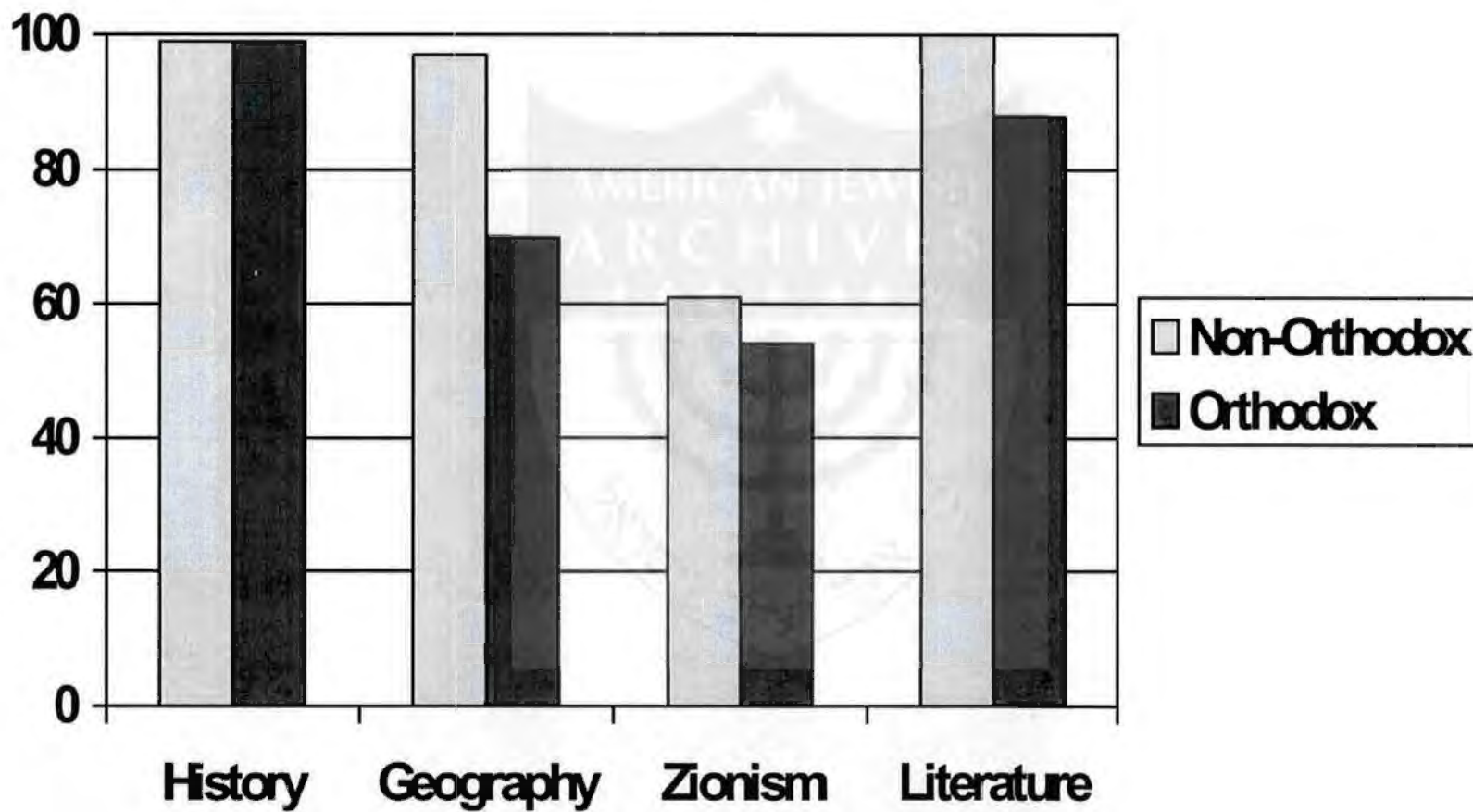
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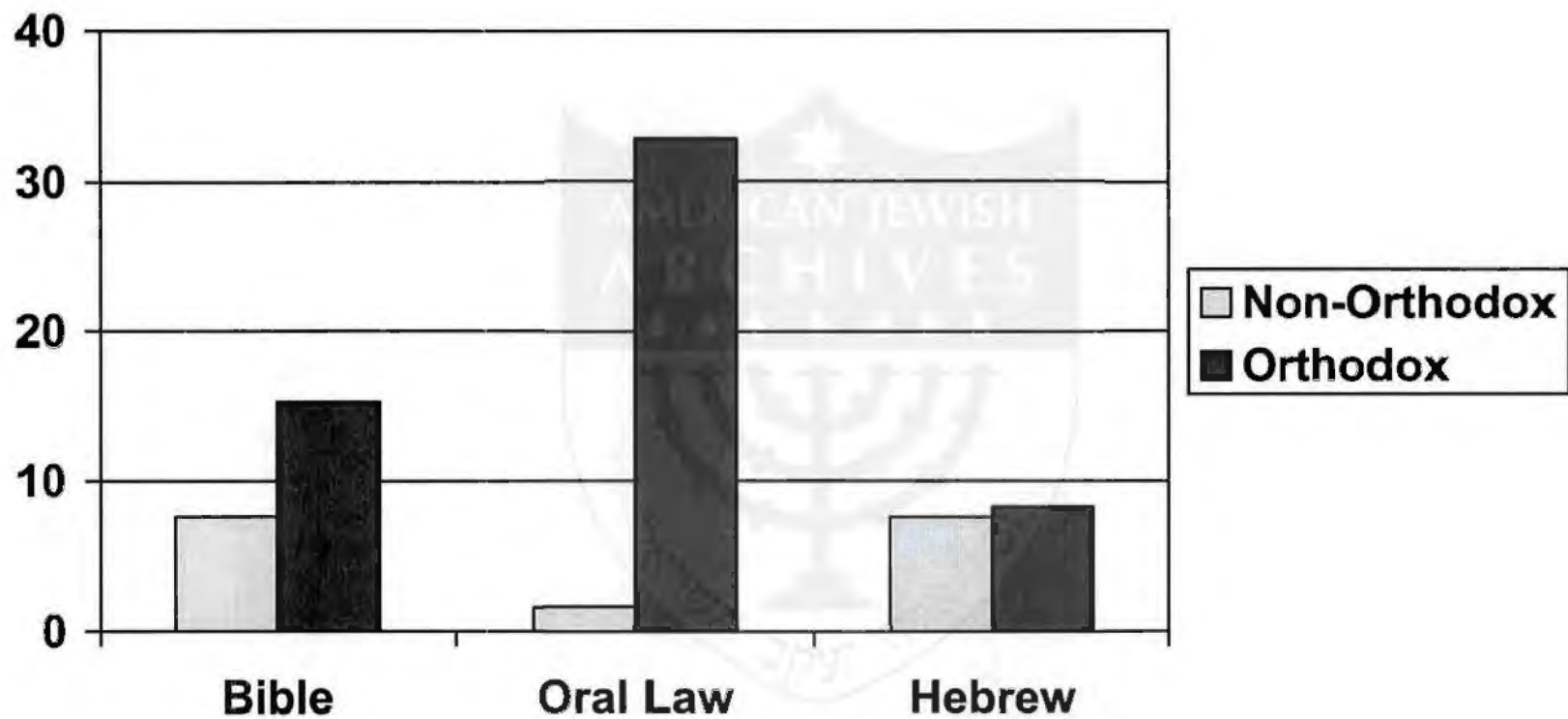
Israeli Schools: Sacred Texts (Exposure)



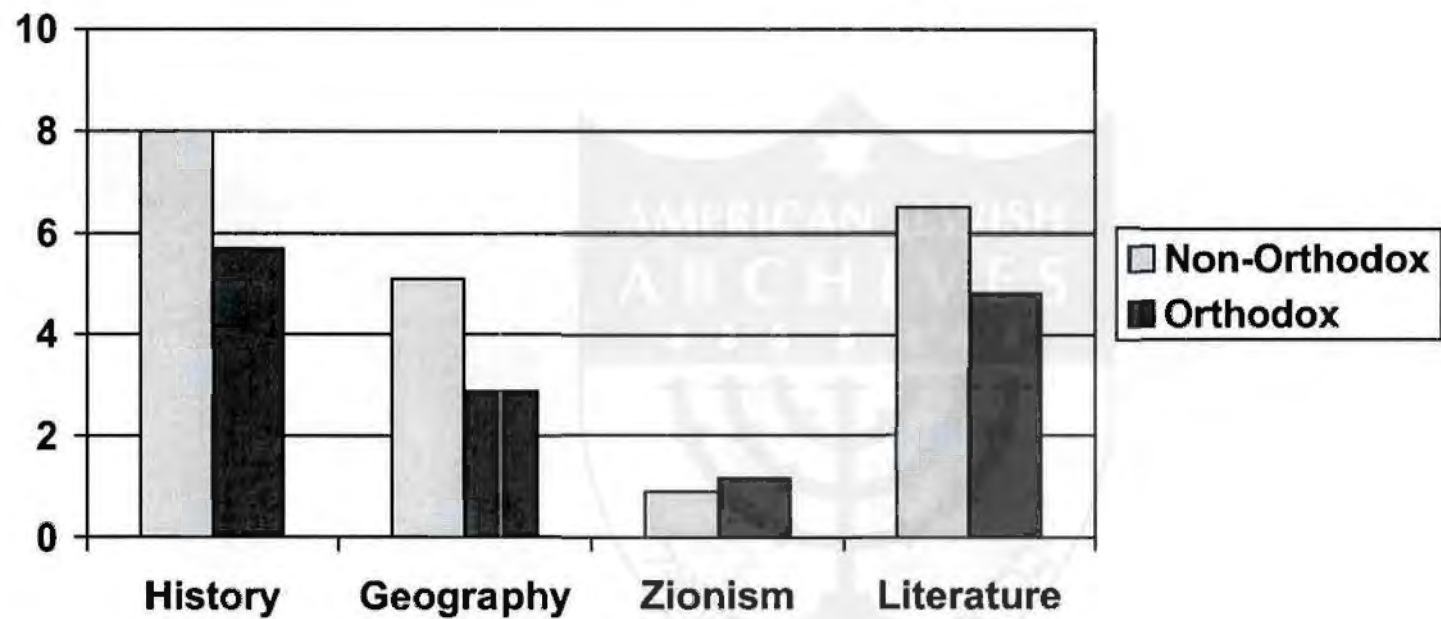
Israeli Schools: Ordinary Subjects (Exposure)



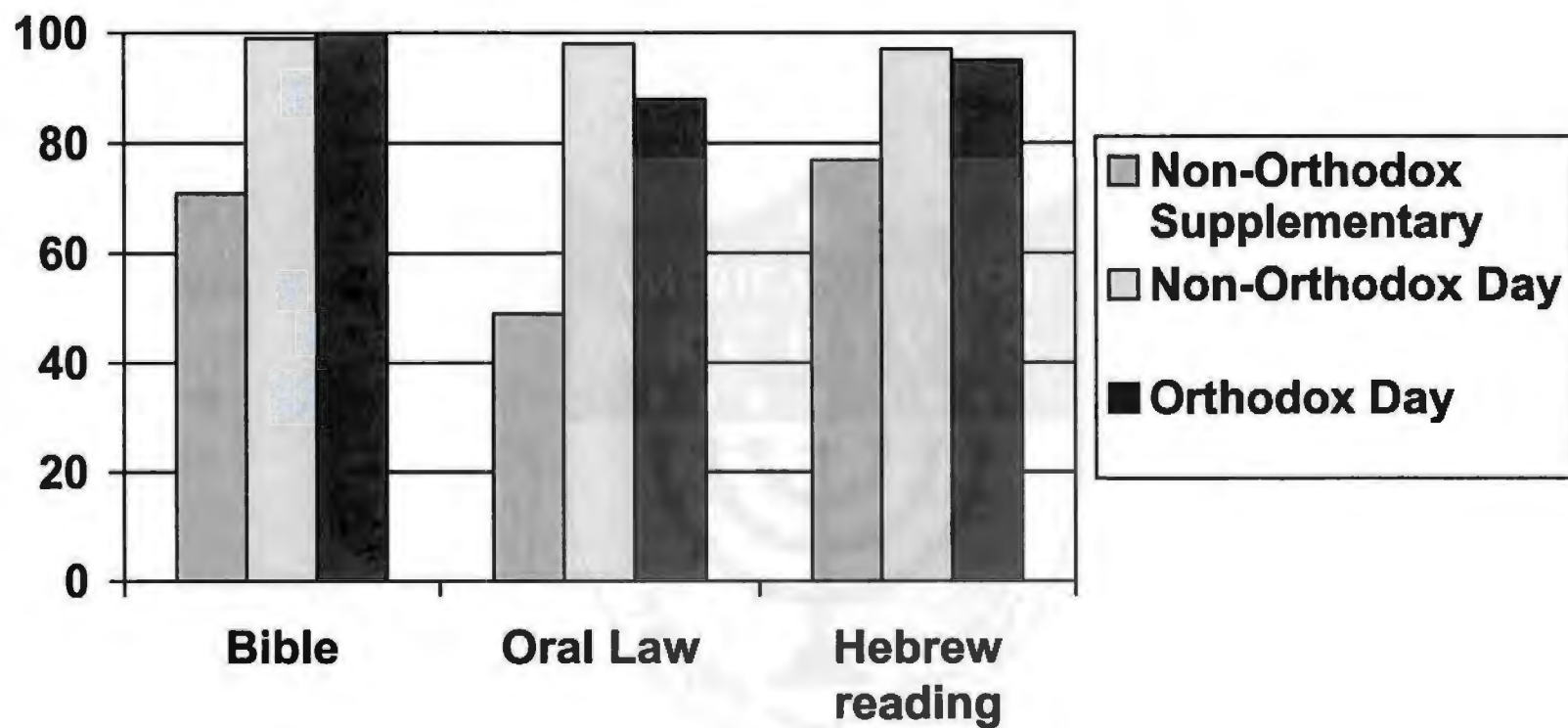
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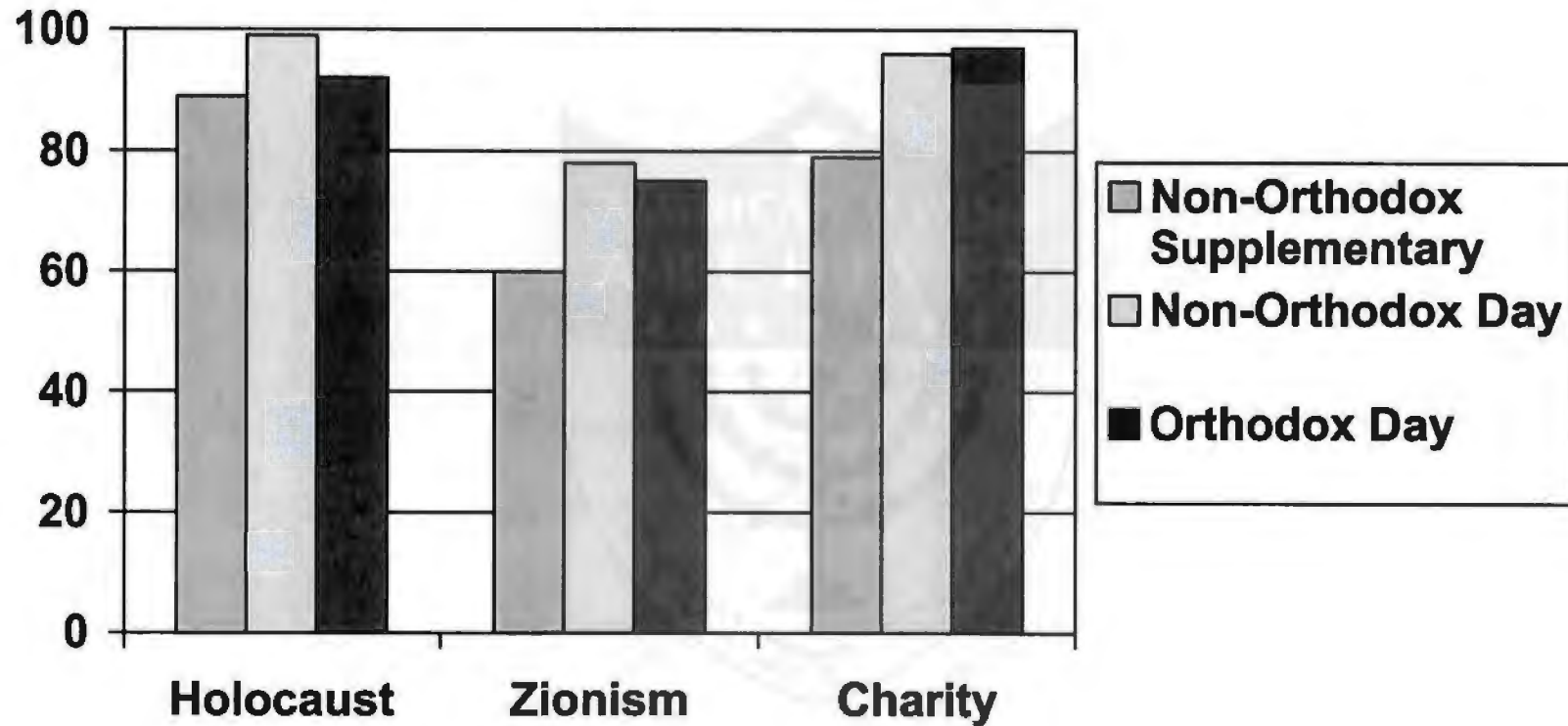
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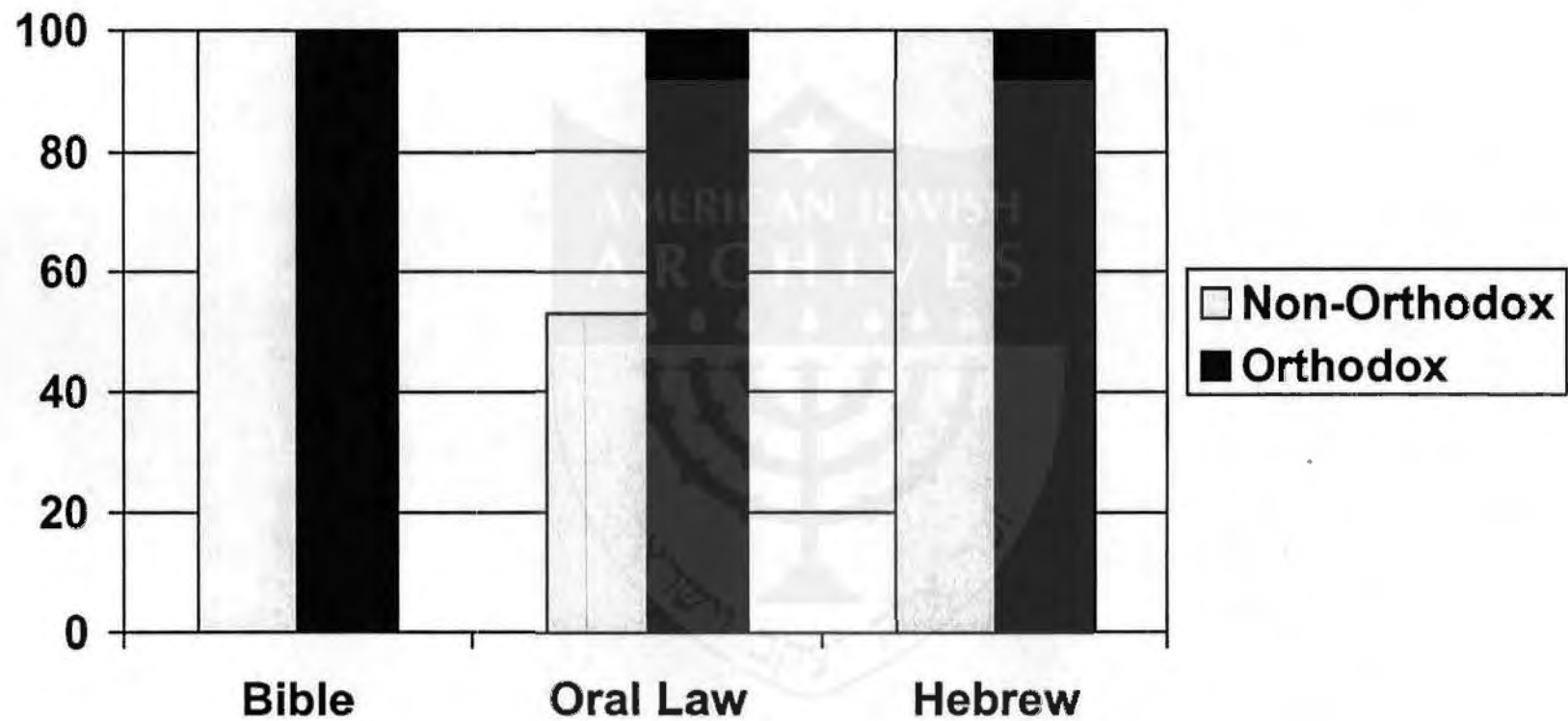
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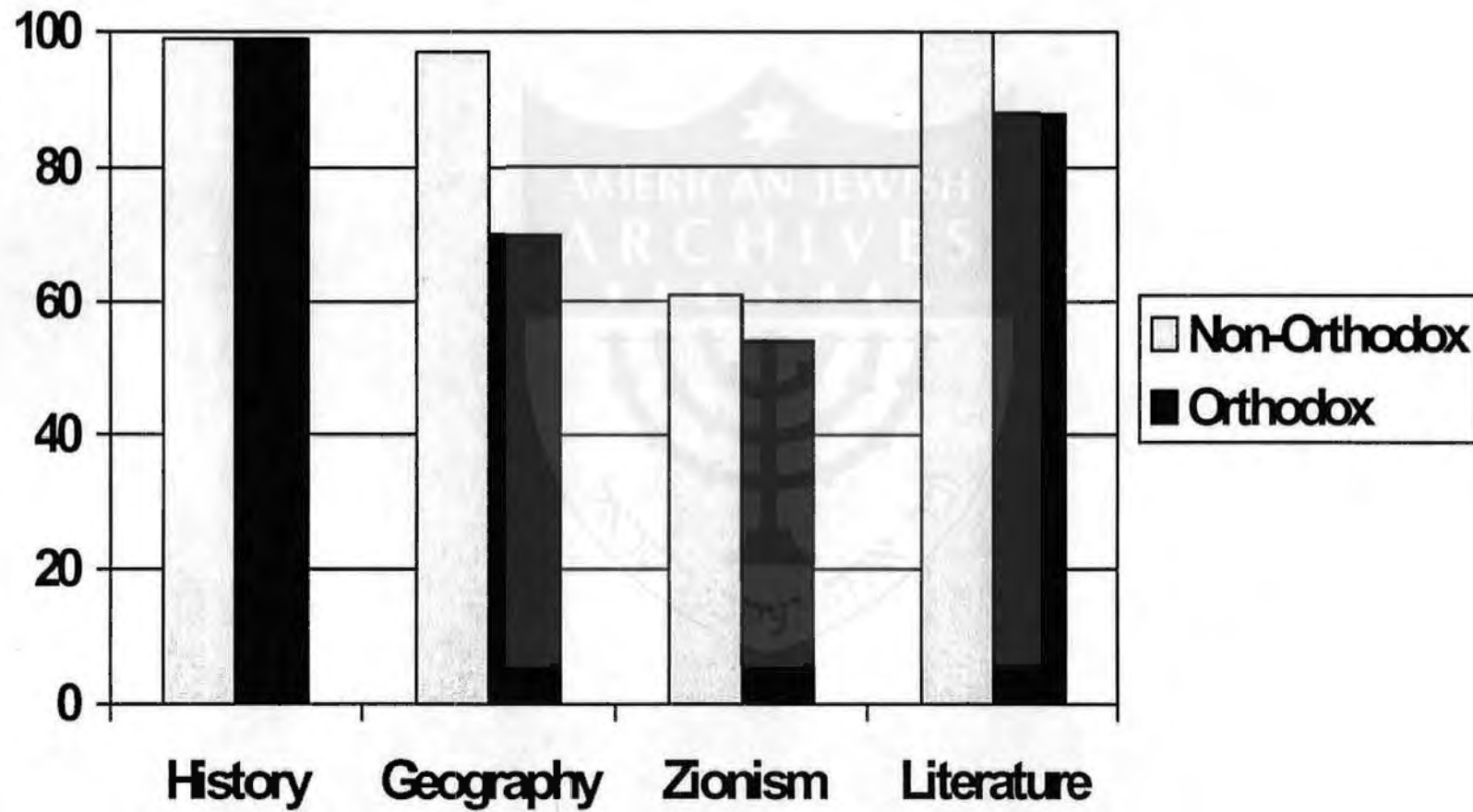
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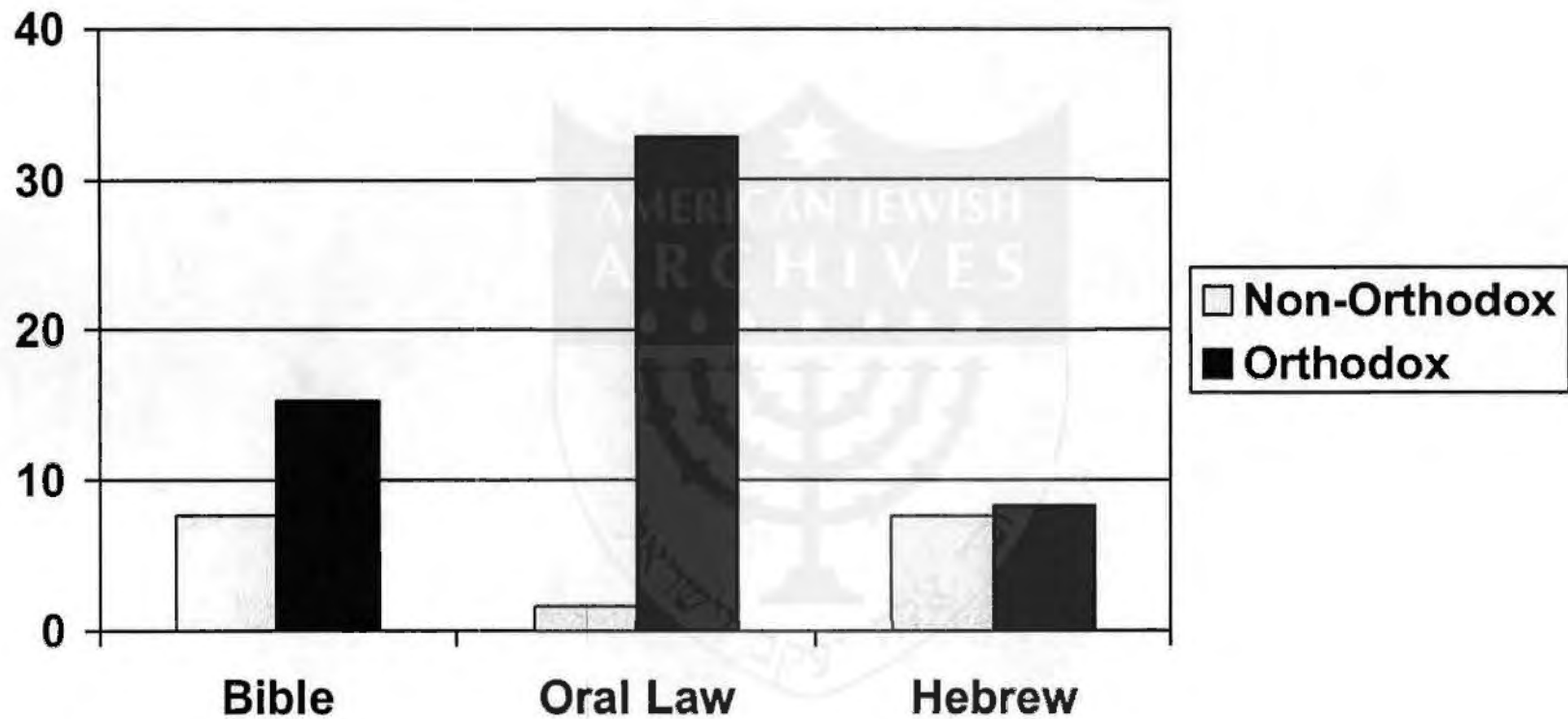
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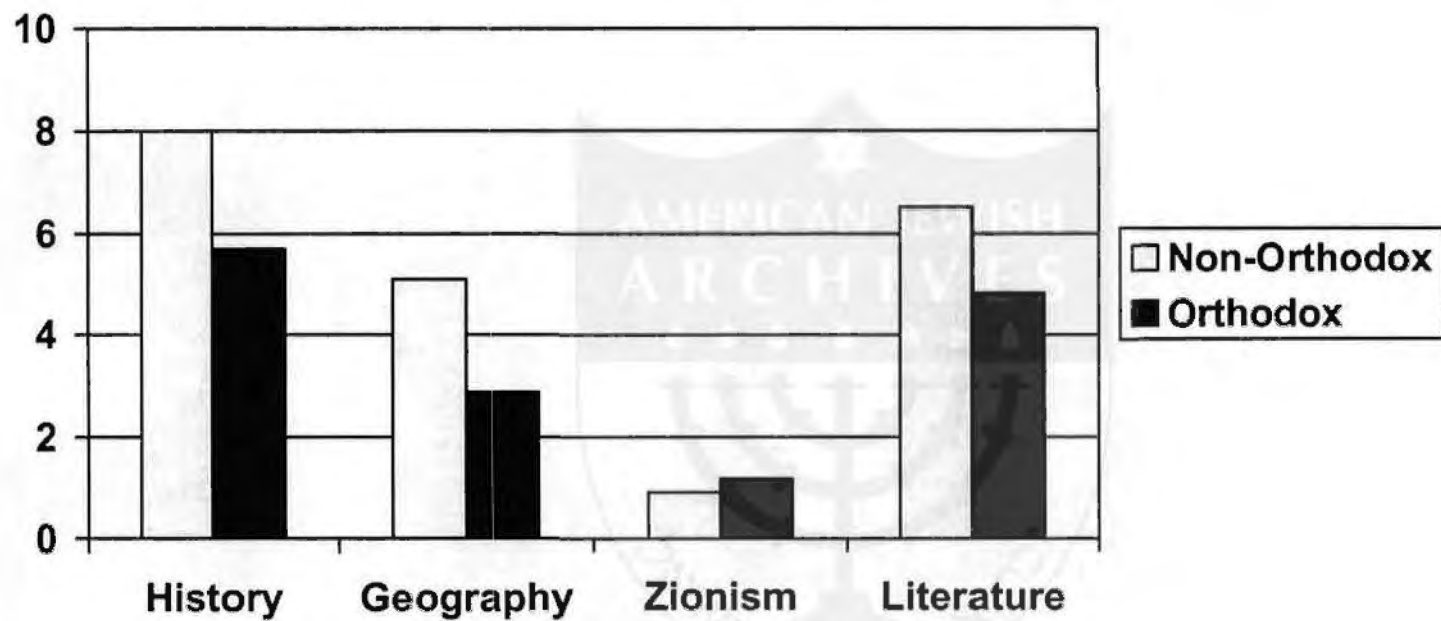
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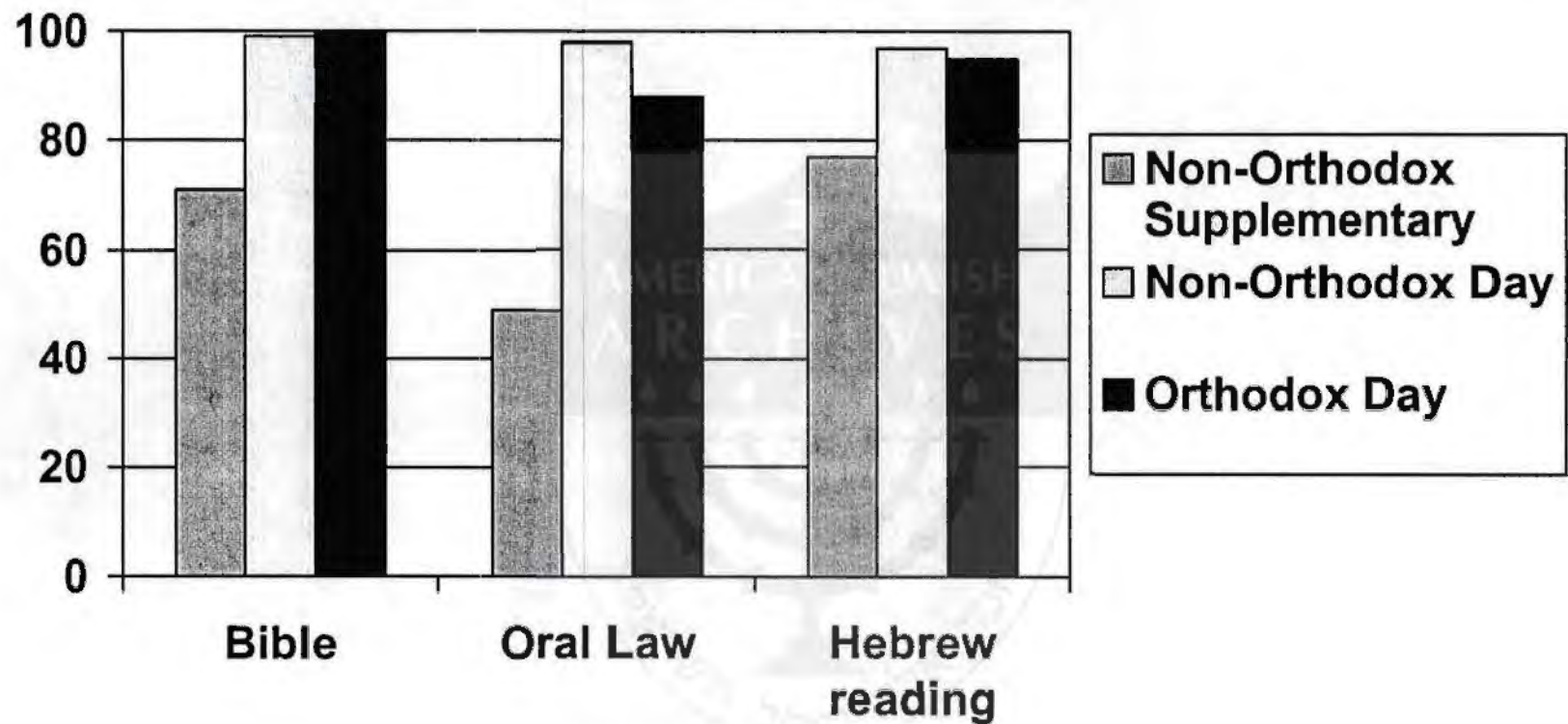
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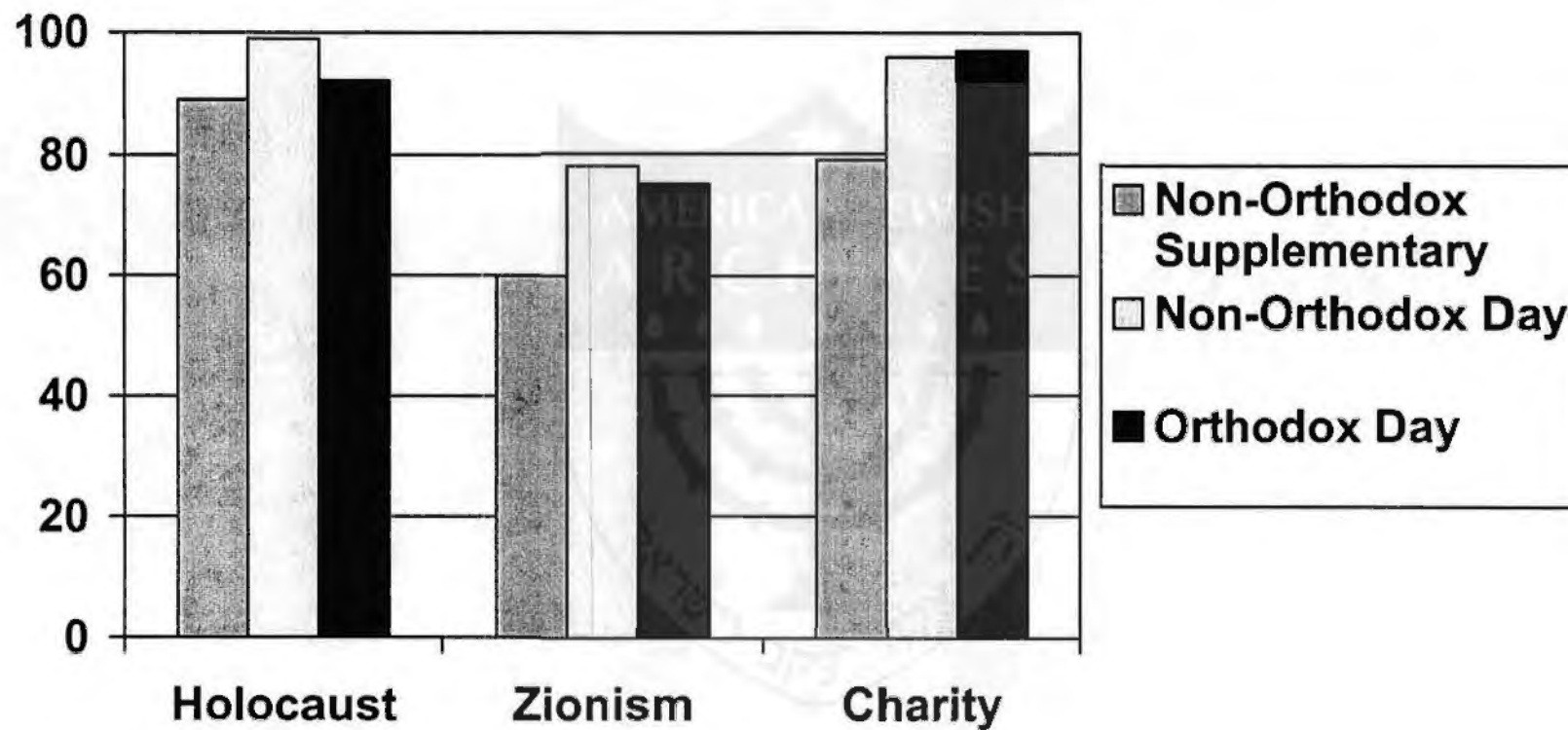
Israeli Schools: Ordinary Subjects (Intensity)



U.S. Schools: Sacred Texts (Exposure)



U.S. Schools: Ordinary Subjects (Exposure)



Relig ed under p-b & priv s-ppt - ISA pres

I. Intro

A. Paper is about charac of relig ed under two types of governance syts - publ vs private s-ppt

1. - seemed like relatively esoteric topic, mainly acad interest

2. - until 1 1/2 weeks ago

a. - US Sup Ct dec that parents can receive publ funded vouchers to pay tuft at priv schools, incl relig schs

b. - at present, only 2 small poss

c. - but poss in on

B. So partic for Americans, of what happens to relig ed under publ s-ppt suddenly timely & imp

C. Note that not abt what happens to publ ed when govt also s-ppts relig schs

- what ^{generates} most concern

- also imp but not my focus

D. Rather ^{Does it matter for} ~~what is eff on~~ relig ed whether publ or priv funding?

II. Relig ed under p-b & priv governance

A. Major ^{cont} diff in orgz of relig ed is whether st-s-pptd or priv funded

1. Most countries, relig schs part of state ed syts

a. some ^{virtually} all relig schs publ funded - eg Isr, Neth

b. others - some - eg Brit

c. but similar in that s-ppt govt s-ppt for relig ed

2. In US, by contrast, until now at least, virtually no publ funding for relig schls, due to strict separatism between relig & government
 - a. relig schooling does take place day schls vs supplement schls
 - b. s-pntd only thru priv funding
 - c. Cath schls are largest sector, but many gyps

3. How does orgz of s-pnt for relig ed aff nature of relig schls?
 - a. in partic, what difts in content of relig ed
 - mpt ~~element~~ ^{element} for those interested in relig ed, may vary across source states
 - b. case of Jewish ed in Isr & US

B. Sources of relig ed

SLIDE

1. Most Isrs think of J schls divided into 2 principal sectors - relig & sec
 - (a) for our purposes - all "relig" (b) both contain elems of J relig tradit & history
2. ~~For our purposes~~ For our purposes, rather than in terms of relig
 - Orth vs non-Orth
 - char of non-Orth schls is mpt 2

3. Orth vs non-Orth also mpt in US
 - but crosses w/ setting. EXPL

4. Our focus - on currc content w/in & across
 - non-Orth day schls in US to non-Orth schls in Isr ^{nations}
 - is comparison of public interest

C. Argument for ^{govt} ~~relig~~ s-ppt for relig schls

1. - in diverse society, way to protect rights & preserve culture of subgrps

2. - relig identity of schl is a "character" or mission, guides action, outcomes, around which can form a powerful community that s-ppts schls

3. - paradoxically, more secularized nations where this org is common means parents enroll chldn in such schls for reasons unrelated to relig
- for a larger value syst
- even as extn schls

4. - career relig curric becomes marginalized
- "relig + moral ed" is x/out

5. This marginalize unlikely in Israel

- all ss are Jewish

- "ideal of 'J state'" means J studies legit

- J ident of Jewish Israelis is ethno, cult, as much as relig, so J studies subvert even for those who find little meaning in relig basis

- BUT sacred texts may be less imp't in non-Orth schls

- these may focus more on cult, histor, polit aspects of Judaism

- imp't of Judaism tradit text oriented

SLIDE

D. Diff story in US

1. Powerful Durkheimian v.s. - of common school system - eng. collec socializat to common word order
2. Am schools do not have Dist. nature charters
 - even w/ rise of mag. schs, charter schs, comp. p.b. schs still by far most common
 - relig. dimens of pub. schs is non-sec "cov. relig."
3. Signif. priv.-funded relig. sector in US
 - a. supposedly non-sec "cov. r" was strongly prot. off anti-Cath
 - b. while relig. tol does not allow govt estab. relig. schs also means relig. sys free to pursue own instit. & schs
 - so large Cath sector
4. Currently 82,000 pub. schs
21,000 priv. relig. schs etc.

SLIDE

5. Implics ~~of~~ for relig. curric. complex - Settings
 - s. ppl may be marginalized like relig. curric. in nominally relig., pub.-funded relig. schs

III Data

A. Isr - well sited to our g

1. Nat. rep. survey of Orth, non-Orth Jr. hys
2. Pns. provided data on curric. struc
 - freq
 - intensity

SLIDE

B. US - no comparable data exists

1. T-schls, not on SASS, but no evd on rel'y curricula
(+ no s-ppl schls)

2. So, rely on a pilot study of 9 T-schls in Chicago area

- 2 Orth J.S.

- 1 Non-Orth J.S.

- 6 s-ppl schls various non-Orth denoms

— not repres of larger pop, tho does incl all types + ~ 1/3 of schls in Chicago, ^{to the} largest T area in US

3. Data from parents, ss, +s, prns, but we rely on s data ~~not~~

- ts did not repres schls

- prns not specif area, non-curric str

— so - s resps to g on what s-b's studied

- as proxy for intensity, how much they learn

- 824 ss responded, but rely on 444 resps from grades 7-9

4. Due to limits of US data must regard as preliminary

- future - wider sample of schls

- more from prns

IV Results

A. Israel (see also Tables 1 + 2)

1. Unbroken Sacred texts

- Same as Bible, Heb lang

- Discrepancy in Oral Law, those posed regarding sbj

2. Meanwhile non-sac or "ordinary" sbj, more emph in non-Orth

3. Similar contrasts for Intensity

B. U.S. (see also tables 3 + 4)

1. To what extent is patt of more emph on sac texts in Orth s-bls, more focus on non-sac in non-Orth, replic in US? [nb s rpt]

2. Major contrast not b/w Orth or non-Orth but b/w Orth & non-Orth day s-bls, on one hand, & non-Orth s-pl s-bls on other

a. Sacred - Orth & non-Orth s-bls very similar
- indeed, higher to non-Orth rpt Oral Law

b. Figures are lower for s-pl, even for Bible (even Heb rds is not universal (camp, speaking (live))

c. Only sbj universal across all types is Holoc
- virtually all ss rpt studying these s-bj
- most other s-bj, more exposure in both types of ds.

3. contrast heightened when ask how much focus (see Table 4)

Drankers

- w/ vouchers, non-Orth st-funded schls will be cheaper
→ more secularized
- example of Cath schls in Netherlands - more secularized
- inc demand for relig schls by people who are not religious
- shortage of teachers for relig studies

Dijkstra

- nb suppl schl kids have more leisure
- is this a story abt governance or abt families?
- Drankers - selecting in JS schls!

check Boster's paper from RCO & Groningen on det of pub + priv
- check det of funding & governance

Dijkstra - plan for p-b/priv comp study

- ① theoret chap
- ② OECD x-nat analysis of PISA data
- ③ country-specific chaps
- e.g. use own US data to comment on OECD at a mstc.

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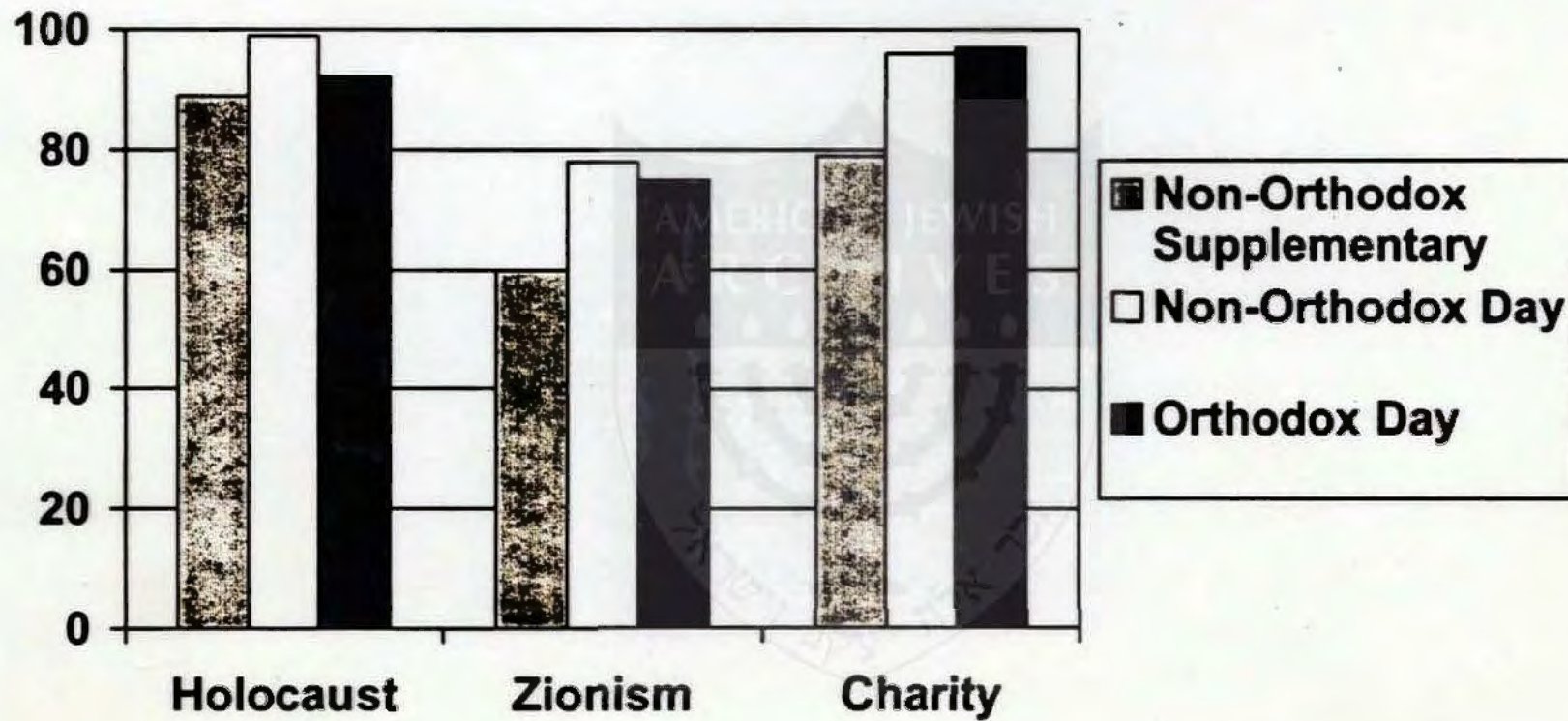
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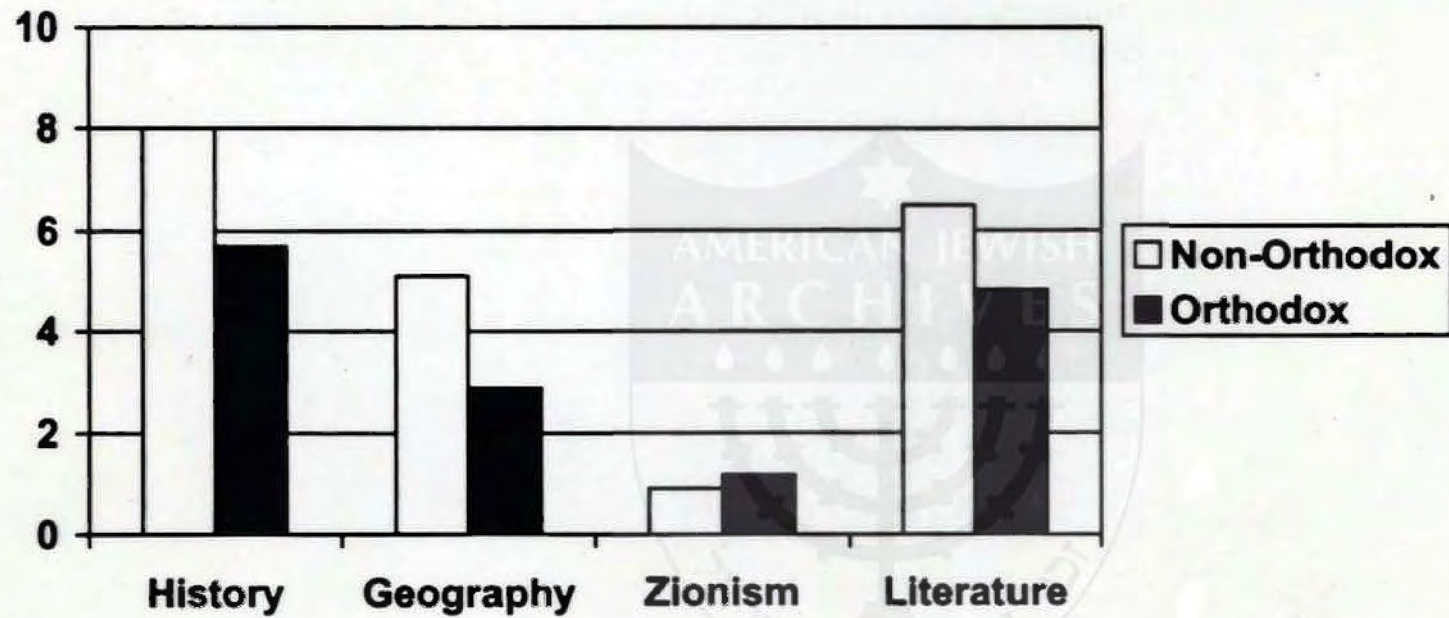
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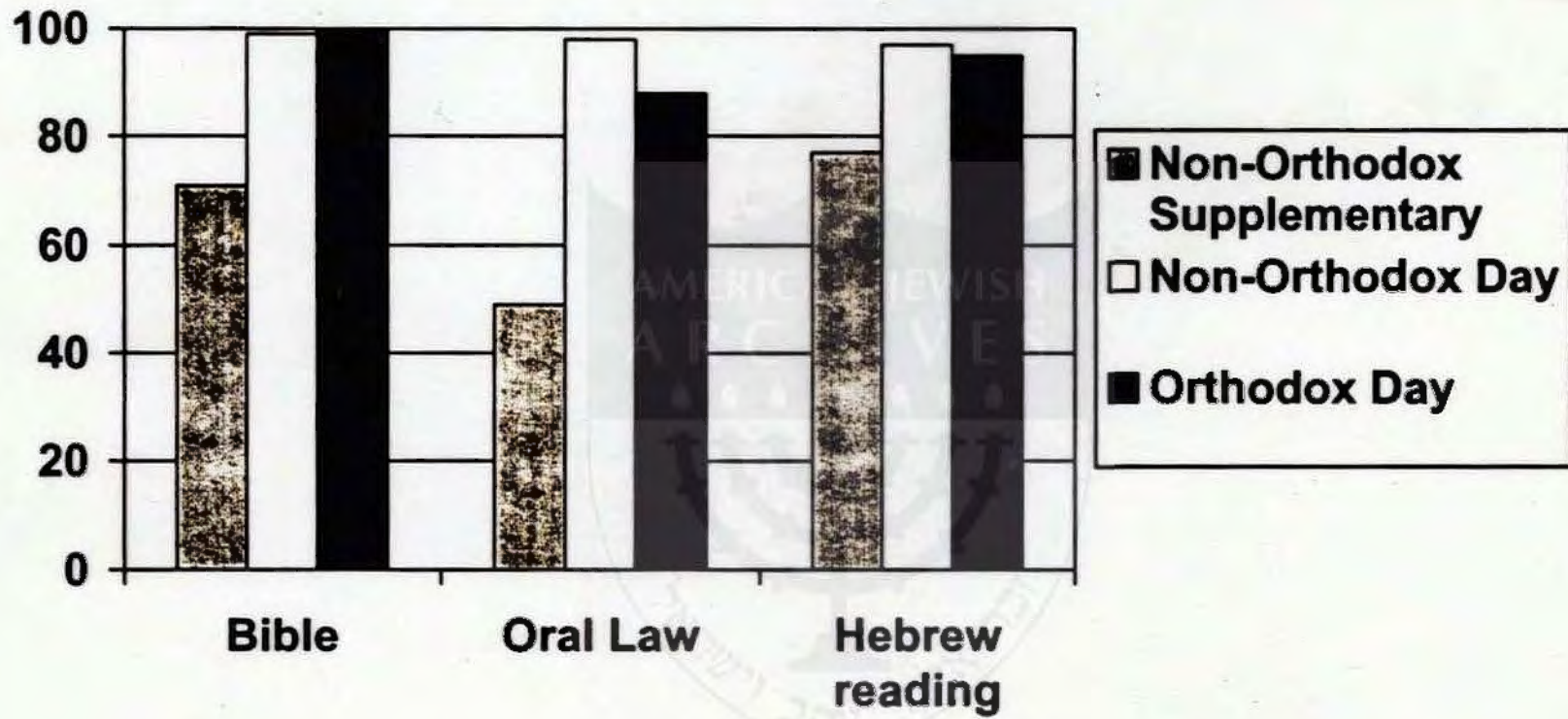
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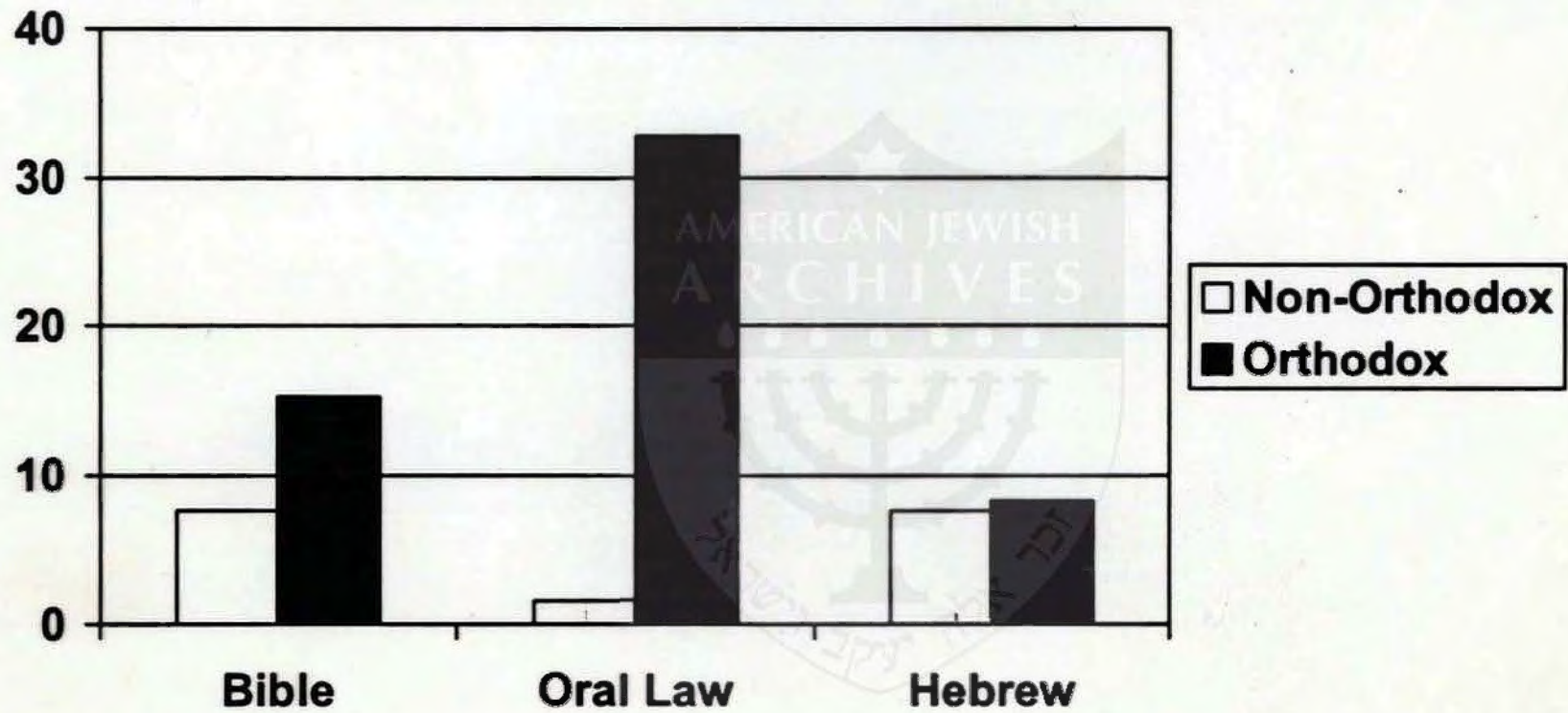
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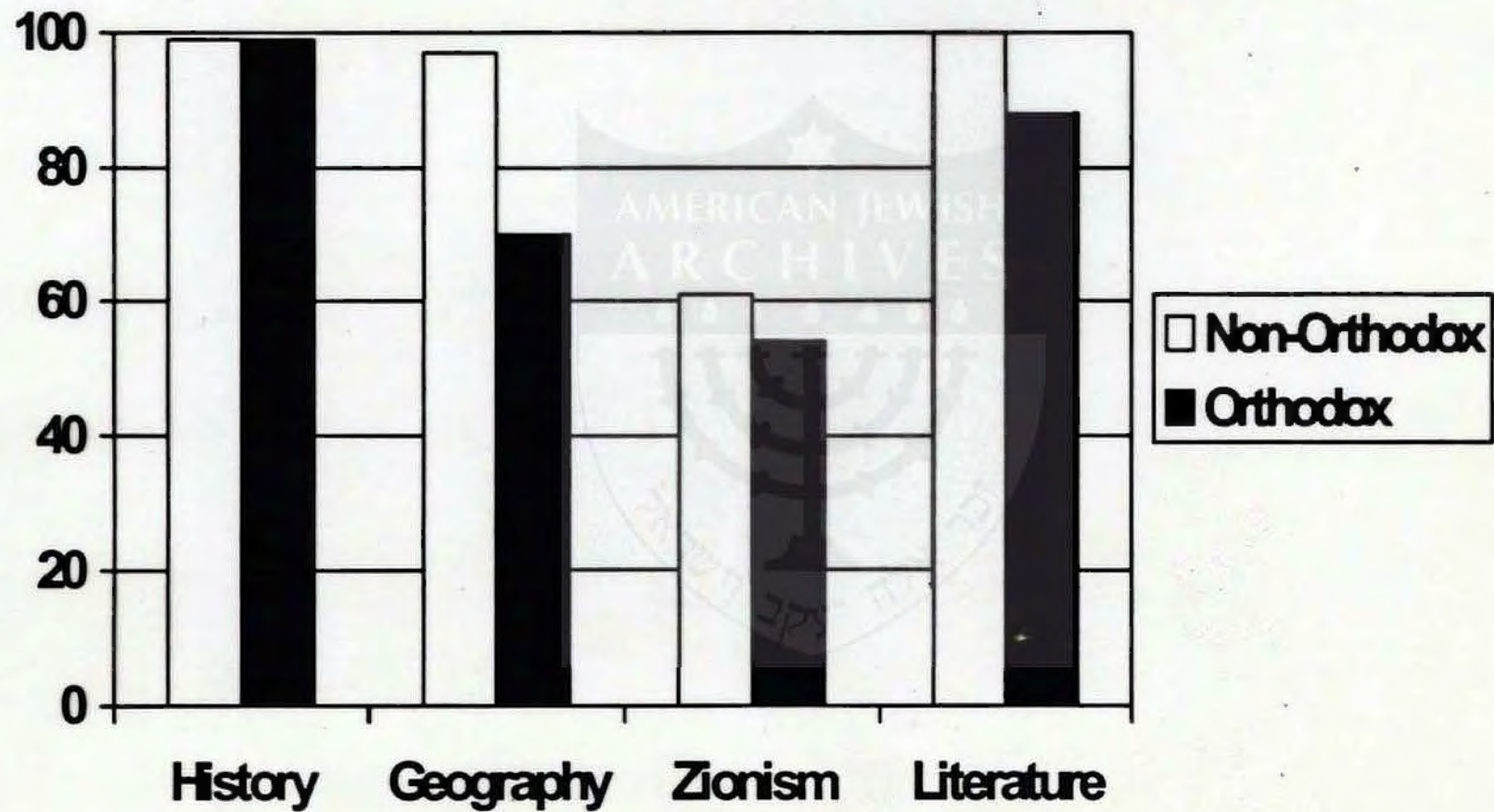
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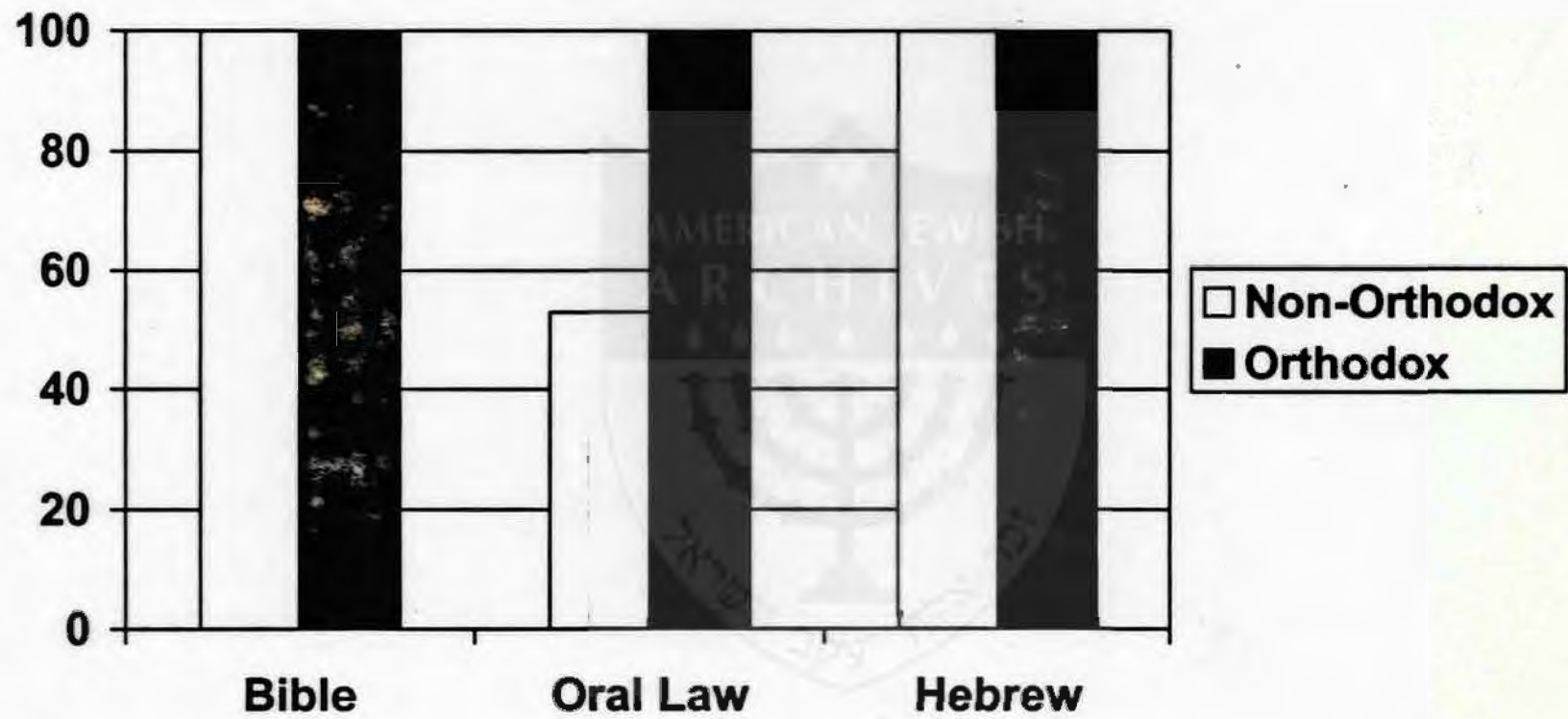
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RELIGIOSITY

SETTING

Orthodox Day School	
Non-Orthodox Day School	Non-Orthodox Supplementary School

The Sydney

Wednesday July 3, 2002

Money overboard

The scandal of managed funds

MONEY MANAGER

No more elite schools: it's back to basics

Gerard Noonan
and Linda Doherty

The Education Minister, John Watkins, has signalled a major change in direction, saying NSW has enough selective and single-sex high schools and throwing his support behind the normal co-educational high.

For the past five years the Education Department has strongly pushed options such as selective schools, senior colleges and single-sex schools.

But in an interview with the *Herald*, Mr Watkins has defended comprehensive high schools, saying: "They deliver to their communities."

He said he saw no need for more selective high schools or single-sex schools.

"We've got 28 selective or partly selective high schools - I think at the moment we're about right," Mr Watkins said. "There isn't a big push to open a lot more single-sex schools."

But Mr Watkins said one of the biggest challenges facing schools was finding new ways to manage chronically disruptive students.

Mr Watkins said the existing system - in which confrontational and occasionally violent students were suspended for periods of up to 20 days and then returned to the classroom - was not working.

'Kids... who are chronically ill-disciplined and confrontationalist - they're one of the biggest challenges.'
JOHN WATKINS



"I'm concerned about reports I'm getting from so many teachers about the chronically ill-disciplined child who makes their teaching environment extremely hard and impacts on other kids," Mr Watkins said.

"We're not talking about rude kids, but those who are chronically ill-disciplined and confrontationalist - they're one of the biggest challenges we have in our schools."

He said the Education Department's experiment with senior colleges was in its infancy and he wanted to examine their progress before extending the project.

More than 30 of the state's 220 high schools have joined in collegiate clusters where, typically, one high school becomes a senior college for years 11 and 12 students and the remainder act as junior high schools.

It is a model that has been championed by the retiring Director-General of Education, Dr Ken Boston.

Mr Watkins said he had been

impressed with the competence and vigour of comprehensive high schools since taking over the ministry six months ago.

"I haven't been into one comprehensive high school that's like another - they deliver to their communities."

Mr Watkins said his final thinking would be guided by the public education committee established in the wake of a report into the state of public education by Professor Tony Vinson, from the University of NSW.

However, his comments indicate a clear preference for slowing down the pace of change in recent years.

The recent re-organisation of inner-Sydney schools - an attempt by the department to stem the drift to the private school sector - saw the closure of two comprehensive highs and new selective and single-sex schools.

The Government has already established 11 schools for those with behavioural problems and a further 17 "tutorial centres" attached to existing schools. It has also decided to commit \$400,000 to each of 40 "priority action" schools where disruptive behaviour is significant.

Mr Watkins says the problem appears to be "going down the years", with students as young as eight or nine years of age being chronically disruptive.



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**THE RELATIONSHIP BETWEEN FORMAL JEWISH EDUCATION AND DIMENSIONS OF
JEWISH IDENTITY***
(July 2002)

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THE RELATIONSHIP BETWEEN FORMAL JEWISH EDUCATION AND DIMENSIONS OF JEWISH IDENTITY

REVISED ABSTRACT

This paper addresses the issue of whether the religio-ethnic education of children in a small minority community can shape the subsequent identity of those individuals as adults living within a developed society like the United States. This question will be examined more specifically by reviewing the relatively large extant literature on the relationship between Jewish schooling in childhood and subsequent aspects of adult Jewish identity through a computer assisted review of the literature, utilizing *Sociological Abstracts*, *PsychInfo*, *Dissertation Abstracts*, and *ERIC*.

The findings can be divided into two broad categories: A) the research literature prior to the National Jewish Population Survey (NJPS) of 1990, and B) the body of research succeeding NJPS 1990. In the first category of pre-NJPS 1990 research, the main findings revealed that the influence of private Jewish schools, either supplemental or all day, appeared greater for those who 1) were in the younger age adult cohorts, 2) belonged to the third and fourth generations and beyond, 3) had more secular education, 4) spent more hours in the classroom, 5) attended day schools, and 6) studied through high school.

The post 1990 NJPS research showed that more exposure to Jewish education was associated with those who 1) belonged to more traditional Jewish denominations (Orthodox, Conservative, Reform and 'just Jewish' in descending order), 2) had higher rates of ritual observance, membership in Jewish organizations, charitable giving, and in-marriage, and 3) demonstrated higher levels of synagogue membership and attendance. 4) Among other findings, for example, in the baby boom generation, more Jewish education was related to stronger general Jewish involvement, synagogue attendance, general community involvement, and religious observance. Finally, 5) all day education was linked to student retention.

In all of the research studies reviewed, there was no firm evidence, however, of a direct causal relationship between formal Jewish schooling (K-12) and the various measures of dimensions of adult Jewish identity. To prove such a connection would require a randomized experimental condition, which is not practical, or a longitudinal study, which has not proved fundable. The paper concludes with questions for further research and a set of recommendations.

KEY WORDS: Jewish, Education, Schools, Identity

Table 1. Jewish Education by Jewish Identity

Percentages of Adults Who Received Some Jewish Education

Jewish Identity	Males	Females
JBR (Born Jews; Religion Judaism)	78	62
JNR (Born Jews with no Religion)	28	20
JCO (Born/Raised Jewish Converted out)	35	25
JOR (Adults of Jewish parentage with other religion)	11	10

Source: Kosmin, *et al.* (1991, p.31).

Table 2. Number of Years of Formal Jewish Education by Age and Sex, for Core Jewish Adults with Some Jewish Education

(Total Population=2,820,000)

Years of Jewish Education	Males Age 18-44 (n=845,000)	Males Age 45 and Over (n=710,000)	Females Age 18-44 (n=725,000)	Females Age 45 and Over (n=540,000)
1 or less	5	10	10	12
2	6	9	7	10
3	9	10	9	10
4	13	13	8	12
5	15	14	12	9
6	10	8	9	8
7	10	8	7	7
8	7	8	8	10
9	3	2	4	2
10-14	18	15	24	18
15 or more	4	3	2	2
Median Years of Jewish Education	6.2	4.6	5.5	4.7

Source: Kosmin, *et al.* (1991, p.31).

Table 3. Enrollment by Type of School and Student Age Level Compared to NJPS Core Population Estimates

Enrollment by Type of School and Student Age Level Compared to NJPS Core Population Estimates							
	Age Level						
Type of School	2-5	6-7	8-9	10-12	13-15	16-17	TOTAL
Day School (incl. Preschool)	45,622	30,170	26,959	32,930	28,428	17,879	181,988
Supplementary School	37,035	44,231	58,521	89,935	48,412	7,796	285,660
ALL SCHOOLS	82,657	74,401	85,480	122,863	76,570	25,675	467,648
NJPS*	313,700	158,200	131,000	163,200	157,300	96,900	1,020,300
Percent of population enrolled	26.3%	47%	65.3%	75.3%	48.7%	26.5%	45.8%

Source: JESNA (1992, p.16).

Table 4. Number of Articles by Decade of Publication for Three Selected Scholarly Categories

Scholarly Category	Decade of Publication				
	Before 1960	1960's	1970's	1980's	1990's
Articles (N=51)	9	4	20	7	11
Dissertations/Theses (N=20)	8	2	7	1	2
Reports, Books and Chapters (N=34)	1	1	6	8	18
Totals (N=105)	18	7	33	16	31