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Spencer Foundation Study of Chicago Jewish Schools. Gamoran, Adam, et al. "Religious Identity as an Outcome of Religious Education: Examples from Jewish Education in the United States." Drafts, overheads, and correspondence, 2000-2002.

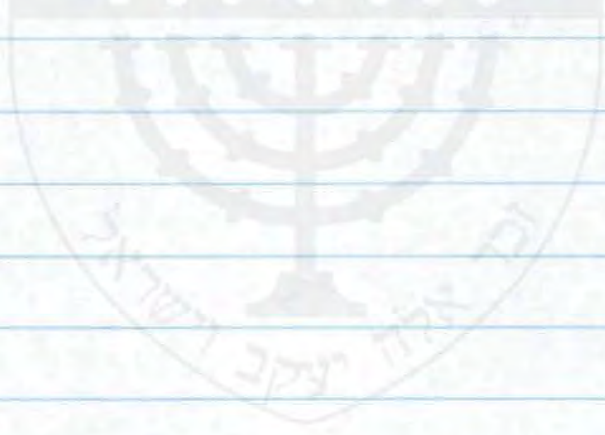
For more information on this collection, please see the finding aid on the American Jewish Archives website.

ICA 12th focus group 5/31/00

1. To know that you're Jewish
Any kind of Jew
Orthodox
Negative reaction
debate over 1 way to be Jewish, if don't like it don't attend,
vs, she should be tolerant of diff J expressions
2. The table
Netivot (ISR prog)
ISR dancing
the atmosphere - a warm atmosphere
The teachers
The people
3. moral person
following Torah
being different
a responsible kid
4. yes
5. movies
on-line
friends
hang out
6. manipulated, kids - moms
good person, moral person
Torah-abiding
Torah-abiding family
same kind of career
- teacher
- optometrist
- makes eye doctor
something in the Jewish community
be w/kids when growing up
Jewish household

expres @ 30

- ① Rafaela - married / k. ds / job - des. sen
- ② Aviva - married, k. ds / good person, moral person / confident / Torah-abid. ^{work}
- ③ Rebecca - married / k. ds / work in Jewish community
- ④ Annette - married / k. ds / stay home / raise a Torah-abid. u, family / ^{then work} as volunteer
- ⑤ Alisha - married / a teacher
- ⑥ Atara - maybe married
- ⑦ Zena - best Jew I can be / married / k. ds / work - optometrist
- ⑧ Miriam - no idea / married / some kind of career
- ⑨ Daniel - married / k. ds / eye doctor / live in Chicago Fla
- ⑩ Tamar - work - day trader / married / k. ds / Jewish household, ^{coach 6-6th} day school



Focus group questions – Ida Crown 12th graders – May 30, 2000
Adam Gamoran

1. What are the three most important things you have learned in school?
2. What are the three most important experiences in school that you value the most?
3. How would you describe yourself as a Jew?
4. What does being Jewish mean to you?
- 4a. *Embarrassed / uncomfortable*
5. What do you do with your time outside of school?
6. Do you have non-Jewish friends? Do they have different values than you, or than your Jewish friends?
7. What do you want to become as an adult? If I saw you at age 30, what would you be like? what would you be doing?



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Copyright Information

TITLE

Religious determinants of academic attainment in the Netherlands

AUTHOR(S)

Dijkstra,-Annebert; Peschar,-J.-L., 1944-

SOURCE

Comparative Education Review v 40 Feb 1996. p. 47-65

ABSTRACT

Part of a special issue on religion and education. A study examined the extent to which students' educational outcomes in the Netherlands is influenced by the religious characteristics of their families of origin. The school careers of 1,778 Dutch students were followed during the first years after their transition to secondary education, and their socioeconomic, cultural, and religious backgrounds were explored. The analysis focused on indicators of religion, determinants of educational opportunities, and the effects of the structural aspect of religion within the schools on students' educational opportunities. The results revealed that differences exist in the level of education of students with diverse religious backgrounds, particularly with regard to parental involvement and adherence to the traditional Christian doctrines, although the mechanisms causing these differences are unclear.

DESCRIPTORS

Church-and-education-Netherlands; Church-and-state-Netherlands;
Student-achievements-Netherlands

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Copyright Information

TITLE

Differences between Scottish education authorities in their examination attainment

AUTHOR(S)

Willms,-J.-Douglas

SOURCE

Oxford Review of Education v 13 no2 1987. p. 211-32

DESCRIPTORS

Student-achievements-Scotland; Examinations-Scotland; Tests-and-scales-Scores

[Back to Citation display](#)

Date: Tue, 25 Jul 2000 22:22:11 -0400
From: David Kaplan <dkaplan@UDeI.Edu>
Organization: University of Delaware
X-Mailer: Mozilla 4.61 [en] (Win98; I)
X-Accept-Language: en
To: "Gamoran, Adam" <gamoran@ssc.wisc.edu>,
Barbara Schneider <schneidr@norcmail.uchicago.edu>,
bethamie horowitz <bethami@ibm.net>
Subject: Your religious identity paper
X-Status:

Dear Friends,

I read the Religious Identity as an Outcome of Religious Schooling paper. It is terrific! Very enlightening. I only wish I was able to attend those focus groups and listen to the kids myself.

On several occasions you call for a longitudinal study. I guess it is partly my responsibility to inform you of the latest/greatest methods available. I know that you've heard me go on about growth curve modeling. However, there have been recent developments that I think might be especially useful for understanding identity formation. In particular there has been recent work in linking growth curve modeling to latent class analysis wherein classes are formed by unique growth patterns. What is interesting about this in terms of Jewish identity formation is that it allows us to determine if there are unique patterns that, perhaps, could be named. Standard growth curve modeling assumes that the sample comes from a 'single' population and common growth function. So, there may be those that show a steady state of identity over time, whereas others show a decline, and still others show a decline then increase. This information could then be extended to ask whether the classes predict later outcomes.

Anyway... I'm going on again. These are exciting areas that I believe could provide important insights into the formation and change in Jewish identity. In any case, your work represents an essential first step. Well done! I look forward to working with you on the quantitative indicators.

Talk to you tomorrow.

David

—

=====

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=====

From: "A.B. Dijkstra" <a.b.dykstra@ppsw.rug.nl>
Organization: Rijksuniversiteit Groningen
To: Adam Gamoran <gamoran@ssc.wisc.edu>
Date: Thu, 29 Jun 2000 10:37:22 +0000
Subject: Re: amsterdam
Reply-to: a.b.dykstra@ppsw.rug.nl
Priority: normal

Hi Adam,

> (1) I'm finishing up my paper and have a question about a reference. I
> have the impression that in the Netherlands, as in the US, there is
> evidence of higher educational achievement in Catholic schools.

that's correct

> I have
> cited your 1996 paper with Peschar, but your work really makes a different
> point, because you focus on the religious backgrounds of individuals, not
> schools. Is there evidence of higher achievement in Dutch Catholic schools
> and if so, which is the correct citation?

unfortunately, most research is published in Dutch; there isn't
that much in english:

higher achievement for Catholic primary schools:

H. Brandsma, 1993, Basisschoolkenmerken en de kwaliteit van het
onderwijs (Characteristics of primary schools and the quality of
education) . Groningen: RION
(there is no english piece coming to my mind right away)

secondary schools:

Bosker, R., Dijkstra, A.B., & Peschar J.L., 1995, Social Capital
and Educational Opportunities. Effects of Functional Communities in
the Netherlands. Unpublished Paper Department of Sociology,
Univeristy of Groningen. ([FC is indicated here simply by sector of
the school: we found higher achievement for Catholic and Reformed
schools).

An extensive overview -but unfortunately again in Dutch- is given
in: Dijkstra, A.B., 1997, Onderwijskansen en richting van de school
(Educational opportunities and sector of schooling); in : Dijkstra,
A.B., Dronkers, J., & Hofman, R. (Eds):Verzuiling in het onderwijs
(Pillarization in Education). Groningen: Wolters-Noordhoff. Pp
144-184.

Rene Veenstra and myself will present to the Governance and Outcomes
conference a paper that contains a review of Dutch public-private
research as well (Dijkstra, A.B. & Veenstra, D.R., 2000, Academic
Achievement in Public and Private Schools in the Netherlands. Effects
of Governance on Outcomes of Schooling in past and Present. Paper
prepared for the ISA RC04 Mid-term Conference on Outcomes and
Governance of Schooling. Groningen, July 5-7).

> (2) You had kindly offered to pick me up at the Groningen train station on
> the afternoon of July 4, but since I'm not sure exactly when I'll arrive,
> that seems a little complicated. How about if I take a taxi from the train
> station to my hotel, and then come over a little later to the conference
> location and register?

Sounds like a good plan to me.

> Is your meeting, the one that goes until 5pm,
> taking place at that location or somewhere else?

Yes, the workshop takes place at the same location: Academie Building (Broerstraat 5). The workshop runs till 1800 hours. Registration is between 1600-1800.

> I thought perhaps we could meet at 5:00 or 5:15 or whatever, to have a drink or whatever.
I
> thought it might also be a good time to say hello to Marieke since the
> conference will not yet have started. But if you're busy at that time,
> don't worry about it since we'll have plenty of time after the conference.

That's a good idea. Let's do so. If you can come to register close to 6PM, we can have a drink afterwards.
We all look forward meeting you again, and we would like to invite you to come over for dinner while you stay in Groningen, and meet Marieke and Sandra and Harriet. Tuesday night, however, Marieke isn't there (but how about friday night?).

> (3) Is there anything you guys are missing from Madison that I can bring you?

That's so kind of you. But there is nothing coming to my mind. Although, make sure to bring some recent pictures of your family: the boys and Naomi must look quite different after four years!

Greetings to Marla.

Have a safe trip and see you very soon,
AnneBert

> Adam

>

>

>

> At 09:18 AM 6/28/00 +0000, you wrote:

> >no need for that.

> >

> >have a safe trip,

> >AB

> >

> >> Date: Tue, 27 Jun 2000 13:36:10 -0500

> >> To: a.b.dykstra@ppsw.rug.nl

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

> >> Subject: Re: amsterdam

> >

> >> Yes, the Rijksmuseum with the old painters. I would like to add to our

> >> list a visit to the Van Gogh museum, I am a big fan of Van Gogh.

> >>

> >> The reservation sounds great, we will switch it to our credit cards when we

> >> check in, unless you need us to do it sooner.

> >>

> >> Adam

> >>

> >>

> >>

> >> At 02:04 PM 6/26/2000 +0000, you wrote:

> >> >Hi Tom, Adam,

> >> >

> >> >I will do some inquiries about opening hours etc. Tom's

> >> >suggestions are fine ingredients for a nice trip, i think (you mean

> >> >the Rijksmuseum, with the old painters like Rembrandt etc?)

> >> >

> >> >I made a reservation for a single room for both of you for July 8>9

> >> >in Amsterdam on your names: Pulitzer Hotel at the Prinsengracht (in

> >> >the downtown area, at one of the canals) for Dfl 445 ex tax incl

> >> >breakfast. Reservation numbers: 412295 (Gamoran) and 412296 (Hoffer)

> >> >hold by my creditcard (a flyer containing the hotel's address and

> >> >phone information will reach both of you by postal mail later this

> >> >week, hopefully).

AG

DRAFT: COMMENTS WELCOME

**RELIGIOUS IDENTITY AS AN OUTCOME OF RELIGIOUS SCHOOLING:
EXAMPLES FROM JEWISH EDUCATION IN THE UNITED STATES**

Adam Gamoran, University of Wisconsin-Madison and Mandel Foundation, USA
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Early revision of pres

A paper prepared for presentation at the Conference on Outcomes and Governance of Schooling,
Research Committee on Sociology of Education (RC04), International Sociological Association,
Groningen, the Netherlands, July 2000.

Research for this paper was supported by the Spencer Foundation and the Mandel Foundation.
Conclusions are the authors' and do not necessarily reflect the views of the supporting agencies.

RELIGIOUS IDENTITY AS AN OUTCOME OF RELIGIOUS SCHOOLING: EXAMPLES FROM JEWISH EDUCATION IN THE UNITED STATES

ABSTRACT

A primary motivation for religious schooling is to enhance the religious participation and identity of participants. Ironically, most of the research on religious schooling has focused on secular outcomes such as achievement test scores in core curricular areas and educational attainment, paying scant attention to religious outcomes which are a major goal of religious education. This paper addresses that disjuncture by proposing an approach for studying religious identity among American Jewish adolescents attending different types of religious schools. Conceptually, the paper draws on Horowitz's (1999, 2000) notion of Jewish identity as consisting of three elements: subjective attitudes (e.g., centrality of religious identity), religious activities (e.g., ritual practices) and cultural affiliation (e.g., displaying religious symbols). Methodologically, the paper draws on focus group interview conducted in the spring of 2000 with Jewish adolescents in a Jewish day school in the midwestern United States. The paper examines whether these aspects of religious identity adequately capture the notion of Jewish identity among these adolescents, and concludes by proposing quantitative indicators that may be used in survey research with multiple facets of religious identity as outcomes. Implications of this research for other religious groups are also considered.

Halicize
Shabbat

RELIGIOUS IDENTITY AS AN OUTCOME OF RELIGIOUS EDUCATION: EXAMPLES FROM JEWISH EDUCATION IN THE UNITED STATES

Over the past two decades, substantial evidence has accumulated on comparisons of religious and non-religious schools. In the United States, most of this research has focused on contrasts between Catholic and public schools, particularly the provocative finding that Catholic schools produce higher academic achievement than public schools (Coleman, Hoffer, and Kilgore, 1982; Coleman and Hoffer, 1987; Bryk, Lee, and Holland, 1993). Although it is difficult to separate the effects of different types of schools from the effects of differences among students who attend public and Catholic schools, the general consensus seems to be that the difference is at least partly attributable to the schools themselves (Jencks, 1985). Similar findings about the achievement advantages of Catholic schools have also emerged from countries in which religious schools are state-funded (Willms, 1987; Gamoran, 1996; ^{Bosker} Dijkstra and Veenstra, 2000).

^{almost exclus} The ~~extensive~~ attention to secular outcomes of religious schools is ironic, because religious and moral socialization, even more than academic achievement, constitute the primary mission of religious schools (Youniss and McLellan, 1999). In the United States, families that can afford private schools have many options for high-quality schooling, so the religious mission makes religious schools distinctive among private schools. Where religious schools are state-funded, their religious agendas may be even more salient as families consider schooling options. Despite the importance of the religious aspects of religious schools, and in great contrast to the research emphasis on secular outcomes, there has been virtually no systematic assessment of the

religious, moral, spiritual, or communal outcomes of religious schooling, in the U.S. or elsewhere (Youniss and McLellan, 1999).

In the U.S. context, attention to non-cognitive outcomes of religious schooling is especially important at the present time, for at least two reasons. First, American education has become hypersensitive to cognitive outcomes, to the extent that test scores seem to overshadow any other purpose or consequence of schooling. Along the way, non-cognitive benefits of schooling, such as civic, communal, and moral outcomes, may be lost. Second, whether or not the problems of public schools for academic achievement are real or “manufactured” (Berliner and Biddle, 1996), the failure of public schools to respond to violence and despair raises additional questions about non-cognitive outcomes. Highlighted by Columbine and other violent tragedies, there is a widespread sense that American public schools lack a moral compass.

In this study, we begin to explore the non-cognitive outcomes of religious schooling in the case of Jewish schools in the United States. Unlike cognitive outcomes, for which there is an extensive common core of subject matter that can be assessed across the full spectrum of schools – virtually all schools offer mathematics, science, English, and social studies – non-cognitive outcomes are more likely to be specific to each type of school. In the Jewish sector, religious socialization or identity is perceived as the most important non-cognitive outcome, so that is what we have examined. Jewish identity is currently of paramount concern because the demographics of American Jewry suggest an unmistakable decline in affiliation: About half of American Jews now marry outside their religious group (Kosmin et al., 1991; Kaplan, 1999), and among the children of intermarried Jews, only about one-quarter are raised as Jews (Kosmin et al., 1991). Consequently, the Jewish population of the U.S. is likely to decline precipitously, and

many commentators look to Jewish education as providing a possible key to Jewish “continuity” in the face of this population decline (e.g., Commission on Jewish Education in North America, 1990). In addition to concerns about the *quantity* of Jews, questions have also been raised about the *quality* of Jewish life in the U.S., including the depth of Jewish commitment, the richness of Jewish culture, and so on. Concerns about both quality and quantity have led us to focus on Jewish identity among Jewish young people as an important non-cognitive outcome. Our long-term goal is to develop quantitative indicators of Jewish identity suitable for surveys of adolescents. In this paper, we propose survey indicators and consider their usefulness by drawing on focus group discussions with high school students.

Conceptions of Jewish Identity

In a recent review, Horowitz (1999) reflected on the literatures of history, sociology, and psychology to provide an extensive discussion of past and current analyses of group identity. Social science research on American Jews has focused largely on performance of Jewish rituals as the primary indicator of identity (e.g., Cohen, 1988). This literature contrasts with most of the research on ethnicity, which focuses largely on the subjective sense of identification with a group as the indicator of identity (e.g., Waters, 1990). Horowitz argued for a broader conception of Jewish identity, which includes three primary dimensions:

- subjective attitudes (e.g., centrality of religious identity)
- religious activities (e.g., ritual practices)
- cultural affiliation (e.g., displaying religious symbols, membership in religious organizations)

expl
why ritual
rather than
faith
- J a
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action

Horowitz (2000) carried out interviews and surveys among Jewish adults in the New York City area to explore the value of a multidimensional conception of Jewish identity. She identified about one third of her survey respondents as highly identified Jews on all three dimensions, and another third as low on all three. The remaining third were characterized by a variety of mixed patterns, which Horowitz argued represent a distinctively American compilation of Jewish identity. In contrast to traditional expressions of Judaism, in which commitment, affiliation, and practice were inseparable, in present-day America we find Jews expressing commitment with little affiliation and/or practice, and vice versa. This mix reflects an historical change from a group-based identity to identity as a matter of individual choice and commitment, a pattern that has also been noted for white ethnic groups in the United States (Gans, 1994; Alba, 1990; Waters, 1990). It is important to note that deep and rich contributions to the quality of Jewish life in the United States may come from individuals whose Jewish identity falls in the middle group. As an illustrative anecdote, one may consider the case of Steven Spielberg, who is moderately involved in Jewish ritual and communal life, but whose project on oral history of Holocaust survivors is an important cultural contribution to the American Jewish scene. More generally, persons whose Jewish identities reflect varying mixtures of commitment, affiliation, and practice may contribute to the quality of Jewish life as they explore their Jewish heritage.

Another insight uncovered by Horowitz (2000) is that Jewish identity is not fixed throughout the life course, but changes over time. This conclusion was drawn from retrospective accounts and remains to be tested with a longitudinal sample. Nonetheless, as we turn our attention to adolescents, we should not assume that the patterns of identification they express will remain in place throughout adulthood. Adolescence is a time of exploration of identity, and

identity is strongly affected by peers even as the salience of family diminishes (Erikson, 1963). Consequently we may find that forms of identity that mix the different dimensions are even more prominent among adolescents than among adults.

Jewish Identity and Jewish Schooling

Research on the relation between Jewish schooling and Jewish identity relies mainly on ritual practices and other behavioral indicators (including in- versus inter-marriage) as indicators of Jewish identity. Several studies indicate that Jews who receive an intensive Jewish education as young people are more Jewishly active and involved as adults, although it is difficult in these studies to distinguish between the effects of Jewish education per se, and the effects of families that choose to send their children to intensive forms of Jewish education (i.e., Jewish day schools) (Bock, ¹⁹⁸⁴1976; Himmelfarb, ¹⁹⁸⁴1977). The most rigorous of these studies used retrospective reports to control for the Jewish affiliations and ritual practices of respondents' families of origin (Cohen, 1995). This study also shows that more intensive Jewish education is associated with more adult Jewish involvement, lending some confidence to notion that Jewish education *causes* Jewish involvement (Cohen, 1995), but the findings are not conclusive. check - par + gran?

None of these studies has examined changes in Jewish identity over time, so it is difficult to conclude anything about the relation between Jewish schooling and Jewish identity. Moreover, what is fundamentally of interest are the processes by which schooling and identity may be related, and the patterns through which these processes change over time. These issues can only be explored in a longitudinal study which combines information about schooling *experiences* with indicators of the multiple dimensions of Jewish identity. Our project may contribute to laying the groundwork for a research endeavor of this sort.

Exploratory Analysis: Expressions of Jewish Identity among Students in a Jewish High School

We are taking a dual approach to develop survey indicators of Jewish identity for adolescents. We have adapted items from Horowitz's (2000) survey of adults for use with teenagers. At the same time, we conducted two focus groups with students in a Jewish high school in the midwestern United States. We did not put the survey items to the students directly, but rather engaged them in conversations about how they view themselves and express themselves as Jews, and how these expressions may be related to their Jewish schooling. Our purpose was to generate a free-flowing conversation on these topics.

Focus Group Samples

The school that participated in our study, located in a midwestern city, is characterized as "modern Orthodox," meaning that educators and students follow the traditions of Jewish law rigorously, but in such a way as to live and work within the secular society instead of buffering themselves from the outside world as is common among more fundamentalist Orthodox (or "ultra-Orthodox") adherents. Parents of the students in this school hold jobs in the secular society, and are not necessarily Orthodox in their personal religious practices. All of the Jewish educators in this school are Orthodox Jews, as are many of the teachers of secular subjects. The school encompasses grades nine through twelve, and the curriculum includes the standard array of secular high school subjects in addition to extensive Judaic studies. Both male and female students attend the school, but Jewish studies classes are separated by gender. Students who graduate from this high school attend a variety of postsecondary institutions, including Jewish

seminaries, Jewishly-affiliated universities such as Brandeis and Yeshiva University, and public and private secular universities that range from the ivy league to state colleges.

The focus groups were conducted as part of an exploration of a larger set of issues, including the school context, characteristics of educators, attitudes of parents, and learning opportunities for students. Thus, we conducted interviews with administrators and focus groups with teachers and parents in addition to the focus groups with students. This paper draws exclusively on the student focus groups. Two groups of students, one tenth grade and one twelfth grade, participated. Each group consisted of ten students. The students were selected by the school principal in response to our request to include students who varied in their religious commitments and practices, students who varied in their levels of academic accomplishment, and both male and female students. The focus groups are not meant to be random samples, but they did reflect a wide array of students, and we encountered substantial diversity of views during our conversations.

Subjective Centrality of Being Jewish

In Horowitz's (2000) study of adults, several items helped discern the extent to which being Jewish was central to a respondent's sense of him- or herself. Horowitz (2000, p. I-10) explained:

Here we are asking, how does a person perceive his or her Jewishness? Is it seen merely as a background attribute and as a fact of birth, or does it constitute a more central, meaningful, motivating element of a person's life?

Survey measures. To assess the dimension of subjective centrality, Horowitz's (2000) respondents were asked whether they agreed or disagreed with the following statements:

1. I am proud to be a Jew.
2. I have a clear sense of what being Jewish means to me.
3. I have a strong sense of belonging to the Jewish people.
4. I have a special responsibility to take care of Jews in need around the world.
5. Overall, the fact that I am a Jew has very little to do with how I see myself.
6. It's important for me to have friends who share my way of being Jewish.
7. When faced with an important life decision, I look to Judaism for guidance.

The median number of “agree” responses to these seven items was between four and five.

Focus group responses. It took little prompting to elicit expressions of the centrality of being Jewish among these students. At the same time, the students varied in how they saw themselves as Jews. In the twelfth grade focus group, a question about what students learned in school gave rise to a vigorous discussion of whether the school's emphasis on students' conformity to the rules of Orthodoxy is appropriate or overly narrow. [Note: All names are pseudonyms.]

Moderator: So I want to start off by asking, what would you say are the three most important things you've learned in your...high school?

Joshua: First, to know that you're Jewish.

Moderator: What does that mean, Joshua, “to know that you're Jewish”?

Joshua: It means that the belief in the One God, [and] that the Torah's handed down from Sinai [i.e., that the Torah is the literal word of God].
You can be any kind of Jew you want to be. That's probably the second thing.

Joshua then complains that Orthodoxy is too narrow, and that it looks down upon non-Orthodox approaches to Judaism. Other students counter that the school is Orthodox by definition, so it is legitimate for it to promote Orthodoxy to the exclusion of other forms of Jewish expression:

Ruth: You're going to an Orthodox school.

A bit later, Joshua clarifies his view:

Joshua: I'm not saying Orthodoxy is wrong....I'm saying the way the Orthodox people in this school are, they look down upon all other sects.

This debate captures the quandary over whether ritual practices alone characterize the depth of one's Jewishness. For Ruth, the most authentic Jewish expression is that characterized by Orthodox adherence to Jewish law. For Joshua, "to know that you're Jewish" is the most important dimension, and ritual practices are a matter of personal preference.

The centrality of being Jewish to these students is also evident when they compare themselves to non-Jewish youth. Being Jewish means being different from others, they explain:

Rachel: You don't really realize how different like non-Jews are from us. Like I was at prom (at a public high school) like the other night. And I saw some dancing going on. I almost died.

Not only was Rachel shocked by what was normal behavior in the public high school, but her Jewishness was made more distinctive due to her adherence to Jewish religious practices:

Rachel: You know, like I couldn't eat (the non-kosher food). Everyone's like, "Why?" I came at like an hour and a half, two hours late. Everyone... asked the guy,... "Oh, why are you so late?", he's like, "Well, because she

keeps Shabbat.” And like I kind of felt really like uncomfortable when he said that.”

Amira: She keeps Shabbat.

Rachel: ...Not because I’m embarrassed of Shabbas...

Aimee: Like it’s your fault.

Rachel: ...but it’s like because I kept Shabbas...but then everyone understood, it was funny...Like I wasn’t guilty of anything. You know, I didn’t do anything wrong....It was like negative, you know? I don’t know, that bothered me a lot.

Rachel explains her discomfort not as a reflection of embarrassment, but because her encounter outside her usual environment forced her to accept compromises (not eat the food, arrive late) that she does not usually have to make.

Religious Activities

Jewish identity is commonly indexed in survey studies by a list of familiar ritual practices, with higher levels of observance taken to indicate stronger identity. Horowitz (2000) relied on just four items which, arranged in a hierarchy, reflect the degree of religious observance:

1. Respondent personally fasts on Yom Kippur [the day of atonement, when fasting is traditional.]
2. Someone in the household lights Sabbath candles (“some,” “most,” or “every Friday night”).
3. Respondent’s household keeps separate sets of meat and dairy dishes.

4. Respondent personally spends no money on the Sabbath.

The first and fourth items may be useful indicators for teenagers, but the second and third are more properly understood as aspects of the teenager's family environment, not as an indicator of the young person's own religious practices. Additional indicators that may be useful for teenagers include:

5. Respondent works at a job on Saturday [a negative indicator].

6. Respondent personally observes laws of kashrut outside as well as inside the home.

The fifth indicator offers an opportunity to uncover non-conformity to Jewish law, but it will be confounded with whether the respondent has a job at all. The sixth indicator, along with the first and fourth, seem best suited to the purpose of indicating respondents' levels of religious observance. Generally, however, it is difficult to interpret ritual practice of teenagers as indicating Jewish identity in the same way as it does for adults, because young people are often compelled to follow the rules of family and school, regardless of their own beliefs and commitments. Thus even more so than among adults, high levels of religious activities may not always correspond to high levels of subjective centrality, and vice versa.

Focus group responses. Despite the potential for inconsistency, in these samples of students ritual practice and subjective centrality were generally intertwined. As we saw above in the case of Rachel, her adherence to Jewish ritual observance highlighted the centrality of her subjective Jewish identity. Other respondents in the twelfth-grade focus group link being a "good Jew" to following religious observance, although not all students agree:

Moderator: I'm asking for your definition of what a "good Jew" is, since you were the one who said it...

Aimee: I think it's someone who tries to keep all *halacha* (Jewish law) to the best of their capabilities.

Amira: See, that wouldn't be for me.

Zoe: Which usually makes you a good person, if you keep [Jewish laws].

Aimee (to *Amira*): Do you call yourself a good Jew?

Amira: You can...(Amira's answer is cut off)

Rachel: Zoe, could you, like would you call yourself a good person?

Zoe: Yeah, if you're a good Jew, you're also a good person, but...

Aimee: ...but defining a good person doesn't necessarily mean you're a Jew.

According to these students, following Jewish law contributes to morality, but of course one can be a good person even if one is not a Jew. Amira further claims that one can be a "good Jew" without rigorously following Jewish law, but the other students seem unwilling to accept this position. For them, following Jewish *halacha* is central to authentic Jewish practice.

In the tenth-grade focus group, respondents also recognized the degree to which their adherence to Jewish observance set them apart:

Ilana: Most of us are *shomer shabbas* (observers of the Sabbath), which means, you know, we can't drive [on Friday night or Saturday], we can't go to dances and like a lot of time dances...and stuff like school activities are Friday nights and Saturdays and we couldn't do any of that stuff [if we went to a public high school]....

Moderator: So you feel that by going to this kind of a [Jewish school]...

Ilana: Yeah, it gives us more of a chance to be included in like the larger student things because we're, like, everyone is like us and everyone can and can't do the same things.

Thus, for Ilana, common adherence to religious observance draws the Jewish students in her school together just as it sets them apart from others. Another student values the way collective religious activity brings her family together, and Ilana agrees:

Marcy: ...Getting up on a Saturday morning, after a long week, and going to *shul* (synagogue) and spending a lot of family time together. I don't think other, I don't know, I'm not any other nation, religion, but they don't spend, they don't have one day where their family spends together....

Ilana: ...like during the week, I like sometimes get home later and my dad gets home later and we don't always eat together. But I always know that Friday night we're all going to eat together, no matter what.

Cultural Affiliation

Eating a family dinner on Friday night may be considered an aspect of cultural affiliation in addition to the religious activities that commonly accompany the meal. By setting aside this particular for family gathering, the young person and her family align themselves with Jews throughout the world. Horowitz (2000) pointed out that contemporary Jews may be highly involved in the cultural and communal domain of Jewish life without participating in ritual activity.

Survey indicators. For adults, Horowitz (2000) measured cultural affiliation with the following indicators:

(Distinctions inside)

1. Displays any Jewish objects in the home, like ritual objects, works of art, books.
2. During the past year has attended any lecture, class, or study circle on a Jewish topic.
3. Sometimes or often reads Jewish periodicals, newspapers, or magazines.
4. Attends synagogue (monthly or more often).
5. Can read (and mostly understand) Hebrew.

The third and fifth items appear appropriate for teenagers without modification. The first should be modified to focus on the respondent's room instead of the home, and for the second, youth group membership ^{study} should be substituted for the study activities. The fourth item, synagogue attendance, is probably no less appropriate for young people than it is for adults, but one may question whether it reflects ritual practice rather than cultural affiliation. Horowitz (2000) responded to this challenge with a factor analysis from which she concluded that synagogue attendance was more closely linked to the other cultural activities than it was to the ritual practices. Citing Ritterband (1997), Horowitz further argued that synagogue attendance among non-Orthodox Jews reflects a communal-affiliative interest more than an outlet for religious practice.

Focus group responses. The focus groups did not shed light on whether synagogue attendance reflects cultural or religious needs, perhaps in part because the students were mostly Orthodox, but even more so because synagogue attendance for these students is largely compulsory, so it would not be a good indicator of identity on either dimension. However, other issues provided clear evidence of the salience of cultural activities as an important aspect of what it means to be Jewish to these students. In the tenth-grade focus group, Joanna claimed that the celebration of Israel's Independence Day in her school was more "heartfelt" than the usual Fourth

of July celebration in American society: “Like we really celebrate the fact that we are independent.” Her statement of “we” in the preceding quote reflects her identification with Israel; although she is American, she includes herself in the “we” who share in Israel’s independence. Another student adds that the same celebration of Israel’s independence occurs among Jews throughout the world:

Ilana: Even though we’re not there [in Israel] we still

Joanna: We feel!

Ilana: because we’re Jewish and that’s our homeland we can still celebrate and we can still be part of the, like all over the world Jews are celebrating this, even if they’re not Israeli. Like people in France.

Celebration of Israel’s Independence Day not only binds Jews around the world, but provides a focus for community within the school:

Dina: I think there’s definitely this appreciation of the school, in the sense that they’re trying to build an informal atmosphere and definitely a sense of community among the kids where each one of us can relate to one another. Not only to each other but the teachers are not distant from us. And I think that there’s a real appreciation there...(on) days like *Yom Ha’Atzmaut* (Independence Day) where it’s not really classes, learning about Israel. It’s fun, and kids want to have fun. And I think there aren’t many options of fun in this school. So when there are days like *Yom Ha’Atzmaut* it is appreciated and I think there’s something very wonderful about that.

A strong sense of community within the school was a prominent theme in both focus groups. In the twelfth-grade group, for example, Amira described her entry into the school:

Amira: I was very scared that I wouldn't feel welcome....And then just the first day I walked into this school, it's a very warm feeling. And I don't know how that is in other schools or other even other Jewish schools, because at [a different Jewish school] it wasn't like that at all. But at our school it's very safe and warm.

Jewish Identity and Jewish Schooling

The focus groups also helped shed light on the relation between Jewish schooling and Jewish identity, in all its dimensions. In one sense, choosing a Jewish school is an *expression* of Jewish identity. Either the family, or the young person, or both, has made a choice to attend a Jewish private school, and by doing so they affirm the centrality of Jewishness and Jewish practice in their lives. Clearly, then, we cannot take the association between Jewish schooling and Jewish identity to be a simple causal one. At the same time, the Jewish school *enables* the young person to express his or her Jewish identity in ways that would not be possible in another context. As we have seen, the Jewish school provides both the *skills* the student needs to practice Jewish observances, and the *opportunities* to carry out those observances in a supportive context. Moreover, collective ritual and cultural practices help bind young people to their religious group and likely strengthen all three dimensions of identity. Thus, it seems likely that Jewish schooling plays some causal role. To determine the extent of this causal role, it would be necessary to disentangle the effects of three elements: the young person's family environment, which affects both the choice of a Jewish school and the students' Jewish identity; the young person's Jewish

identity before enrolling in the Jewish school; and the impact of the school itself in reinforcing Jewish identity by providing skills, opportunities, and commitments.

Each of these three elements was evident in the focus group discussions. Responding to a question about how she thinks of herself as a Jew, twelfth-grader Ruth observes:

Ruth: Who your family is also helps to describe yourself as a Jew....before you can make the decision of what, how you're going to lead your life when you get old enough, your family, it's your family that basically decides that for you....

Zoe: They give you the basics.

Ruth: Right.

At the same time, the discussions indicated that Jewish commitments are not entirely predetermined when students enroll in this school. Some students described differences between their family practices and their own practices. Other students provided instances in which their choice of school made it possible for them to express themselves Jewishly to an extent that would not have been feasible had they attended a different high school. Tenth-grader Shira explained:

Shira: I can see why my parents, although both of them...have never had Jewish education...feel the importance of me attending this school, because I don't have to make the decision whether or not Friday night I want to go to that dance or not. Because the decision is made for me. And I think that's important. Because when I get older, and as I get older I will sort of inevitably say, "No, I can't, because it's Shabbat." And I think that is very

important. And then I realized today, which is *Lag B'Omer* (a minor Jewish holiday), it's wonderful that I can turn to all these kids and say, "I'm celebrating *Lag B'Omer* and they are also celebrating *Lag B'Omer*. They're learning the same language as me, they celebrate Shabbat and I really appreciate that. There are many criticisms that I have for this school. But I definitely see why the advantages of sending a child [to this school] whether or not there are some negative aspects.

Shira's comment illustrates the importance of the family environment, the young person's own views, and the school in influencing Jewish identity, but it also exemplifies the difficult challenge one may face in attempting to disentangle these various effects from one another. Even without a clear accounting of the different causal forces, one may conclude that the Jewish day school provides a vehicle for Jewish expression.

Conclusions

This exploratory research suggests that Horowitz's (1999, 2000) three dimensions are reasonable ways of examining the Jewish identity of young persons. The survey indicators require modification, and special attention needs to be given to practices and symbols that characterize the home, as well as to those that are specific to the individual respondent. Even with well-measured indicators of identity, it will be difficult – and probably impossible without a longitudinal study – to distinguish between family and school influences on identity formation. Unless we articulate the distinctions between individual expressions and those of parents and family, even the description of the young person's identity will be ambiguous.

In the focus groups we conducted, the three dimensions of identity were generally interwoven, but not fully determinative of one another. The questions about centrality seem especially helpful in eliciting ambiguities and conflicts about whether, for example, one can be a “good Jew” without adhering to strict religious observance. For many respondents, the subjective centrality of their Jewishness determined their choices about religious practice. Others, however, noted conflicts between the salience of being Jewish and making accommodations to the secular society. Interestingly, it was clear that for such students, had they attended a public school, their degree of accommodation would have been higher and their level of ritual conformity lower. The tensions between subjective centrality and ritual practice resulted in individualistic choices over religious observance, just as Horowitz (2000) noted as in the case of adults.

In some ways, cultural affiliation is less important as an indicator of identity for youth than it is for adults. Young people do not make many of the decisions about affiliation, particularly about affiliation with and attendance at synagogue. Still, the sense of community that they young people felt in their school indicated that affiliation is an important aspect of identity for affiliated adolescents. It is important to note that our sample did not include any disengaged or apathetic respondents, nor anyone whose Jewish identity was restricted solely to any one of the three dimensions. A more diverse sample may reveal a greater or lesser role for cultural affiliation in the Jewish identities of young persons.

What does our study reveal for the analysis of religious socialization in other religious communities, aside from Jews? We began by asserting that the importance of particular non-cognitive outcomes may differ among groups. Without retreating from that claim, we

nevertheless offer implications for study in other religious groups. First, religious identity may be multifaceted. With its emphasis on action, Judaism may be exceptional in the extent to which ritual practice matters for identity, but subjective centrality and cultural symbols and affiliation are likely to be as prominent or perhaps more so in other groups. Second, although the study of identity may follow the same general patterns for young people and for adults, differences exist which may be particularly important when it comes to measurement. For example, religious affiliation among young people is probably better measured with questions about peers and youth groups rather than about church or synagogue membership and attendance. Third, the young people we studied saw a connection between their schooling, their religious commitments and their sense of right and wrong, and it is important to explore that issue in a variety of communities.

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Relig id as Outcome — RCOY pres

I. Intro — paper coauth ^{BS} w/ BH — pres at WPC ^{spans by time}
^{for ed res (Spring)}
^{of Found Res (Fall)}

A. As we've heard at this conf,
Over past 2 decades subst evd on comps
of relig + non-rel schs

1. US — contr Cath + pub schs — major finding that
Cath schs produce
higher academic

2. Diff. to sep effs of diff types of schs from
diff types res — who attend — concerns — diff at least partly due to sch

3. Sim findings abt Cath schs from countries where
relig schs are state-funded — incl this one

B. Almost exclus attn to Cath schs is ironic
— relig + moral social more than ac ach,
is primary miss. in relig schs

C. In US, attn to non-cog outcomes of relig schs
partic. impt at this time

a. Am ed hyperconcern w/ cog outcomes
— test scores overshadow all

b. — non cog outcomes (civic, commercial, moral) lost

6. pub schs not only struggle w/ ac ach

— violence ^{depress} ^{ep. focused} ~~substantiated~~ by Columbine
tragedy ^{widely} reflected in less dramatic incidents

— Am schs lack a moral compass

2. Emphasize ^{actual practices} religious ~~activities~~ as index of identity contrast w/ no ethnicity - that it focuses on sub. sense of identity w/ a grp as index

3. Horowitz argued for broader concept of J. id - 3 dimensions

- a. sub. atts (how central is being J to sense of self)
- b. relig. actors (act. practices)
- c. cult. affil (display symbols, belong to relig. org)

SLIDE

B. Horowitz carried out surveys & interviews w/ J adults in NY

a. $\frac{1}{3}$ h. id, $\frac{1}{3}$ low $\frac{1}{3}$ mixed

B. Hor argues mixed refl. distinct Amer. comp. of J. id

a. trad. - centrd, affil, practice - resp

b. today - cent w/o affil + for prac, etc.

c. mix refl. histor shift from grp-based id to indiv choice + centrd - noted for other white ethn grps in US

B. deep & rich contrasts to goal of J. life in Amer may come from mixed grp - esp Spielbergs

4. another insight - J id not fixed thru life course - ch over time (conclus based on retrospec.)
 - we study adolsc - current express may not be same as ad. (thru)
 - mixed may be even more salient

- D. My starting pt for exploring non-cos attributes of rel shly in US is case of J shls
- to unlike cos outcomes - common core of subj mat
 - non cos specif to each sector
 - 2. J - relig socl2 or identity pers as most imp
 - a. demographics s-ss pop decd {EXPL}
 - b. actors look to J ed to provide cont.vty
 - c. not only concern abt quantity of Jews
 - also abt quality of J rite
 - depth of centrd richness of culture, etc
 - 3. Goal of our proj. is to devel grand.t indic of J id suitable for surveys of adoles.
 - in this paper - propose indicators
 - draw on focus grps w/ h shls
 - ss to evaluate approp

II. Concepts of J id

- A. In recent review, coauthor BH explored
- 1. t of hist, social, + psch to discuss analyses of J id
 - 1. Soc sci res on Am J's focuses on part of J rituals as primary indic of identity
 - a. focus on rite rather than beliefs may surprise some
 - b. J as relig of action - ^{act} more imp than faith
 - what we do more imp than what we believe
 - c. even a doctrine "we will do" meaning,
 - "we will do + we will underst."
 - doing takes preced over believing

C. What's the connec to schooling?

1. res on relation T schooling & T id mainly relies on rit practices & other behavior indices
 - a. several - Jews who rec intensive T ed as children are more T active & involved as adults
 - b. diff. to disting effs of T ed from effs of fams who choose to send kids to intensive T ed
 - c. most rig study - retrospec rpts to control for T affils & rit practices of reg's parents
 - also shows more T ed, more adult involvement ^{+ grandparents}
 - some cont'd to notion of causal role
2. have studied ^{children} T id over time, so hard to conclude re: T schooling & T id
 - need longit study - we lay groundwork

III. Exploratory Analysis:

A. Methods

1. adapted items from Horowitz's res
2. conducted ² focus grps w/ ss in T h school
 - a. did not put survey items directly, but engaged in conversats ^{gave their view + express} _{view rel to T schooling} - free-flowing conversats
 - b. sch in mwest city - "med Orth" - follow + adapt to ^{but live in & work}
 - c. T studies ts are Orth J, as are many ts of sec ₅₋₆
 - d. sch grds 9-12 - sec 2 T studies curric
 - e. coed sch, but T studies classes sep by gender
 - f. grads go to var of post sec - seminary, T-affil univ, state colls, elite colls

3. focus grps part of exploded of larger ^{stop} issues
 - shd context, charac ed, atts of par, lops to ss
 - so inter admin, focus grps w/ to, par, ss
 - this paper - focus grps only
 - 2 grps of ss - 10th, 12th - 10ss each
 - ss sel by pr - varied in only place ac accmpt
 - not random samples, but wide array of ss, diverse ways

B. Subjective Centrality of Being Trans

1. Horowitz expl - QUOTE p. 7

- survey meas - 7 starts - med btw 4 & 5

2. Focus grps - took little prompting to elicit exp of central

HANDOUT

a. Josh's quote - READ

- expl the debate - for J - ~~not~~ ^{rit} place are a matter of pers pref

b. Rachel's quote - READ

- here J made more d. st. due to adher to rit place
- so centrality & rit place intertwined

C. Relig Actors

1. Horowitz - Survey meas (4) - EXPL - much larger list poss, but this captures

a. 1 & 4 used - 1 for teenagers

b. 2 & 3 family enrol, not young person's own place

c. add - es's - 5 & 6

(i) 5 - confounded w/ whether has a job

(ii) 6 - best suited to capture rit place

— generally - rit place may not indic well for teenagers - not from

SLIDE

2. Focus gyps - gen ^{inferred} ~~as~~ as ^{sub} central
 - link "good Jew" to relig obs
 - not all agree

- a. 12th gr - Aimee - READ ...
 - following T law contrib to morality
 - can be moral even if not T
 - Amira - can be good T w/o r.s follow T law
 - others unwilling to accept this posit

Handout

- b. 10th - adher to T obs sets apart - READ
 - Ilana - common obs to relig obs
draws Tss in her s. w together
apart sets apart from others
 - Marcy - also draws family together

D. Cultural Affiliation

- symbols, ~~public~~ in life of T common

SLIDE

1. survey - 5 indicators

- a. note syn attend - amb. whether cult or relig ^{place}
 - Horowitz - found linked to cult actions
 - public away non-O - syn att is off. l. dte
 rather than rec's

b. 1 - mod. f to refl in rather than home

c. 2 - ch to youth gr partic

IV Conclusions

A. Horowitz's 3 dimensions are reasonable

1. need mod. & survey g's
2. note probs, symbols of home vs. ind.
3. can't disentangle home & sch. influ. w/o legit

B. 3 dimensions, interrelated, but not fully determinative

1. centralizing espec. helpful - "good" w/o strict obs
2. for many - central \rightarrow rit. prac
3. others noted can't
4. had they attended publ. sch. - less rit. can form of
 - tensions b/w sub, central + rit. prac addresses ~~it~~ ^{under close}
 - sch. reduces this tension

C. Cult. off. less imp. as indic. of id for youth

- do not make decs
- sense of community is imp.

D. relig. socls. in other relig. communities

1. relig. id multifaceted
2. meas. diff. for young people vs. adults
3. connect b/w sch. & relig. contexts hence
 at r. sch. & away - explore other contexts

2. Focus grps - salience of cult actus

a. Soarum - Isr Indep Day celebr more "heartfelt" than 4th of July celebr in Amer

- "Like we really celebr fact that indep"
- note WE - includes herself

b. Elana adds - READ

c. Pina - focus for s. chl - READ

d. Strong sense of common was prominent there
- Amera - READ

HANDOUT

E. T id + T s. chl - focus grps shed light

1. choosing a T chl is an expression of T id
- not simple causal

2. T chl enables young person to express T id

a. skills

b. opp's to enact obs in s. pite context

3. collector r.t + cult practices bind young people to relig grp - likely strengthen all 3 domains
- so prob same causal role

4. To determ causal role, d. disentangle

a. fan enant

b. T id before enrolling

c. impact of s. chl

- evid in focus grp - es p. th - READ

Shira - READ

HANDOUT

can see fan enant, young person's id + skills incl - but d. diff. to d. disentangle!

Salsamik - how does T id fit into overall id?

- AG - hypoth - ^{for} those w/ mixed paths of T id, being T is less central in their overall id
- for those w/ in all 3 dimens - being T is a larger component of overall id

disc of distrib of T youth - day schl, s-ppl schl, none

- AG - from 1960 - 1999, 10% \rightarrow 40% day schl

- LS - this refl much larger percent of none

- dep on who is counted as a T or I

- also dep on how schl att is measured

- snapshot will find larger % day, bec day schl more yrs
- over att. would find smaller % day

[Note: All names are pseudonyms.]

Jewish Identity: Subjective Centrality

Moderator: So I want to start off by asking, what would you say are the three most important things you've learned in your...high school?

Joshua: First, to know that you're Jewish.

Moderator: What does that mean, Joshua, "to know that you're Jewish"?

Joshua: It means that the belief in the One God, [and] that the Torah's handed down from Sinai [i.e., that the Torah is the literal word of God]. You can be any kind of Jew you want to be. That's probably the second thing.

Ruth: You're going to an Orthodox school.

Joshua: I'm not saying Orthodoxy is wrong....I'm saying the way the Orthodox people in this school are, they look down upon all other sects.

(Being Jewish means being different)

Rachel: You don't really realize how different like non-Jews are from us. Like I was at prom (at a public high school) like the other night. And I saw some dancing going on. I almost died.

Rachel: You know, like I couldn't eat (the non-kosher food). Everyone's like, "Why?" I came at like an hour and a half, two hours late. Everyone... asked the guy,..."Oh, why are you so late?", he's like, "Well, because she keeps Shabbat." And like I kind of felt really like uncomfortable when he said that."

Amira: She keeps Shabbat.

Rachel: ...Not because I'm embarrassed of Shabbas...

Aimee: Like it's your fault.

Rachel: ...but it's like because I kept Shabbas...but then everyone understood, it was funny...Like I wasn't guilty of anything. You know, I didn't do anything wrong....It was like negative, you know? I don't know, that bothered me a lot.

Jewish Identity: Religious Activities

- Moderator:* I'm asking for your definition of what a "good Jew" is, since you were the one who said it...
- Aimee:* I think it's someone who tries to keep all *halacha* (Jewish law) to the best of their capabilities.
- Amira:* See, that wouldn't be for me.
- Zoe:* Which usually makes you a good person, if you keep [Jewish laws].
- Aimee (to Amira):* Do you call yourself a good Jew?
- Amira:* You can...(Amira's answer is cut off)
- Rachel:* Zoe, could you, like would you call yourself a good person?
- Zoe:* Yeah, if you're a good Jew, you're also a good person, but...
- Aimee:* ...but defining a good person doesn't necessarily mean you're a Jew.

(At school)

- Ilana:* Most of us are *shomer shabbas* (observers of the Sabbath), which means, you know, we can't drive [on Friday night or Saturday], we can't go to dances and like a lot of time dances...and stuff like school activities are Friday nights and Saturdays and we couldn't do any of that stuff [if we went to a public high school]....
- Moderator:* So you feel that by going to this kind of a [Jewish school]...
- Ilana:* Yeah, it gives us more of a chance to be included in like the larger student things because we're, like, everyone is like us and everyone can and can't do the same things.

(In the family)

- Marcy:* ...Getting up on a Saturday morning, after a long week, and going to *shul* (synagogue) and spending a lot of family time together. I don't think other, I don't know, I'm not any other nation, religion, but they don't spend, they don't have one day where their family spends together....
- Ilana:* ...like during the week, I like sometimes get home later and my dad gets home later and we don't always eat together. But I always know that Friday night we're all going to eat together, no matter what.

Jewish Identity: Cultural Affiliation

(Discussing Israel's Independence Day)

Ilana: Even though we're not there [in Israel] we still

Joanna: We feel!

Ilana: because we're Jewish and that's our homeland we can still celebrate and we can still be part of the, like all over the world Jews are celebrating this, even if they're not Israeli. Like people in France.

Dina: I think there's definitely this appreciation of the school, in the sense that they're trying to build an informal atmosphere and definitely a sense of community among the kids where each one of us can relate to one another. Not only to each other but the teachers are not distant from us. And I think that there's a real appreciation there...(on) days like *Yom Ha'Atzmaut* (Independence Day) where it's not really classes, learning about Israel. It's fun, and kids want to have fun. And I think there aren't many options of fun in this school. So when there are days like *Yom Ha'Atzmaut* it is appreciated and I think there's something very wonderful about that.

(About the school)

Amira: I was very scared that I wouldn't feel welcome....And then just the first day I walked into this school, it's a very warm feeling. And I don't know how that is in other schools or other even other Jewish schools, because at [a different Jewish school] it wasn't like that at all. But at our school it's very safe and warm.

Jewish Identity, Families, and Schooling

Ruth: Who your family is also helps to describe yourself as a Jew....before you can make the decision of what, how you're going to lead your life when you get old enough, your family, it's your family that basically decides that for you....

Zoe: They give you the basics.

Ruth: Right.

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Conceptions of Jewish Identity

- subjective attitudes (e.g., centrality of religious identity)
- religious activities (e.g., ritual practices)
- cultural affiliation (e.g., displaying religious symbols, membership in religious organizations)

Jewish Identity: Subjective Centrality

1. I am proud to be a Jew.
2. I have a clear sense of what being Jewish means to me.
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7. When faced with an important life decision, I look to Judaism for guidance.

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5. Respondent works at a job on Saturday [a negative indicator].
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DRAFT – COMMENTS WELCOME

**RELIGIOUS IDENTITY AS AN OUTCOME OF RELIGIOUS SCHOOLING:
EXAMPLES FROM JEWISH EDUCATION IN THE UNITED STATES**

Adam Gamoran, University of Wisconsin-Madison and Mandel Foundation, USA
Barbara Schneider, University of Chicago, USA
Bethamie Horowitz, Mandel Foundation, USA

A paper prepared for presentation at the Conference on Outcomes and Governance of Schooling,
Research Committee on Sociology of Education (RC04), International Sociological Association,
Groningen, the Netherlands, July 2000.

Research for this paper was supported by the Spencer Foundation and the Mandel Foundation.
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[Note: All names are pseudonyms.]

Jewish Identity: Subjective Centrality

Moderator: So I want to start off by asking, what would you say are the three most important things you've learned in your...high school?

Joshua: First, to know that you're Jewish.

Moderator: What does that mean, Joshua, "to know that you're Jewish"?

Joshua: It means that the belief in the One God, [and] that the Torah's handed down from Sinai [i.e., that the Torah is the literal word of God]. You can be any kind of Jew you want to be. That's probably the second thing.

Ruth: You're going to an Orthodox school.

Joshua: I'm not saying Orthodoxy is wrong....I'm saying the way the Orthodox people in this school are, they look down upon all other sects.

(Being Jewish means being different)

Rachel: You don't really realize how different like non-Jews are from us. Like I was at prom (at a public high school) like the other night. And I saw some dancing going on. I almost died.

Rachel: You know, like I couldn't eat (the non-kosher food). Everyone's like, "Why?" I came at like an hour and a half, two hours late. Everyone... asked the guy,... "Oh, why are you so late?", he's like, "Well, because she keeps Shabbat." And like I kind of felt really like uncomfortable when he said that."

Amira: She keeps Shabbat.

Rachel: ...Not because I'm embarrassed of Shabbas...

Aimee: Like it's your fault.

Rachel: ...but it's like because I kept Shabbas...but then everyone understood, it was funny...Like I wasn't guilty of anything. You know, I didn't do anything wrong....It was like negative, you know? I don't know, that bothered me a lot.

Jewish Identity: Religious Activities

- Moderator:* I'm asking for your definition of what a "good Jew" is, since you were the one who said it...
- Aimee:* I think it's someone who tries to keep all *halacha* (Jewish law) to the best of their capabilities.
- Amira:* See, that wouldn't be for me.
- Zoe:* Which usually makes you a good person, if you keep [Jewish laws].
- Aimee (to Amira):* Do you call yourself a good Jew?
- Amira:* You can...(Amira's answer is cut off)
- Rachel:* Zoe, could you, like would you call yourself a good person?
- Zoe:* Yeah, if you're a good Jew, you're also a good person, but...
- Aimee:* ...but defining a good person doesn't necessarily mean you're a Jew.

(At school)

- Ilana:* Most of us are *shomer shabbas* (observers of the Sabbath), which means, you know, we can't drive [on Friday night or Saturday], we can't go to dances and like a lot of time dances...and stuff like school activities are Friday nights and Saturdays and we couldn't do any of that stuff [if we went to a public high school]....
- Moderator:* So you feel that by going to this kind of a [Jewish school]...
- Ilana:* Yeah, it gives us more of a chance to be included in like the larger student things because we're, like, everyone is like us and everyone can and can't do the same things.

(In the family)

- Marcy:* ...Getting up on a Saturday morning, after a long week, and going to *shul* (synagogue) and spending a lot of family time together. I don't think other, I don't know, I'm not any other nation, religion, but they don't spend, they don't have one day where their family spends together....
- Ilana:* ...like during the week, I like sometimes get home later and my dad gets home later and we don't always eat together. But I always know that Friday night we're all going to eat together, no matter what.

Jewish Identity: Cultural Affiliation

(Discussing Israel's Independence Day)

Ilana: Even though we're not there [in Israel] we still

Joanna: We feel!

Ilana: because we're Jewish and that's our homeland we can still celebrate and we can still be part of the, like all over the world Jews are celebrating this, even if they're not Israeli. Like people in France.

Dina: I think there's definitely this appreciation of the school, in the sense that they're trying to build an informal atmosphere and definitely a sense of community among the kids where each one of us can relate to one another. Not only to each other but the teachers are not distant from us. And I think that there's a real appreciation there...(on) days like *Yom Ha'Atzmaut* (Independence Day) where it's not really classes, learning about Israel. It's fun, and kids want to have fun. And I think there aren't many options of fun in this school. So when there are days like *Yom Ha'Atzmaut* it is appreciated and I think there's something very wonderful about that.

(About the school)

Amira: I was very scared that I wouldn't feel welcome....And then just the first day I walked into this school, it's a very warm feeling. And I don't know how that is in other schools or other even other Jewish schools, because at [a different Jewish school] it wasn't like that at all. But at our school it's very safe and warm.

Jewish Identity, Families, and Schooling

Ruth: Who your family is also helps to describe yourself as a Jew....before you can make the decision of what, how you're going to lead your life when you get old enough, your family, it's your family that basically decides that for you....

Zoe: They give you the basics.

Ruth: Right.

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Memo

To: BJE Education Staff
From: Annette Koren
CC: Eli Schaap, CAJE
Date: 8/1/01
Re: Research meeting at UJC

Eli Schaap from CAJE organized this UJC meeting on research in Jewish Education. Its goal was to *"let the various organizations involved in Jewish education meet and coordinate their knowledge needs to move beyond the piecemeal and local efforts at information gathering... to clarify the questions we share regarding key policy issues re: schools, teachers, students, and develop a strategy for learning about these issues and tracking the programmatic efforts to address them."*

Attendees: Eli Schaap, CAJE
 Leora Isaacs, Paul Flexner (JESNA)
 Jim Schwartz and Kutler Berkowitz (UJC)
 Jan Katsew (UAHC)
 Bob Abramson (USCJ)
 Judith Schor (JCCA)
 Ilene Vogelstein (Jewish Early Childhood Education Partnership)
 Jerry Unterman (Assoc of Modern Orthodox Day Schools)
 Michelle Rose Young (Covenant)
 Debbie Niederberg (Nash Family Foundation)
 Bonnie Hausman and Naava Frank (PEJE)
 Leah Strigler (Jewish Life Network)
 Israel Drazin (Jim Joseph Foundation)
 Jodie (Reconstructionist Movement)
 Bethamie Horowitz and Adam Gamoran (Mandel)
 Arnie Dashefsky Steve Cohen, Pearl Beck, Annette Koren and Sandy Dashefsky (Researchers)

Eli presented the goals of the program:

- Sharing data
- Setting the Research Agenda
- Agreeing on the major questions

The meeting was too short, but sharing our research goals and questions was inspiring. By the time I left we had reached consensus around the first of the three goals, probably due to a heavy push from Israel Drazin. Jim Schwartz, who maintains the UJC databank, was willing to bring together and maintain those sources of data that researchers are willing to share. [Currently they archive federation rather than educational research.] JESNA will help with collecting instruments and data. This is not exactly a windfall since much of the data are old and some of the 'hotter' data are proprietary. Also, there isn't exactly a glut of human and financial resources to mine the data that are available, and the data quality control policy is "buyer beware."

We were each asked to talk about how we use research in our work and what our "burning questions" are for that work. Some of the burning questions:

- What is the total GDP of Jewish education?

- How do you build community for "the Jew within?"
- What do American Jewish young people know?
- What are the success factors for programs?
- How do parents make decisions about what kind of Jewish education to give to their children particularly in early childhood?
- What can be done in Jewish education systems to help children with learning and emotional problems stay involved?
- What is the impact of Jewish early childhood education?
- How do we retain people in the field of Jewish education? (This question came from Paul Flexner. He prefaced it by saying that we already know how to get people into the field. Do we?)
- Why can't we get along with one another and work together?
- What is the Jewish self-understanding of a 9-year-old Jewish child?
- How do Jewish networks and social contexts affect teenagers' behavior?
- What are accurate portrayals of supplementary schools, family education, youth education, etc.?
- What's the impact of Jewish education over the lifetime of a family?
- What are the relative contributions of cognitive and social influences on Jewish identity?

The questions focused on the profession, students, schools, programs and systems. We talked about outcomes and impact of both formal and informal education. We identified four major themes:

1. Does [Jewish education - what we do] make a difference?
2. How do people change over time?
3. How do we recruit, retain and train educators?
4. How do we construct community? And is there a "system?"

Adam Gamoran spoke briefly about research in Jewish education in the context of research on education in general. Jewish educational research, he said, tends to address particular questions. Except for the NJPS, we lack research for the "public good." He said there is noticeably little cross-disciplinary collaborative research (involving demographers, sociologists, educators, etc.) in Jewish education. He is working with Bethamie Horowitz on one such effort in Chicago. Secular and Jewish educational professionals do not differ in the way they use research, he claims. They both tend to use it to bolster their pre-existing points of view. [I suspect that secular educators read and draw on research more than Jewish educators do.] Most differences in the field of Jewish and secular education are differences of extent rather than kind. The one exception is the unregulated entry into the field which is possible only in Jewish education. Another major difference is the absence of assessment or testing.

Eli had arranged for a compensation and benefits consultant, Joel Levy, to talk to us about data on wages and benefits that are currently available. The federal government surveys all areas of employment and collects statistics. Unfortunately they do not break down data on educators into the area of Jewish education. Nor do they have statistics at all on teachers in our supplementary schools.

Eli sent me copies of the surveys used by the government for its Schools and Staffing Survey. They are very extensive. They ask for the same kinds of data we would love to have about the schools we serve and the professionals we work with. If anyone would like to see them, let me know.

The remainder of the meeting was spent discussing various data sources participants were using and/or were willing to make available to others.

Update for BS regarding internet camps off-b/pix schls

- another contact - fs tell James at World Bank
(economist)
- others at World Bank would also
be interested
- eg Steve Heyneman
Marlaime Lockheed,

- BS would attend a mtg & give input,
not major involvement

mtg w/ BS, BH 7/25/00

J id paper

Format of J id in an assimilated state

- contrast day school, where easier, w/ summer, where harder
- sense of identity provides membership in community
 - benefits to indv
 - benefits to grp
- young people today in fams w/ I id.
 - chr id is antithetical
- role of peer grp

for quotes - show BH's ideas in ideal, & not ideal

next steps - BH will read transcripts

- BS will plan Notre Dame paper drawing on ideas abt identity / membership

Ellen - concept & data analysis do not match

g's for BH
 where is Israel in BH nd. n. n. n.
 missing from survey: camps, Ted, comm. BH nd. n. n.

Ted + T. identity
 - Ted as expression of T.
 - Ted as enabling T.
 - providing skills
 - providing opportunity
 - community-building
 - T. school as shelter
 - creates identity, but only before coming

Religious Identity as an Outcome of Religious Schooling: Examples from Jewish Education in the United States

Adam Gamoran, University of Wisconsin-Madison, USA
 Barbara Schneider, University of Chicago, USA
 Bethamie Horowitz, Mandel Foundation, USA

ABSTRACT

A primary motivation for religious schooling is to enhance the religious participation and identity of participants. Ironically, most of the research on religious schooling has focused on secular outcomes such as achievement test scores in core curricular areas and educational attainment, paying scant attention to religious outcomes which are a major goal of religious education. This paper addresses that disjuncture by proposing an approach for studying religious identity among American Jewish adolescents attending different types of religious schools. Conceptually, the paper draws on Horowitz's (1999) notion of Jewish identity as consisting of three elements: subjective attitudes (e.g., centrality of religious identity), religious activities (e.g., ritual practices) and cultural affiliation (e.g., displaying religious symbols). Methodologically, the paper draws on focus group interview conducted in the spring of 2000 with Jewish adolescents in a Jewish day school and a Jewish supplementary school from the same community. The paper examines whether these aspects of religious identity adequately capture the notion of Jewish identity among these adolescents, and concludes by proposing quantitative indicators that may be used in survey research with multiple facets of religious identity as outcomes. Implications of this research for other religious groups are also considered.

Surveys
 Centrality II 2
 aff. liat II 12-15
 practices I 1a, II 11, 17
 morality, ethics
 Ted?
 family life III 3
 camp? * = Israel

10	12th
14-16, 26-28	2-3, 8, 28-29, 33-38, 41-42
12, 13, 14-15, 19, 33-35	8, 13, 15-16, 25
12, 20, 23, 25	4, 14, 24-25, 27, 33-34, 41-42
14, 16, 26, 37-39	27, 50
25, 27-29, 38, 43, 49-50	4, 14, 18-19, 55-56
	25-26

cond. t of Am J life
 - current identification
 - cohesion / identification
 - rit. prac, aff. l
 - Cohen - rit + aff. l to scale
 - BH - more nuanced concept of the middle
 - mix of rit, aff. l, centrality
 - distinctively American
 - also - paths of change

Insights from Addressing Exploratory Analysis: Factors that facilitate identity

To explore
 - sample items
 - focus grp
 Data & Methods

did not get items to adolescents directly
 - rather, purpose was to generate free-flowing discussion

Dimensions
 - sample items
 - focus grp findings
 Relat b to identity

3 factors, internal (on debate)
 - but not always
 - centrality of g's with elicited these ambig. + conflicts
 - aff. liat is imp - still choice, friends
 - centrality just an adult issue
 - centrality drives choices on rit. prac
 - for some - centrality determines - holocaust
 - for others - struggle b/w centrality + accommodation
 - drives indiv. & elicits choices over time
 - but we do not see here are disengaged, apathetic, or only, or just only

Conclusions (incl. implications for other relig. grps)

Intro

Substantial evid on contrast b/w relig + sec schls

- US - well known findings abt Cath schls - largest ^{public} ^{relig} ^{sector} (largest ^{public} ^{relig} ^{sector})

Traditionally - focus on secular outcomes

- ironic, since primary mission of relig schls is relig
- fam & face many options for hi-schls that can affect ^{sec} schls
- relig mission makes relig schls distinctive
- but no assessment of relig, moral, spiritual, or even communal outcomes

- in US context, espec imp at present for 2 reasons

- first - hypersensitive to cos outcomes - test scores overall
- pass loss of narcos - civic, communal, moral ^{outcomes}
- second - Am schls failing
- highlighted by Columbine & other tragedies
- widespread sense that pub schls have no moral compass

present study aims at exploring narcos outcomes in one relig sector

- Jewish schls

- all forms of J ed for adolesc (5-18, day)

- here, focus on day

- for Am Jews, sense of identity is a paramount concern

- abt 1/2 intermarry

- only 1/4 of children of intermarry US Jews

- thus concerns abt J pop diminishing

- our interest not in pop decline, but how young people ^{define} selves as Jews

current effort - develop instruments for assessing J ident among adolesc

- build on rec concept + empir levels in J ident of adults

- opt on focus grp in a day sch in Midwest US

Insights on J ident

Old - rit pract

new - multifaceted (Simon Herman)

- ch relat b/w "J" + "Am"

- broadening ^{under}

- identity as dynamic rather than fixed

3 dimensions

- rit pract

- affiliat

- sub centrality

(US - parallel for ethnic identity)

BH p. 27 - not always com!

BH research on ch + yr life course

- here propose ch during adoles devel

- J ident focused on adults - but salience of Jewishness

BH '99 p. 13ff

- Gans 79 94
- symbolic ethnicity
- ethnic US
- feature of new ident
- rather than embedded in grp, neighborhood
- Waters '90
- personal, not of id
- part of an "intermed" community
- Alba '90
- ethnic id in individual
- this is the "full line of time"
- BH p. 19 - little study now
- "Jews" still have clear to explore many

~~Proposed instrument~~

~~Dimensions~~

~~Focus on Findings~~

~~Data & Methods~~

Spencer Foundation Study of Chicago Jewish Schools

Jewish Identity Items for Student Questionnaire

I. How You Spend Your Time

1. During the past 12 months, how often have you done any of the following activities?
(Never ...Daily)
 - a) Attended a Jewish worship service (U23a, mod.)
 - b) Attended a Non-Jewish worship service (U23a, mod.)
 - c) Discussed religion (U23w, mod.)
 - d) Engaged in political activity (JAS)
 - e) Performed volunteer work sponsored by a Jewish organization (JAS)
 - f) Performed volunteer work [that had no religious sponsorship]
 - g) Socialized with someone of another racial/ethnic group (U23r)
 - h) Followed the news (about the world)
 - i) Followed the news about Israel (JAS)
 - j) Read books for pleasure (JAS)
 - k) Listened to a tape, CD, or record because it contained Jewish content? [NJPS]
 - l) Read a book (for pleasure?) because it had Jewish content? [NJPS, mod; JAS, mod]

2. On a typical Saturday, how do you spend your time? (Check all that apply)

Studying (school work)
Sleeping
Hanging out with friends
Going to services
Shopping
Jewish learning
Working out/doing sports
Volunteering
Working at a job
Rehearsal (theatre, music, arts)
Listening to music

Other (describe)

2. Thinking about this school year, how many hours do you spend during a typical week studying and doing...

[None; 1-5 hours; 6-10 hours; 11-15 hours; 16-20 hours; 21-25 hours; 26 or more hrs]

Homework? (U32a, mod.)

Watching TV? (U32i, mod.)

3. Thinking about this school year, how many hours do you spend during a typical week doing the following activities?

[none7+ hour

Housework / chores (U32j, mod.) Working at a job for pay

Talking on the phone (New)

Spending time alone (MTF96 F6.A.2i, mod.)

Studying and homework for Jewish subjects

E-mail, instant messaging or internet chat rooms (U23ab, mod.)

Playing computer or video games (U23ac, 32l, mod.)

Listening to music (New)

Doing activities that make you feel Jewish

Exercising or doing sports (not on a team/ league) (U32d, mod.)

Being a member of a sports team (during the season) (New)

II. Being Jewish

1. Overall, how would you describe your feelings about being Jewish? Do you feel...(CJ)

Very positive

(Select one)

Somewhat positive

Neither positive nor negative

Somewhat negative

Very negative

2. How much do you agree or disagree with each of the following statements? Do you agree or disagree with this statement... (CJ)

(1 Completely agree ---- 4 Completely disagree)

a. I am proud to be a Jew.

b. I have a clear sense of what being Jewish means to me.

c. I have a strong sense of belonging to the Jewish people.

d. I have a special responsibility to take care of Jews in need around the world.

- e. Overall, the fact that I am a Jew has very little to do with how I see myself.
 - f. It's important for me to have friends who share my way of being Jewish.
 - g. When faced with an important life decision, I look to Judaism for guidance.
 - h. There is something about me that non-Jews could never understand (CJ)
3. There are many different ways of being Jewish. For you *personally*, how much does being Jewish involve...
- a. having a rich spiritual life?
 - b. being part of a Jewish community?
 - c. supporting Jewish organizations?
 - d. remembering the Holocaust?
 - e. caring about Israel?
 - f. leading an ethical and moral life?
 - g. observing Jewish law (*halacha*)?
 - h. celebrating the holidays?
 - i. making the world a better place?
 - j. attending synagogue?
 - k. countering antisemitism?
 - l. believing in God?
 - m. learning about Jewish history and culture?
 - n. Giving to charity
4. TO WHAT EXTENT, if at all...
- a. Do you feel connected to the Jewish people?
 - b. Are you exploring the meaning of being Jewish in your life?
 - c. Do you feel connected to Israel?
5. Thinking about your own life, have you had any experiences or relationships that particularly attracted you to being Jewish? Yes No
 If so, what were they? _____

6. Thinking about your own life, have you had any experiences or relationships that particularly "turned you off" from being Jewish? Yes No
 If so, what were they? _____

7. What religion are...

(Rate each using the following scale:

1- NONE are Jewish

2- Most are NOT Jewish

3- HALF are Jewish

4- MOST are Jewish

5- ALL are Jewish)

- a. The people in your neighborhood?
- b. The people in your school?
- c. The popular crowd in your school?
- d. Your close friends?

8. If you had your choice, would you like there to be (CJ)

More Jewish people in your neighborhood,

Fewer Jewish people, or

About the same number of Jewish people as there are now?

Don't care

Don't Know

9. If you had your choice, would you like there to be (CJ, mod)

More Jewish people in your school

Fewer Jewish people, or

About the same number of Jewish people as there are now?

Don't care

Don't Know

10. How well, if at all, can you read Hebrew?

Cannot read at all

Can pronounce the words, but with no understanding

Can read with some understanding

Can read and understand most of what I read

Can read and understand fluently

11. Which statement best describes your practice?

I Keep kosher all the time.

I Keep kosher only at home.

I follow some kosher rules like avoiding pork and shellfish

I don't keep kosher

10. Do you think of yourself as being affiliated with a particular denomination?
Yes No
11. If yes, which denomination?
Reform Reconstructionist Conservative Orthodox
12. Do you display any Jewish objects in your room at school (ritual objects, posters, works of art, etc.)? (CJ, mod)
13. Do you sometimes wear a Jewish star, *chai*, or other sign that you are Jewish? (Birthright)
14. Have you ever been embarrassed about being Jewish ? (Kosmin)
15. Have you ever visited a Holocaust memorial museum in the US? (new)
16. Have you ever personally encountered antisemitism [*outside of school*]? (NJPS, mod)
17. Did you fast this past Yom Kippur? (NJPS, ,mod)

III. Your Parents

As far as you can tell,

1. how important is being Jewish in your mother's life?
 2. how important is being Jewish in your father's life?
- (If deceased, how important was it?) [Not important – Extremely]
3. Some parents have rules for their kids, while others don't. For which of the following areas do your parents NOW HAVE DEFINITE RULES for you to follow?
- [No Yes]
- Obeying a curfew (MTF96 F6A8e, mod.)
 - Doing homework (MTF96 F6A8a, mod.)
 - c. Time spent watching television (MTF96 F6A8d, mod.)
 - d. Hanging out with certain people
 - e. Dating non-Jews
 - f. Other dating rules
 - g. Dress and hair styles
 - h. Smoking cigarettes
 - i. Drinking alcohol
 - j. Body piercing
 - k. Housework or chores (MTF96 F6A8c, mod.)
 - l. Eating Shabbat dinner as a family on Friday night
 - m. Eating together as a family on other nights
 - n. Going to synagogue
 - o. Continuing Jewish education past Bar/Bat Mitzvah

4. How important is it to your parents that you marry a Jew? (IAS)
 Not important (Select one)
 Somewhat important
 Very important
 Extremely important

IV. Your Values

- 1.a. How important is it to you that you marry a Jew? (Shema 45r)

Not important
 Somewhat important
 Very important
 Extremely important

- 1b. How important is it to you that you raise your children as Jewish?

[Not important
 Somewhat important
 Very important
 Extremely important]

2. How would you describe your political beliefs? (MTF F6.C.12)

[Very conservative
 Conservative
 Moderate
 Liberal
 Very liberal
 Radical
 None / Don't know]

3. How important is each of the following to you in your life?

[Not important ; Somewhat important; Very important; Essential]

- a) Having lots of money (MTF F1.A07c)
- b) Being a leader (MTF96 F1.A007h, mod.)
- c) Having plenty of time for relaxation and recreation (MTF F1.A007d, mod.)
- d) Being artistic, musical or creative (U39k-1,mod.)
- e) Being Jewish
- f) Living close to parents and relatives (MTF F1.A007j)
- g) Finding purpose and meaning in my life (MTF F1.A007n)
- h) Finding purpose and meaning in my life through my Jewishness
- i) Working to correct social problems and economic inequalities (MTF F1.A007l)
- j) Continuing my Jewish education after high school

IV. Your Friends

One of the things we are studying is people's social relationships. Just to help you keep things straight, we'll be asking you for the initials of some people you know. Then we will ask for more information about each of the people you've mentioned. **YOU MAY MENTION UP TO 4 PEOPLE FOR EACH QUESTION.**

1A. Who are your closest same sex friends?

(Write the initials of up to 4 people in the lines below.)

A. _____

B. _____

C. _____

D. _____

1B. Who are your closest opposite sex friends?

(Write the initials of up to 4 people in the lines below.)

E. _____

F. _____

G. _____

H. _____

2. AGE:

How old is this person?

3. IS THIS PERSON:

Living in your area

Member of your family

Boyfriend or girlfriend

[You may mark more than one answer in this question]

4. SETTINGS:

Mark ALL the ways you know this person, and ALL the places you see this person in.

[You may mark more than one answer in this question.]

My regular school

Afternoon/ weekend Jewish school

Work

Extracurricular team/club

Jewish summer camp

Jewish Youth Group

Synagogue

Jewish Community Center

Trip to Israel

Other

5. Does the person consider him/herself to be Jewish?

Yes they do

No they don't

6. Which of the other people you have mentioned is this person close friends with?

For example, suppose the person in row A is close friends with the people in rows B and E. Your answer for the person in row A would look like this:

Example:

Person A is close friends with... -- (B) C D (E) F G H

REMEMBER: Mark all that apply

Person A is close friends with... -- B C D E F G H

Person B is close friends with... A -- C D E F G H

Person C is close friends with... A B -- D E F G H

Person D is close friends with... A B C -- E F G H

Person E is close friends with... A B C D -- F G H

Person F is close friends with... A B C D E -- G H

Person G is close friends with... A B C D E F -- H

Person H is close friends with... A B C D E F G --

About how often do you hang out with friends at the following places?

- [Never...Daily]
- a) Someone's house
 - b) A mall
 - c) A café or restaurant
 - d) School (after regular school hours)
 - e) Driving around
 - f) Jewish Community Center
 - g) Other (specify below)
 - h) Synagogue or temple

V. Background

Schooling – current enrollment –

Past enrollment (both Jewish and secular)

Bar/bat mitzvah

What friends, if any did you invite? (Jewish, non-Jewish friends)

Confirmation

Ever visited Israel (what circumstances? What age? How long a visit?)

11b. Which Jewish youth groups did you participate in this school year?

[None

BBYO/AZA/BBG

Betar

Bnei Akiva

Habonim Dror

NCSY

NFTY

USY

Young Judea

Other (specify)]

12. How likely is it that you will do each of the following things after high school?

[Definitely won't; Probably won't; Probably will; Definitely will]

- a. Attend an Ivy League or elite college
- b. Spend a semester or year in Israel
- c. Do some full time volunteer work

13. What kind of work do you think you want to go into when you finish your schooling? (CAS, BA101)

15. During an average week, how much money do you get from . . .

[None

\$1 -\$5

\$6-\$10

\$11-\$20

\$21-\$35

\$36-\$50

\$51-75

\$76-125

\$126+]

a.A job or other work? (MTF96 F6C24a)

b.Other sources (allowances, etc.)? (MTF96 F624b)

16. Have you ever worked at a job for pay?

[No

Yes]

17. Have you worked at a paid job during this school year?

[No SKIP TO PART E

Yes Please describe it below:

_____]

[Summer work?]

Beth El talk on s percepts of T lng

Intro slide: Learning in T schls: Percepts of Teenage SS

one of most imp't g's - what do chn ln in T schls?

- here at Temple Beth El - one visible sign - Bar/Bat Mitzvah

- T lng on display - Hebrew id's

- reflections abt Torah portion

- what more? T content - history, ethics, practices?

- how ^{linguistic} different from other schools?

- for past 2 yrs I've been part of a team of researchers trying to answer this &

- my team, led by BS at UoCC, has been trying to understand T expts, att'ns, percepts of T teenagers

- taken an old q. "How T are Am Js"

+ changed it to "How are Am Js Jewish?"

- like to do a large-scale study of many schls

- started w/ a pilot study of 9 T schls in (vic

3 day schls (1 Cons, 1 Med Orth, 1 Ultra-Orth)

6 s-spl schls (3 Ref, 1 Cons, 1 Reconst, 1 common)

- partic rates ranged 38% - 83%, ave 70%

- my q was abt what SS report lng - T content

- obv - more content in day than s-spl

- more in orth than liberal

- that's a s-perficial analysis

- more interesting → not just ...

② - For there a Jewish core

① - what are varieties of T expts?

Extremely complex
 - can only scratch the surface
 - what offered
 - say it
 - not it
 - definition

① What opps for lgs do ss rpt?

- Torah
- Holidays
- Tzedakah
- Hebr Rds
- Life Cycle

A.

These fairly consistent across all schools the higher levels in Day schools

- e.g. In s-pplem schls, highest rptd topic was Holocaust: 91%

AME - sim 99% NOD, 44% OD

2nd highest s-pplem was Tzedakah: 75%

- 96% NOD, 45% OD

3rd highest s-ppl was Hebr rds: 74%

- 97% NOD + OD

Shabbat was another highly rptd topic in S-ppl

- 95, 100% in NOD + OD reqs

- other holidays = addressed in day schls but less often in s-pple

- e.g. ~ 1/2 Shua, Tish'Av in s-ppl, 2 all in D

- in these areas - Hol, Tr, Hebr Rds, Shabb - sim patts the higher levels in D

B. - other subj areas more sim in propds across types, tho diff in rel rank w/in types

- e.g. Life cycle

- S-ppl - among highest: Man, D/M, C 70, 72, 62%

- NOD - 60, 71, 66

- OD - 74, 69, 70

- J thought sim patts (w/ excep applics, heavy in OD)

60% close - n/s of s-pple
 enlarge to 1000 x 1250

- (C) D Sch educ is heavily text based,
not so for s-pll
- virtually all D cover T, P, Talmud,
only 2/3 of s-pll rpt Torah, < 1/2 other text areas
 - D sch ed covers not only Hebr rds, but
underst + speaking
 - s-pll - 3/4 rds, < 60% Underst, spk
 - s-pll ed is issue - ~~Base~~ - Holocaust, Tnd Life Cycle, ^{to a lesser degree, Israel}
 - why does this not extend to values
(Tkkn Olam, Ahavat Israel)?

- (D) perhaps more remarkable are diffs in JVs
- although Tzedakah was one of most widely
covered sbj areas in s-pll (75%), not
universal as in DS
 - T. kkn Olam 61% S, 73% OD, 91% ND
 - Ahavat Israel 52% S, 89% OD, 82% ND

2 q's - how much know
 - I'll use 1st scale 0-3
 - same results

(2) Second q - what are ss lng in J s.lds

- A. - Have seen diffts in exposure,
 so can't j-st look at rptd lng
 - one way of identifying is by
 looking @ effr relative to exposure
 - eg Shabbat - little diff b/w exp + not exp
 (mainly meaning rel to s-ppl)
 - vs Kabbalah - only know something about s.lds

B. What are major areas of lng in s.lds

- examples
1. Hist of Zionism + Mod Isr
 2. Comparative Religion } supplem
 3. Hebrew idg } contrast
 4. Speaking Hebrew

- ③ What would SS like to know more about?
- When examining exposure, I contrasted D & S-appl schools - text vs issue oriented
 - But when it comes to, by now the key diff is not Supply vs DS, but Orth vs Nonorth setting
 - in most areas, S & NOD very similar!
 - e.g. - few wanted to learn more abt texts, Siddur, T halach
 - more interest in life cycle, contemp history, Hebrew
 - main diff in values
 - Tzedak, Tikkun Olam, Ahav Yis
 - SS in Orth D schools much more active by text
 - 2/3 → 3/4 want more Tanach
 - ~60% want more Talmud
 - almost half want to know more mod J lit
 - this holds for all categories
 - OD SS want to know more about everything!



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Overall theme - is there a Jewish core?

NOTES FROM

DATE

-BH - yes - even issues of subjective centrality

-DK - yes - overall factor structure

-AG - yes - general curriculum contours

- what ss would like to know more

-BS - reform kids look like Ortho - have been to Israel - strange relig. identit

* SPEAKER Bethanie - q has changed from "How Jewish are AmTs?" to "How are American Jews Jewish?"

Barbara - these 9 skills constitute 1/3 of Talmud Chicago area!

El. Shrag - parents are "post-denominational"

- denominational labels are meaningless

- lots of varied in grps

- which reform skill is most engaging - much more

impt than day vs s - ppl contrast

- impts of leadership

- term "T. K. in Olam" is meaningless in Orth DS

- rules for Orth par eg going to shul may not be meaningful

SMC - denom litts are not meaningless - very predictive

- Cons & Ref variat w/ w/ q Orth are impt

- add "Food & Cooking" to curric list

- targeted vs socialized - impact of parents in ss
- esp for Ashkenazi, etc.



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NOTES FROM _____

DATE _____ SUBJECT _____

SPEAKER Carol Ingall - look at "other" topics ss may want to learn about
- labels for values may need reusing

Bary Kosmin - rethink normative framework
- this is a Mod Orth normative scale
- es from HAA, Kashrut

Chas Kadushin - scales are prob not sensitive to minor - term substitutions
- Ellen should look at rule-based orientation of ppl
sep from Jewish rules
- perform multibeam analysis of ppl

Shaul Kolman
(Brandeis) - s-ppl res as "want to learn" might seem
it tight, want to know more, but
MOD does not follow this path
- BH - may refl quality of teaching

Frequencies

Statistics

School ID

N	Valid	834
	Missing	0

School ID

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 Temple Beth Israel	23	2.8	2.8	2.8
3 Temple Anshe Shalom	36	4.3	4.3	7.1
4 Sager Solomon Schechter (Middle & Day)	170	20.4	20.4	27.5
5 Congregation Etz Chaim	94	11.3	11.3	38.7
6 Midrasha (Beth Emet-Free Synagogue)	91	10.9	10.9	49.6
7 Ida Crown Academy (ICJA)	267	32.0	32.0	81.7
8 Jewish Reconstructionist School	16	1.9	1.9	83.6
9 Beth Hillel Congregation	61	7.3	7.3	90.9
10 Lubavich Girls School	76	9.1	9.1	100.0
Total	834	100.0	100.0	

23
 36
 94
 91
 16
 61

 321

170

267
 76

 343

TOPICS:	Have you had the opportunity to learn the following subjects in school?		How much do you know about each of these subjects?				How important is it to you to know about these subjects?				For each subject, how well could you explain this subject to a friend your own age?			Would you like to know more about...?		
	Circle one for each line:		Circle one for each line:				Circle one for each line:				Circle one for each line:			Circle one for each line:		
	No	Yes	Nothing	A little	Some	A lot	Nothing	A little	Some	A lot	Not very well	Some-what well	Very well	No	Maybe	Yes
<i>Jewish Thought:</i>	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Philosophy/Philosophies																
Kabbalah (Jewish mysticism)	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Comparative Religion	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Varieties of Contemporary Jewish Practice and Thought	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
<i>Jewish values:</i>	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Tzedakah (charity)																
Tikkun Olam ("repairing" the world)	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Ahavat Yisrael (care about Jews around the world)	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
<i>Hebrew:</i>	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Reading out loud																
Understanding what you read	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Speaking	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
If you wish, you can add up to three other topics that you have studied that don't appear on the list above:																
1.	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
2.	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
3.	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3

XI. Jewish Subjects At School

70. For each of these topics, please answer each question.

TOPICS:	Have you had the opportunity to learn the following subjects in school?		How much do you know about each of these subjects?				How important is it to you to know about these subjects?				For each subject, how well could you explain this subject to a friend your own age?			Would you like to know more about...?		
	Circle one for each line:		Circle one for each line:				Circle one for each line:				Circle one for each line:			Circle one for each line:		
	No	Yes	Nothing	A little	Some	A lot	Nothing	A little	Some	A lot	Not very well	Some-what well	Very well	No	Maybe	Yes
<i>Text Study</i>	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Torah (Humash)																
Prophets (Nevi'im)	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Mishna	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Talmud (Gemara)	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Modern Jewish Literature	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
<i>Holidays:</i>							0	1	2	3	1	2	3	1	2	3
Shabbat	0	1	0	1	2	3										
Shavuot	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Tisha B'av	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
<i>Siddur (Prayerbook)</i>	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
How to pray																
Content of Siddur	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
<i>Customs, Ceremonies, Life Cycle Events:</i>																
Marriage	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Death/Mourning	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Circumcision	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
<i>Jewish History:</i>	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Jews in the Middle Ages																
American Jewish History	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
Holocaust	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3
History of Zionism and Modern Israel	0	1	0	1	2	3	0	1	2	3	1	2	3	1	2	3

70. For each of these topics, please answer each question.

TOPICS:	Have you had the opportunity to learn the following subjects in school? Circle one for each line:	How much do you know about each of these subjects? Circle one for each line:	How important is it to you to know about these subjects? Circle one for each line:	For each subject, how well could you explain this subject to a friend your own age? Circle one for each line:	Would you like to know more about...? Circle one for each line:
	5 No 0D Yes	Nothing A little Some A lot	Nothing A little Some A lot	Not very well Some-what well Very well	5 No Maybe Yes 0D
<i>Text Study</i>	0 1	0 1 2 3	0 1 2 3	1 2 3	1 2 3
Torah (Humash)	68 99 99				36 37 2 73
Prophets (Nevi'im)	47 0 92 194	0 1 2 3	0 1 2 3	1 2 3	27 1 28 2 64
Mishna	33 0 98 188	0 1 2 3	0 1 2 3	1 2 3	21 1 29 2 62 3
Talmud (Gemara)	47 0 90 182	0 1 2 3	0 1 2 3	1 2 3	25 1 29 2 59 3
Modern Jewish Literature	49 0 80 166	0 1 2 3	0 1 2 3	1 2 3	27 1 25 2 49 3
<i>Holidays:</i>					
Shabbat	72 0 98 100	0 1 2 3	0 1 2 3	1 2 3	31 1 44 2 71 3
Shavuot	59 0 98 147	0 1 2 3	0 1 2 3	1 2 3	27 1 35 2 64 3
Tisha B'av	50 0 95 196	0 1 2 3	0 1 2 3	1 2 3	28 1 42 2 70 3
<i>Siddur (Prayerbook)</i>					
How to pray	58 0 95 91	0 1 2 3	0 1 2 3	1 2 3	30 1 30 2 70 3
Content of Siddur	54 0 92 191	0 1 2 3	0 1 2 3	1 2 3	27 1 27 2 70 3
<i>Customs, Ceremonies, Life Cycle Events:</i>					
Marriage	70 0 60 179	0 1 2 3	0 1 2 3	1 2 3	40 1 49 2 75 3
Death/Mourning	72 0 71 169	0 1 2 3	0 1 2 3	1 2 3	39 1 39 2 69 3
Circumcision	62 0 66 178	0 1 2 3	0 1 2 3	1 2 3	27 1 27 2 61 3
<i>Jewish History:</i>					
Jews in the Middle Ages	54 0 93 89	0 1 2 3	0 1 2 3	1 2 3	34 1 29 2 61 3
American Jewish History	58 0 72 171	0 1 2 3	0 1 2 3	1 2 3	42 1 41 2 62 3
Holocaust	71 0 99 194	0 1 2 3	0 1 2 3	1 2 3	54 1 58 2 73 3
History of Zionism and Modern Israel	65 0 78 178	0 1 2 3	0 1 2 3	1 2 3	39 1 37 2 59 3

XI. Jewish Subjects At School

TOPICS:	Have you had the opportunity to learn the following subjects in school? Circle one for each line:	How much do you know about each of these subjects? Circle one for each line:	How important is it to you to know about these subjects? Circle one for each line:	For each subject, how well could you explain this subject to a friend your own age? Circle one for each line:	Would you like to know more about...? Circle one for each line:
	5 No 100 Yes	Nothing A little Some A lot	Nothing A little Some A lot	Not very well Some-what well Very well	5 No 100 Maybe Yes
Jewish Thought:	0 1	0 1 2 3	0 1 2 3	1 2 3	30 1 31 2 66 3
Philosophy/Philosophies	31 54 99				
Kabbalah (Jewish mysticism)	25 34 30	0 1 2 3	0 1 2 3	1 2 3	30 1 36 2 60 3
Comparative Religion	51 0 64 152	0 1 2 3	0 1 2 3	1 2 3	31 1 41 2 55 3
Varieties of Contemporary Jewish Practice and Thought	47 70 62	0 1 2 3	0 1 2 3	1 2 3	30 1 33 2 56 3
Jewish values:	0 1	0 1 2 3	0 1 2 3	1 2 3	32 1 47 2 64 3
Tzedakah (charity)	75 96 95				
Tikkun Olam ("repairing" the world)	61 0 91 173	0 1 2 3	0 1 2 3	1 2 3	30 1 43 2 60 3
Ahavat Yisrael (care about Jews around the world)	52 0 93 184	0 1 2 3	0 1 2 3	1 2 3	32 1 43 2 66 3
Hebrew:	0 1	0 1 2 3	0 1 2 3	1 2 3	42 1 74 2 65 3
Reading out loud	74 97 97				
Understanding what you read	59 0 95 199	0 1 2 3	0 1 2 3	1 2 3	47 1 51 2 71 3
Speaking	59 0 98 146	0 1 2 3	0 1 2 3	1 2 3	44 1 51 2 70 3
If you wish, you can add up to three other topics that you have studied that don't appear on the list above:					
1.	0 1	0 1 2 3	0 1 2 3	1 2 3	1 2 3
2.	0 1	0 1 2 3	0 1 2 3	1 2 3	1 2 3
3.	0 1	0 1 2 3	0 1 2 3	1 2 3	1 2 3

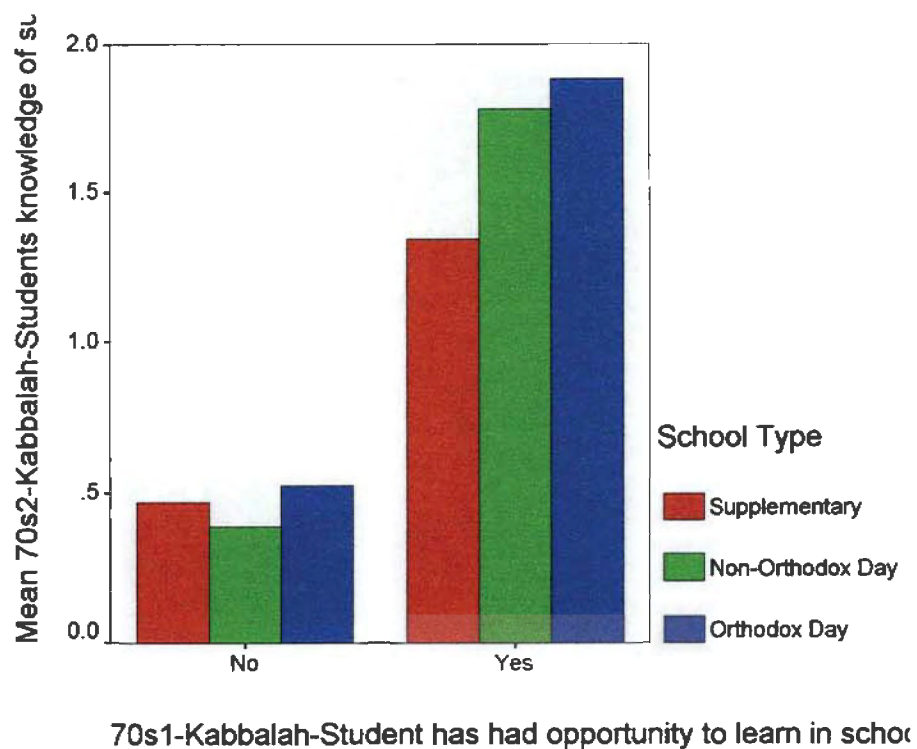
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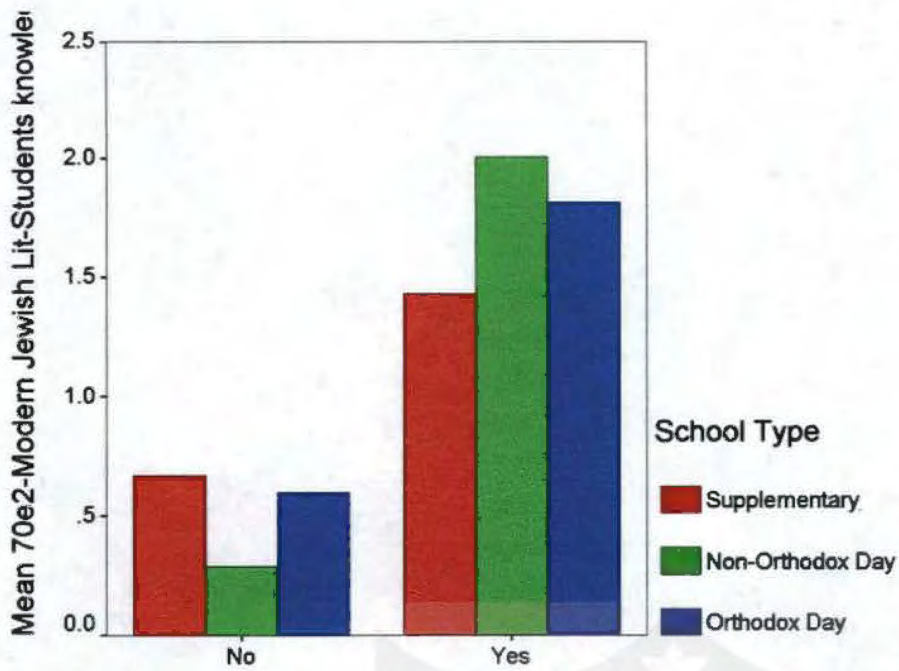
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	OTL	expl	desire	OTL	expl	desire
Torah	73	45+25	40+35	67		44+38
Talmud	50	27+5	37+24	48		47+25
M T L.t	51	31+5	37+27	50		45+27
Shabbat	83	39+40	33+35	69		45+30
Shovot	70	28+13	41+25	56		43+29
Man	76	44+23	38+37	70		42+41
D/Mov'n	83	39+27	40+35	69		42+42
JM Ages	44	34+10	42+29	56		36+37
AS Hist	62	43+13	36+38	56		34+45
Holoc	93	30+51	28+60	91		31+54
Z. / Eyr	67	38+12	39+35	65		35+42
Ru. los	17	26+5	45+18	37		41+36
Camp Rel	42	33+11	41+25	54		42+35
H rds	82	41+30	34+38	71		33+44
underst	62	41+17	37+41	59		30+51
splc	66	34+18	36+40	57		31+48

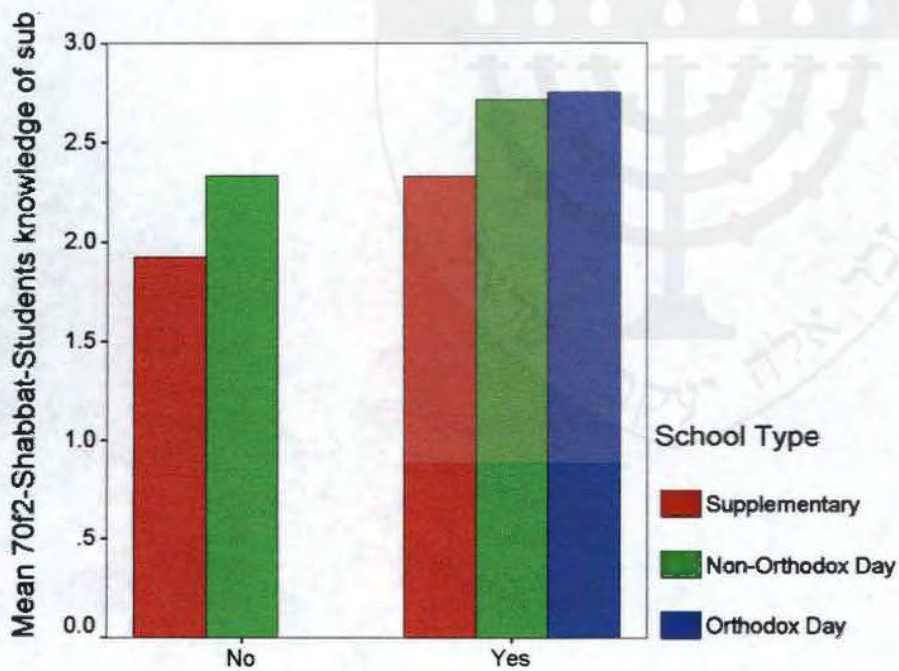
- ① Broad coverage of topics
- ② Variat in mastery of subjects
- ③ Most desire in contemp issues
- Man/D-M, AS Hist, Holoc, Isr, Hebrew underst + splc





70e1-Modern Jewish Lit-Student has had opportunity to learn

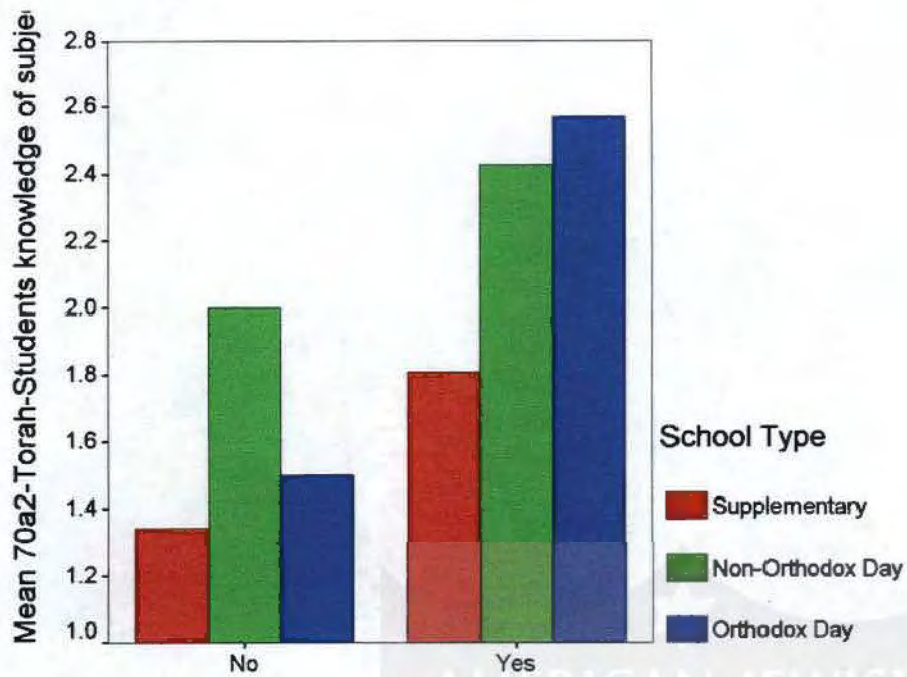
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70f1-Shabbat-Student has had opportunity to learn in school

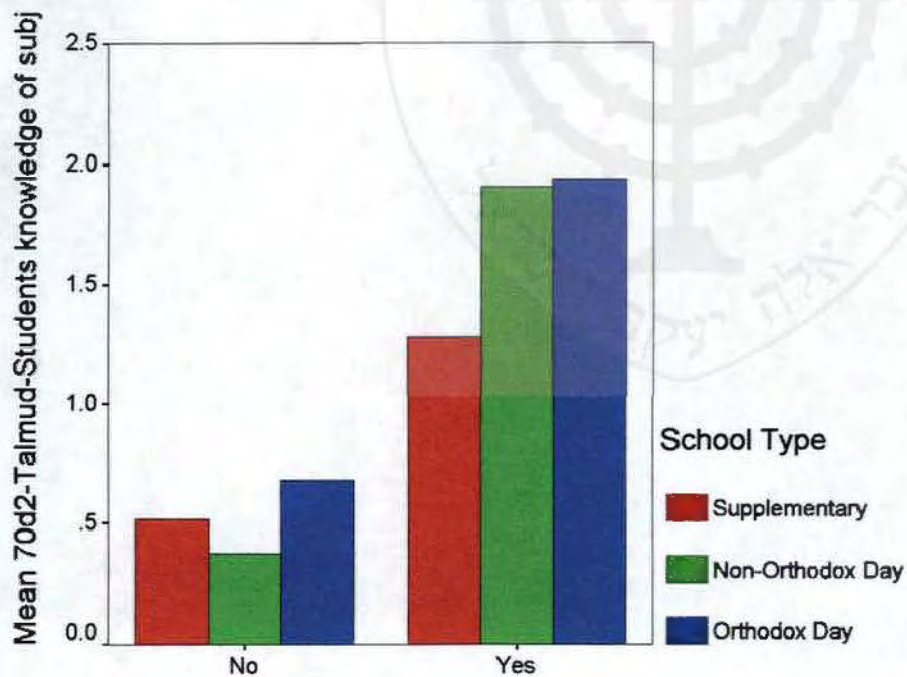
Graph

Graph



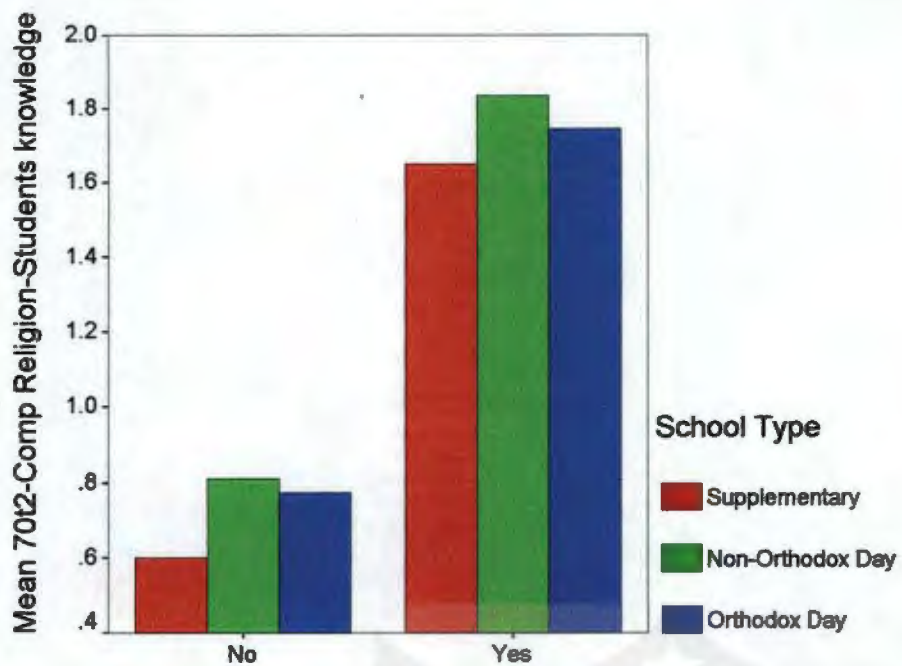
70a1-Torah-Student has had opportunity to learn in school

Graph



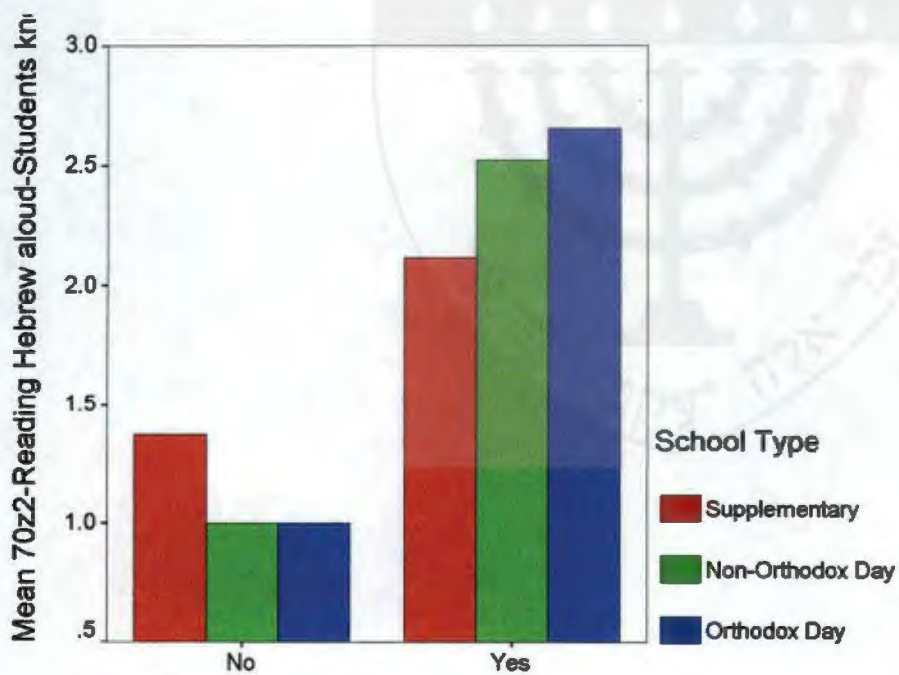
70d1-Talmud-Student has had opportunity to learn in school

Graph



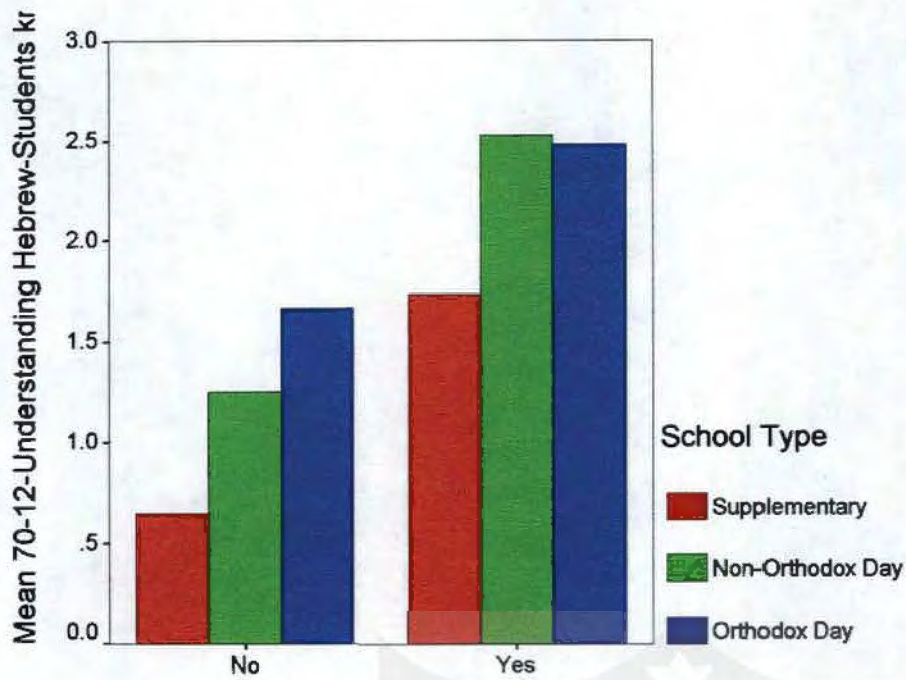
70t1-Comp Religion-Student has had opportunity to learn in a religious school

Graph



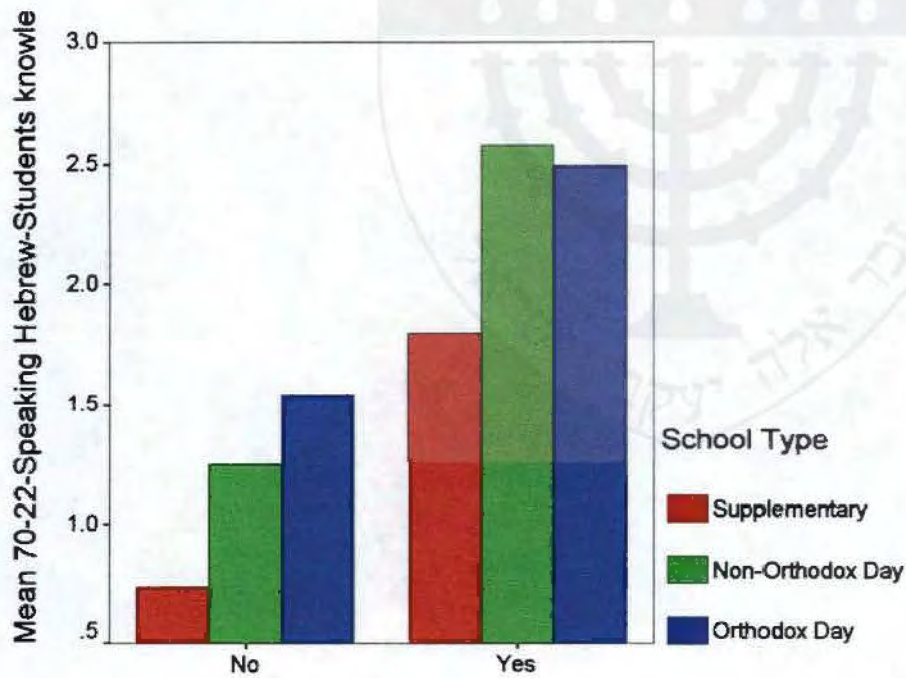
70z1-Reading Hebrew aloud-Student has had opportunity to learn in a religious school

Graph

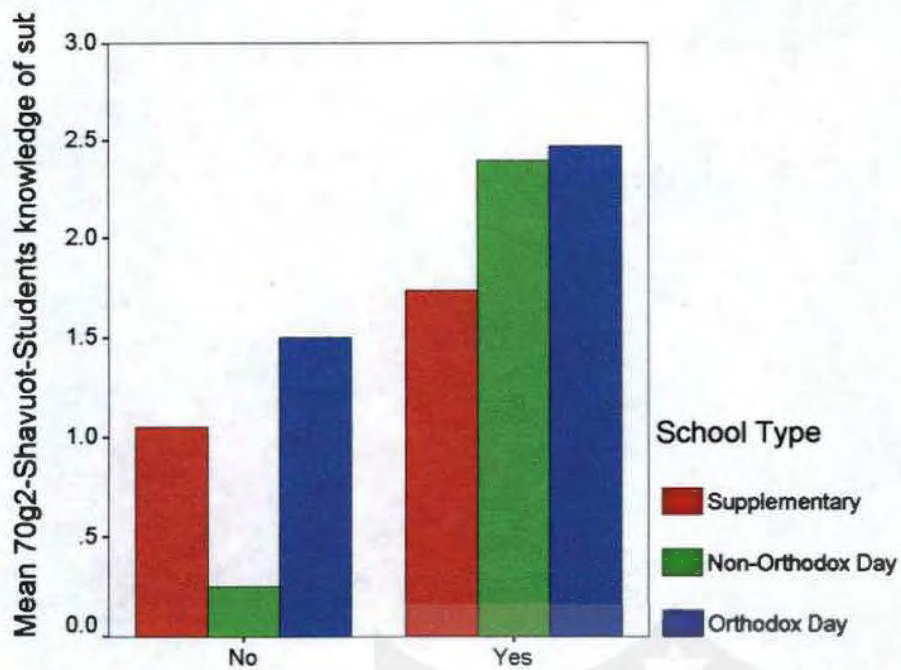


70-11-Understanding Hebrew-Student has had opportunity to

Graph

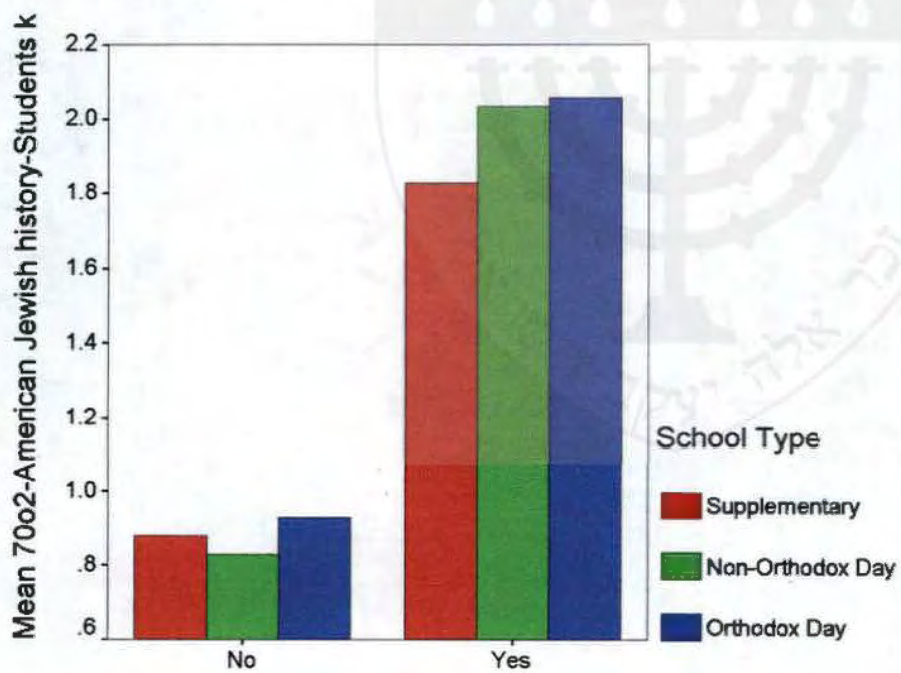


70-21-Speaking Hebrew-Student has had opportunity to learn



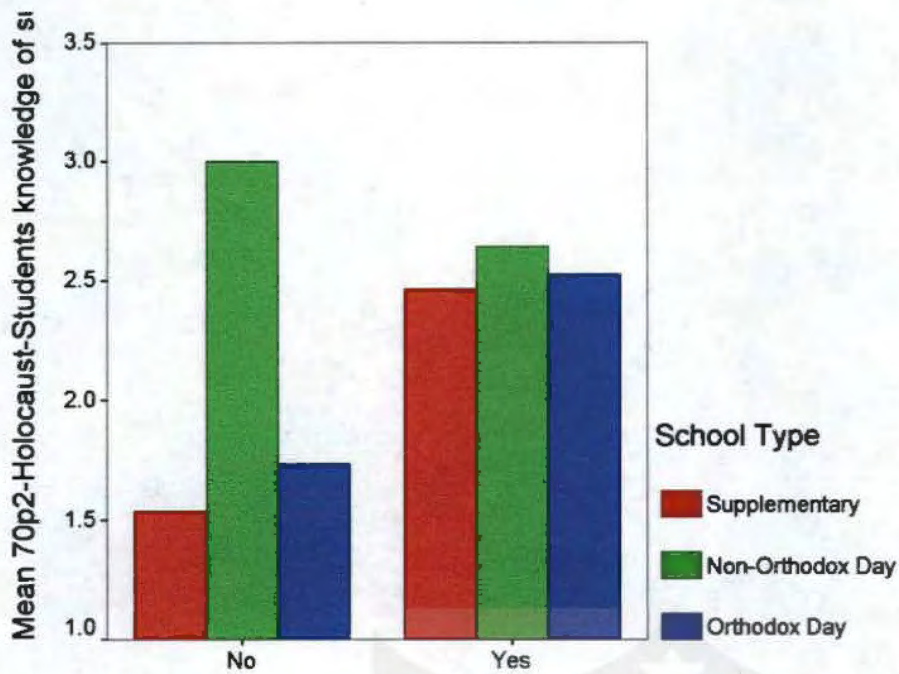
70g1-Shavuot-Student has had opportunity to learn in school

Graph



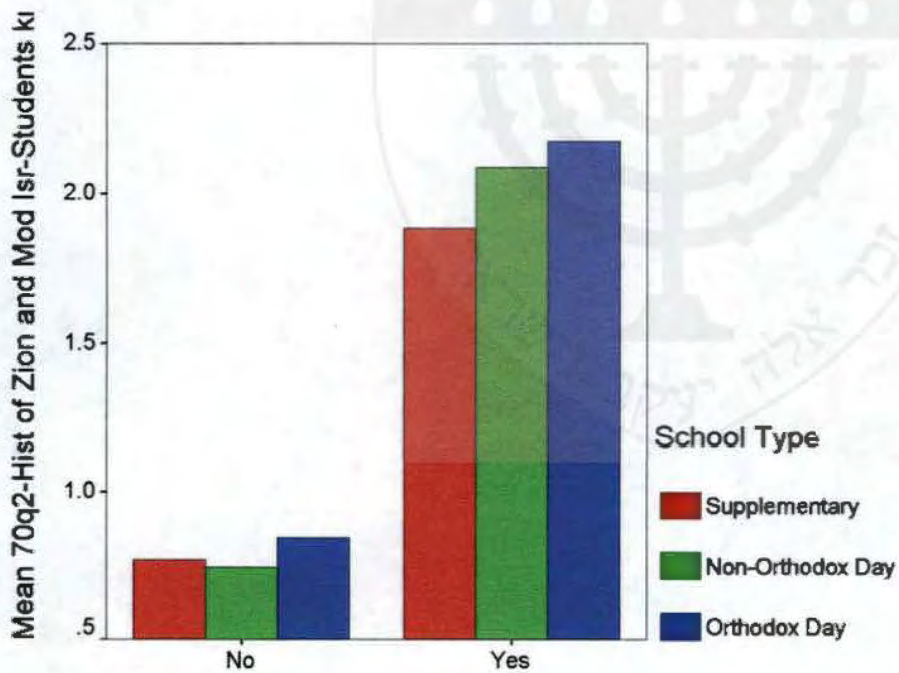
70o1-American Jewish history-Student has had opportunity to

Graph



70p1-Holocaust-Student has had opportunity to learn in scho

Graph



70q1-Hist of Zion and Mod Isr-Student has had opportunity to

Graph

Learning in Jewish Schools: Perceptions of Teenage Students

Adam Gamoran
University of Wisconsin-Madison
and Mandel Foundation

Research Questions about Content in Jewish Schools

- What is the *intended* curricular structure of Jewish schools?
 - What are the major topics?
 - What topics receive little attention?
 - How do schools differ according to type (day, supplementary) and sponsorship (Orthodox, non-Orthodox) in the organization of curriculum?
- Given the *intended* curriculum, what courses and subjects are *implemented*?
 - What opportunities for learning do students experience in different types of schools?
- Taking account of students' learning opportunities, how much do they learn?
 - That is, how much of the *implemented* curriculum is *attained* by students?

Data

Questionnaire data from 834 students in 9 schools in the Chicago area

- 321 students in 6 non-Orthodox supplementary schools
 - 170 students in 1 non-Orthodox day school
 - 343 students in 2 Orthodox day schools
-
- Grades 7 - 12
 - 1 school was girls only, the others were co-ed

Data from teachers and principals were also collected, but are not yet ready for analysis

Questions for This Presentation

- What opportunities for learning do students report?
- Considering the opportunities they report, what are students learning?
- What would students like to know more about?

Survey Questions for Students

1. Have you had the opportunity to learn the following subjects in school?

- (Yes or no)

2. How much about each of these subjects do you know?

- (Nothing, a little, some, a lot)

3. How important is it to you to know about these subjects?

- (Not at all, a little, somewhat, a lot)

4. How well could you explain this subject to a friend your own age?

- (Not very well, Somewhat well, Very well)

5. Would you like to know more about.....?

- (No, maybe, yes)

Subjects

Text study

- Torah
- Prophets
- Mishna
- Talmud (Gemara)
- Modern Jewish Literature

Holidays

- Shabbat
- Shavuot
- Tisha B'Av

Siddur (prayerbook)

- How to pray
- Content of Siddur

Customs, Ceremonies, Life Cycle Events

- Marriage
- Death/Mourning
- Circumcision

Jewish History

- Jews in the Middle Ages
- American Jewish History
- Holocaust
- Zionism and Modern Israel

Jewish Thought

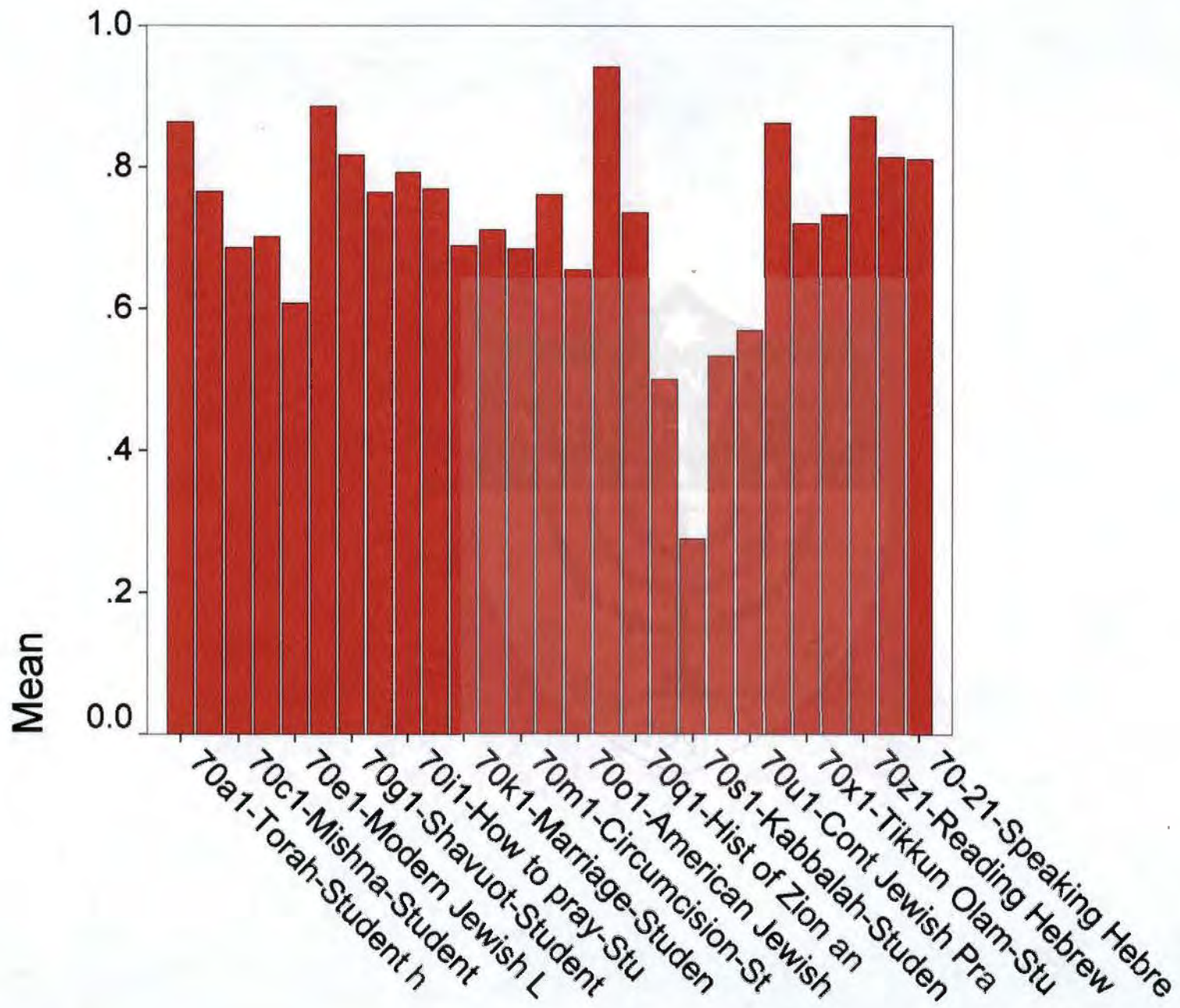
- Philosophy
- Kabbalah (Jewish mysticism)
- Comparative Religion
- Varieties of Contemporary Practice and Thought

Jewish Values

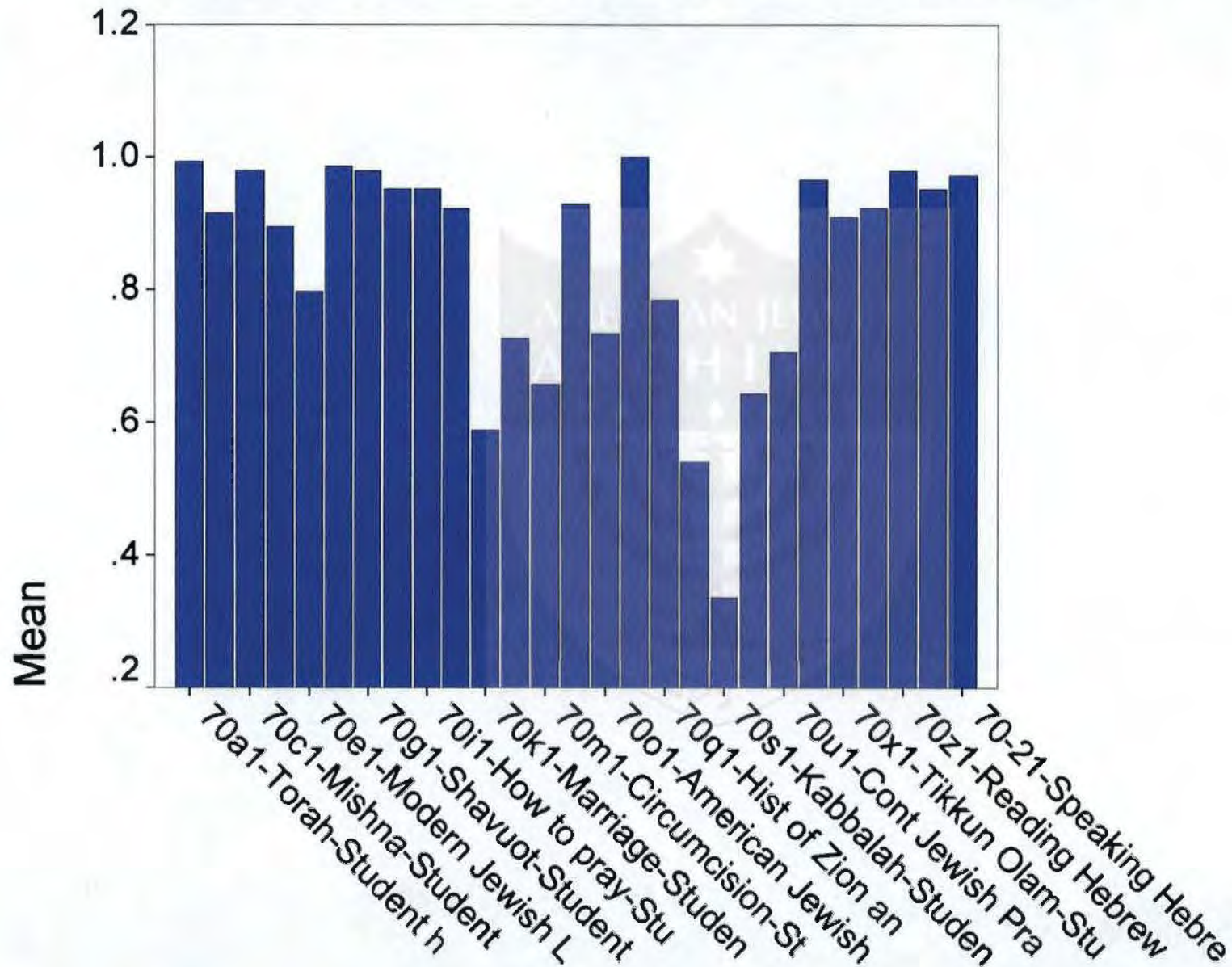
- Tzedakah (charity)
- Tikkun Olam (“repairing” the world)
- Ahavat Yisrael (care about Jews around the world)

Hebrew

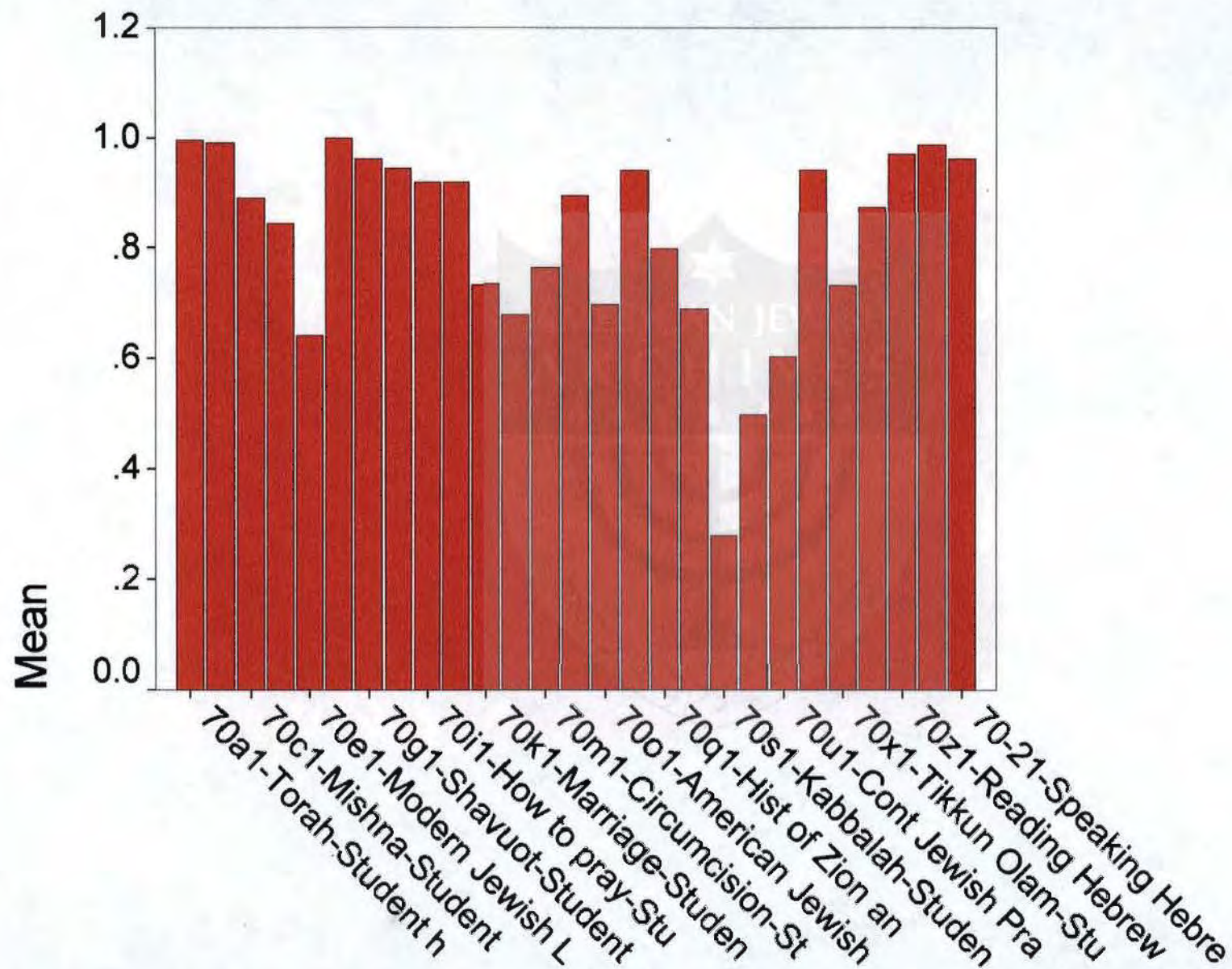
- Reading out loud
- Understanding what you read
- Speaking

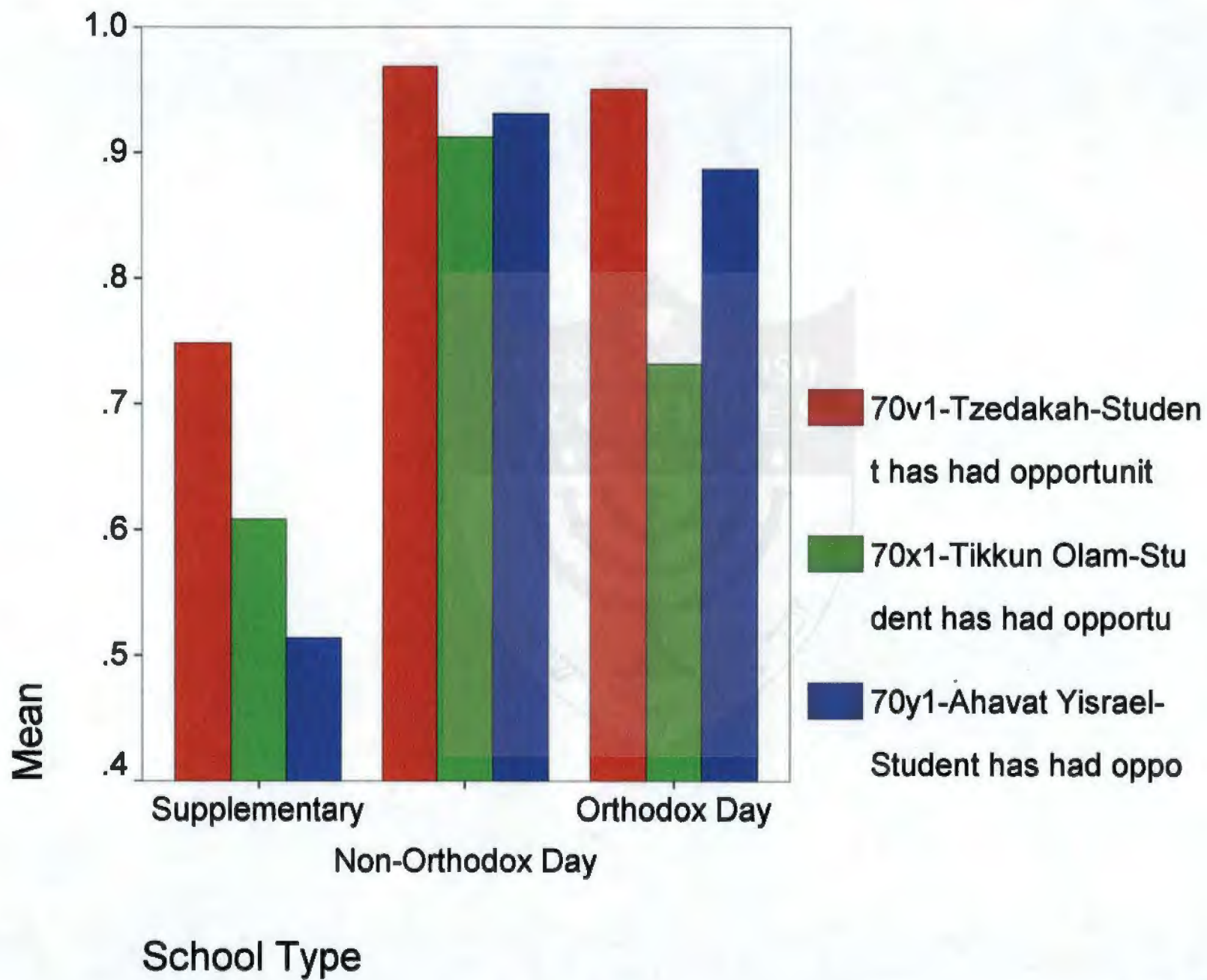


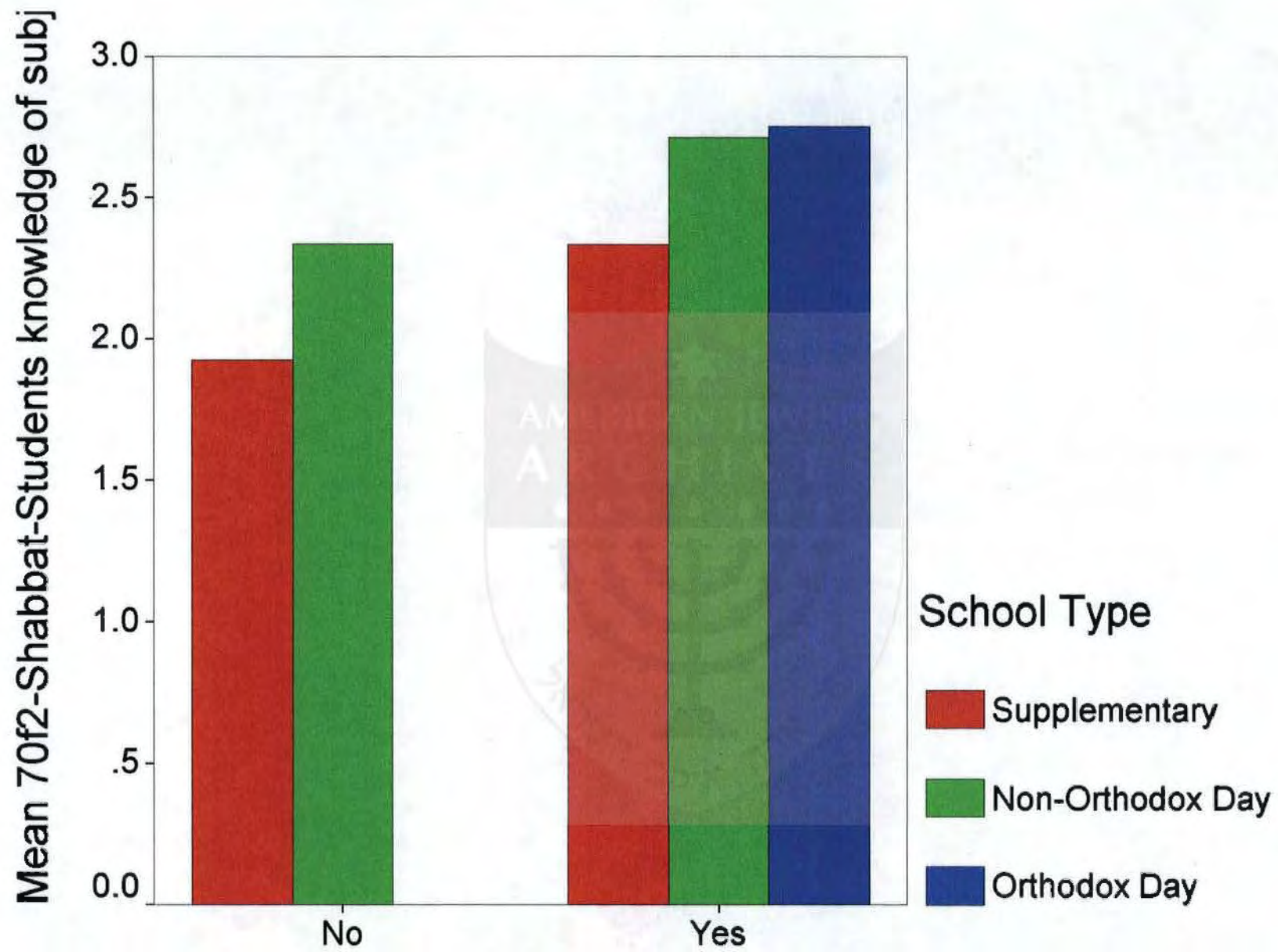
SCHLTYPE: 2.00 Non-Orthodox Day



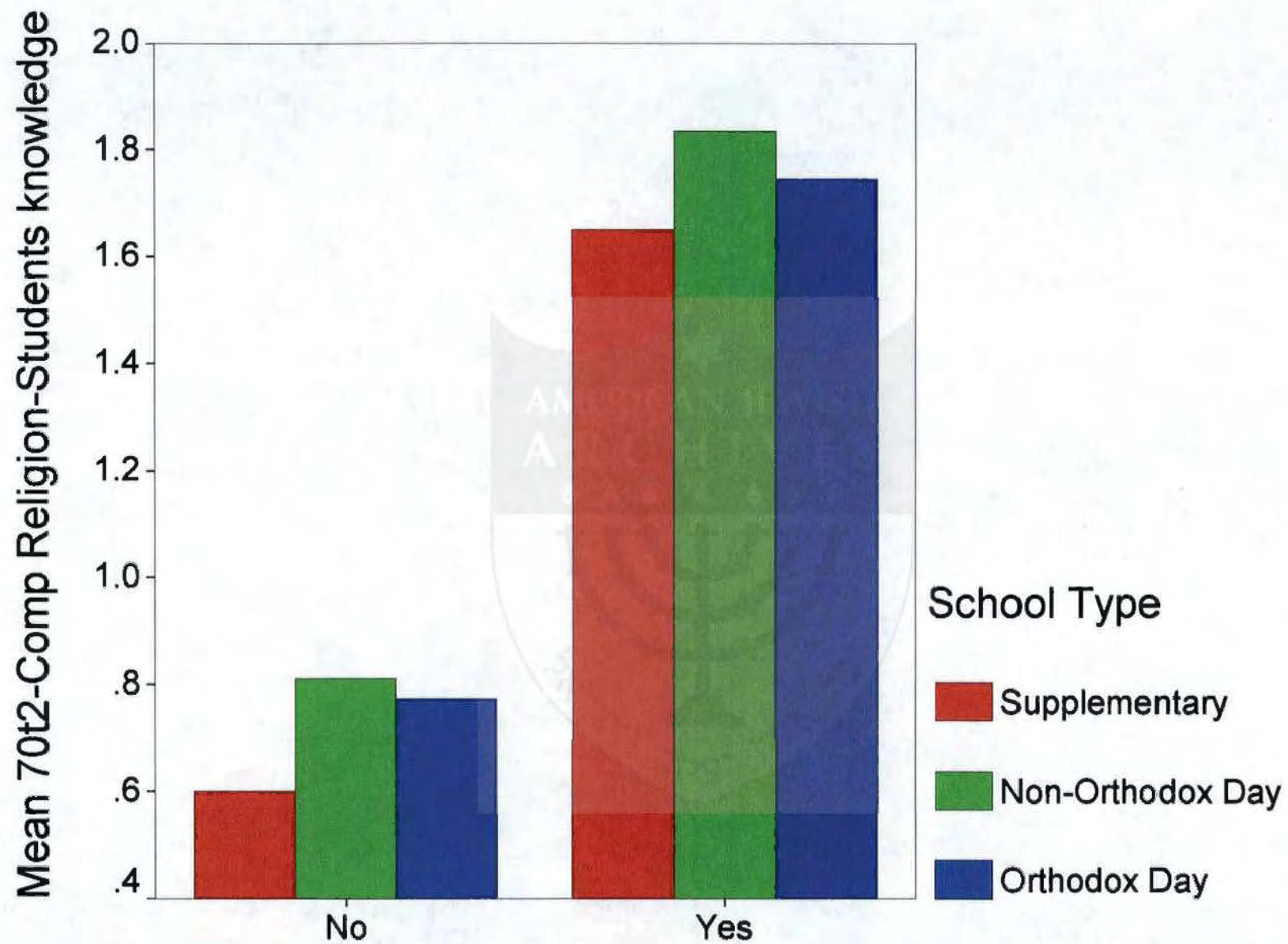
SCHLTYPE: 3.00 Orthodox Day



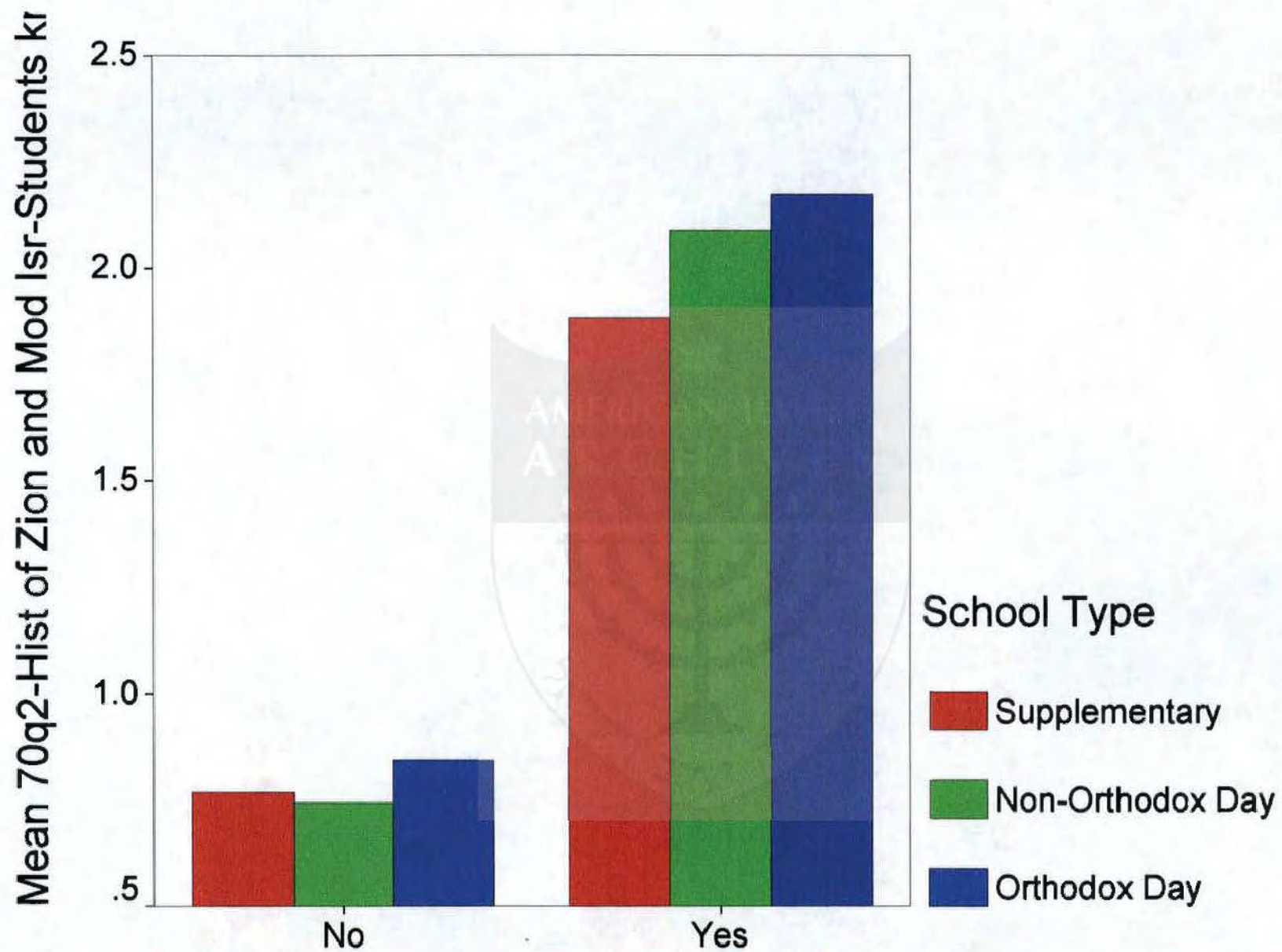




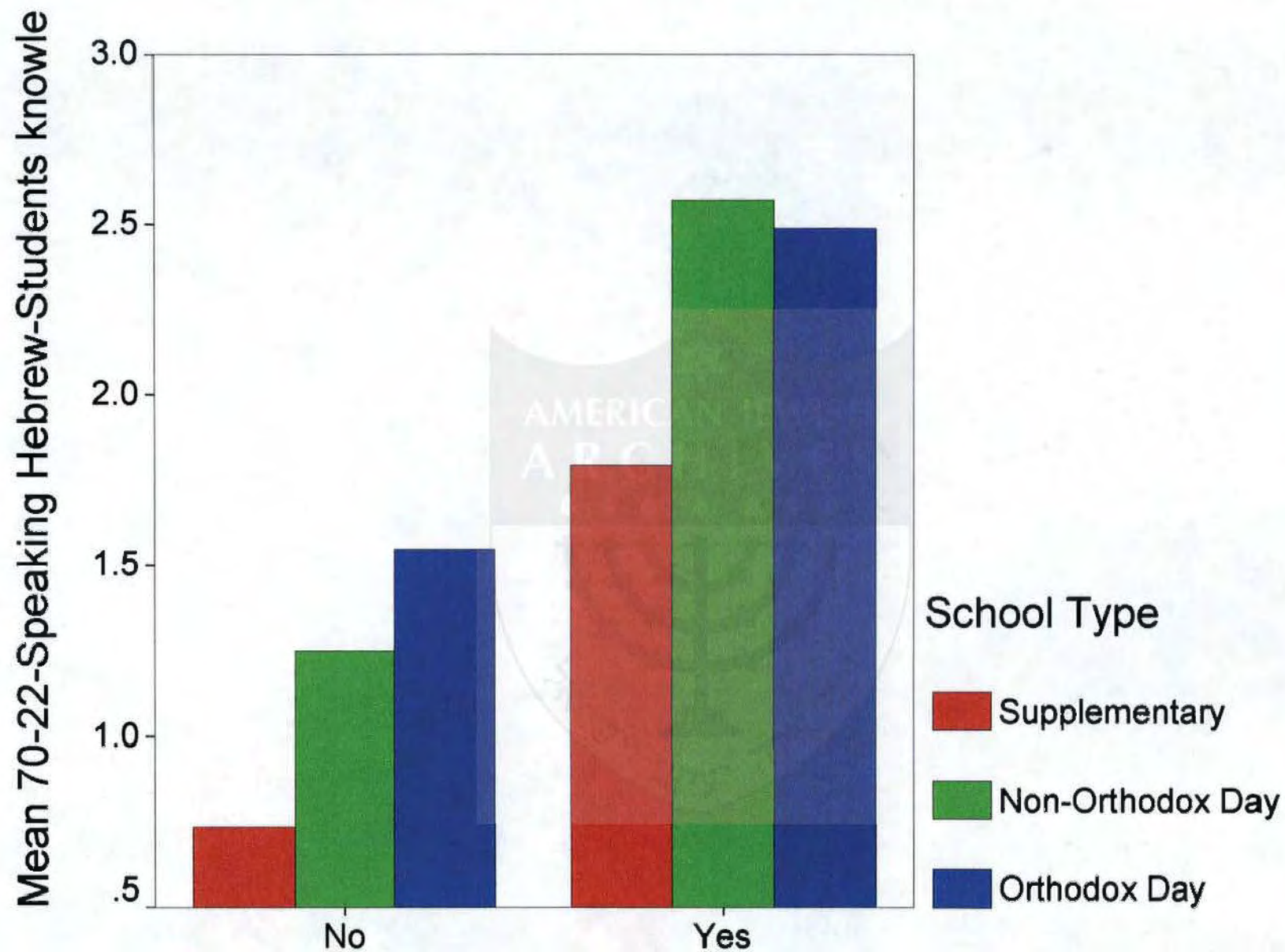
70f1-Shabbat-Student has had opportunity to learn in school



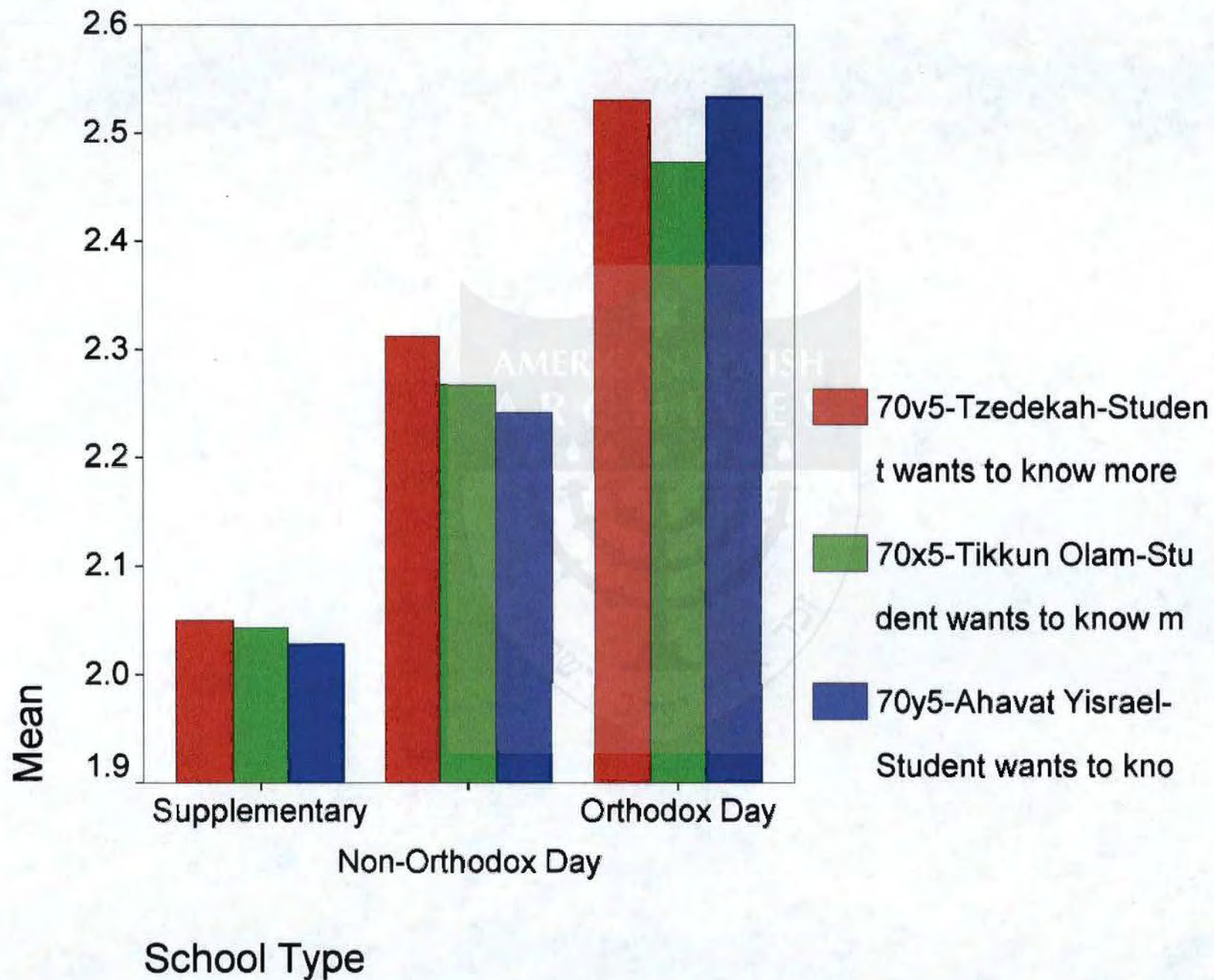
70t1-Comp Religion-Student has had opportunity to learn in s

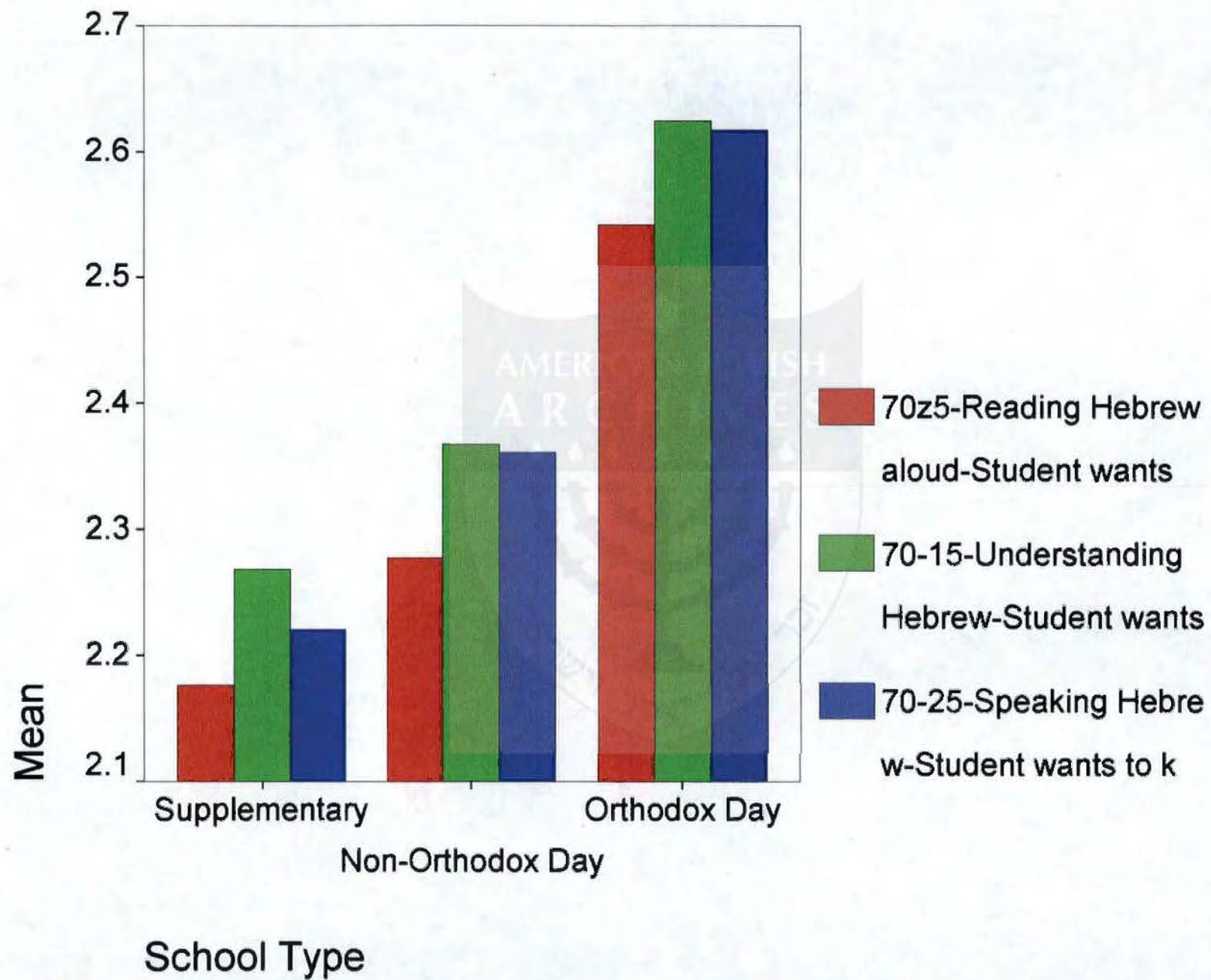


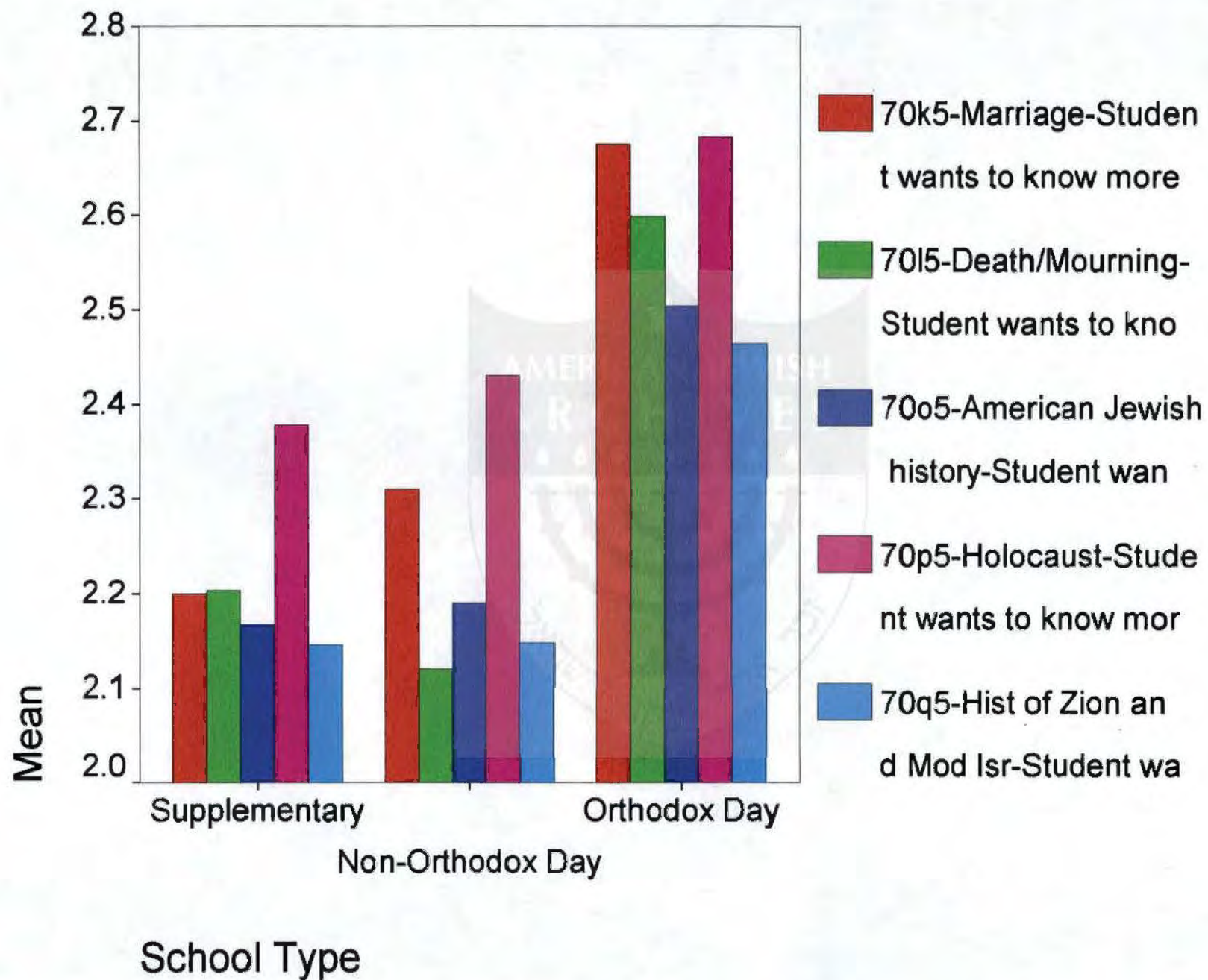
70q1-Hist of Zion and Mod Isr-Student has had opportunity to

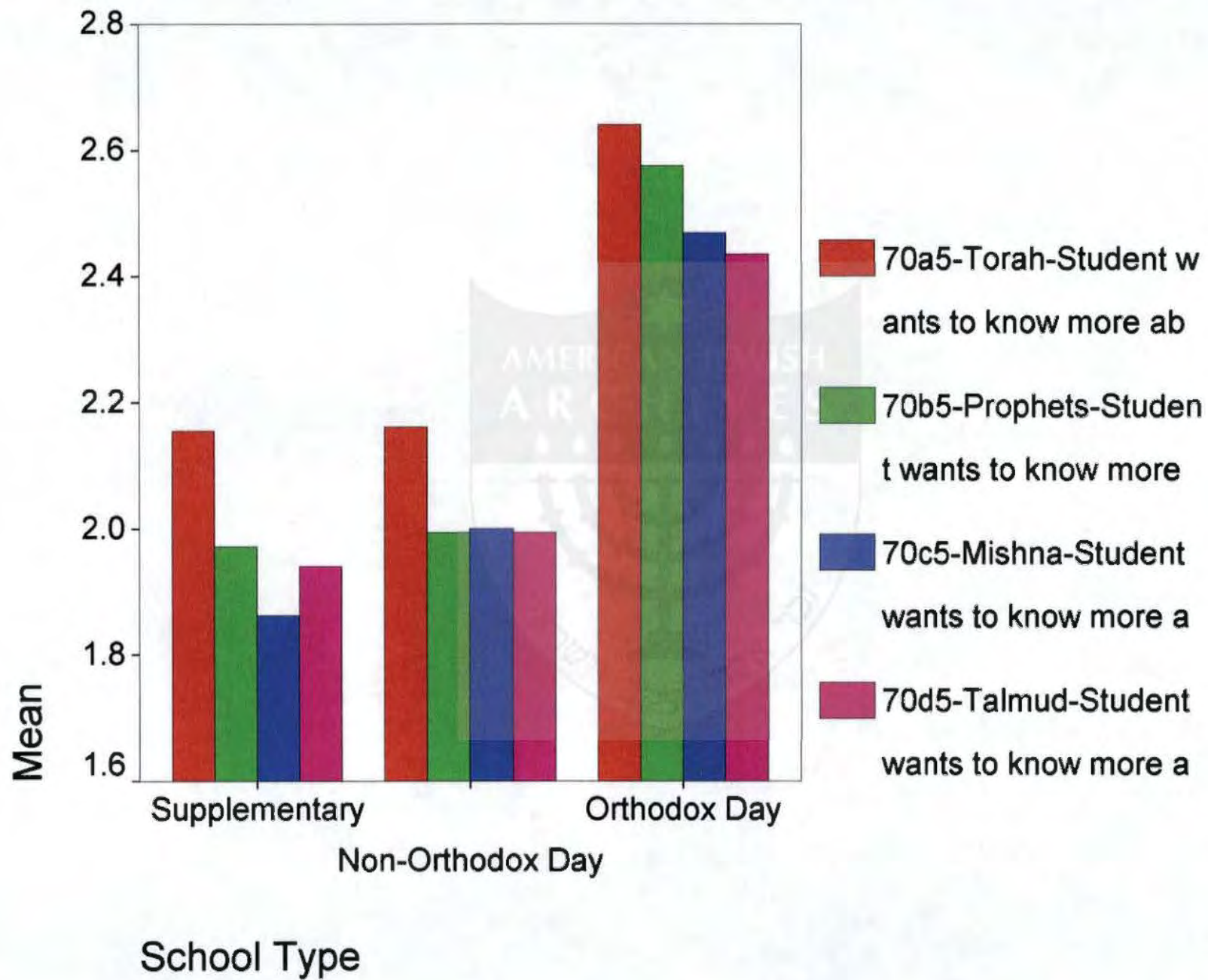


70-21-Speaking Hebrew-Student has had opportunity to learn

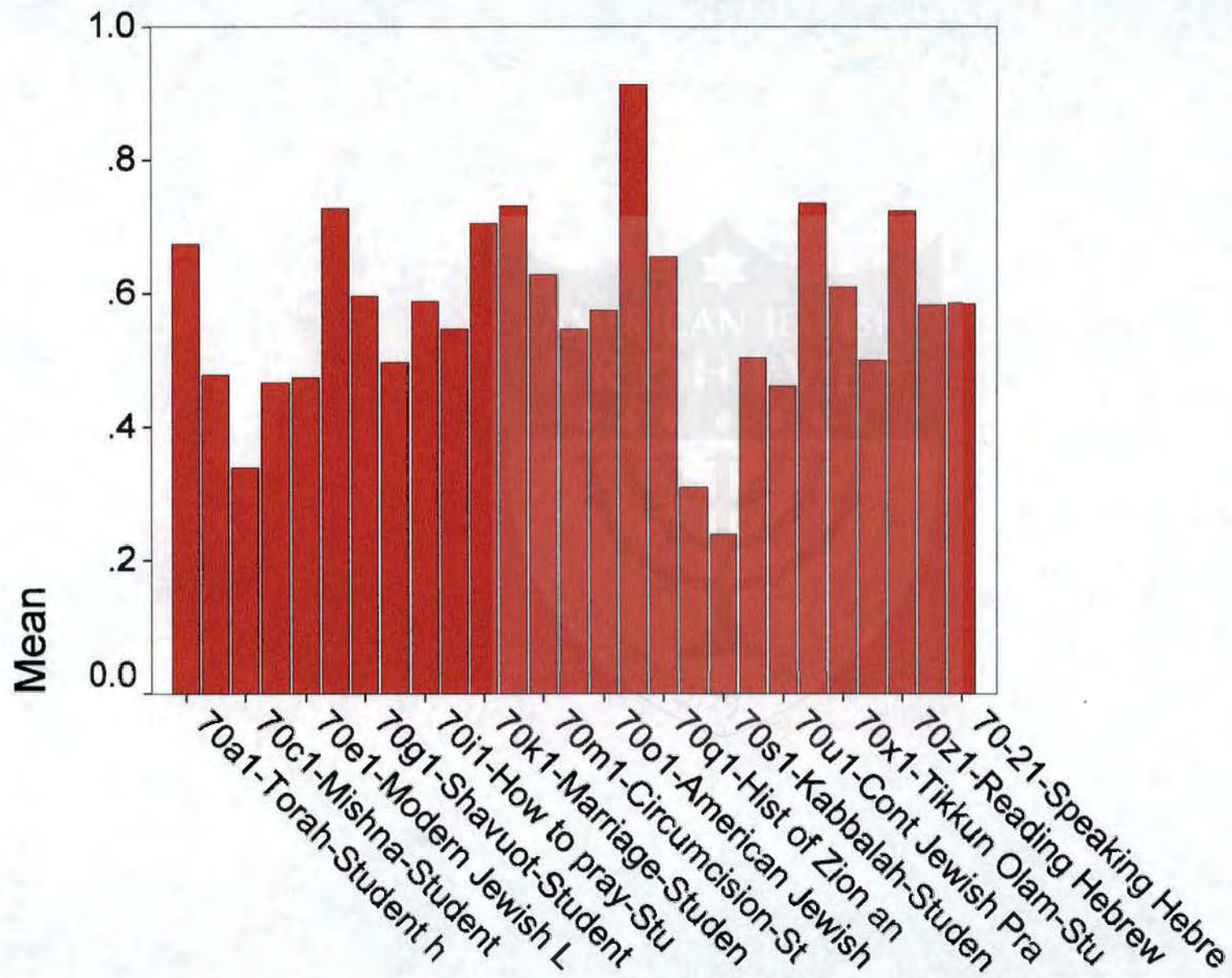








SCHLTYPE: 1.00 Supplementary



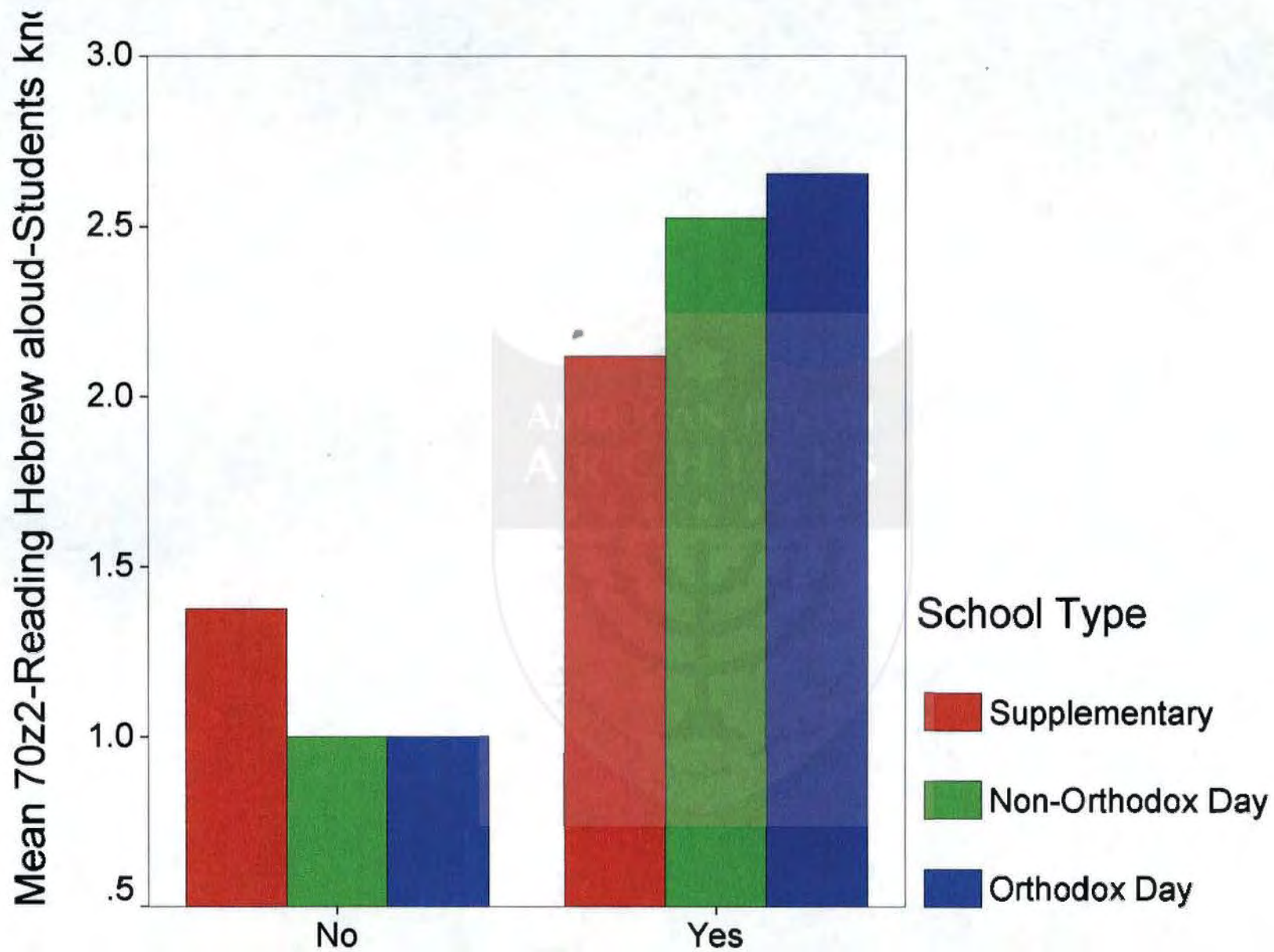
Conclusions

Methodological

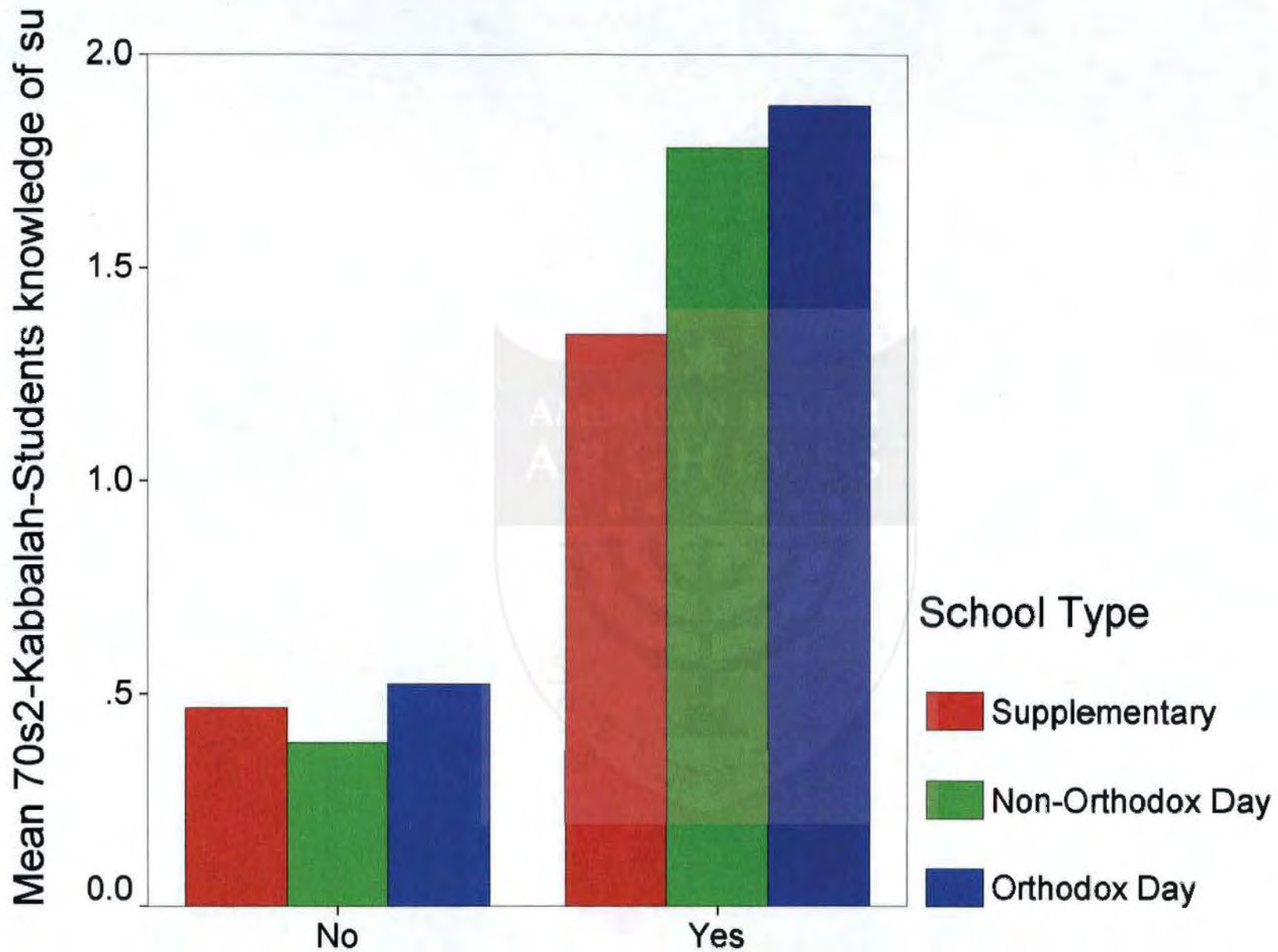
- As a first step, the survey questions provide a rough outline of students opportunities for learning.
- Questions about what student learn appear internally consistent, and succeed in distinguishing among students in different settings.

Substantive (Very tentative): Beyond the obvious distinctions between supplementary and day schools, some interesting patterns emerged:

- Similar array of topics most often studied (Holocaust, Tzedakah, Hebrew reading, Shabbat)
- Although supplementary education is issue-based rather than text-based, many supplementary students did not recognize Tikkun Olam or Ahavat Yisrael as topics they had studied
- Given their opportunities, supplementary students *do* report learning about the subjects they study
- Students in non-Orthodox supplementary and day schools reported were interested in learning more about similar topics (Life cycle, contemporary history, Hebrew)
- Students in Orthodox day schools want to learn more about everything



70z1-Reading Hebrew aloud-Student has had opportunity to I



70s1-Kabbalah-Student has had opportunity to learn in schoc

From: "Eli Schaap" <eschaap@caje.org>
 Subject: Update of the follow-up of the July 26th meeting on Research in Jewish Education
 Date: Wed, 12 Dec 2001 14:14:46 -0500
 Report on follow-up to the July 26 Meeting at UJC on Research in Jewish Education
 Dear Chaverim:

I am sorry I have not been in touch for a while. I would like to give you an update on the follow-up to our meeting of last July. It has taken a little while for the follow-up steps to fall into place. I have spoken and met with Jim Schwartz at UJC and the Jewish Databank; Carol Ingall, chair of the Network for Research in Jewish Education; Leora Isaacs at JESNA; and Caren Levine at JESNA.

We all agree that we would like to make available to researchers in Jewish education as soon as possible the following:

- Research studies
- Abstracts of studies (The program booklets of the past conferences of the Network for Research in Jewish Education include many abstracts.)
- Instruments and data
- A list of research in progress
- A list of the literature pertaining to research in Jewish education (articles, research theses, and books). This list would include an abstract of the work, the place where it originally was published, and a link to the author/journal. This list would need to be searchable by author, title, and keyword
- Back issues of publications of relevance to researchers in Jewish education

The current plan is to use JESNA as the central web site, with links to other places. We are reviewing questions of organization and copyright. We want to make sure the information is easily searchable. As you know, the Jewish databank has offered to be the keeper of the quantitative studies.

In addition to the work JESNA is preparing in cooperation with the Research Network and CAJE, CAJE hopes to put online the projects listed below and is working on internal research. This, of course, is dependent on proper funding through some smaller grants and help from interns/volunteers. The projects include:

- Back issues of the CAJE journal Jewish Education News (JEN). The online list would include the topics of the past issues and the titles of articles found in each issue. The complete text of the JENs would need to be searchable by author, title, and keyword.
- Past CAJE publications. Again, they should be searchable by author, title, and keyword.
- On-going research-self study at the CAJE conference on issues affecting the work of Jewish education. At the last CAJE conference, a brief survey of 471 participants was conducted on issues related to recruitment in Jewish education. This survey includes questions on job-satisfaction and questions relating to whether the respondent would recommend a career in Jewish education to their child.

On the longer term CAJE would like to explore:

- An "Interdisciplinary Institute for Research in Jewish Education," which would serve to stimulate new research, collect information, and disseminate results to the Jewish community. Collaborative discussion would lead to its creation.
- Research and data on salaries and benefits, compiled through consultation with all national Jewish educational groups. This issue arises from the work of CAJE's Hanukat CAJE Committee, the strategic visioning and advocacy arm of CAJE; the Committee has been advocating on behalf of Jewish education and the Jewish educator.

Association for Jewish Studies Session
Monday December 17, 2001

Barry Holtz's Introduction

This session is billed under the rubric "Jewish Adolescent Identity" in the AJS program, but it's important to point out that along with its contribution in that arena, the study that we will be describing today has important implications as a major piece of work in the area of Jewish Education. We often talk about the fact that there is a serious lack of research in the field of Jewish education. Today's session is an opportunity to hear the first findings from a very exciting study of Jewish schools in Chicago, a study that has the potential to make a very important contribution. We will have a chance to learn, in ways that are almost unheard of in Jewish education—about *the experience of Jewish schooling for students, teachers, administrators and parents* in a range of educating institutions in the Chicago area.

I'm going to describe something about the way the study was conducted and following my introduction the panelists will share different aspects of what is being learned. Please note that these data are "hot off the presses" and that a great deal will be learned as we continue to develop the analysis. Today we are only looking at the student data, not yet using the parent, teacher and administrator

Main Points

- ❑ Broad range of researchers, institutions and academic disciplines. (These were listed by name.)
- ❑ Purpose is to describe the different types of formal Jewish education that Chicago adolescents experience in order to learn how to strengthen Jewish education. Hope to learn about the adolescents' religious participation, practices, and sense of themselves as Jews.
- ❑ Team of researchers and community representatives, with input from students and educators from the Chicago schools, designed a questionnaire administered late winter and spring of 2001.
- ❑ Nine schools participated: three days schools (1 Conservative, 2 Orthodox); six supplementary schools (4 Reform, 1 Conservative, 1 a mixture of Reform and Conservative).
- ❑ Participation rates ranged from 38% to 83% (6 of the 9 sites had responses above 64%) of potential students in grades 7 through 12.

Jewish Students' Perceptions of School and Classroom Climate

David Kaplan

School of Education

University of Delaware

Newark, DE 19711

This study examined the perceptions that Jewish students hold of Jewish school climate, including perceptions of teacher and student behavior. Scales that measure perceptions of school climate and student behavior were separately factor analyzed on the total sample and on samples categorized by the affiliation of the school: Orthodox, Conservative, and Reform. One single factor of school climate emerged dominated by items reflecting positive characteristics of the teachers in the schools. This single dimension also emerged when factor analysis was conducted by school type. For the student behavior items, two factors emerged constituting perceptions of positive student behavior and negative student behavior. The factors were negatively correlated as expected. These two factors also emerged when examined by school type. Next, scales were formed and average differences across school type were examined via analysis of variance. Comparison among school types reveal that students in Orthodox schools have a higher overall positive perception of their school and teachers compared to students in Reform or Conservative Schools. No difference in perceptions of school climate were between students in Reform and Conservative schools. Comparison among schools revealed that students in Orthodox schools perceived their fellow students as more "serious" compared to the perceptions of students in Reform or Conservative classrooms. Conversely, there were no differences attributable to school type in perceptions of disruptions in the classroom. Our design did not afford the opportunity to study classroom level variation in student perceptions – that is, how students perceptions vary among classrooms within the same school. Future research should begin to specify classroom level variation in the perceptions of classroom environments and to link classroom level variation in teaching/disciplinary practices and student perceptions of the classroom environment to Jewish educational outcome measures.

From: schneidr@norcmail.uchicago.edu
X-Mailer: ccMail Link to SMTP R8.30.00.7
Date: Fri, 28 Dec 2001 16:05:39 -0600
To: <gamoran@ssc.wisc.edu>
Subject: Re: Fwd: Re: Chicago Jewish School Study

Dear Adam I actually thought that Bethamie would respond--but as for another paragraph--how does this work?

Replicating Bethamie Horwitz's measures of adult Jewish identity, we find that among adolescents the pattern is in the expected direction, with those young people identifying themselves as Orthodox having the highest scores for ritual practice, cultural community, and subjective centrality followed by those who identify themselves as Conservative, with those identifying themselves as Reform as having the lowest scores. Although the pattern is in the expected direction, with respect to subject centrality, the variation among the three groups is the smallest, meaning that even though there is a significant difference among the groups, the effect size is very small suggesting that for this measure there is a great deal more commonality among the three denominations.

Looking at this in greater depth, we examined those students who identify themselves as Reform but who scored at or above the mean of Orthodox students on these three factors. We find that with respect to ritual practice the reform students were more likely to have taken a trip to Israel and to identify themselves as Jewish. As for cultural community, being Jewish was of importance to the father and for subjective centrality, they were more likely to have visited Israel, identify themselves as Jewish, older, being Jewish is important to both their father and mother, and they are more spiritual. In contrast those students who identify themselves as Orthodox but who scored at or below the mean of Reform students we find that as for ritual practice, they are less likely to have visited Israel, less likely to identify themselves as Jewish, and being Jewish is less important to their mothers and fathers. As for cultural community, they are less likely to identify themselves as Jewish and they have lower grades in school in their academic and religious studies. And finally with respect to subjective centrality, they are less likely to have visited Israel, identify themselves as Jewish, being Jewish is less important to their mothers and fathers, and they report feeling less spiritual. These results suggest that the concept of a Jewish identity may be more complex particularly within denominations and we cannot necessarily assume that orthodoxy is the sole driving force in fostering a Jewish identity among adolescents.

If you need more please let me know.

On some other matters--I did not know about Al--Maureen emailed me--I am really very sad.

On another matter--I thought maybe you Ellen and I should have a conference call

Jewish Adolescent Students and Their Families

Ellen Goldring & Robert Berk
Peabody College, Vanderbilt University

The purpose of this paper is to begin to explore the Jewish environment in the homes of adolescents and to examine the extent to which there is congruence between the youths' perceptions of their Jewish home environment and their own Jewish values and practices. The influence of the home environment on educational attainment and adolescent development and socialization is well documented. However, we do not know very much about how adolescents perceive their Jewish home environment and the extent to which it is associated with the adolescents' feelings about Judaism.

The results suggest that adolescents generally have positive perceptions about their parents' sense of commitment to Judaism. For example, the large majority of respondents, over 60 percent, indicate that Judaism is very important to their parents. As expected, this number is largest amongst Orthodox students and smaller amongst Reform students.

Parents have various rules governing student religious practices that are highly associated with denomination. Overall, forty-nine percent of the students say their parents have definite rules regarding dating of non-Jews, while an even higher percent, 58 percent, report their parents have rules regarding eating Shabbat dinner on Friday with family and going to synagogue. The large majority, 80 percent, says their parents have definite rules about continuing their Jewish education after Bar/ Bat Mitzvah.

When asked how they feel about being Jewish on a scale from -100 to +100, the Orthodox students feel better about being Jewish than their counterparts (Orthodox mean score of 85.2, Conservative 73.4, Reform, 59.5, Reconstructionist 41.7, and just Jewish, 30.7). Despite feeling good about being Jewish, if the students are not in the day school environment, they do not spend much time doing activities that make them feel Jewish. The majority of students spend less than 5 hours a week doing activities that make them feel Jewish. However, as expected, this varies widely by school type. Orthodox day school students report spending the most hours doing activities that make them feel Jewish, followed by Conservative day schools and supplementary schools. It is interesting to note, however, that there is not much difference on the number of hours students spend on activities that make them feel Jewish between Conservative day school and supplementary school students.

As expected, there is strong congruence between current home practices and students' plans for their future Jewish practices. For instance, of those parents who have definite rules regarding dating non-Jews, the respondents overwhelmingly indicate it is extremely important to them that they marry Jews when they are adults. For example, 76 percent of those who indicate their parents have strict rules about dating non-Jews also indicate that it is extremely important that they marry a Jew, compared to only 3% who say it is unimportant.

These preliminary data suggest there seems to be very strong influence of the home on adolescents' feeling towards Judaism that is mediated through the denominational aspects of the home and the schools.

Jewish Identity in Adolescents

In this study we adapted for use with adolescents three measures of Jewish identity used in previously research about adults' Jewish identities (Horowitz, 2000): Religious Ritual Practice, Cultural-communal Activity and Subjective Jewish Centrality. We compared the students' responses to these three measures according to the denominational affiliation of the schools – Orthodox, Conservative and Reform.

As one would expect, the students in Orthodox schools “outscored” the students in Conservative schools, who scored higher on all three measures than students from Reform schools. Religious Ritual practice elicited the greatest divergence among the students from the three different types of schools, while Subjective Jewish Centrality resulted in the greatest convergence. The fact that we found a greater likelihood of commonality among students on a measure of Jewish commitment (Subjective Jewish Centrality) rather than on measures of practice or activity is noteworthy. As Jewishness comes to be experienced and expressed in increasingly diverse ways, finding points of commonality becomes more significant (i.e. a greater challenge).

January 27, 2002

To: Annette Hochstein
From: Adam Gamoran
Re: Update on my recent activities

I'm writing to provide an update on my activities on behalf of the Mandel Foundation over the past several months.

Chicago Jewish Schools Study

As you know, the major activity that has occupied my time in research on Jewish education has been the pilot study of Chicago's Jewish schools. Under Barbara Schneider's leadership, data collection in nine schools was completed, and data cleaning and coding is well under way. As of December 2001, the student and teacher data files were ready for analysis. However, only 20 teachers participated in the pilot study, whereas data were collected from 834 students in the nine schools, so substantive analyses completed thus far have focused on the student data.

Six members of the research team (Gamoran, Goldring, Holtz, Horowitz, Kaplan, Schneider) contributed to a symposium on the Chicago study at the annual meeting of the Association for Jewish Studies in Washington, DC, in December 2001. The symposium was attended by about 40 scholars including several prominent persons in the field whose feedback was especially valuable, such as Steven M. Cohen, Charles Kadushin, Barry Kosmin, Carol Ingall, Shaul Kelner of Brandeis, and Eli Schaap of CAJE. The starting point for the symposium was an effort to replicate with adolescents Bethamie Horowitz's scheme for measuring Jewish identity. As described in the attached "Summary of Proceedings," distinctions among ritual practice, cultural/communal activity, and subjective centrality hold up among adolescents as they did among adults in Horowitz's earlier work.

An important concern in reporting results from this study is to go beyond the simplistic finding that Orthodox students are more Jewishly active and committed than their Reform and Conservative counterparts, and that more Jewish learning takes place in day schools than in supplementary schools. Our analysis moves beyond this superficial account in two ways. First, we discovered unexpected commonalities among students from different denominations and school types. Indeed, an underlying theme of the symposium that bound together all of the presentations was the question, "*Is there a Jewish core?*" In many cases, the answer was yes. For example, Horowitz reported that whereas adolescents from different denominations differed sharply in their ritual practices and cultural/communal differences, they were much more alike in their subjective centrality (the centrality of their Jewishness). Similarly, Barbara Schneider reported that visiting Israel is an activity that seems to associate positively with Jewish identity among the most committed Reform youth, and not visiting Israel is associated with weak identification among the least identified Orthodox youth. In examining the academic and social climate of Jewish schools, David Kaplan discovered the same factor structure – the

same general patterns of associations among different aspects of school climate – in schools of different denomination and type. Finally, I found many similarities in the broad contours of Jewish learning despite differences in school denominations and type. For example, content areas of Holocaust, Tzedakah, Hebrew reading, Torah, and Shabbat were among the most frequently covered topics in all types of schools, although of course the absolute levels of emphasis were higher in day schools than in supplementary schools.

A second prominent issue that goes beyond superficialities arose in the discussion period. Audience members pointed out that examining differences *within* denominations and school types may be more important than looking at differences between categories. For example, which Reform supplementary school offers the richest content or is seen as most engaging by students? This is a more interesting question than asking whether day schools are more rigorous than supplementary schools.

Attached is a summary of proceedings that provides a synopsis of each paper.

Other Activities

During the past few months I've had the opportunity to provide advice and feedback on a couple of other ongoing studies. One is Bethamie Horowitz's study of the graduates of the Mandel School. Recently I provided detailed feedback on the report she prepared for the Foundation last fall. I serve on the Advisory Board for Bethamie's work, but my feedback has been delivered over the phone or by e-mail to Bethamie.

I am also playing a continuing role as an advisor to the study of Jewish early childhood centers that the Jewish Early Childhood Partnership has conducted. Ilene Vogelstein, director of the Partnership (and former lay chair of the Baltimore lead communities project) is conducting the study and David Kaplan (of the Mandel Foundation "professor's group") is serving as her data analyst and statistician. This project is an excellent example of the Mandel Foundation's success in building capacity for research on Jewish education in North America.

In July I attended a meeting organized by CAJE on the need to coordinate data collections on Jewish education in North America. I gave a brief overview of research on Jewish education at the meeting. A summary of the meeting prepared by Annette Koren is attached. The conclusion of the meeting was an agreement between CAJE, JESNA, and UJC that as a first step, a data archive for existing and ongoing studies would be established, the UJC Jewish Data Bank serving as the home for the data and JESNA providing publicity and linkages among researchers and between researchers and the Data Bank. An update on this initiative is attached.

**Symposium on the Chicago Jewish Schools Study
Association for Jewish Studies
December 17, 2001**

Summary of Proceedings

Introduction: Barry Holtz

We often talk about the fact that there is a serious lack of research in the field of Jewish education. Today's session is an opportunity to hear the first findings from a very exciting study of Jewish schools in Chicago, a study that has the potential to make a very important contribution. We will have a chance to learn – in ways that are almost unheard of in Jewish education – about *the experience of Jewish schooling for students, teachers, administrators and parents* in a range of educating institutions in the Chicago area. I'm going to describe the way the study was conducted and following my introduction the panelists will share different aspects of what is being learned. A great deal will be learned as we continue to develop the analysis. Today we are only looking at the student data, not yet using the parent, teacher and administrator data.

The study involves a broad range of researchers, academic disciplines, and institutions, including both of the central agencies for Jewish education in Chicago. The purpose is to describe the different types of formal Jewish education that Chicago adolescents experience in order to learn how to strengthen Jewish education. We hope to learn about the adolescents' religious participation, practices, and sense of themselves as Jews. A team of researchers and community representatives, with input from students and educators from the Chicago schools, designed questionnaires administered to principals, teachers, students, and parents in the late winter and spring of 2001. Principals were also interviewed. Nine schools participated: three days schools (1 Conservative, 2 Orthodox) and six supplementary schools (4 Reform, 1 Conservative, 1 a mixture of Reform and Conservative). Participation rates ranged from 38 percent to 83 percent (6 of the 9 sites had response rates between 64 percent and 83 percent) of students in grades 7 through 12.

Jewish Identity in Adolescence: Bethamie Horowitz

In this study we adapted for use with adolescents three measures of Jewish identity used in previous research about adults' Jewish identities (Horowitz, 2000): Religious Ritual Practice, Cultural-Communal Activity and Subjective Jewish Centrality. We compared the students' responses to these three measures according to the denominational affiliation of the schools – Orthodox, Conservative and Reform.

As one would expect, the students in Orthodox schools "outscored" the students in Conservative schools, who scored higher on all three measures than students from Reform schools. Religious Ritual practice elicited the greatest divergence among the students from the three different types of schools, while Subjective Jewish Centrality resulted in the greatest convergence. The fact that we found a greater likelihood of commonality among students on a measure of Jewish commitment (Subjective Jewish

Centrality) rather than on measures of practice or activity is noteworthy. As Jewishness comes to be experienced and expressed in increasingly diverse ways, finding points of commonality becomes more significant (i.e. a greater challenge).

Jewish Adolescents and their Families: Ellen Goldring

This paper explores the Jewish environment in the homes of adolescents and examines the extent to which there is congruence between the youths' perceptions of their Jewish home environment and their own Jewish values and practices. The influence of the home environment on educational attainment and adolescent development and socialization is well documented. However, we do not know very much about how adolescents perceive their Jewish home environment and the extent to which it is associated with the adolescents' feelings about Judaism.

The results suggest that adolescents generally have positive perceptions about their parents' sense of commitment to Judaism. Parents have various rules governing student religious practices that are highly associated with denomination. Overall, 49 percent of the students say their parents have definite rules regarding dating of non-Jews, while an even higher percent, 58 percent, report their parents have rules regarding eating Shabbat dinner on Friday with family and going to synagogue. The large majority, 80 percent, says their parents have definite rules about continuing their Jewish education after Bar/Bat Mitzvah.

When asked how they feel about being Jewish on a scale from -100 to +100, the Orthodox students feel more positive about being Jewish than their counterparts (Orthodox mean score of 85.2, Conservative 73.4, Reform, 59.5, Reconstructionist 41.7, and just Jewish, 30.7). Despite feeling good about being Jewish, if the students are not in the day school environment, they do not spend much time doing activities that make them feel Jewish. The majority of students spend less than 5 hours a week doing activities that make them feel Jewish. However, as expected, this varies widely by school type. Orthodox day school students report spending the most hours doing activities that make them feel Jewish, followed by Conservative day schools and supplementary schools. It is interesting to note, however, that there is not much difference on the number of hours students spend on activities that make them feel Jewish between Conservative day school and supplementary school students.

As expected, there is strong congruence between current home practices and students' plans for their future Jewish practices. For instance, among students whose parents who have definite rules regarding dating non-Jews, the respondents overwhelmingly indicate it is extremely important to them that they marry Jews when they are adults. These preliminary data point to a very strong influence of the home on adolescents' feeling towards Judaism that is mediated through the denominational aspects of the home and the schools.

Jewish Students' Perceptions of School and Classroom Climate: David Kaplan

This study examined the perceptions that Jewish students hold of Jewish school climate, including perceptions of teacher and student behavior. Scales that measure perceptions of school climate and student behavior were separately factor analyzed on the total sample and on samples categorized by the affiliation of the school: Orthodox, Conservative, and Reform. *One single factor of school climate emerged*, dominated by items reflecting positive characteristics of the teachers in the schools. This single dimension also emerged when factor analysis was conducted by school type. For the student behavior items, two factors emerged constituting perceptions of positive student behavior and negative student behavior. The factors were negatively correlated as expected. These two factors also emerged when examined by school type. Next, scales were formed and average differences across school type were examined via analysis of variance. Comparison among school types reveal that students in Orthodox schools have a higher overall positive perception of their school and teachers compared to students in Reform or Conservative Schools. No difference in perceptions of school climate were between students in Reform and Conservative schools. Comparison among schools revealed that students in Orthodox schools perceived their fellow students as more "serious" compared to the perceptions of students in Reform or Conservative classrooms. Conversely, there were no differences attributable to school type in perceptions of disruptions in the classroom. Our design did not afford the opportunity to study classroom level variation in student perceptions – that is, how students perceptions vary among classrooms within the same school. Future research should begin to specify classroom-level variation in the perceptions of classroom environments and to link classroom-level variation in teaching/disciplinary practices and student perceptions of the classroom environment to Jewish educational outcome measures.

Learning in Jewish Schools – Perceptions of Adolescent Students: Adam Gamoran

This paper uses survey data to examine students' reports of their opportunities for learning, their reported knowledge in different subject areas, and their interests for learning in the future. Broad contours of opportunities for learning were surprisingly similar across three types of schools (Orthodox day school, non-Orthodox day school, and non-Orthodox supplementary school), with Torah, Shabbat, Hebrew reading, Tzedakah, and Holocaust among the most frequently studied topics in all three. The absolute level of topic coverage was much higher in day schools; for example, 74 percent of supplementary students said they had learned Hebrew reading compared with 97 percent of students in both categories of day schools. Day school education is heavily oriented towards texts (Torah, Prophets, Talmud, Hebrew comprehension), whereas supplementary education is more issue-oriented (Holocaust, Tzedakah and, to a lesser degree, Israel). Still, the focus on issues in supplementary schools did not always extend to Tikkun Olam or Ahavat Yisrael, both of which received coverage more often in day schools, particularly non-Orthodox day schools, than in supplementary schools.

Given the differences in exposure to content, there is little interest in examining learning differences across school types. A more interesting question is how much students report learning *relative to exposure*. For example, supplementary students report knowing a fair amount about Shabbat regardless of whether they studied it in school. By contrast, Israel and Hebrew are topics for which student knowledge is far greater if they have covered them in school than if they have not. Interestingly, the *relative* patterns of knowledge – given content coverage – is more similar across types of schools than are the absolute levels of coverage and reported knowledge. Supplementary as well as day school students are more likely to report knowledge of subjects they have studied than those they have not (in most cases). Thus, one may conclude that Jewish learning takes place in all three types of schools, although more intensively in day schools than in supplementary schools.

Whereas the main contrast in coverage and reported knowledge was between supplementary schools on the one hand and both types of day schools on the other, when it comes to what students would like to know more about, students in supplementary schools and non-Orthodox day schools were comparatively similar, while students in Orthodox stood apart. The latter wanted to know more about practically *everything*. The former were mainly interested in life cycle issues, contemporary history, and Hebrew, and comparatively uninterested in sacred texts and Jewish thought.

Implications for Adolescent Jewish Identity: Barbara Schneider

Replicating Bethamie Horowitz's measures of adult Jewish identity, we find that among adolescents the pattern is in the expected direction, with those young people identifying themselves as Orthodox having the highest scores for ritual practice, cultural community, and subjective centrality followed by those who identify themselves as Conservative, with those identifying themselves as Reform as having the lowest scores. Although the pattern is in the expected direction, with respect to subject centrality, the variation among the three groups is the smallest, meaning that even though there is a significant difference among the groups, the effect size is very small suggesting that for this measure there is a great deal more commonality among the three denominations.

Looking at this in greater depth, we examined those students who identify themselves as Reform but who scored at or above the mean of Orthodox students on these three factors. We find that with respect to ritual practice the Reform students were more likely to have taken a trip to Israel and to identify themselves as Jewish. As for cultural community, being Jewish was of importance to the father and for subjective centrality, these students were more likely to have visited Israel, identify themselves as Jewish, older, being Jewish is important to both their father and mother, and they are more spiritual. In contrast those students who identify themselves as Orthodox but who scored at or below the mean of Reform students we find that as for ritual practice, they are less likely to have visited Israel, less likely to identify themselves as Jewish, and being Jewish is less important to their mothers and fathers. As for cultural community, they are less likely to identify themselves as Jewish and they have lower grades in school in their academic and religious studies. And finally with respect to subjective centrality, they are less likely to have

visited Israel, identify themselves as Jewish, being Jewish is less important to their mothers and fathers, and they report feeling less spiritual. These results suggest that the concept of a Jewish identity may be more complex particularly within denominations and we cannot necessarily assume that orthodoxy is the sole driving force in fostering a Jewish identity among adolescents.